

[CENTENNIAL NUMBER]

ONE HUNDREDTH ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

April 6, 7, 8, 9, 1930

*With a Full Report of All
the Discourses*



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Salt Lake City, Utah

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One Hundredth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundredth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday, Monday, Tuesday, and Wednesday, April 6, 7, 8 and 9, 1930. This being the centennial anniversary of the organization of the Church, and special and appropriate services having been arranged for the celebration of this notable occasion, (including the presentation of the Pageant, "The Message of the Ages") the number of saints who had come to the city from all parts of the Church for the purpose of attending these services was far greater than at any previous conference.

The proceedings of all of the sessions of the General Conference were broadcast by radio over Station KSL of Salt Lake City.

The weather was ideal during the entire Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins and Charles W. Nibley.

Of the Council of the Twelve: Rudger Clawson, *, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, and Melvin J. Ballard, †.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, and Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jensen, Brigham H. Roberts, ‡, and Junius F. Wells.

Presidents of stakes and their counselors were unusually well represented from all the stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and a very large number of high priests, seventies, and elders, from all parts of the Church. Members of the Board of Education, and general, stake, ward and mission officers of the auxiliary organizations.

*Reed Smoot was absent, in Washington, D. C.

†John A. Widtsoe was absent, presiding over the European Mission.

‡A. William Lund was absent, presiding over the British Mission.

Mission Presidents: James H. Moyle, Eastern States; Noah S. Pond, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Elias S. Woodruff, Western States; Joseph W. McMurrin, California; William R. Sloan, Northwestern States; Charles H. Hart, Canada; Rey L. Pratt, Mexico; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

In accordance with instructions previously issued by the First Presidency of the Church, the following program was carried out in all the wards and branches of the Church, commencing at 10:00 a. m., Sunday, April 6th, except in such wards and branches where arrangements had been made for the people to assemble in their local chapels and listen, by means of radio equipment, to the services as they were broadcast from the Tabernacle in Salt Lake City:

"We thank thee, O God, for a prophet." (By choir and congregation.)

Opening prayer.

"An angel from on high." (Duet and chorus.)

Address of the First Presidency. (A copy of this address had been sent in advance to each ward and branch in the Church, and was read by one of the elders. This same message was read by President Grant at the meeting in the Tabernacle, Salt Lake City, at this same hour.)

"The Spirit of God like a fire is burning." (By choir and congregation.)

One or two brief addresses.

Sustaining the General Authorities of the Church.

Hosanna Shout. (In unison by the congregation.)

"Praise to the man who communed with Jehovah." (By choir and congregation.)

Benediction.

The first session of the Conference was held at 10 o'clock Sunday morning, April 6th, 1930.

The attendance at the meeting in the Tabernacle was limited largely to officers of priesthood quorums: the Aaronic priesthood members being seated in one group, and the Melchizedek priesthood being divided into groups of high priests, seventies, and elders. The building was crowded to capacity, every seat being taken, and the aisles and doorways and every other available space occupied.

For the benefit of those who could not be accommodated in the Tabernacle, loud speakers were installed in the Assembly Hall and Barratt Hall and on the Tabernacle grounds.

President Heber J. Grant presided.

The Salt Lake Tabernacle Choir, under the leadership of Prof. Anthony C. Lund, furnished the music for this session of the Conference.

The choir and congregation sang the hymn, "We thank thee, O God, for a prophet."

Elder Hyrum G. Smith, the Presiding Patriarch of the Church, offered the invocation.

"An angel from on high" was sung by Cyril Martin and Ida Hepworth, the choir and congregation joining in the chorus.

PRESIDENT HEBER J. GRANT

My heart is full of gratitude beyond my power to express as I look upon this wonderful audience of the priesthood of the living God, together with officers of our organizations, assembled here in conference in commemoration of the one hundredth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints.

I am about to read to you an address by the First Presidency of the Church, copies of which have been sent to all wards, stakes and missions in all countries where we have organizations of the Church. At this hour all over the world this message will be read to our people.

THE FIRST PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS TO OUR BELOVED BRETHREN AND SISTERS THROUGHOUT THE WORLD:

On this, the one hundredth anniversary of the organization of the Church, we salute you, and pray that the blessing of God our Father, and the grace and love of Jesus Christ, our Lord, may abide with you forever.

We preface our message to you by reference to the following scripture:

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. I am the light which shineth in darkness, and the darkness comprehendeth it not."

As Moses lifted up the serpent in the wilderness, even so was the Son of God lifted up, that whosoever believeth in him shall not perish, but have eternal life.

The Church of Jesus Christ of Latter-day Saints, through its presidency, reaffirms the truths set forth in the above scripture, and calls upon its members in all parts of the world to rededicate their lives to the service of the Master and the establishment of his kingdom upon earth.

From the beginning of time, as we count it, to the present, God our Father has, at divers times, both by his own voice and the voice of his inspired prophets, declared that he would send to earth his only begotten Son, that through him, by means of the resurrection, of which our Lord was the first fruits, mankind might be redeemed from the

penalty of death, to which all flesh is heir and by obedience to the law of righteous living, which he taught and exemplified in his life, be cleansed from personal sin and made heirs to the Kingdom of Heaven.

In songs of praise the Psalmist declared his coming. In ecstasy the prophet Isaiah looked forward to the day when he would manifest himself among men, and, by foreknowledge which came from the Father, announced the details of his death and the dire consequences of his crucifixion.

The Redeemer himself declared, notwithstanding the apparent failure of his mission and ministry as it applied to the generation to which he brought the message of salvation, that at a period of time then in the remote future, a period designated as the latter-days, the Dispensation of the Fulness of Times, he would again reveal himself, would re-establish his Church upon earth, and come to reign in triumph and majesty over his people.

In humility, and with full consciousness of the responsibility involved, we bear witness to the people of the world that with the appearance of the Father and the Son to the Prophet Joseph Smith, in the early spring of 1820, the greatest gospel dispensation of all time was ushered in, a dispensation of light, radiating from the presence of God, illuminating the minds of men, increasing intelligence and knowledge, which is the glory of God, and by the application of which the past one hundred years have been made the Miracle Century of the ages.

The increase of scientific knowledge, invention, industrial development; the harnessing of the forces of the universe and adapting them to the comfort and convenience of man, have reached a degree of perfection not dreamed of by people who lived when the past century was ushered in.

In 1830 Abraham Lincoln attained his majority. He was still pursuing his studies by the light of a tallow dip, or pine knot, because there was nothing better to be had; and it was under these circumstances that he prepared himself to become the foremost citizen of his country, thirty years later.

Since that time our system of education has undergone a miraculous change. The log or little brick school-house of a century ago has been supplanted by temples of learning, in which our children enjoy conveniences and comforts that the wealth of kingdoms could not, at that time, have provided. They have maps of the world before them, books treating all known subjects, teachers better informed upon the subjects taught, heat provided; and when they require light they touch a button and the electric current does the rest.

Agriculture, the foundation upon which the very existence of the human race is builded, was still in a primitive condition. Men harvested with a scythe or sickle the grain which grew in their fields, and threshed it with a flail.

A man now sits upon a machine, and at one operation, reaps, threshes and sacks ten acres of grain, with less fatigue than he formerly harvested one.

Women carded and spun the wool and wove the cloth with which they and their children were clothed.

The cards, spinning wheel, and loom have passed. They are now to be seen only as heirlooms or sacredly cherished souvenirs.

Possibly no other human agency has greater influence upon civilization and the development of the people of the world than that which provides quick and easy transportation of people and things from place to place. By it individuals, communities, and nations come to know each other better, exchange of commodities is made possible, and the commerce of the world is maintained.

For this purpose roads made by men thread the world. We travel over them now on bands of steel, in luxurious motor cars, in floating palaces, or through the air.

Only yesterday these roads were mere trails, blazed by fearless, intrepid men, through unknown forests, over snow-clad mountains, across trackless deserts or uncharted seas.

In fulfilment of the words uttered by inspired prophets, thousands of years ago, the wooden boats in which we sailed the seas at the beginning of the past century have been supplanted by floating palaces of steel, in which we ride the waves or navigate the ocean's depths in safety.

For silver the Lord has given us gold, which has become the basis of exchange throughout the civilized world; while iron takes the place of wood and stone in construction.

By the application of scientific methods, which have been revealed during the past century, the profession of medicine and surgery has brought to the people of the world relief from the most dreaded diseases, which devastated communities and at times threatened the very existence of mankind.

Undoubtedly the greatest miracle of the century is the accomplishment by which the human voice, with the personality of the speaker, may be indefinitely preserved and reproduced with every detail of originality.

Whether uttered in the frozen arctics, or from the jungles of the tropics, without visible means of conduct, the human voice instantly circles the earth, thus overcoming the hitherto insurmountable barrier of both time and space.

Contemplating these accomplishments of the past century, to which but brief reference has been made, we are led to exclaim:

Great and marvelous are thy ways, O Lord
From eternity to eternity Thou art the same!
Thy purposes fail not, neither are there any
who can stay Thy hand!

THE CHURCH

The Annunciation. As the glory of the Lord shone round about shepherds, who kept watch over their flocks by night upon the hills of Judea, and the angel of the Lord announced to them that there had

been born that day, in the city of David, a Savior, who was Christ the Lord, the light of the Christian Dispensation burst forth upon the world.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

The heavens were illuminated by the glory of the Lord, the heavenly host shouted hosannas as the Babe of Bethlehem, the Son of God, the Only Begotten of the Father in the flesh, he who was to become the Savior of mankind, was born into the world.

From the time of his birth to the day of his crucifixion, Satan, that old serpent, the devil, the enemy of all that is good, he who by his wiles and deception tempted our first parents and brought death into the world, sought the destruction of our Lord.

Kings persecuted him, because they knew and feared his power. The learned and wealthy spurned him, because of his humble birth; while the ignorant, not understanding, left him in derision.

The personal ministry of Jesus was of short duration. But thirty-three years elapsed from the time of his birth to the day of his crucifixion, and but a small portion of this time was devoted to his ministry. From the time of the delivery of his great sermon on the Mount, but three years elapsed until his death.

During the brief period of his ministry he effected the organization of his Church, selected twelve apostles, upon whom, with Peter at their head, he conferred the keys of the priesthood, and to whom he made plain the organization of his Church and the doctrines of his Gospel, by obedience to which mankind may be redeemed and brought back into the presence of God. This accomplished, he declared his mortal mission completed, and went to his death with the sublime prayer upon his lips that his Father would pardon those who were responsible for his crucifixion. In their ignorance they knew not what they had done.

THE FIRST CENTURY OF THE PRIMITIVE CHURCH

During the first century of the Christian Era, Octavius, Caligula, Nero, Vespasian and his son Titus, all of whom were bitter persecutors of the Church, occupied the throne of Rome.

Pagan Rome had become the mistress of the world. From the time of the crucifixion of Jesus, persecution of the Christians had been merciless and wicked beyond expression. During the reign of Caligula and Nero, who were more brute than human, Christian men were slain without mercy, while their wives and daughters were carried away to Rome, to be sold to the highest bidder, or distributed to a depraved soldiery.

Men, women, and children were cast into the great amphitheater at Rome, to be torn by wild beasts or fight for their lives, for the entertainment of these inhuman monsters. Christians, their bodies covered

with combustibles, were made to stand upon the walls, to be burned, in order that light might be provided for the spectacle below.

To deprive Christians of life was not sufficient. Every cruel means of torture that the human mind could suggest, which might add to the suffering of the victim, was applied.

The falling away which had been predicted by the prophets had come. The man of sin, the son of perdition, was revealed, who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. (2nd Thessalonians 2:3-4).

Thus centuries passed, centuries during which darkness covered the earth and gross darkness the minds of the people, centuries during which Satan, in an orgy of Pagan idolatry, ruled the world.

A NEW GOSPEL DISPENSATION

The opening of a new gospel dispensation was not a thing of chance. Jesus Christ, through his messenger, had declared to John while he was upon the isle of Patmos, that an angel would come flying through the midst of the heavens, having the everlasting Gospel to preach to them that dwell upon the earth, calling them back to the worship of God who is the Maker of the heavens and the earth, the sea and the fountains of water. The Redeemer himself had declared that before the time of his glorious appearance, to assume his rightful place among his people, the Gospel of his kingdom should be preached in all the world, for a witness unto all nations, before the coming of the end.

As the time of the restoration of the Gospel was clearly indicated, so was the gathering place of those who would accept the truth definitely declared. The prophet Isaiah had said that it should come to pass in the last days, that the mountain of the Lord's house would be established in the top of the mountains, and be exalted above the hills, and that people from all nations would flow unto it. Many people, he declared, would go and say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." For what purpose? That they might be taught the way of the Lord, and learn to walk in his paths.

At the time of the calling of Abraham, the Lord entered into covenants with him and his posterity, in which he promised that Palestine should be theirs for an everlasting heritage. This promise was repeated to Isaac, and confirmed upon the head of Jacob.

Prior to his death our father Jacob called his twelve sons to him, blessed them, and defined the future of their posterity, adding little to that which had before been promised, until he laid his hands upon the head of Joseph and not only conferred upon him the blessing and heritage of his fathers, but also declared that his heritage prevailed above that of his progenitors, unto the utmost bounds of the Everlasting Hills, to a land choice above all other lands, a land rich in the blessings of the earth, of the heavens above, and the sea beneath.

Upon Ephraim, the younger of the two sons born to Joseph during his sojourn in Egypt, he sealed the heirship to the blessings and promises conferred upon his father.

While Satan held the world in spiritual darkness, by means of priestcraft and idolatry, he shackled the masses with the chains of kingcraft, and thus held the world in both spiritual and civil bondage.

As the time of the end drew nearer, God's Spirit descended upon men, impelling them to break the shackles of idolatry and priestcraft with which they were bound.

When John Wycliffe, John Huss, and William Tyndale, (all of whom suffered martyrdom for their faith) Martin Luther and others, gave the Holy Scriptures to the people of the world, and in the strength of Israel's God declared the truth, the beginning of the end had come.

When the people of Great Britain wrung from King John the Magna Charta, when Oliver Cromwell later cut off the head of King Charles the First, and the Covenanters of Scotland took up arms against the then dominant church, the morning star of hope arose, heralding the sunshine of a brighter day.

The coming of Columbus to America had been foretold centuries before he sailed from the port of Palos, in Spain. The Spirit of the Lord was upon him, was his guide and protector in his great adventure, and led him to the shores of a new world.

It was not by chance that the Puritans left their native land and sailed away to the shores of New England, and that others followed later. They were the advance guard of the army of the Lord, predestined to establish the God-given system of government under which we live, and to make of America, which is the land of Joseph, the gathering place of Ephraim, an asylum for the oppressed of all nations, and prepare the way for the restoration of the Gospel of Christ and the reestablishment of his Church upon earth. It was under these circumstances and others of which the Lord was the author, that the stage was set for the raising of the curtain upon the opening scene of the Dispensation of the Fulness of Times.

As the Christian Dispensation was ushered in, the glory of the Lord shone round about the shepherds who kept watch over their flocks by night upon the hills of Judea, while the voice of the angel of the Lord declared the Babe of Bethlehem to be the Savior of the world.

So also the glory of the Lord overshadowed Joseph Smith, and God himself, in the glory and majesty of his person, with his Only Begotten Son, Jehovah, revealed himself in vision, and with his own voice designated Joseph Smith to be the instrument through whom the greatest gospel dispensation of the ages was to be ushered in.

There was nothing of ostentation, pageantry or dramatic display: it was a simple, solemn occasion, superlatively glorious and impressive beyond expression.

The voice of the Lord, which had been silent for ages, was heard again. Again that divine message, so oft repeated, was delivered: "This is my Beloved Son. Hear him!" The personality of the Father and his Only Begotten Son was again revealed that mankind may know them as they are.

Of his first vision Joseph Smith says:

"After I had retired to the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time that I was doomed to sudden destruction.

"But, exerting all my power to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!"

When the Apostle Paul appeared before King Agrippa and Festus, the Roman Procurator, he declared that Jesus Christ, who had been crucified upon Calvary, was risen from the dead; that he lived and had appeared to him in a cloud of light, calling him to be his messenger to the Gentiles. Festus, in amazement, cried out: "Paul, thou art beside thyself; much learning doth make thee mad." But Paul replied—"I am not mad, most noble Festus, but speak forth the words of truth and soberness."

In like manner Joseph Smith, an obscure country boy, fifteen years of age, when he related to certain sectarian ministers of the neighborhood that he had received a heavenly vision, was made the victim of ridicule and bitter persecution.

Men flew into passion as they declared that it was all from the devil, that there were no such things as visions and revelations in these days; that all such things had ceased with the Apostles, and that there would never be any more of them.

Satan again manifested his power and determination to frustrate the will of Christ, that he might maintain his dominion over the world and continue to hold captive the souls of men. From that hour he raged in the hearts of the wicked, until he finally encompassed the death of the Prophet; not, however, until he had accomplished the work which the Lord had sent him into the world to do.

Like Paul, Joseph Smith, during the three years intervening after his vision, steadfastly maintained that in vision he had seen the Father and the Son, and had heard the voice of the Lord.

On the evening of September 21, 1823, he had retired as usual to his bed room for the night, a night fraught with events of which he had not dreamed, events of supreme importance to him and to the people of the world. He says:

"While I was thus in the act of calling upon God I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me.

"He called me by name, and said that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people."

This messenger revealed to Joseph Smith that there was a book deposited, written upon gold plates, giving an account of the ancient inhabitants of America and the source from whence they came, and that the plates would later be delivered into his hands to be translated and published to the world.

On the twenty-third day of September, 1827, the plates containing the record of the Book of Mormon were delivered to Joseph Smith who, by the gift and power of God, translated the characters which were engraven upon them.

The Book of Mormon does not in any degree conflict with or take the place of the Holy Bible, but is the strongest corroborative evidence in existence of the divine origin of that sacred record. It has been before the world for more than a century, during which time no statement contained in it, whether it refers to the civil history or the religion of the people who kept the record, has been proved to be untrue.

As the translation of the characters engraven upon the plates on which the Nephite record was kept proceeded Joseph Smith discovered that the doctrine of baptism was taught and practised by the Nephite people. Desiring to better understand this principle he did as he had done before, went with Oliver Cowdery, his scribe, into the woods, and engaged in earnest prayer. The following is quoted from his own words:

"While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us he ordained us, saying:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

"The messenger who visited us on this occasion and conferred this priesthood upon us, said his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchizedek, which priesthood, he said, would in due time be conferred upon us."

With this ordination, and the restoration of the Melchizedek

Priesthood which was later conferred as promised, the fulness of the keys and authority of the Priesthood of Almighty God, which had for centuries been lost to mankind, was restored and has remained with the Church in unbroken succession until the present time.

With the restoration of the priesthood the way was open for the preaching of the Gospel, the administration of the ordinances pertaining thereto, and the organization of the Church.

On the sixth day of April, one hundred years ago today, Joseph Smith, with five others who had accepted the message of the restored Gospel, met at the home of Peter Whitmer, Sr., at Fayette, Seneca County, New York. The sacrament of bread and wine was administered and the Church of Jesus Christ of Latter-day Saints organized.

In his sermon on the Mount the Master declares that a tree is known by the fruit which it produces. We do not gather grapes from thorns nor figs from thistles. A bitter fountain cannot bring forth good water, nor does a good fountain bring forth bitter water. By this unchangeable law we ask the world to judge the accomplishments of the Church during the past century.

It was after his resurrection that the Master commissioned his disciples to go into all the world and preach the Gospel to all people, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

In like manner have the disciples of Christ in the present dispensation, his Apostles, High Priests, Seventies, (who are his especially chosen ministry) and the Elders of the Church, carried the glad tidings of the restored Gospel to every part of the civilized world during the century past, and wherever the message has been proclaimed there have been honest souls who have accepted it and gathered to Zion, in fulfillment of the words of the ancient prophets.

The mountain of the Lord's house has been established in the top of the mountains, and people from all nations have flowed unto it. Through the blessings of the Lord upon their labors the desert has been subdued and made to blossom as the rose. Solitary places have been made glad because of them. Cities have been established, springs of water have broken out which have given life to the thirsty land, music, and the voices of children are heard in the streets where desolation and silence had reigned for ages.

Temples have been erected in which the work of redemption has been done for an innumerable host of the living and the dead.

Many thousands have been brought from the poverty and distress of the old world to this blessed land of Joseph, to become wealthy and be made happy as they have participated in the blessings which the Lord our God has pronounced upon it.

Looking backward to the organization of the Church, which occurred under the most humble and, to the world, obscure circumstances, and following its history through persecution, poverty, and distress, can it be denied that a great and marvelous work has been accomplished, that the promises of the Lord have been fulfilled, and his power to accomplish that to which he sets his hand to do, manifested?

Let glory and honor be ascribed unto God our Father, through Jesus Christ, his Son, forever, for he is the author of it all.

WHAT OF THE FUTURE

The future, as outlined in the predictions of the ancient prophets and confirmed by modern revelation, is pregnant with hope for the Church.

Jesus Christ our Lord said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

With the present momentum with which the people of the world are moving forward in the determination of truth in every field of human endeavor, the outlook for the future passes beyond the vision of human comprehension.

Jesus Christ, referring to the time when he would manifest himself in the latter days, declared that whereas he manifested himself to his own people in the meridian of time and they rejected him, in the latter days he would come first to the Gentiles, and then to the house of Israel. He says:

"When the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel. But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled."

"At that time, saith the Lord, I will remember the covenant which I have made with my people who are of the house of Israel, and will send my gospel to them."

"And it shall come to pass that I will establish my people, O house of Israel, and I will remember the covenant which I have made with my people, and I have covenanted with them that I would gather them together, in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

"And behold, this people (the Nephites) will I establish in this land, (America) and it shall be a new Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. And then shall be brought to pass that which is written:

"Awake, awake again and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City. For thenceforth there shall no more come into thee the uncircumcised and the unclean: For thus saith the Lord: Ye have sold yourselves for naught, and ye shall be redeemed without money."

From the words of the Prophet Daniel we quote the following:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

John, the beloved disciple of our Lord, says:

"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: And I John saw the Holy City, New Jerusalem,

coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven, saying: Behold the tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

"And the Lord shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

With this glorious vision of the future, to which we look forward, we exhort our brethren and sisters to put their houses in order, that they may be prepared for that which is to come.

Refrain from evil; do that which is good. Visit the sick, comfort those who are in sorrow, clothe the naked, feed the hungry, care for the widow and the fatherless. Observe the laws of health which the Lord has revealed, and keep yourselves unspotted from the sins of the world. Pay your tithes and offerings, and the Lord will open the windows of heaven and pour out blessings until there shall not be room to contain them. Be obedient to the laws of God and the civil laws of the country in which you reside, and uphold and honor those who are chosen to administer them.

To the people of the world we send our blessing, and bear witness to them that God lives, that Jesus Christ is his Only Begotten Son, the Redeemer of the world. We call upon all men to come unto him, that through his grace they may attain to eternal life and an inheritance with him in the kingdom of his Father.

*Heber J. Grant,
Anthony W. Ivins,
Charles W. Nibley,*

The First Presidency.

PRESIDENT ANTHONY W. IVINS

In spite of my efforts at self-control I have been overcome with emotion as I have looked upon the faces of this large congregation of men, with a few women, the like of which, so far as we are aware, has never before been seen in the history of the world.

CHANGES WROUGHT IN LAST CENTURY

Looking backward, as we have all undoubtedly done, contemplating the changes which have come to the world since the organization of the Church, one hundred years ago, the absorbing thought which has come to me is one of gratitude because of the fact that it has been my destiny, with you, my brethren and sisters, to have been a participant in its marvelous activities.

I have gone back over the long and winding road, which the people of the world have traveled since we have record of their existence,

with its well marked sign-boards which tell us that if we will follow them they will lead us back to the presence of God from whence we came, but from which we have strayed and gone far afield, until the road has brought us to where we are today.

GOD'S DIRECTING HAND

In it all I appear to see the hand of divinity constantly directing, and hear the voice of our Father who is in heaven calling us back to the straight road, and frequently, unconsciously to them, impressing the minds of men, impelling them resistlessly onward to the accomplishment of a divine purpose, the redemption of the human family, that they may achieve eternal life.

"In the beginning God created the heaven and the earth." Of the method by which this was accomplished we have little knowledge: we do know, however, that the earth was created, because we find ourselves here upon it.

And, "God created man in his own image, in the image of God created he him, male and female created he them."

And he gave man dominion over the earth, and all that is upon it, and commanded him to subdue the earth, and make it fruitful. He made plain the fact that this could only be accomplished by effort, by the sweat of the brow; that being endowed with reason man was to think, to strive, and thus find out truth and apply it, in order that the earth might be brought under subjection to his will. For the intelligence and will of man is a part of godliness which the Father has bestowed upon all of his children, and will, if properly applied and developed, make man like unto his Creator.

Of the antediluvian people who occupied the earth upon which we dwell we know but little. Their history, covering a period of 1,500 years, is told in the Bible on a dozen small pages.

Of the new race of men which descended from Noah, our ancestor, we have more definite information. It is a fact, however, that there is much of obscurity and doubt surrounding their early history.

It is these latter people that I have followed with greater interest, because it is to them that we more directly trace our ancestry, and it was with them, through Abraham our father, that the Lord entered into a new covenant which is now in course of fulfilment.

According to the best available information the expansion and development of the sons of Noah and their posterity had its beginning along the upper reaches of the Euphrates and Tigris rivers, and extended south from that point to the plains of Shiner, in Mesopotamia.

We are told that Ham, the son of Noah, begat Cush who was the father of Nimrod, the founder of Babylon, which became the greatest city of its time, while Asshur, the son of Shem, established his people on the Tigris, and built the city of Nineveh.

Egypt was occupied by the descendants of Ham, through Pharaoh, the son of Egyptus, who was the daughter of Ham.

Assyria, the Asshur of the Hebrews, of which Nineveh was the

principal city; Chaldea, of which Babylon was the capitol; and Egypt, among the earliest nations of which we have record, are all closely associated with the Israelitish people, each having exercised a powerful influence upon their character and history.

It was from Chaldea that the Lord called Abraham, and entered into covenant with him in which he promised that he would make of him a people, by comparison as numerous as the stars of heaven, or the grains of sand upon the seashore. Abraham was at the time a childless man, one hundred years of age.

COVENANT WITH ABRAHAM

To properly comprehend the occurrences of the past century one must be familiar with the covenant entered into by the Lord with Abraham and the history of the Israelitish people from that time until the present. The Lord declared that covenant to be eternal, everlasting, which means that it would not end until the promises made had been realized. In part the covenant declared that through Abraham and his seed all nations of the world should be blessed.

It is through the descendants of Abraham that the Holy Bible has come down to us, the book which has done more to civilize and stabilize the world than all others which have been published. It has given to us the fundamentals of our system of government and the laws under which its affairs are administered. From the family of Abraham the Lord has raised up his ancient and modern prophets, and most important of all, Jesus Christ, his Only Begotten Son, through whom redemption from death and salvation in the kingdom of our Father is made possible to mankind. What have we that is of indispensable value to humanity which has not come to us through the Israelitish race?

During the past weeks I have been thinking of these things and associating them with the secular history of the world. By this method alone am I able to reach satisfactory conclusions regarding the contents and meaning of the scripture, and my studies justify the statement which I now make: In Abraham and his seed all nations of the earth have been blessed.

With the birth of Jacob the Israelitish race had its real beginning. Jacob who was first called Israel; Jacob who was the father of twelve sons, and to whom the promises made to his grandfather, Abraham, were reconfirmed, and greatly enlarged. In order that I may be properly understood, permit me to make this brief observation:

THE HISTORY OF THE CHOSEN RACE

It has become common usage to associate the word Israel with the Jewish people only, which is a great error. While it is true that all Jewish people are Israelites, it is equally true that there are Israelitish people that are not Jews.

Judah, with whom the tribe of Benjamin united, was but one of the twelve tribes at the time when ten of these tribes revolted during the reign of Rehoboam, the son of Solomon, and under Jeroboam, the

son of Nebat, established an independent kingdom, with their capitol city at Samaria, in northern Palestine.

I have gone with Jacob and his sons into Egypt, been with them in their prosperity in the land of Goshen, while Egypt was under control of the Hyksos, or Shepherd Kings, their own kinsmen, and in their distress and servitude after the native princes of Egypt came down the Nile, defeated and drove out the Hyksos, and repossessed their native land.

I have followed them in their exodus from Egypt under the great prophet Moses, and in their forty years sojourn in the wilderness. I have been with them in the conquest of the promised land, in their final ascendancy to a great kingdom under David, and rejoiced with them during the peaceful reign of King Solomon, when Israel realized her golden age.

In sorrow I have seen the return of this chosen people from the worship of the God of their fathers to the worship of idols, which brought dissolution and final subjugation by surrounding nations. I have seen the Ten Tribes carried away captive by the Assyrians, while Judah suffered the same fate at the hands of the Babylonians, and was later scattered by pagan Rome to the four corners of the earth.

To one who does not understand it may appear that the promise made by the Lord had failed. Israel had possessed the promised land as he had said that they should, but through transgression had lost their heritage to other nations, notwithstanding the fact that the Lord had declared that heritage to be eternal.

Has the promise made to Abraham failed? Are the Ten Tribes of Israel lost to the world forever? Is Judah to be forever a wanderer without a country which he can call his own? Emphatically, no.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd does his flock.

"For thus sayeth the Lord: Behold I will bring them from the north country, and gather them from the coast of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither.

"They shall come with weeping, and with supplications will I lead them. * * For I am a father to Israel, and Ephraim is my first born."

Thus has the Lord spoken through his chosen prophets, and his word will not fail.

Centuries before, while the Israelitish people were still in possession of the promised land, the Lord through his prophets had predicted their downfall, that they would be scattered among all nations, but would ultimately be gathered and restored to their promised heritage. The time for the realization of this latter promise is near at hand.

Babylon, at the time of the Jewish captivity, was referred to by Daniel the prophet as having dominion over all the earth. Nebuchadnezzar its king was called the King of Kings. The kingdom was thought to be so strong that it would never be overthrown. The Lord, however, had long before decreed its fall, and his prophets had declared

that Babylon should become as Sodom and Gomorrah and that it should never be rebuilt or inhabited again.

The opening scene of the great drama which was to bring to pass the redemption of the house of Israel occurred when the Medo-Persian army, under Cyrus, effected the conquest of Babylonia, during the reign of Belshazzar, the son of Nebuchadnezzar, and established the powerful Medo-Persian kingdom in its stead.

I have been with Alexander of Macedon as he crossed the Hellespont from Greece, and with his comparatively small army fought the battles of Granicus, Issus and Arbela where he utterly destroyed the great Medo-Persian army which Darius had collected, and established himself as master of Asia from the Mediterranean sea to the mouth of the Nile, a country fifty times larger in area and population than his own.

I have been with the Roman legions as they swept through Asia, destroying the smaller kingdoms which Alexander had set up, and in their campaign in northern Europe, which made them masters of the then known world.

I have been with Mark Anthony and Octavius at Actium, where they struggled for the mastery of Rome, and have seen that mighty empire crumble and fall.

These have all been turning points in the affairs of the world, which have entirely changed what might otherwise have been its history. It was not the will of the Lord that despotic rule should be permanently established and maintained upon the earth. This was proven in modern times when Napoleon met his Waterloo, and in our own day when ambition prompted a crowned head in Europe to seek the establishment of world dominion.

In all of this I have seen the finger of the Lord pointing to a time when: The God of heaven will set up a kingdom which shall never be destroyed, or given to other people, but will stand forever; when he will establish peace upon earth and good will among men; when nation shall not lift up sword against nation, neither shall they learn war any more.

A CHOICE LAND

Oh, my beloved brethren and sisters, I beseech you to study the word of the Lord, as it is contained in holy writ. You will then know that the present is inextricably associated with the remote past to which I have referred as it is to the future which is before us. You will know that you have been given a land which is choice above all others. You will discover that the ancient prophets saw this land of America, and declared its destiny. You will know the conditions upon which our nation is to be perpetuated, or, on the other hand, because of our lack of faith in God, take its place among those mighty nations to which I have referred and pass into oblivion.

Where much is given much is required. This is the land of Joseph, it is the land of Zion, a land choice above all other lands. The Lord our God has decreed that whatsoever nation shall inhabit it shall

be free from bondage, free from all other nations, if they will but serve the God of the land, which is Jesus Christ. These are not my words, but the words of the Lord, our God. They are binding upon us, as they have been binding upon other great nations which have occupied the American continent in times past. They imply more than a tacit or perfunctory profession of faith in Christ our Lord. We are to render service to him.

TRUE SERVICE

When asked what the word service implied the Redeemer answered: "Thou shalt love the Lord thy God with all thy heart. Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother, and love thy neighbor as thyself." Simple requirements embodying the fundamentals of perfect Christian life.

If we love the Lord it will be a pleasure to serve him. We could not, if we love him, be guilty of murder. The fact that murder is of almost daily occurrence is evidence that this great commandment is not properly observed. Next to murder the Lord has declared that the contamination of the fountains of life through the promiscuous intercourse of sexes is an abomination in his sight.

STANDARDS OF THE LATTER-DAY SAINTS

The Church of Jesus Christ of Latter-day Saints stands irrevocably committed to the observance of sexual purity. It recognizes no double standard of morality. It demands the same standard of virtue from its men that it does from its women members, and recognizes no circumstance or condition which justifies sexual association except in virtuous and legal wedlock. This the Church recognizes to be not only approved of the Lord but in direct compliance with his command.

KEEPING THE LAWS OF GOD AND OF COUNTRY

"Thou shalt not steal."

Any person who knowingly deprives another of that which rightfully belongs to him, without giving value received for it, is guilty of theft, no matter what the process may be by which the transaction is made.

"Thou shalt not bear false witness."

The frequency with which this commandment is disregarded by men and women who appear in our courts under oath to tell the truth, is evidence of needed reform.

If we would only put into practice these simple requirements, and we could do so if we would, what a glorious place this world of ours would be in which to live.

You may ask—Why call attention to these conditions while you provide no remedy for them? The remedy is simple, and can be made effective.

Paraphrasing the words of Abraham Lincoln: Let every member of the Church, from its president, its priest or pastor, to the humblest member, and every citizen of the United States of America, from the highest elective or appointive officer, to the humblest citizen, here and now highly resolve that the faith in God manifested by our fathers, who bequeathed to us the priceless heritage of liberty which we now enjoy in this chosen land, shall not perish from the earth, but endure forever. This done we are secure, without it we have no guarantee.

I am not prophesying evil of my country. I love it. I love its people, and believe in them. I do not believe that they will carelessly surrender the God-given principles of liberty and justice bequeathed to them into the hands of aliens who would trample them under foot, and turn back the wheels of human progress to the dark ages, from the ignorance and bigotry of which we have been rescued by the hand of the God of our fathers.

I know that there are those who will not agree with me in my conclusions. Neither have they believed the words of those who have taught these things in the past.

MORONI'S WORDS APPLICABLE NOW

When the Lord commanded Moroni to write the things which are contained in the Book of Mormon, which is the sacred record of the hand-dealings of the Lord with the Nephite people, Moroni said:

"Lord, the Gentiles will mock at these things."

The reply was:

"Fools mock, but they shall mourn, and my grace is sufficient for the meek, that they shall take no advantage of your weakness."

I can think of no words of conclusion more appropriate than the words of this chosen prophet of the Lord:

"And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

"And wo be unto the children of men if this shall be the case. * * *

"And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, as one speaking out of the dust? * * *

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing."

These last words of Moroni I commend to you for your consideration, my brethren and sisters.

BLESSINGS UPON ALL WHO SEEK RIGHTEOUSNESS

May the blessings of the Lord be upon you. May his protecting hand be over you, and the guidance of the Holy Spirit direct you and abide with you and all who seek to establish righteousness and justice upon the earth; that God's kingdom may be established and his will

be done on earth as it is in heaven. This is my humble prayer, my brethren and sisters, in your behalf and in behalf of all the world. Amen.

The choir rendered the anthem, "Hosanna! Hallelujah!" words and music written by Evan Stephens for this occasion:

Hosanna, Hallelujah!
With heart and voice uniting,
Hosanna, hallelujah,
In joyous accord,
We sing to the Lord,
Hosanna, hallelujah,
We sing to the Lord.
Hosanna, Hallelujah, Amen.

Sing, O ye ransom'd,
Ye ransom'd of the Lord,
Ye who the Gospel received and kept his word,
Yea, ye pure in heart rejoice,
Ye who know the Shepherd's voice.
Sing, O sing ye with joyful heart and voice.
Sing ye with gladness,
With gladness and rejoice.

PRESIDENT HEBER J. GRANT

President Grant announced that he would present to the congregation the General Authorities of the Church, and that they would be voted upon by the various orders of the priesthood separately and also by the entire assembly.

The President then read the list of General Authorities as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

FIRST COUNCIL OF SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

Joseph W. McMurrin

Rey L. Pratt

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

The order of voting was by groups as follows:

First—The First Presidency.

Second—The Council of the Twelve and the Presiding Patriarch.

Third—The First Council of Seventy.

Fourth—The Presiding Bishopric.

Fifth—High Priests.

Sixth—Seventies.

Seventh—Elders.

Eighth—Aaronic Priesthood (Priests, Teachers and Deacons).

Ninth—The entire assembly.

As each group arose, in response to the request of President Grant, they were asked by him: "Do you sustain the General Authorities of the Church whose names have just been read, in the positions mentioned? If so, raise your right hands." In each instance, following the response, an opportunity was given for any who cared to vote in the negative to do so.

The voting throughout was unanimous in the affirmative.

Immediately following the sustaining of the General Authorities, the entire assembly arose to their feet, and under the leadership of President Heber J. Grant, gave the Hosanna Shout, waving their handkerchiefs while doing so.

The words of the Shout are as follows:

Hosanna! Hosanna! Hosanna!

To God and the Lamb

Amen, amen, and amen.

Hosanna! Hosanna! Hosanna!
To God and the Lamb
Amen, amen, and amen.

Hosanna! Hosanna! Hosanna!
To God and the Lamb
Amen, amen, and amen.

The waving of the white handkerchiefs in almost perfect unison and the shouting of praises to God and the Lamb by the thousands of people assembled in the great tabernacle, was perhaps the most thrilling and impressive religious solemnity that those present had ever witnessed.

The congregation then arose and sang the first and last verses of "America."

PRESIDENT HEBER J. GRANT

We have received many telegrams of congratulation on this occasion, but we shall not attempt to read any of them this morning.

PREDECESSORS GREAT AND GOOD MEN

It has fallen to my lot, although a very weak, humble instrument in the hands of the Lord, to succeed the wonderful men who have presided over this Church—the Prophet Joseph Smith, than whom no greater man I believe has ever graced the earth; that marvelous pioneer, Brigham Young; that mighty champion of liberty, John Taylor; that exceptional converter of men to the Gospel of Jesus Christ, Wilford Woodruff; Lorenzo Snow, an extraordinary man at eighty-five years of age, who in three years lifted the Church from the slough of despond financially to a place of financial standing; and that man, beloved by all who knew him, one of the outstanding men of all the world, Joseph F. Smith, the greatest preacher of righteousness I have ever known.

BLESSINGS PRONOUNCED UPON GENERAL AUTHORITIES

It is my right and privilege as the President of this Church to extend a blessing to the people, and with all my heart and soul I bless my counselors for their devotion to me and to the Church. I remember with gratitude my counselors who have passed away. I rejoice in the wonderful labors and the devotion of each and every one of the men who are members of the Council of the Twelve Apostles, also the Presiding Patriarch of the Church. I pray God to bless them for their integrity and their devotion, for their labors at home and abroad among the people.

I pray God to bless the Seven Presidents of the Seventy, the men who stand at the head of that great body of priesthood, whose duty and obligation it is to carry the Gospel to the ends of the earth.

I pray the blessings of the Lord upon the Presiding Bishopric of the Church, who preside over all the Lesser Priesthood—the Priests, Teachers and Deacons of the Church.

BLESSES BRETHREN OF PRIESTHOOD

I pray God to bless this wonderful gathering of High Priests, such a gathering as I am sure cannot be found in any other part of the wide world. I pray God to bless the Seventies, and the Elders. I pray that he may bless all the members of the Lesser Priesthood; that he may richly pour out his blessing upon them in their youth, that there may be planted in their hearts a love of God and a desire to serve him as they grow to manhood; that they may feel to walk in the footsteps of their faithful parents. All of us who have been born in the Church, almost without exception, have been born of parents who have given their lives and the best that is in them for the work of God.

One of the most earnest prayers of my heart all my life has been that I should be able to live to be worthy of such a father and such a mother as were given to me.

I pray that the blessings of the Lord may attend all of the general officers of our Church, all of whom are devoted to this work.

GRATITUDE FOR RELIEF SOCIETY ORGANIZATION

I pray for the blessings of the Lord upon the officers and the General Board of the Relief Society. My heart goes out in gratitude and thanksgiving to God for the organization, through the Prophet Joseph Smith, of that wonderful society.

I thank the Lord for my association with Eliza R. Snow, Zina D. Young, Sarah M. Kimball, Aunt Emmeline B. Wells, Bathsheba W. Smith, Clarissa S. Williams and Sister Robison, who have stood as officers of the Relief Society. I am thankful indeed for what they have accomplished, for their wonderful work and example, and I pray God's choicest blessings upon them.

DEVOTION AND SACRIFICE OF THE MOTHERS

It is our sisters who carry the burden of the work. We talk about the missionary work of the Elders who go forth to proclaim the Gospel; we talk about the great pioneer work of the early settlers of this country, but I wish to say here that it is the mothers at home who are making the sacrifice for the boys to go into the mission field. It is the mothers who stand the hardships far more than the men. Men are engaged in many activities, and without the devotion and absolute testimony of the living God in the hearts of our mothers this Church would die. May God bless the mothers of men, is my most humble prayer; and I do bless them in the name of God our Heavenly Father and in the name of Jesus Christ, our Redeemer.

INVOKES BLESSINGS UPON AUXILIARY WORKERS

I pray for the same blessing upon the officers of the General

Board of the Young Ladies' Mutual Improvement Association, and upon the Primary Association, the Sunday Schools and the Young Men's Mutual Improvement Association. I also pray for the blessings of the Lord upon those devoted workers in the Genealogical Society. It is wonderful what is being accomplished in the temples through the energy of these people who are working along that line. .

BLESSINGS INVOKED UPON THE CHOIRS

I pray for the blessings of the Lord upon our choir and its officers, and upon the music committee. I pray for the blessings of the Lord upon the choirs throughout the Church. There are no other people in the world in proportion to their numbers who have so many who pray to the Lord in beautiful songs.

PRESIDENTS OF MISSIONS ACCOMPLISHING MARVELOUS WORK

God bless the Presidents of Missions, one and all. They are marvelous men, those who are active today and those who have served in the past. It is pleasing to contemplate the love and the confidence they have inspired and the inspiration that they have given to those over whom they preside.

PRESIDENCIES OF STAKES AND BISHOPRICS OF WARDS

I pray God to bless the wonderful men who have given so much of their time as Presidencies of the Stakes of Zion. Many of the men occupying these positions give nearly as much time to their Church work as they do to their ordinary affairs in life.

I pray for that same blessing upon the wonderful men who are Bishops and Bishops' Counselors. I ask for the blessing of the Lord upon those who preside over the quorums of priesthood throughout the Church.

THE MISSIONARIES AND THEIR ACCOMPLISHMENTS

I pray for the blessings of the Lord to be abundantly with those who have been sent forth to proclaim the Gospel of the Lord Jesus Christ, to lift up their voices in testimony that God lives, that Jesus is the Christ, the Redeemer of the world, the Savior of mankind, and to bear witness that Joseph Smith was a prophet of the true and the living God, inspired of God to restore again to the earth the plan of life and salvation.

Oh, how my heart goes out to those young men and young women who go forth with this testimony burning in their very hearts for the spread of the truth. And I thank God that they have brought honest souls from all over the wide world, from every denomination under heaven, to the Gospel of Jesus Christ. May God bless them and bless their parents who are making sacrifices to send them forth to proclaim the Gospel. Oh, how I do rejoice that I do not know of one son or one daughter in all Israel who has gone out into the world to proclaim

the truth, that has come home to announce the truth is in some other land. Thank God for the truth and the power that goes with these young men and young women as they go forth to proclaim the restoration again to the earth of the plan of life and salvation, the Gospel of Jesus Christ that you and I have received.

PRAYER FOR AND APPRECIATION OF PATRIARCHS

God bless the Patriarchs. I thank the Lord for Patriarch Perkins, a noble man in St. George, who gave me a patriarchal blessing as a little child, foretelling my life in one small page of longhand writing, which has been fulfilled to the very letter. I thank God for John Rowberry, who gave me a blessing to the effect that I should be taken from Tooele and be made one of the leading officials of this Church: and who promised Francis M. Lyman that his name should be chronicled among the Apostles of the Lord Jesus Christ in these last days. God bless our Patriarchs and inspire them in their splendid work.

A PRAYER FOR THE PRESIDENT OF THE UNITED STATES

I echo the prayer that was offered in the opening of this meeting, that God will bless the President of the United States and his cabinet, and all the officers of our great country. How I do rejoice in that statement contained in the Book of Mormon to the effect that this is a land choice above all other lands and that no king shall reign here. Let us be true and loyal to this land of liberty. In no land in all the wide world could the Gospel of Jesus Christ have been established except in this beloved America of ours.

BLESSES GREAT BRITAIN AND OTHER NATIONS

God bless that liberty-loving country, Great Britain. May he bless Canada, our neighbor on the north, which is like one of our own family. May the blessings of the Lord attend our people on the south, in Mexico, who are struggling for their rights and their liberty. May peace dwell in that land.

BLESSINGS INVOKED UPON HONEST-HEARTED EVERYWHERE

I pray that the blessings of Almighty God may be and abide with all the members of this Church, every faithful, diligent Latter-day Saint. May we be able to preach the Gospel of the Lord Jesus Christ by the honesty, the uprightness and the truthfulness of our lives. If we do this, then we are sure of a final triumph.

I rejoice in all that we have heard here today. I rejoice and I am sure that the Prophet and the Patriarch of the living God who sealed their testimonies with their blood will rejoice at this wonderful gathering. Oh, how I did pray, how I did supplicate the Lord, that Joseph F. Smith, the son of the martyred Patriarch, might live to occupy today this position that I am occupying. Never until the night before he passed away did I give up the hope that he should

have that privilege. But it has fallen to my lot without my seeking to occupy this position. By that spirit of blessing which he possessed, I bless you one and all, and all Israel, and every honest-hearted soul in all the world who is trying to do good, and I do it in the name of the Lord Jesus Christ, the Redeemer of the world, and by the authority of the living God, the priesthood that I hold. Amen.

The choir rendered the "Hallelujah Chorus" from the oratorio "The Messiah."

Elder Joseph R. Shepherd, President of the Logan Temple, offered the closing prayer, and the Conference adjourned until 2:00 p. m.

AFTERNOON MEETING

Conference was resumed at 2 o'clock with President Grant presiding.

The music for this meeting was furnished by the Salt Lake Tabernacle Choir, under the leadership of Prof. Anthony C. Lund.

The choir and congregation sang the hymn, "Praise to the man who communed with Jehovah."

Elder Edward J. Wood, President of the Alberta Temple, offered the opening prayer.

The hymn, "The Spirit of God like a fire is burning," was then sung by the choir and congregation.

PRESIDENT CHARLES W. NIBLEY

In looking over this vast congregation, composed largely of the priesthood of the Church,—this greatest of all gatherings—my soul is subdued and I feel my own weakness, my own inability. Nevertheless, I am proud indeed to be numbered among you, a member of the Church of Jesus Christ of Latter-day Saints. I feel it a distinct honor to be able to assist in some small degree in the furtherance of this great work.

THE SIXTH DAY OF APRIL

I would like to call your attention (I think Brother Wood mentioned it in his prayer) to this beautiful Sabbath day, this sixth day of April, nineteen hundred and thirty. Where would you go in all the world to find a more perfect day than this? The Lord, by his overruling providence, has given it to us, and all thanks and honor and praise be given to him.

A wonderful day, the sixth day of April! Many notable things have occurred on it. The organization of the Church for one great and notable thing. The Prophet Joseph recites in his own story that it was early in the spring of 1820, one hundred and ten years ago, when he went into the woods to pray. I like to think of that also as being on the sixth day of April. We have no definite knowledge of it, but I

believe it in my heart and in my soul. And while I have no warrant in revelation for so stating, I believe with all my heart and soul that the sixth day of April was the birthday of the Lord Jesus Christ, our Savior and Redeemer. Certain it is that the New Testament tells us that the shepherds were tending their flocks on the hills of Judea when the glory of the Lord fell upon them. More likely was it in the spring of the year than on the twenty-fifth day of December, which is celebrated as the birthday of the Savior; yet we go on celebrating that day, and it is all right to do so, inasmuch as that is the day the world generally accepts. But I repeat it is my individual opinion, firmly fixed in my mind, that the sixth day of April is the birthday of the Savior of the world. I further like to believe that the resurrection of the Redeemer, which marked his triumph over death and the grave, also occurred on the sixth day of April, though I have no definite proof.

Another notable event that occurred on this day is part of the history of this glorious country of ours—the United States of America. The Lord says in the revelations given through the Prophet Joseph Smith that he raised up wise men for the very purpose of framing the Constitution, which guarantees liberty to all. It was born on the sixth day of April. It had previously been adopted by the Constitutional Convention and submitted to the various States for ratification. While it was intended that the returns should all be in by the fourth of March, it was not until the sixth day of April that the electoral votes of the different States were counted by the Senate and House then in session. And on the sixth day of April George Washington was declared to be the President of the United States. So the nation had its real birth at that time.

Another thing that happened on the sixth day of April: Our nation, in 1917, declared war on Germany, and with all its heart and soul it went into that war. What for? To fight for liberty, to fight against the principle of force, which is Satan's principle, which principle is championed wherever Satan rules. This nation in a short time, with two million men overseas, and with two million more under arms in training, helped to settle the matter; and thus victory was achieved through the action of our government, which government has always stood for liberty and for the blessing of mankind.

I say again that it is my individual opinion—we have no revelation for it—that the Prophet Joseph Smith received his first manifestation on the sixth day of April. It was the greatest vision ever given to mortal man; for both the Father and the Son plainly manifested themselves before his eyes and spoke to him. I believe that that was on the sixth day of April, and I believe, although I have no warrant in revelation for it, that the sixth day of April is the birthday of our Lord and Savior Jesus Christ.

THE MOST OUTSTANDING ACCOMPLISHMENT

Now, looking back over the one hundred years that have passed, I have tried in my mind to think what is the most outstanding work that has been accomplished. Of course we as Latter-day Saints know that

the spiritual force, the power of the priesthood that is with this work and in this work, is greater than the temporal. But men who have not been touched with the power of the Holy Ghost, cannot see the kingdom of God. Like Nicodemus they cannot comprehend it. They have not taken advantage of the means of entering it. But temporal things they can see and understand; and to my way of thinking, the great outstanding, beneficent, splendid work that has been accomplished by this Church in the last one hundred years has been the gathering of the poor, not the rich, for we have had scarcely any rich among us. One in a hundred was possibly well-to-do when gathered, but I should say not more than that. The poor have had the Gospel preached to them, and the poor have been gathered to Zion. Gathered to Kirtland, Ohio, in the first place; gathered to Missouri; then driven from Missouri, after which the gathering place was at Nauvoo, Illinois, from 1839 until 1845 and 1846. The gathering in from the States of this Union and from nearby countries to the places I have mentioned occupied from fourteen to sixteen years. The balance of the one hundred years that have passed and which we are commemorating, have been spent by the saints here in the valleys of the mountains. And this gathering has gone on all through that period, even up to the present time.

How has this been accomplished? It has been accomplished by the Church, the power of this Church, the influence of this Church, by the people of this Church, the poor helping the poor to get here to this land of Zion, consecrated and dedicated for the gathering place. For did not Isaiah say that in the last days the mountain of the Lord's house should be established in the top of the mountains, and that all nations should flow unto it? This has been truly a wonderful work.

THE PERPETUAL EMIGRATION FUND

In the early days of our settlement here the Perpetual Emigration Fund was established, and many were helped here through that fund. And let me say in passing that the widows and the orphans were not forgotten. President Brigham Young said we would dedicate our lives to see that every poor faithful saint,—widows, orphans and all—was gathered to Zion. That work has gone on until tens of thousands and their succeeding generations, amounting now to hundreds of thousands, have been aided and helped.

It would interest you if you were to go into the books of the Perpetual Emigration Fund and see some of the names of families who were beneficiaries of that Fund; rather distinguished, now perhaps, but very poor then—so poor that they had to be helped by that Fund, and yet they are now some of the richest among our people. Some of their children unfortunately have forgotten. It is a bad thing to forget. It is a good thing to remember what the Lord has done for us. And the Lord accomplished that work, and this is the Zion of the Lord to which they came.

TO BUILD UP ZION

I recall, away back in 1869, when I went on my first mission, we

met over in the old Seventies' Hall. President Young instructed us in these words: "Now when you Elders get out in the world and see conditions there and think of the good things we have here at home, you may get to praising our country too much. Don't do that. This is what I would like you to promise the people who gather to Zion: plenty of hard work and persecution."

So there was no allurements or inducement to come for better circumstances, but only to build up Zion. And this has been Zion all the while. Isaiah said concerning it:

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

The Lord was to do this. To whom? To Zion. Do you know of any other people called Zion upon the face of the earth? Do you know of anything more beautiful than this verse of Isaiah's? I am going to take the liberty of reading it again:

"For the Lord shall comfort Zion: he will comfort all her waste places."

HER WASTE PLACES COMFORTED

Were there waste places here when our pioneers came? Was there anything here but waste and desert and wilderness? There were no paths. Go around in other countries where there is food for wild game and you will find trails—for jack-rabbits at least. You will find a trail for the deer, you will find tracks. There was not anything of the kind here. For it was so much of a waste and so much of a wilderness and desert, and so barren, that there was scarcely any game except way back in the mountains. It was in very deed a trackless waste, a wilderness. There were no streets, no paths, no trails, no anything,—just a desert. Yet the prophet of the Lord a few days after arriving here, putting down his cane right on this block, prophesied, "Here we will build the temple of the Lord."

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her deserts like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

Is the voice of melody here today? Is there any place in the world where there are sweeter singers and more of them in proportion to the population than right here? Is there any more of thanksgiving and the voice of melody anywhere else in the world according to numbers, than there is here in this land? This is Zion. The Lord will comfort Zion and all her waste places, and he will make her wilderness like Eden and her desert like the garden of the Lord.

Another verse by the same Isaiah and with respect to the same Zion:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

This is the word of the Lord concerning Zion. This is the Zion of our Lord.

THE LORD HAS DONE IT

Time will not permit me to speak further in respect to this one great outstanding, wonderful work that the Lord has accomplished with Zion—the gathering of the saints from all parts of the earth. He has brought it about. He has overruled it. It is he that hath made us, and not we ourselves. Do not forget that. The sacrifices that our parents have made have been most wonderful. The Lord was with them. My heart sorrows when I think of my own parents, the poverty and sacrifice that they had to undergo in so many different ways; and I glory in the fact that they failed not nor faltered, but stood firm through it all. They gave of their lives for my sake, so that the path is easier for me, and I am blessed more in living and trying to live to help on in that great work. All praise be unto the Lord for his goodness and mercy and blessings.

BLESSINGS THROUGH OBEDIENCE AND SACRIFICE

I praise the Lord for the association of my brethren, for the privilege of meeting with the saints, for the enjoyment I have in laboring for this great cause. I know it is the work of God. I know that Joseph Smith was a prophet of God. I know that this people will be blessed far more than they ever have been blessed, far more than they could hope to be blessed, if we will only, as our President has said, keep the commandments of the Lord, pay our tithes, and sacrifice something for the kingdom of God. It is sacrifice that brings forth the blessings of heaven, let me tell you, and the man or woman who is not willing to make some sacrifice cannot claim the blessings.

May the Lord help us build up his kingdom, glorify his holy name, and remember that in this great hundred years past what a wonderful work of gathering to Zion has been accomplished. Such a beneficent, blessed piece of constructive work, the greatest contribution to tens of thousands of the poor that have been so thoroughly blessed by it, must be recognized by all men, and acknowledged as a good work. Amen.

PRESIDENT RUDGER CLAWSON

My brethren and sisters: This is an historic occasion. In view of the great celebration of the centenary of the Church now in progress, my thoughts of late have turned to the prophecies of old. Many of the predictions of the ancient prophets have been fulfilled to the letter so far as time has gone, others are in process of fulfilment.

I am reminded of a very remarkable incident that occurred in the very early years of the earth's history. This incident has been briefly referred to by my brethren who have already spoken, but I have been looking at it from a little different angle.

NEBUCHADNEZZAR DREAMS A DREAM

It would seem that Nebuchadnezzar, the king of Babylon, dreamed a dream which made a profound impression upon his mind, but strange to say, upon awakening, he was unable to recall the dream, and the interpretation thereof. So he called for the wise men of Babylon, the magicians, the astrologers, the sorcerers and the Chaldeans, and he commanded them to bring back his dream and give the interpretation thereof. If they would do this he promised them gifts and rewards. But if they failed he warned them that they would be cut to pieces and destroyed.

They said to him, "O king, live forever: tell thy servants the dream, and we will shew thee the interpretation."

The king said, "The thing is gone from me."

AN UNUSUAL REQUEST

Thereupon the wise men were very much agitated, and they said to him:

"O king, thou hast required of us an unusual thing. There is no man upon the earth who can show the king this matter. It is only the gods, whose dwelling is not with flesh, that can bring back your dream."

For this cause the king was angry and very furious, and sent forth a decree that the wise men of Babylon should be destroyed.

This was a very critical time for Daniel, the young Hebrew prophet, and his three brethren who were numbered among the wise men of Babylon. Daniel sought an interview with the king and plead with him for further time, saying that he would get the interpretation of his dream. His request was granted.

THE KING'S DREAM MADE KNOWN

Now, mark you, by the prayer of faith the king's dream was made known to Daniel of the Lord, and the interpretation was given. Once more Daniel was conducted before the king and he said to him:

"We will bring back your dream, O king, and we will give you the interpretation thereof."

And so he said:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

"His legs of iron, his feet part of iron and part of clay."

And then, the prophet said:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king."

THE INTERPRETATION

He said:

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

"And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

"And the fourth kingdom shall be strong as iron."

This fourth kingdom was represented by the feet and toes of iron and of clay.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

And he said further:

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

THE FULFILMENT

The Christian world of today is witness of the fact that the very things which the great image stood for have occurred so far as time has gone. History certifies to the fact that King Nebuchadnezzar was the head of gold. The Medes and Persians, an inferior kingdom to Babylon, were the arms and breast of silver. The Macedonian kingdom, under Alexander the Great, was the belly and thighs of brass; and the Roman kingdom under the Caesars was the legs of iron. For mark you, later on the kingdom, or empire of Rome, was divided. The head of the government in one division was at Rome and the head of the government in the other division was at Constantinople. So these two great divisions represented the legs of iron. Finally, the Roman empire was broken up into smaller kingdoms, represented by the feet and toes of iron and clay, and as there were ten toes on the image we might well conclude that the following ten kingdoms stand to represent the toes: Italy, established in 496 A. D.; France, in 753; England, 853; Germany, 806; Holland, 922; Portugal, 1138; Persia, 1139; Austria-Hungary, 1159; Spain, 1171; Greece, 1829 A. D.

THE STONE CUT OUT OF THE MOUNTAIN

The stone cut out of the mountain without hands, representing the kingdom of God, was established April 6th, 1830, with six members, and is known as the Church of Jesus Christ of Latter-day Saints. Thus

the work of the Lord in our own time, designated by revelation as a marvelous work and a wonder, had a very humble beginning, but it has grown apace. Today the Church of Jesus Christ of Latter-day Saints has a membership of about 700,000. It cost the best blood of the nineteenth century to establish this work on the earth. Its founder, the Prophet Joseph Smith, and his brother Hyrum Smith, the Patriarch, were martyred for the cause of truth, in Carthage, Illinois, in 1844. The Latter-day Saints have passed through the fire of persecution and have stood the test of one hundred years. Never was the prospect brighter for our people than it is today. We sincerely believe, and, I may say, have every assurance, that this Church will stand forever. It is indeed the Church of the Son of God, the Redeemer of mankind.

ITS ORGANIZATION

Within its organization will be found a line of general authorities, consisting of a First Presidency of three, a council of Twelve Apostles, a Presiding Patriarch, a First Council of Seventy and a Presiding Bishopric. There are in the Church also numerous quorums of High Priests, Seventies, Elders, Priests, Teachers, and Deacons, by which and through which the affairs of the Church are conducted and the Gospel preached to the saints and to the world and the ordinances of the Gospel administered for the salvation of souls.

For the knowledge I have and of which I humbly testify that Jesus is the Christ, and that Joseph Smith is a prophet of God, I am truly thankful and feel to praise the Lord.

God bless you, my brethren and sisters. God bless the people of the Latter-day Saints, and prosper his work, and bless those who preside over and direct the affairs of his Church is my prayer, in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

An original dramatic poem, written especially for this occasion, will now be read by its author, Elder Orson F. Whitney.

Elder Whitney then took the stand and read the poem, which follows:

THE LIFTED ENSIGN—A CALL TO ISRAEL

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isaiah 11:12.

Characters Impersonated:

ELIAS :: EPHRAIM :: JUDAH

ELIAS:

A voice that crieth in the Wilderness:

"Make plain and straight the Highway of our God!"

One Hundred Years, on Time's swift pinions flown,
 Since raised the Ensign for the Gathering—
 One hundred years, and still the standard waves,
 Summoning the chosen from world-wandering,
 Calling the covenant people from afar,
 To greet the coming of their God and King.

Children of Jacob, Isaac, Abraham,
 Sheep of the flock the Shepherd comes to fold!
 How have ye answered to his beckoning call?
 What have ye done his pathway to prepare?

Give answer, Ephraim, from thy mountain height,
 Where streams the signal seen and sung of yore—
 First-born of God in these, Earth's final days,
 Speak thou, and let the winds thy story tell!

EPHRAIM :

I hear thee, and with joy I answer thee:
 'Twas mine to welcome the return of Truth,
 Of old from Error's wide domain withdrawn;
 Mine to unshroud the buried mystery
 Of mighty nations, whispering from the dust;
 Mine to unfurl the Ensign, and to sound
 O'er sea and land the tidings wonderful;
 Flooding the world with truth and righteousness,
 Thrusting the sickle in the golden grain,
 Reaping a ripened field, and garnering
 The earliest sheaves of Israel's harvest home.

I've toiled and wept and bled to bring once more
 The fulness of Christ's Message unto men;
 To build redemptive Temples, that the dead,
 Obedient to law in spirit realms,
 Might with the living share in joys divine.
 More wouldst thou hear?—
 There's more I fain would tell.

ELIAS :

Tell on!—tell on! Truth wearies not mine ear.

EPHRAIM :

Expelled by tyranny from Freedom's ground,
 I tracked the lone untrodden wilderness.
 Here 'neath my virile touch, once barren wilds
 Now sing for joy and bloom delightfully.
 I've planted Zion's outposts, firm and strong,
 Rock-fortressed by the everlasting hills,
 Where Faith expectantly doth bide the hour
 When Zion's self from Eden's soil shall rise,
 Thrilled by the glad acclaim: "The Bridegroom comes!"

Nor all my ministries on Western shores,
Nor all my sympathies with next of kin.
Have I not stood on ancient Olivet,
And offered prayer to heaven for Judah's weal?
Have I not combed the universe and drawn
The choice of nations to this favored land,
Where homing tribes shall shout to trembling hills,
And lift hosannas to the listening skies
That light the towers of New Jerusalem?

By these and kindred works my faith is shown.
Thus have I answered to the Shepherd's call.

ELIAS:

And answered well. And He whose day now dawns
Shall crown thy valor with a recompense
As boundless, endless as eternity.
Now, Judah, tell thy tale! 'What deeds of thine
Are strewn as flowers along Messiah's way?

JUDAH:

Messiah?—Him I see not in the man
Whom Christians name the Christ, their holy one.
I see not in their God my fathers' God,
Whose covenant abides with Abraham:
Who spake to Moses in the fiery Mount,
And gave the Law to govern Israel.
Blind am I to what Ephraim beholds.
Perchance the air is purer, view more large,
On yonder height where stalwartly he stands,
Than in the misty vale where I respire.
Thinkst thou I err, his thought interpreting?

But I am with him in the war for right,
For justice and the freedom of the world.
And to this cause give I a willing hand,
And pledge my friendship, faith and loyalty.

ELIAS:

Thou sayest well—yet well might'st say far more
For Israel's God, Jehovah, Lord of All,
Who gave the Gospel as He gave the Law,
And died that endless death might vanquished be.
What limit to His merit or His claim?

JUDAH:

Plead not with me my ancient faith to change—
Older than aught by Christians deemed divine;
Pure as the snowy peaks of Lebanon,
That pour reviving streams o'er thirsty plains.
What nobler doctrine than the Decalogue?
What higher law than Justice can'st thou name?

ELIAS :

Is Justice more than Mercy—more than Love?
 No need to change thy faith, but build thereon.
 If thou the Perfect Law wouldst comprehend,
 Its loftiest, purest, heavenmost height attain,
 Add unto justice the pure love of God —
 Sweet Charity, of graces all the crown.

JUDAH :

Justice—not Mercy—is the Jew's demand.
 And tell me, when did Christian charity
 Mean justice for the wronged, down-trodden Jew?
 Mercy, forsooth! what mercy have they shown,
 Who slaughter 'neath the banner of the Cross?
 Too much we hear of love and charity,
 From lips of hate, from hearts of cruelty,
 Boasting a leader whom they follow not,
 Prating of love, but never practising.
 This Jesus, whom they laud, not emulate,
 Good man—e'en great perchance. But why a God?
 Joseph and Mary's son, a common Jew,
 Who sat at feet of rabbis famed for lore,
 And learned from them, yet brought forth nothing new.
 Why should the knee of Israel bend to him?

ELIAS :

Sat He at *no* man's feet for power to save
 And lift up fallen worlds. *His* wisdom came
 From heights more distant than the unseen stars,
 Fresh as the morning dew upon the flower;
 Pure as the snow—so white on Lebanon
 Till tainted by the soil through which it flows—
 Truth by tradition's muddy stream unroiled.
 The sapient rabbis, famed for antique lore,
 Might well have learned from Him—but would not learn.
 The wisest of the scribes and pharisees,
 Astounded, routed were, and put to shame
 By One who spake as no man since or ere.
 Old was his doctrine—truth is ever old—
 Old as its parent spring, Eternity,
 Old upon earth, from Adam until now.
 Yet seemed it new to them;—and this the cause,
 The chief and primal cause of that great crime
 Which on the cross He pardoned and forgave.
 Man—merest man will die a friend to save.
 Who but a God, to save both foe and friend?
 And very God was He, though human-born,
 Divinely-gotten Child of Deity.

But why waste words upon those recreant Jews,
Those pseudo Christians—false that mask as true?
The salt can lose its savor—so with them—
Unworthy parts, bespeaking not the whole.
Why dwell upon these human happenings?
Lift thought and argument to higher planes.

JUDAH:

Amen! say I. And now to me make plain—
To me, who am so dull—this mystery:
What need had Israel of this Nazarene?
Why came a Christ, great Moses having come?
And why a Gospel when the Law was known?

ELIAS:

What need of Christ—the Lord—since Moses came?
Moses to Christ was but as part to whole,
Preface to book, mere river to the sea,
And all the dispensations of the past,
When heaven hath gladdened earth with spirit showers,
Are but as streams that to one Ocean flow.

Why separate the Gospel from the Law—
Greater and less—container and contained?
Why part God from his prophet messengers,
Sent from Above to voice and work his will,
And preparation make for mightier things
Than e'er were known among the sons of men;
Completing what creation's morn began,
When Gods in glory launched a universe?

JUDAH:

But Abraham—the solemn Covenant—
Jehovah's sacred promise to His own:
"In thee and thine all men, all nations blest"—
Spoken these words upon the idle wind,
That now they be as though they ne'er had been?

ELIAS:

'Twas Christ made covenant with Abraham,
Jesus, Jehovah—for the twain are one;—
Then gave Himself that covenant to fulfill;
And mixt His people with earth's alien tribes,
That all—not Israel only—might be blest,
Nor least and last of nations fail to share
In blessings showered through him upon the world,
Sprinkled, as rain, with his believing blood;
Peopling the arid wastes of unbelief
With souls responsive to the clarion call
Shaking the seas and isles and continents,
And gathering what was scattered ages gone.

JUDAH :

But Moses—what of him? Lived he for naught?
Sayest thou his mighty mission was in vain?

ELIAS :

Nay ; but to round his glorious ministry,
And link the lesser with the greater part,
Making effectual all that went before,
In this, the dispensation last of all,
Came he the Keys of Gathering to restore ;
Lest Ephraim's rallying standard wave in vain
O'er Joseph's land and Zion's, known of old
By seers and prophets from thy household sprung,
Whose sacred words flow down the centuries
To find fulfillment in this ample age,
Where past and present, sire and son must join,
Perfection reign, and all in Christ be one.
Ephraim his part hath played, and thou no less,
In God's great drama—"Marvel and Wonder" named.
Wherefore, complete thy story, well begun.
What hast thou done His pathway to prepare?

JUDAH :

His pathway!—*his*, the peasant carpenter,
Whose body, stolen from the tomb, long since
Hath crumbled and returned to native dust?
Granting, for argument, he *is* to come,
Why should I strew with palms his earthward way?
Why for his coming should my soul prepare?

ELIAS :

Because He is thy Father and thy Friend,
Because He is the God of Israel—
Buried yet risen Savior of mankind,
Author and Giver of the life divine.
What hast thou done that He on earth may reign?
Silent? Then wouldst thou choose one speak for thee,
Who ne'er unfriendly was to thee or thine,
But sympathetic in thy sorrows all?
For thou hast borne the brunt of martyrdom,
Alike in Christian and in heathen lands,
Enduring long and suffering patiently,
While lesser breeds have trampled thee and spurned.
Driven—despoiled—tortured and trodden down,
Drinking the bitter cup, Captivity,
Yet still, through groaning, pain-racked centuries
Honoring Jehovah's name, Jehovah's law,
Spreading the knowledge of the living God
Amid the shrines of Baal and Ashtoreth.

Why 'twas thy hand the instrument became
Of purpose heaven-ordained ere earth began,
Whereby, through sacrifice and death, came Life,
To rescue and redeem a fallen world,—
No mortal knoweth. Only this men know:
Christ did not cast thee off. He that forgave
Is still thy Friend—as are true Christians all;
For none love God who hate what God doth love.

Forth in these modern days thine eager hand,
To build anew the old Jerusalem,
To raise once more her walls, oft leveled down;
To gather in thy sons and daughters fair,
And sow a sterile land with fruitfulness;
Redeeming thus thine ancient heritage,
That Zion's King may sit on David's throne.
Not all thy sons thy wearied arms uphold,
Not all are Hurs and Aarons in the strife.
Summon thy worldings from the tinsel show,
Where folly reigns and ruin works its will.
Teach them to play a better, nobler part,
And walk with thee the greater "Great White Way."

Rouse all that slumber beneath sordid spells,
Or unto gods of dust low homage pay;
Bid them to bring their gold and jewels rare,
Their heaped up stores of precious merchandise,
Their wealth, like Pelion on Ossa piled,
And beautify the Holy Place of Him
Whose law shall yet from Zion's land go forth,
Whose royal edict from Jerusalem.
For Israel o'er Amalek must prevail,
And repossess in full the Promised Land.

Ah! Judah, couldst thou see what Ephraim sees—
Thy monarch in that lowly Nazarene,
Long-symbolized by the oft-slain paschal lamb,
Prophetic of the Sacrifice Supreme.

Would thou couldst see what ancient seers discerned,
What spirit-quicken'd eyes may now behold—
Messiah in that Prophet first-of-all,
The Moses of a mightier Exodus
Than e'er was dreamt of in rabbinic lore;
Deliverer of a captive universe,
In bondage to the powers of death and hell!

And thy Deliverer in a day to come,
When hostile legions thunder at thy gates,
When half thy city hath become a spoil,
As written in the scroll of prophecy.

Then shalt thou see and feel His wounded hands,
 Then shalt thou fall and worship at His feet;
 And all that fight 'gainst Jacob's, Judah's God,
 Shall be as dust and ashes whirl-wind-blown,
 As flying chaff before the hurricane.

JUDAH:

What confirmation hath this mighty claim?
 How can I know if such great things be true?
 If I be blind, who will my sight unscale?

ELIAS:

He who makes blind to see and deaf to hear!—
 Harken to Him and whomso'er He sends.
 Bow to the sceptre of the Son of God,
 The Gospel of the High and Holy One,
 And by that Gift which maketh manifest
 Thou'lt clearly see and of a surety know
 The message Ephraim brings thee is divine,—
 Old and yet new, the Everlasting Truth,
 Pure from the presence of our fathers' God.
 Fresh from the fountains of Eternity.

JUDAH:

Why Ephraim? Why his proud pre-eminence,
 Towering amid the tents of Israel?
 Why should his word or thine determine all?

ELIAS:

Because it is the word of Israel's God,
 Whose servant I, as I would fain be thine;—
 The God of Moses and of Abraham,
 The God of patriarchs and prophets all,
 The God of Israel free and Israel chained;
 God of the humble and the pure-in-heart;
 God of the just, in every age and clime;
 The Christ of Bethlehem and Calvary,
 The King of Kings, the crucified and crowned.
 Come, weary-laden, He will give thee rest,
 And thou shalt tread the rose-strewn path of peace.

EPHRAIM:

Heed, Judah! heed Messiah's messenger,
 Harken to me, thy brother and thy friend.
 No more doth envy of thee sour my soul,
 Nor doth thine anger vex me, as of yore.
 Forgiven as I forgive, clean, clear I stand,
 And I am *sent* Good Tidings to proclaim.

No man-made creed—no dogma vague, unsound—
The Ancient Faith, pure, simple, sweet, sublime,
The Gospel in its plentitude of power,
The Gospel in its fulness—this I bring.

ELIAS:

Judah! 'tis Ephraim calls—he loves thee well,
His hand extends, his heart, to welcome thee.
Why stand aloof? Why doubt and hesitate?
Jerusalem and Zion are as one.
See Japheth launch his ships to people them!
The Gentile, all unknowingly doth serve
The cause of Him who summons Israel
To Joseph's land, to Judah's hills and vales.
Behold them in their flight from Babel's doom,
Borne on the shoulders of the Philistine?

Be not outstript in such a glorious race.
Judah, arise! Put on thine ancient might,
Expand thy soul, enlarge thy sympathy;
Join hands with Ephraim, and bring to pass
All that the prophets and the seers foretold!

JUDAH:

Thy speech I can believe most kindly meant,
Thy motive pure and generous and just.
But who can change the course of destiny?
Who void what Great Jehovah hath decreed?
'Tis conscience guides me, and high Heaven alone
Doth hold, of that mysterious lock, the key.

Yet something tells me we shall meet again.
God grant it be as friends! And so, farewell.

The choir and congregation sang the hymn, "High on the mountain tops."

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

My dear brethren and sisters: I am going to read my remarks on this occasion in the interest of brevity, but chiefly in order that I may know when I am through. I warn you, however, that I read very much worse even than I speak. If I do not present all I would like to say on this occasion I shall still be very happy, because I am going to ask leave "to print" the parts that must be omitted in my verbal remarks. In this, too, I shall be happy, because the printed parts of the speech are already set up by the printers, and those parts constitute six large

volumes, each from five hundred and sixty to six hundred pages per volume, making in all over 3,400 pages. That work, with the verbal remarks I am now making, will constitute my discourse at this first centennial conference of the Church, covering one hundred years of organized existence.

Of course you will surmise by now that I am making reference to the *Comprehensive History of the Church, Century I*, which the Presidency of the Church has directed to be published as one of the features of this centennial conference; and which they directed me about a year ago to prepare. I can now report that five of those volumes are printed and bound, and that the sixth will be printed and bound by the middle of April or at farthest by the first of May.

I would not have you think, however, this history of a hundred years has been wholly prepared in the time limit of a year. Its present publication is rather the culmination of many years—I might say of a life-time of work. Under circumstances quite remarkable—but too full of detail to speak of now—an opportunity came to me to write for a New York magazine what its publishers called a detailed “History of the Mormon Church.” To make space for it they changed the magazine from a bi-monthly to a monthly periodical; enlarged its size, and at the same time changed its name from “The American Historical Magazine” to “Americana.” “The History of the Mormon Church,” as the article prepared was then called, ran through six years of that publication, beginning in 1911, and ran at an average of forty-two pages per number. After its publication in that form, two years more were spent in verifying its numerous references and improving its arrangement; and now another rather strenuous year has been devoted to its final preparation for the press.

I will ask you to remember that this publication is not mine beyond the mere matter of construction. The publication of it both in the first instance and now was made possible by action of the Presidency of the Church, by President Joseph F. Smith, and now by President Heber J. Grant. From first to last the Presidency will have advanced for the publication as it now issues from the press at least \$100,000; and they propose to have it sold at such prices to the people—as I understand it—so nearly the cost of producing it, that I am doubtful if they will ever recover from the sale of it the money they have advanced for its production and reasonable interest upon it.

Permit me to say that financially this work means nothing to me. Its publication and sale will not bring me one dollar for its preparation; if it did I should shame to speak of it here as advertising my own wares. But this is not so, the work is not mine financially, I could not have financed it, neither shall I profit financially by it. My work in connection with it has been given in the ordinary service of my regular work in the Church, prompted and sustained through all the years by my deep love of the subject, and my desire to leave on record *one sermon* on the New Dispensation of the Gospel. And I am grateful to

those who have made possible the production of my discourse that requires six large full volumes to contain it. In my remarks, then, I am just reporting a work which the Church has undertaken and has brought to what I venture to think is a successful termination.

Some may question the need of so voluminous a work. Six volumes! Why could not the history of a hundred years of the New Dispensation have been written in one volume, or at most in two? For some purposes that might well be. But I desire to say a word of justification for the largeness of this work.

In the first place you have to deal with an immense subject. You have to consider the first century of the Dispensation of the Fulness of Times. That is the dispensation of *all* dispensations; the one which will gather into itself all the dispensations of God's revealed will through all the ages, from the days of Adam until the present time; the dispensation when God will "gather together in one all things in Christ, both which are in heaven and in earth, even in him" (Eph. i). The history of this dispensation then is some contract. In it the ends of the earth meet. It comprises in a way, the history of the world and of the human race. It will have to deal with all true philosophy and all true religion, and the contact of these with false philosophies and false religions and the struggle for existence between the two—the false and the true. Of course, I have not attempted in my puny six volumes to go into the treatment of all this vast field. My work covers merely the first century of this New Dispensation; but even so the work, as you see, is necessarily a large one, and needs scope for its treatment; room for the consideration of its mighty themes and the correlation of them with past, present and future. So that the very largeness of the theme alone would justify and demand a large work. I have found the scope of six volumes inconveniently narrow in places for an adequate treatment of some phases of the great subject in hand. There are other considerations also which justify the employment of so large a treatment of the subject besides mere largeness of it.

A few years ago a critic of some standing in the Christian world—he was secretary of a large group of so-called Christian churches—conceded that "the Mormon church is possessed of elements of great power. These elements are founded in its principles of centralized power, and in its social program." He said, "there is no real menace in the Mormon Church to our (i. e. United States) political institutions;" dangers along that line were past. And then:

"Mormonism has reached the zenith of its supernatural visions, is receding, gradually fading in the Mormon consciousness itself. The time spirit will cure it of its abnormalities. It will die amid its own worshippers."

"The way to oppose Mormonism is not to throw mud upon it. A campaign of detraction only helps it to grow. The thing to do is to treat it with candor and fairness. * * * It must fall of its own weight, if it is so to fall at all."

Then he treats us to this reflection with its implication:

"Our little systems have their day;
 They have their day, and cease to be;
 They are but broken lights of Thee,
 And thou, O Lord, art more than they."

This critic is Wm. Oeschger, Secretary of the Nebraska Christian churches (*State Journal, Nebraska*, Nov. 24, 1918).

At a public meeting in Reading, Penn., a lady submitted the following question to me:

"In view of the fact that the drift of the world's thought is away from acceptance of the miraculous, what is to be the future of Mormonism?"

The question is a thoughtful one. It is a fact that the trend of the world's thought is away from acceptance of the miraculous. It is also true that Mormonism had its birth in what men call miracles; in such miracles as are said to tax the credulity of the mind of man to accept, and of modern man in particular. In view of these premises, then, what is to be the future of your faith, Latter-day Saints? The future of Mormonism? Is it the case of an inflowing tide that has carried a ship far up a gently sloping shore, and that now the tide ebbing, leaves the ship beached on the shore, to become a helpless derelict that in time must perish?

Another suggestion: A recent writer, as late as January, 1930, discusses what to him are the necessary limitations of Mormonism. Permit me to say that this writer knows his subject, and our protagonists will not find it the easiest task in the world to meet all his criticism. This writer concedes that of the whole group of religious movements in America that arose about the same time that Mormonism had its origin, Mormonism alone has survived; that is, in any way worth while, and is today a really "going concern." Then he asks, this being so, "Why then has not God's kingdom overspread the Republic?" His answer is: "*Simply because it is self-limited.*" And he argues that matter of self-limitation of "Mormonism" in this way:

"The quest for the perfect American religion could be successful only on the lowest level of intelligence. Piety and business could only be completely fused by means of a creed too ridiculous for any widespread acceptance. * * * The doctrines of Mormonism are indispensable to its system."

The critic is right on that point. "The doctrines of Mormonism are indispensable to its system." Mormonism must be wholly accepted or wholly rejected. Its doctrines, and the whole-hearted acceptance of them is indispensable to membership in its system. The miraculous visions of Joseph Smith, the miraculous visitation of Moroni, and the miraculous translation of the Book of Mormon, the fact of direct and continuous revelation from God, all must be accepted or Mormonism can have no standing; nor can anyone have a standing in Mormonism without acceptance of these doctrines. Then our author proceeds:

"If they [meaning the doctrines] are altered or rejected in any particular, the system must collapse!"

Nothing more true was ever said of Mormonism than that; and I hope Latter-day Saints appreciate the fact of it. Then our writer launches his thunderbolt:

"And they (the doctrines of Mormonism) compose a body of belief almost incredibly absurd. Mormonism made a formidable effort to include all the imbecile dreams that were contemporary with its rise. It was and it remains, at once, millennial restorationist and perfectionist. Fossilized in its canons is nearly every metaphysical, theological and liturgical insanity of the American pentecost. It epitomizes the religious nonsense of a full half century. It was too fundamentally a reaction, as creeds of restoration must necessarily be, so that it retains notions long since discarded by its competitors. A body of beliefs as absurd and grotesque may exist on a small scale here and there, in Los Angeles or Zion City, but none so grotesque is accepted by any number comparable to the Mormons."

And these "absurd" and "grotesque" miraculous doctrines, it is argued, will constitute the limitations of Mormonism, and confine its acceptance to a few. That is to say, according to this view Mormonism may become a tolerated, minor sect, but never will be a world movement—God's kingdom, overspreading the republic and the world. To recur to my Reading, Penn., lady's question—for involved in that, by implication, is the same argument and conclusion as in this American Mercury writer's discussion—"In view of the trend of modern thought away from acceptance of the miraculous, what is to be the future of Mormonism?"

Which is it to be, Latter-day Saints, a limited but tolerated sect, or a world movement? A beached ship on the shore—derelict of the receding world-thought-tides, or the kingdom of God overspreading the nations? What is to be your answer, Oh Church of Latter-day Saints, to these criticisms and this prediction based upon your alleged self-limitations, which are relied upon as marking your defeat as a world movement?

Again what is to be your answer? My answer is—Your history of one hundred years will be your vindication; will effectively prove your claims to the world movement character of your religion and your church. Not a sect, but the universal religion founded upon Jesus Christ—his Gospel and the New Dispensation of it, the complement and fulfilment of all that has gone before, and prophecy of what shall be hereafter. To make this appear, however, your historic statement, your history must not be merely a recital of events. The events must be coordinated and so linked together that the *rationale* of successive events shall be made apparent; and how they link in with the world movements which but spell out God's purposes struggling to get expressed. All this requires ample space—every word of six volumes!

Above all, your history must be honest and fearless. Not mere eulogy of what may be your own side, and a convenient silence, or a half concealment of the facts and consequences that make against you. If it be the duty of the drama and acting to so hold the mirror up to nature as "to show virtue her own features, scorn her own image,

and the very age and body of the time his form and pressure," still more is it the duty of history to so mirror truth and only truth. All this that your History may command the respect of mankind. In our case the History must be so full and frank and fair that truth and the spirit of truth shall be what sunlight is to the atmosphere, so permeating it as to be in and through it an everywhere present spirit of truth, as the Spirit of God is everywhere present through his creations. Such a presence that can no more be separated from your History than sunlight can be plucked from the atmosphere. Such a statement of, and such a treatment of the great truths brought forth in Century One of the organized existence of the Church of the New Dispensation; and so related to what must be the grand purposes of an All-wise and All-loving and Just and Merciful and Righteous Heavenly Father, that the truth will stand vindicated and self-evident to the minds of the men of good will by the mere statement of it, largely enough accepted to make it the dominant kingdom of truth. Here a doctrine of our first prophet, Joseph Smith, helps us:

"Every word that proceedeth from the mouth of God has such an influence over the mind that it is convincing without other testimony. Faith cometh by hearing."

That is to say, Truth has a native power of its own, and if stated clearly and fully it will be its own witness.

"No," said Joseph Smith, so sure was he of this principle—"No, I don't want anyone to tell I am a prophet, or attempt to prove my word." He was confident of the self-evident truth of the spoken word. This being true, our cause shall suffer little from the threat of self-limitations, and the menace of unbelief because of our doctrines being "absurd" or "grotesque," since the truth of them may be established by a clear and effective statement of them; the truth being its own witness. Tell your story, preach your sermon. Write your History in the very spirit of truth; and the spirit of truth will rise up to confirm it: "its own convincing power will be its witness."

I have so tried to write your history.

As to whether Mormonism will be merely a tolerated sect, or a world movement, the veritable kingdom of God to spread over all nations, it but remains for those who are the members of this Church which God has founded, who constitute its priesthood and its membership; it only remains for them to keep the vision splendid before them with which this work began; and I predict a world movement, not a sect will be its character.

God, who at sundry times and in divers manners made known his plans and purposes with reference to man's earth life, such revelations being known as dispensations of his Gospel, has in these last days made known that these successive dispensations have come through the ages as an intermittent stream flows through a valley, fed at times from side streams coming in from right and left. Sometimes the river

may become wholly dry; then the river springs up again to flow for a time copiously, with life-giving force, only to sink again from view. But finally God, fulfilling his purposes designed from the first, opens the heavens and gives such floods of rain that so start the stream from all its sources, that it shall never again run dry or spread out and be lost in desert sands. It will constantly widen and deepen until ultimately it will merge with the ocean, which is its home. So God's dispensations shall be gathered and flow into one, the Dispensation of the Fulness of Times. Your dispensation and mine, meaning the one in which we work; God's dispensation, really, in the which he will gather together in one "all things in Christ, both which are in heaven and which are in earth, even in him."

This, then, is the message of our Church voiced from Century One of our organized existence to the world—the *incoming of the final dispensation of the Gospel of Jesus Christ*.

"Hear, O Heavens and give ear, O Earth, for God hath spoken!" The veil between heaven and earth has been rent from top to bottom. Heaven's pavilion is taken up, and God the Father and Jesus Christ his Son are revealed anew.

God's plans and purposes in all the dispensations are made known, there has been a unifying of the truth of all the dispensations of God to menward.

The everlasting covenant, of which the blood of the Christ is both sign and seal, has been renewed.

A true priesthood, which is God's power and authority given to man, which becomes God working through men, has been conferred on man in regular order of succession.

The Church of Jesus Christ has again, and for the last time, been set up and made the depository of God's truth and the fulness of it; and has been given the mission of proclaiming that truth and the fulness of it to every nation and kindred and tongue and people. Also to this Church has been given the high mission of perfecting the lives of those who receive its truth.

The gathering of all Israel has been proclaimed, and the restoration of Judah to Jerusalem with commandment to resume his national life.

Joseph, son of Jacob, his place as prince in Israel has been made known; and to him has been given the gathering of the tribes, to receive their blessings at the hands of Ephraim, preparatory to going to their own and final lands of inheritance.

The Record of Joseph in the hands of Ephraim, the Book of Mormon, has been revealed and translated by the power of God, and supplies the world with a new witness for the Christ, and the truth and the fulness of the Gospel.

The Zion of God, the capital of the empire of the Christ in the new world, the place of it is revealed, and for many years proclaimed and will not be moved out of its place.

Elias who held the keys of God's Church in the days of Abraham and blessed him, has restored the patriarchal powers and graces of the priesthood, to link together the families of men in patriarchal order, from now to the time of the end.

Elijah, translated to heaven without tasting death, and therefore made the man of two worlds, heaven and earth, and by that token capable of working in each and both, has restored the keys of the long promised priesthood that turns the hearts of the children to the fathers, and the hearts of the fathers to the children. In this first century of existence for the Church, and in consequence of this, Elijah's, mission, more than seven millions of baptisms for the dead have been performed, and more than fifteen millions of ordinances (including the baptisms) have been performed for the dead. Seven temples have been erected in various parts of the land of Zion, for a continuance of this holy work, and more will yet be builded. Think what that work may be when there are a hundred temples instead of seven!

Stakes of Zion are multiplied in the land of Zion, in Canada, in Mexico, in the midst of the Rocky Mountains, and also along the Pacific slope; and soon, as our first Prophet declared, and but three months before his death, on the Atlantic seaboard likewise would stakes of Zion be organized, naming specifically stakes of Zion to be established in Boston and New York, and other great cities. The Atlantic ocean but washes the shores of Zion land on the east, as the Pacific ocean washes the shores of Zion land on the west; and the great interior valleys of the Mississippi and his mighty tributaries, will also be places for stakes of Zion, and the Gulf slopes—the south-land—as well.

Zion is lengthening her cords and is strengthening her stakes, and multiplying her altars to the true God by the erection of temples, stake houses, and chapels throughout the land. It seems to me that the chief activity of our President, Heber J. Grant, in late years, has become the dedicating of places of worship throughout and in all parts of the land of Zion.

And these things will increase more and more. And while, as the prophets of the Book of Mormon foresaw, the possession of the saints upon the land of promise would be few, and scattered upon all the face of the promised land (I Nephi, chapter xiv:12), yet will they be multiplied until they shall become a mighty people; and from among them will arise those who shall be able to move in upon and redeem Zion, the centerplace thereof, and fulfill God's word and purposes as to the mission of the capital city of the Christ's spiritual, growing empire in America.

May men truthfully call this a work of narrow limitations? The business and work of a merely tolerated sect—one of the broken lights of God? Or is it the beginning of a world movement for the decreed fulfilment of all the purposes of God? A world movement, I say, for the completion of God's purposes with reference to the establishment

of Zion, the salvation of men, the redemption of the earth and the fulfilment of all the words of the holy prophets since the world began!

A PRAYER

And now, O God, the Eternal Father! Here as to an altar, I bring this work of mine, and dedicate it unto thee and to thy cause. If there is any way of excellence in it, I am sure it is of thee, and unto thee belongs all glory and all praise and honor. As thy dear Son, the Christ, in the council before the world began, when accepting the mission to redeem the world, said, "Father, the glory be thine;" so now, in this so infinitely smaller matter, but I trust in that same spirit, I say in the presence of all these people, Father, the glory be thine for this work accomplished.

PRESIDENT HEBER J. GRANT

The bouquet of beautiful flowers to my left was sent to me by Mr. Gus L. Becker of Ogden. With the flowers came a letter in which he states that during his forty years of residence here he has discovered that we are a God-fearing, honorable, upright people.

The bouquet just behind me was sent by the various General Boards of the auxiliary associations. It is composed of one hundred roses.

A solo and chorus, "I have seen my Maker face to face," was sung by Rilla Wilson and the choir.

After the closing prayer was offered by Elder Henry H. Blood, President of the North Davis Stake of Zion, Conference adjourned until 10 o'clock tomorrow morning, April 7th.

SECOND DAY

MORNING MEETING

The meeting began promptly at 10 o'clock a. m., Friday, April 7th, President Heber J. Grant presiding.

The music for this session of the Conference was furnished by the Provo Tabernacle Choir, under the leadership of Gerrit de Jong.

Opening selection by the choir and congregation, "O say, what is truth?"

Elder Lewis Anderson, President of the Manti Temple, offered the invocation.

A sacred solo, "I sought the Lord," was sung by Anna Hinckley.

PRESIDENT HEBER J. GRANT

I had hoped yesterday to have time to read a number of telegrams that we have received. I had also hoped to hear from the Presiding Bishop of the Church, who presides over all of the members of the Lesser Priesthood—Priests, Teachers and Deacons—but it is a difficult matter of course to concentrate one's thoughts and stay within a limited time.

CABLE MESSAGE FROM ELDER JOHN A. WIDTSOE

We shall not attempt to read the many telegrams that we have received from individuals, including leading business men in the United States and in Europe, but I would like to read a cablegram from one of the absent members of the Twelve Apostles. It is from Liverpool, dated April 4th:

"First Presidency: The Church members of the European Missions number nearly thirty thousand with the missionaries about seven hundred strong, unitedly express joyous gratitude for the blessings of the Gospel and the present prosperity of the Church, and extend to you and the whole Church felicitations upon this happy occasion. May the Gospel, true to its divine purpose and history, spread over the earth to make multitudes glad through righteousness.

John A. Widtsoe."

FELICITATIONS FROM GOVERNOR OF WYOMING

We have a telegram from Governor Frank C. Emerson of Wyoming.

"Heber J. Grant, President, Mormon Church, Salt Lake City, Utah.

"Please accept my felicitations upon the centennial celebration of the founding of the Mormon Church. From the time of the arrival of Brigham Young and his band of courageous followers in the Salt Lake Valley the Mormon people have had a leading part in the welfare and development of this western country. We appreciate their contributions to the progress of the commonwealth of Wyoming. It gives me pleasure to designate Honorable L. T. Oldroyd, our

Commissioner of Agriculture, to represent Wyoming upon this auspicious occasion.

Cordially yours,

Frank C. Emerson,
Governor of Wyoming."

OTHER TELEGRAPHIC CONGRATULATIONS

"Salt Lake City, April 5th, 1930, President Heber J. Grant: The Knights of Columbus of Utah extends congratulations on the centennial conference and wishes your people a successful meeting.

Vere L. McCarthy,
State Deputy.

Dr. J. J. Galligan,
Master of Fourth Degree."

A cablegram dated Capetown, South Africa, April 6th, arrived before the conference meetings yesterday. They had held their services over there on the 6th of April and we received the word after they were over. It is from Don Mack Dalton, President of the South African Mission:

"Our services had great spirit. We join you in remembrance and reverence. Missionaries well."

From Holger M. Larsen, Copenhagen, Denmark:

"Elders and Saints in Denmark send congratulations on this centennial anniversary."

From Edward P. Kimball, Dresden, Germany:

"Missionaries and Saints German-Austrian Mission greet you in love with Hosanna."

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I rejoice, my brethren and sisters, in the splendid gathering of the saints this beautiful morning, and the wonderful gatherings that were held yesterday. I rejoice in the favor that is granted to me, in common with you, to take part in the exercises of this remarkable conference. I feel deeply grateful to the Lord that I am privileged to live in this day and age, and to enjoy the confidence of my brethren of the General Authorities, and of you, my brethren and sisters, the presidencies of stakes, bishoprics of wards, and all the members of the Church, so far as I may be worthy of that confidence. I can assure you that I desire to live to be worthy of it. I desire to serve you, because everyone who is called to any position in this Church is a servant of the people.

EXTENT OF PRIESTHOOD MEMBERSHIP

When the priesthood were gathered here yesterday, and when it was not possible for all to attend who desired to obtain seats, I was thinking of the problem that was before us—the First Presidency and

those of us who had the seating of this building in hand—as to how we could accommodate those who desired to be here. There are 150,000 members of the priesthood of the Church. Of course not nearly all of them could be here on that occasion, although many of them would have liked to come. Of those who are presiding officers of the stakes and wards and of the various quorums of the priesthood, there are fourteen thousand—practically double the seating capacity of this building, as at present. There is room for only six thousand in the body of the hall. Consequently it was necessary to cut down, very extensively, the number allotted to each stake of Zion. As a result, a large proportion of those who were seated here are the presiding officers of the stakes and wards and other high priests, as well as seventies and elders. There were not as many of the Aaronic priesthood as we should have liked to see, and as could have been seated here, had there been room for them to be seated. I am sure that there could have been two or three times the capacity of this building of Aaronic priesthood members who would have been glad to be here on that occasion, because they appreciated the memorable occasion, and what a tremendous influence it would have in their lives to take part in this centennial celebration.

FRUITS OF THE GOSPEL

I desire to read to you two or three quotations. One of these I was reminded of by the message of the First Presidency yesterday. When the Savior was delivering that remarkable Sermon upon the Mount, among other things he said:

“By their fruits ye shall know them. Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

I am reminded also of the wise man Solomon, who had been trained up in righteousness by his father, King David, and had become king of Israel under the most prosperous conditions, but who went astray and was led into transgression by reason of the luxuries he enjoyed. Toward the close of his life, after having tasted the bitter as well as the sweet of life, he wrote the book of Ecclesiastes, and in the closing verses of that book he makes the following declaration:

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”

Now there is one other quotation I would like to present to you, and that is from one of the Lectures on Faith, contained in the fore-part of the book of Doctrine and Covenants:

A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation.”

GROWTH OF THE CHURCH

Frequent reference has been made already to the humble beginning of this work. I am reminded of its commencement in the pleasant

homestead of Peter Whitmer, in the township of Fayette, located in that beautiful western section of New York state—a section of rolling hills and lovely lakes. While those six men were met together I believe they appreciated to some extent the tremendous power that was in the work; but whether or not they visualized its growth and development from that time to this is a question. When we think of those humble conditions in that obscure village, and then realize that today there are approximately seven hundred thousand members in the Church, located in all the states of this Union, in Canada and Mexico, in South America, in practically every civilized nation and on the Pacific islands, we comprehend what a remarkable growth it has had. Yet in all its development it has not lost in the least that humble faith and devoted spirit which characterized its beginning. When we sense also that in the hundred years that have elapsed since the beginning of this Church the most remarkable developments have occurred in the progress of civilization, and with those developments the Church has kept pace. It has met and helped to solve the problems of humanity and has presented divine truths which have changed and molded the spiritual thought throughout the world for good. The doctrines declared by the Church have been constructive in their nature. They have not tended to cause doubt or disbelief in the hearts of men. On the contrary they have helped to bring men to a realization of the fundamental truths which have been declared by prophets and seers in all dispensations.

EFFECTS OF "MORMONISM"

"Mormonism," it is said, and well said I think, enters into every phase of the lives of its members. It molds their characters in conformity with these principles. It enters into their habits and influences them. It affects their physical beings and their mental development. It affects their hearts and their desires toward their fellow men.

What are some of the effects of "Mormonism?" What have been some of the effects in all the years that it has existed? I would like to discuss with you for a few moments a few of the practical things that may be evidenced in the lives, the habits and the characters of the Latter-day Saints. There are various things by which the faith and sincerity of the people may be measured. Particularly, there are three ways that I should like to consider with you wherein the devotion of the Latter-day Saints has been evidenced in their lives. It is said, as was stated by President Nibley yesterday, that "sacrifice brings forth the blessings of heaven." It is declared in the quotation I have read that any religion that cannot require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation. If Abraham had not had the faith necessary to conform to the command given him of the Lord to sacrifice his own son, Isaac, undoubtedly he would not have been able and worthy to receive the great blessings which our Eternal Father gave to him. His obedience to that command, even though it was not required at his hands, proved his devotion, his loyalty, and his entire and complete faith in God.

The Latter-day Saints who have accepted the Gospel in faith, and with a real desire to serve the Lord, have conformed to the principles of the Gospel, even though they might require what would appear to be sacrifice on their part; and yet I am sure that we all appreciate the fact that every sacrifice is a blessing in disguise. It is a means of progress and development for every one of us.

RESTRAINT OF PHYSICAL APPETITES

One of the ways whereby men may evidence their faith, integrity and sincerity in their religion, is by restraining and controlling their physical appetites, in conformity with the principles which are offered for their welfare. In the Word of Wisdom the Latter-day Saints have the finest set of rules that is to be found, I think, anywhere, affecting the physical being of the people, and also affecting their mental progress and development.

Not long ago a member remarked to me that he had been in the East and had met a prominent business man in New York, who had inquired of him regarding the Mormon people. Among other things this local man had told him of the Word of Wisdom and of the stipulations and requirements contained therein. The man said to him: "Do your people observe that set of principles and instructions?" He replied: "Not entirely, but to a considerable extent." "Well," said the man, "if your people conform to those instructions, they will become the finest people in the United States or anywhere else in the world, in physical vigor and in mental development." The Lord has said to us that these instructions are given for the weak and the weakest of all saints, who are or can be called saints, and when the Lord says that to us, it ought to be sufficient, whether it be in the way of a suggestion or a commandment. It means that when the Lord gives a commandment it is intended for the progress, the welfare, and the blessing of those to whom it is given.

FAITH, PRODUCES WILLING OBEDIENCE

During all these years, the Latter-day Saints have, in large measure, observed the Word of Wisdom. There are some people who complain that no church has any right to direct what one shall or shall not eat or drink. On the other hand, if we accept the proposition that spiritually we are the sons and daughters of God, that these bodies are created in his image, that the Holy Spirit should enter and be a part of our tabernacles and inspire us, and that the Lord expects of us that we shall be physically sound, it is by all means important that we should learn to control and regulate our appetites and desires and keep these bodies clean in order that we may be entitled to enjoy the Spirit of the Lord and draw near to him. But there is no compulsion in this or any other principle of the Gospel. We have our free agency. If we obey, we gain the benefits and the privileges accruing therefrom.

RESULTS OF OBSERVANCE OF WORD OF WISDOM

Now what has been the result of the observance of the Word of

Wisdom on the part of the Latter-day Saints? I cannot tell you in so many words, but I can quote to you some of the statistics that come into our office with regard to the vital conditions among the Latter-day Saints. We cannot say, for instance, how many members of the Church have cancer. But we can say how many members of the Church die of cancer, and that is a very important thing among people today, because cancer is a serious disease; and so with various other maladies. The death rate among the Latter-day Saints for the last few years has averaged about 7.5 per thousand. The average death rate of the United States registered area, which includes the most progressive states, is 11.4 or more per thousand. In other words, the Latter-day Saints' death rate is only about two-thirds of the death rate throughout the United States.

ANALYSIS OF RESULTS

Let us analyze that a little farther, as to the causes of death. Among other things we find that in the matter of what are known as epidemic, endemic and infectious diseases, the death rate in the United States is more than double what it is among the people of this Church. The Lord has declared to us that scourges should come over the earth, and that if we will observe his commandments we shall escape those scourges. Not entirely, probably, because we are all subject to death. In a measure, we are all subject to diseases. But as I see it, through the observance of the Word of Wisdom, we are promised at least partial escape from many of these scourges. In the matter of diabetes, which is also a disease of some considerable concern among mankind, the death rate in the Church is approximately half that of the United States average.

EFFECTS OF NARCOTICS

It is recognized that tobacco and spirituous liquors are causes, at least in part, of cancer, and in this respect we find that the death rate in the Church as compared to the United States is less than half. In the matter of nervous diseases, it is recognized also that certain stimulants affect the nervous system. The death rate from diseases of the nervous system in the Church is less than half that of the United States. In the matter of kidney and kindred diseases, which are also affected by the use of stimulants, the death rate throughout the Church is about one-fourth that of other parts of the country. The death rate from diseases of the heart and circulatory system in the Church is approximately one-half that of the United States average.

Are not these records ample evidence to you that the observance of the Word of Wisdom is worth while? Are not these the fruits of a good tree? Of course, we ought to observe this or any principle because the Lord has made it known to us. That ought to be sufficient, but when we examine the effects produced we find that we are fully justified, from a material standpoint, in observing it.

RESISTANCE TO MORAL TEMPTATIONS

There is another way in which men and women can demonstrate

their faith and sincerity and that is by resisting immoral tendencies, by refusing to do those things which we have been advised are vicious and contrary to the word of the Lord, as affecting relations between the sexes. The influences of today throughout the world are such as to undermine moral standards. Virtue and chastity are apparently not considered of great concern. The Latter-day Saints recognize the fact that strict morality is of the utmost importance. We have been taught to abhor immorality and unchastity. The Lord has declared to us that those who practice sexual transgressions will degenerate, and cannot retain the Spirit of the Lord, which is the spirit of life and truth and virtue.

BENEFITS OF HIGH MORAL STANDARDS

Now what are the evidences as to the benefits of the observance by the Latter-day Saints of high moral standards as compared with other people? I would like to take the opportunity to give you certain government statistics. The Church does not keep record of births out of wedlock, but the government records for Utah and Idaho, where the majority of the Latter-day Saints live, as compared with the rest of the United States, show that the illegitimate birth rate in each of these two states is less than one-third. And that is true also of still-births out of wedlock. Is that any evidence to you as to the benefits of the observance of the declarations of God and the teachings by the leaders of this Church with regard to the proper relations between the sexes?

THE MARRIAGE RELATION

Then taking the other phase of that relation, that is, marriage, the Latter-day Saints have been taught continually that marriage is a sacred obligation, and that it should be undertaken, not only for this life but for eternity as well. Mutual respect and consideration between husband and wife, and continuance in the marriage relation, are, likewise, evidences of the faith and uprightness of the members of the Church. The bearing of children and the proper training of those children is enjoined as a responsibility that every married couple should undertake. The proper training of children, as well as the bringing of them into the world, is of great importance.

MARITAL STANDARDS

What are the results of this training among the Latter-day Saints, comparatively? We find that the marriage rate throughout the Church as compared with the government statistics for the nation, is about 43% greater. The birth rate throughout the Church is about 45% higher than that of the United States generally. The infant mortality rate in the Church is approximately 62% that of the United States. It is interesting to note, further, that the divorce rate throughout the Church is only about 40% of the United States average, and that the divorce rate of those who were married in the temple is only about 18% that of the United States, or about 43% of the total divorces in the Church. Isn't that evidence also of the real benefits derived from the

observance of these divine instructions? Those who are married properly, who have taken upon them these covenants in the temples and have seriously and with due appreciation of the responsibility, promised to maintain this bond in affection not only for this life but for eternity, have been so impressed with this obligation that they are able to live together in love and joy and peace.

FAITH EVIDENCED BY LIBERAL GIVING

There is one other way that I would like to refer to briefly whereby, it seems to me, the faith and sincerity of the members is clearly shown. It is said that a man's pocket-book is very near to his heart. I am told that Michiavelli, a diplomat engaged in Italian affairs of state in the middle ages, a keen, wily schemer, and politician, expressed this statement—whether it be true or not—"You may kill their fathers, you may take away their wives and daughters, you may destroy their brothers, and they will forgive you, but you dare not touch their pocket books." That indicates his idea, at least, as to how precious one's pocket book was. But when men and women will give liberally and consistently of their means and of their time for the welfare of their fellow men, it is surely an evidence of their faith and sincerity. The true Latter-day Saints have been and are giving liberally and devotedly through the observance of the law of tithing and the making of donations for the poor and for other purposes. They have shown, I think, a remarkable spirit of giving of their means, and of their time and labor, because they understand that these are commandments of the Lord.

INDIVIDUAL GROWTH

What are the results? Well, in an individual way, the result has been to overcome sordid selfishness, produce loyalty and exhibit more positive faith in God and his work in the hearts of those who have observed these things. Brotherly kindness has increased. Financial integrity has been promoted. Individual honesty has been strengthened, and the cooperative spirit developed. Men become more charitable. The finer qualities which make for character, and enhance peace and joy and love in the earth are brought out. The spirit of service which makes for greater community welfare is being encouraged.

Then, in a spiritual way, what are the effects? The tremendous missionary work that the Church has carried on, the preaching of the Gospel to mankind everywhere, has been made possible not only by the observance of the principle of tithing, but by the giving of time and additional means individually by the missionaries and through their parents.

MATERIAL PROGRESS

Again, in a material way, what has been produced? The building of a great number of community buildings, of temples and of ward and stake meetinghouses. Further, there is the large Church educational program, and the extensive service rendered in the care of the poor. I think there is no other people anywhere that is doing as much pro-

portionately, in the way of erecting fine places of worship and social centers. Also the effect is to develop in the members the spirit of thrift and the desire and determination to meet their obligations manfully and provide for their needs. The Church is undertaking to qualify its people as a whole to secure greater equality and mutual consideration so that everyone, as far as possible, shall properly develop. It causes everyone to seek to increase his or her earning capacity; not only for their own welfare but that they may be able to help the Church in larger measure and to be of greater usefulness in the community. All of these things result therefrom.

RENEW OUR COVENANTS

Now, in that which has been presented here, it is not intended to boast of the Latter-day Saints. The desire has been to show that the observance of these principles produces lasting blessings in the lives of those who have faith. My brethren and sisters, we have reached the end of this first century of the Gospel restoration gloriously, and stand on the threshold of the second, which is fraught with even greater events than have occurred heretofore. Shall we not here and now renew our covenants with the Lord, and solemnly pledge ourselves individually and unitedly to serve God and keep all his commandments, to prepare for sacrifice and bring forth the fruits of right living? May the Lord help every one of us to do this, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

President Heber J. Grant read the following letter and message from Elder Reed Smoot:

March 29, 1930.

"President Heber J. Grant,
47 East South Temple Street,
Salt Lake City, Utah.

Dear President Grant:

"As you are aware, it is impossible for me to attend the April Conference. I regret it more than words can express. I enclose you a short statement, which I would like to have you present to the Conference if agreeable to you.

"May God's blessings ever attend you and may the coming Conference be one of the great epochs in the history of the Church is my desire and prayer.

Your brother,

(Signed) Reed Smoot."

Apostle Reed Smoot, who is unavoidably detained by his duties in the nation's capital, sends greeting to this conference his most cordial good wishes and a message in these words:

ANNOUNCEMENT OF TRUTH IN THE RESURRECTION

Ages ago, when the Son of God, in mortal tabernacle, stood before a human judgment seat in the city of Jerusalem, the Roman procurator asked him, "What is Truth?"

That query has been of vital significance to mankind in all the

succeeding ages, and was never more vital than at this very time and on this present occasion. Only a few days after the scene in the Roman court, visitors to an empty sepulchre, seeking to view the body of the crucified Jesus of Nazareth, were accosted by a heavenly messenger who said concerning him: "He is not here: for he is risen." The angel's words were the announcement of a wonderful Truth, of paramount importance to all mankind. The resurrection of the Redeemer and Savior of the world had come to pass.

TRUTH REVEALED THROUGH JOSEPH SMITH

More than one hundred years ago, to specify as to time and place, in the spring of 1820, near the town of Palmyra, state of New York, there came a divinely manifested vision to a young man, Joseph Smith, who was of Israel's birthright heritage and who earnestly sought the truth. That vision was the appearance of God the Eternal Father and his Son, the resurrected Jesus of Nazareth. Pointing to the other heavenly Personage, God gave witness: "This is my Beloved Son, hear him." It was the divine revelation in this age of the resurrected Christ. It was the Truth. Multitudes in Palestine and adjacent countries had no knowledge of or belief in the resurrection on the day of its first announcement, but its truth has permeated the ages since then and has brought life, and hope, and joy, to myriads of our fellowmen. Multitudes in this and other lands had no knowledge of or belief in the revelation of the resurrected Redeemer to the young man Joseph Smith on the day of its occurrence, but its truth today is permeating people in all lands, and will grow to a perfect knowledge in the due time of the Lord, because that revelation is God Almighty's Truth, and will prevail.

Some years later, in May, 1829, there came the restoration of the Lord's priesthood authority to administer the required ordinances of the Gospel; and in the next year there followed the publication of the divinely revealed word known as the Book of Mormon and the event of which we celebrate the one hundredth anniversary at this April Conference, namely, the organization of the Church of Jesus Christ, for the accomplishment of God's great purposes among men in this latter-day dispensation, known in scripture as the Dispensation of the Fulness of Times. Further organization and divine revelation succeeded this event, until April 3, 1836, when the revelation of the fulness of the Gospel was completed by the appearance of other heavenly messengers with the keys of their respective dispensations, the culminating one being the promised coming of the Prophet Elijah with the keys of the priesthood authority which he held, and that prophet's announcement to Joseph Smith and Oliver Cowdery that "the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the door."

More than twelve years before this latter date, on September 21,

1823, God had promised to Joseph Smith, through an angel, that he would send to him the prophet Elijah, with the mission to "plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers." Among millions of our race today, outside of membership in the Church as well as with those inside, this prediction is being verified in a truly wonderful manner. These millions are seeking to know of the promises made to their fathers; and truly in the world today there is wide turning of the hearts of the children to their fathers in genealogical research through records of ages ago. These facts and many others bear indubitable evidence that the revelation of the Gospel to the Prophet Joseph Smith and others in this age is God's Divine Truth. To this fact I bear my most solemn testimony on this occasion.

PERSONAL DESIRES

It is my earnest, sincere desire that in my calling my preaching shall be, as the Lord directs, "the warning voice, in mildness and in meekness." To be qualified for the work all engaged therein are required to show forth hope, charity, and love; to "remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence;" and to beware of pride and a cold haughtiness such as weak humanity often is prone to.

My desire also is to convey to my brethren and sisters, and to all my friends, a message that to me seems of great worth on this particular occasion. Thousands of years ago, when Israel was before Mount Sinai under the leadership of their great Prophet Moses, God gave to Israel statutes and commandments, with promises of great blessing if these were kept, and predictions of punishment for wrong doing if disregarded; for Israel had taken upon them his name. Among those commandments was one which carried a peculiar and remarkable promise. That commandment was:

BLESSING IN KEEPING THE SABBATH

"Ye shall keep my sabbaths, and reverence my sanctuary. I am the Lord."

The promise for obedience was that their enemies should not prevail against them, but Israel would prevail. This command and promise are recorded in the twenty-sixth chapter of the book of Leviticus in the Old Testament, second, seventh and eighth verses. All during the thirty-three succeeding centuries when Israel has remembered to keep God's sabbaths and reverence his sanctuary, the promised blessing has attended them in that obedience. It also is manifest in the nations whence we gather Israel today, wherever the command relative to the sabbath and sanctuary is observed. That observance is of great moment to the saints at this time, if they would receive the divine blessing. It is momentous and needful because it is divine Truth.

My word and message to my fellowmen everywhere today is that

the Gospel of the Lord Jesus Christ set forth in his revealed scriptures is the plan of salvation and of peace to the world; that while it is commendable in men to seek peace by every honorable means, the great peace for humankind comes only through the potent, sacred, divine mission of the Man of Galilee, whose mission is God's Eternal Truth. God bless you all, in Jesus' name.

A solo and chorus, "Let all on earth their voices raise," was sung by Lavar Isaacson and the choir.

ELDER JONATHAN G. KIMBALL

Of the First Council of Seventy

I am very grateful to the Lord that I am permitted to be present on this occasion. I feel that I am among my friends, and have always tried to feel that way. I have only one great big desire and that is to live until I have fulfilled and completed my mission here upon the earth. The revelations tell us that if we desire to serve the Lord we are called to the work. I have a burning desire in my heart to follow in the footsteps of my father, and to be loyal and true and faithful, and to be found among the number that sustain God's work and uphold the hands of his holy priesthood.

I realize, in part only the great responsibility that is resting on the Presidency of this Church and the Council of the Twelve and all those who take part in this great work. I believe Joseph Smith is one of the greatest prophets that has ever lived. I believe in his prophecies and revelations. While I may be among the number that would like to rush things on a little, to see how they are coming out, in Jackson County and all that, I am sure that all will be literally fulfilled in the due time of the Lord.

Whenever the Lord wants to speak to his people he knows whom to talk to. I have known President Grant during my labors in the First Council. I have slept with him and talked with him, but I haven't slept with him since he has been President of the Church. I know of no better man. I am not one of those who cater to men. I sustain them and uphold them, but I have learned that they are human. I sustain and uphold, with all my heart and soul, President Heber J. Grant as the prophet of God. It was only two months ago that a young lawyer—I suppose he considers himself one of the brilliant young lawyers—undertook to criticize severely the President of the Church. I was somewhat disturbed. I said, "I am going to take out my watch and give you five minutes to name a better man." I haven't heard from him yet. I want to say to you, in full faith and confidence, no man has ever earned his place as the prophet of God, through loyalty, faithfulness, devotion and sacrifice, more than President Heber J. Grant.

I realize that this is a serious work. I have had more joy and more happiness—real joy and happiness—when in the service of the Lord, when standing before the people and testifying of the truth of this work, than at any other time. True it is I may have said things that would have been better unsaid. Unfortunately, I have tried to say some things that haven't been understood, but I know that this work is true, as well as I know anything. If there is anything I know, as far as my testimony goes, it is that this is the work of God; that God is our Father; that Jesus Christ is the Redeemer of the world. Joseph Smith is and always will be a prophet of the living God, and his prophecies and revelations will come true. I know it is needful to have a little joy, a little peace and happiness in this world of ours, which is full of sorrow, death and misfortune. I get a good deal of joy sometimes from very simple things. I couldn't help but think this morning of one man talking over the radio, getting a hundred fifty thousand dollars a year. No one ever gave me a nickel for any joy that I ever gave him. I think we need a little cheer, a little helpfulness, and a little encouragement. I have a matter that I would like to read to you. It will take me only a few minutes.

"It is a very old, old story; but it never needed retelling so much as in this present hour: His name was Joseph, and he was carried away from home, and found himself in Egypt, a strange new land. Because he was good looking and intelligent and a hard worker he rose rapidly until he became prime minister. Except the king, there was no other man in Egypt more influential or more celebrated."

His relatives learned with interest of his rise. They followed into Egypt, and with his help they too prospered and were likewise influential. It looked as though they were permanently provided for, as though nothing could happen to dislodge them. But in a single generation—yes, in a little fraction of a generation—the unbelievable occurred. The people who were so contented, so free from all concern, were hurled from their high position into the bitterness of slavery. The thing that had happened to them is recorded in a single sentence, "Joseph died." That has not been the case with the Church of Jesus Christ of Latter-day Saints. Joseph the prophet died, but the Church has continued to progress and advance and will until it completes its mission. A new generation has arisen. "A prophet in the wilderness was still crying, but there was no one to heed—there was scarcely anyone to listen—material force was in evidence in its might." It seemed so foolish to rely on so slender a thing as divine support. It ought to be self-evident to a pagan that arrogance and earthly power can vanish over night, for all that is not built upon God shall fall. To trust to material standards of strength brings calamity—material force, as apart from God and opposed to him, cannot succeed.

A new generation has arisen. The people seem so content, so free from all concern; but like the Jews in the days of Joseph, they can be hurled from their high position into the bitterness of slavery.

We older men think our story should be told of our pioneer fathers

and mothers, and the faith of our ancestors; and we write a book, preach a sermon or two and think our task is ended. This new generation that have arisen have discovered over night that a new world has been born and that the United States of America is about to assume the responsibility of saving the world and they are content and satisfied.

At no time in the history of this great nation has there been greater danger than for this new generation. The danger comes from ease, idleness and luxury, as there never was a time when the people were spending their means as prodigally as now and ever reaching out after material things.

The prodigal dollar seems to be swallowing all that is great and noble in the nation.

To my mind the Mormon people are becoming content and self-satisfied—they show evidence of falling down in their spiritual efforts. It seems to me, a great deal of that which has been gained by faith, adversity, sacrifice and years of hard work is being let loose of. Our fathers and mothers died for the faith and we are living on the faith of our pioneer ancestors. But behold, another generation has arisen, and in the very instant of our self-content the silence is broken by our being hurled from our mighty purpose. Joseph Smith, the mighty prophet, was chosen of God to send forth the message of salvation to the children of men. He was martyred, but that was not the end.

Brigham Young rightfully succeeded him; and his followers with him fled to the Rocky Mountains. Brigham Young led the way for the first trekkers of adventuresome spirits in the year 1847 who were the original builders in what Daniel Webster christened the "Great American Desert." On entering the Salt Lake Valley divine intelligence at once manifested itself in all his deliberations. "This is the place." There beats in the heart of this great man, a leader, a prophet of God, a great load of care—the destiny of his people.

One has to believe to understand the destiny, object and purpose of this people. The leaders understood and believed. They knew—God revealed it to them. President Brigham Young and his followers said, "We will make this barren waste bloom and furnish clean unsullied wealth for thousands of poor people from all over the world, who have been crushed under the Juggernaut of our Christian civilization—we are going to plant them under the shadow of the Rocky Mountains, we will create an Eden out of the desert; we will lay out town-sites and cities and build churches and schoolhouses and raise wheat and vegetables. God's children shall be converted to the Gospel of Jesus Christ and be given land. They shall have a chance for life, liberty and the pursuit of happiness. They shall know their toil will bring them some returns so that they can have a home and a hope for the future.

It was a big thought, a great idea, manifested by divine intelligence. He was a prophet. He had a vision of the future. The great leaders did not want the land and water for themselves; they wanted men to be God's agents—stewards for God—and hold the land in trust as a

sacred inheritance. This land was to belong to the lowly of the earth and to be saved for the hewers of stone and the drawers of water. These valleys in the mountains were to be made to bloom and blossom for the poor-whose hope is the land that gave them birth and life and would receive them in its bosom when they died and made a safe return to the Father of all.

Just take the time to think of the thousands of acres of lonely thirsty land waiting for centuries, to be reclaimed from the ruins of ages. They saw in vision green fields and farms just as Joseph Smith prophesied it would be. "It is the place" where you'll find all the things your souls are hungering for; where the people will own big farms, with green fields of wheat and alfalfa with purple blossoms and long rows of fruit trees and vegetables. All will be most beautiful in a desert. It was a vision, a dream come true. Nobody was there to despoil their dream.

A new generation has arisen. Think of your pioneer fathers and mothers who built better than they knew. Think of the men, women and children toiling in sweat shops, with little food, families without money, without hope and without fuel, facing cold winters in these great cities, who have been gathered to a barren empire which our ancestors have transformed into an Eden. A land of liberty—a home for the oppressed of God's children, where they can have life, liberty and the pursuit of happiness, and worship God according to the dictates of their conscience. The stranger has found his way amongst us and many of us have sold our inheritance for a mess of pottage and are seeking elsewhere, hoping for more ease, more idleness, more luxury. In this once lonely sage-covered, wind-swept valley there should be erected a granite monument and written thereon this epitaph:

"Who seeks for heaven alone to save his soul, may keep the path, but will not reach the goal; while he who walks in love may wander far, yet God will bring him where the blessed are." (Henry Van Dyke.)

On an occasion in San Francisco, on March 16, 1924, young Elder Larkin handed this to me. On that occasion J. G. Kimball prophesied that "before many of you go to the other side, you will all have burning desires in your hearts to return to the places where the leaders of the Church have counseled the saints to settle and you will give anything for a home there."

God bless you. Amen.

ELDER GEORGE ALBERT SMITH.

I am honored this morning in being permitted to worship with this wonderful congregation, to find myself numbered among those who are considered worthy to assemble in the name of the Lord. I desire sincerely that the time occupied by me may be profitable to you; and will, therefore, appreciate an interest in your faith and prayers, that I may be led to say the things that will be helpful.

I rejoiced exceedingly during the sessions of yesterday and last evening, and there wells up in my soul a feeling of thanksgiving to him from whom all blessings flow. I am one of those who believe in the teaching of the Bible, that "man was created in the image of God." Last night, as I beheld the beautiful pageant portraying the various ages of the world and conditions that have existed, I felt to thank my Father in heaven that my lot has been cast in this day and with this people.

THE WAY PREPARED

In the Bible we read, in the third chapter of Amos:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

I believe that, and I believe that all down through the ages, as recorded in holy writ, the Lord has vindicated that statement. The preparation for the ushering in of the Gospel of Jesus Christ in this latter dispensation was indicated in the reign of Nebuchadnezzar, and repeated again in the days of the Apostles, and then the foundation was laid for the organization of the government of the United States by men and women who believed in the divine mission of Jesus Christ. The stage was not set hastily; it was preparing through hundreds of years. We who live in this marvelous age may look back and see that throughout the centuries our Heavenly Father has fulfilled his promises to his children, and the people or nation that has observed the laws of God and honored his commandments has been blessed; while those who have been recreant to their opportunity have suffered calamity and in many cases entire destruction. Our Heavenly Father prepared the way for the coming of the Gospel of Jesus Christ, which was to precede the second coming of our Lord.

HIS PROMISES FULFILLED.

The Doctrine and Covenants contains several revelations given by the Lord before he organized his Church. Among them was this one—and I call attention to it as evidence that the Lord fulfills his promises. In February, 1829, one hundred and one years ago, this revelation was given through the Prophet to his father. By the way, this revelation was given at a time when the people of the world did not believe in new revelation, when they did not accept the idea that God could speak again from the heavens, and those who believed that he could or would were ridiculed. But the Lord did speak, and this is what he said:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work."

This was before the Church was organized, before the priesthood had been so widely conferred and when men were called to the work in an orderly way.

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you."

GOD'S CHURCH.

A hundred years ago yesterday the Lord commenced this work. He had predicted it himself, and had called attention to the fact that it was to be a marvelous work. No man could have fulfilled that prediction, but our Heavenly Father has fulfilled his promise; and in the year 1830, on the 6th day of April, he organized his Church. I would like to emphasize that, as I believe with all my heart that it is his Church, not the Church of Joseph Smith or of Brigham Young or of John Taylor or of Wilford Woodruff or of Lorenzo Snow or of Joseph F. Smith or of Heber J. Grant; for while these men have been his faithful representatives upon earth, it is not their Church, but it is the Church of the Redeemer of mankind.

THE LABORERS IN THE VINEYARD.

At that time he gave certain information. I shall not take time to read that (Section 21) but I call attention to the fact that in it the Lord said:

"For behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart."

I call attention to the fact that he made a promise that he would bless all those who labored in his vineyard, and since that time thousands of men and women have gone into the world to advocate the truth. I have met and visited with hundreds, yes, and with thousands of them myself, and I have never heard one bear any other testimony than that the Lord had blessed him and given him great joy when he labored in his service.

I was thinking today of the Smith family, chosen by the Lord to be instrumental in beginning this work. I checked over in my mind the number of the descendants of Asael Smith, the Prophet's grandfather, who have given a portion of their lives in the mission field. I find that in that family alone more than two hundred years of faithfulness and devotion in advocating the Gospel of Jesus Christ have been thus spent. It is marvelous when you think of what has been accomplished, and how the Lord has fulfilled his promise.

THE WORDS OF THE BOOK.

One hundred and one years ago this very day, Joseph began the translation of the Book of Mormon, and Oliver Cowdery became his scribe. We have a copy of that wonderful book here upon the pul-

pit. Hundreds of thousands of them have been distributed in the world. Ridiculed though it was at the time, it contains a special promise. I will read that promise. The Prophet Nephi said, as you will find in the thirtieth chapter of the second book of Nephi:

"Now, I would prophesy somewhat more concerning the Jews and the Gentiles; for after the book of which I have spoken shall come forth and be written unto the Gentiles and sealed up again unto the Lord, there shall be many which shall believe the words of the Book."

That statement was in the manuscript in the hands of the printer, and was there with the knowledge of Joseph Smith and his associates who assisted in translating the record. At that very time the people in the neighborhood of Palmyra and Manchester had already declared that they would not buy the book, that its publication would be a failure if they could make it a failure, and the copies that were to come from the press would be wasted. Had that book been written by Joseph Smith himself I am sure that passage would have been deleted, that "many shall believe the words of the book." But it was the word of the Lord, through Nephi. Has that prophecy been fulfilled? What are the facts? The book has been translated and published in fifteen different languages, and is translated in several other languages. Approximately a million people have believed it and accepted it as a sacred record. It has been generously distributed among the children of men. In a hundred years nothing has been discovered that would set aside the statements that are contained therein, and the things that have been uncovered by archaeologists and others have demonstrated the truth of the historical facts contained in the Book of Mormon. One hundred years have passed, and surely many have believed the words of the book. The prophecy has been fulfilled. Our Heavenly Father caused that it should be written, and he always fulfils his promise.

THE LORD WORKING AMONG THE NATIONS

In the same chapter we find the following:

"And it shall come to pass that the Lord shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."

Has he fulfilled that promise? If there be anybody in this house past seventy-five years of age who will take the time to think of what has occurred since the Book of Mormon was first published, he will discover that almost every implement, almost every convenience now enjoyed by mankind, has come since the Book of Mormon issued from the press in the year 1830. We are witnesses this day that in a hundred years this world has made progress along most lines greater than in all the previous centuries since the earth was created and our first parents came upon it. The Lord said he would commence his work among the nations. Man had had his trial; men for thousands of years had worked at it. But when the Lord set his hand and when he began to quicken the minds of men by the inspiration of his holy power men began to work

out wonderful inventions that have changed the entire condition of this world. I say to you that after a hundred years we are living in a new world. But the work of the Lord has only just begun.

Oh, how my soul thrilled last night as I beheld the pageant that was presented before us of the ages that have passed. It was called most forcibly to my attention that we who live in luxury today do not appreciate what our forbears have passed through. The scene of our pioneers toiling across the plains touched my heart, and tears dimmed my eyes as I thought of them under the burning sun's rays and in many cases in the snow; and remembering that my own father was born on the way, I asked myself: Am I living to be worthy of the sacrifices that were made by men and women such as these? I hope I am. I hope I appreciate this blessing.

GROWTH IN A CENTURY.

This is our Father's work. In a hundred years we have made great progress. Do you realize that in a hundred years after the organization of the Church with six members there has been more than one hundred thousand people converted for each one of those six whose names appear as the organizers of the Church? One hundred thousand for each one in a hundred years. Multiply that by our present membership, and if we should do as well in the next hundred years, considering our present membership, do you know what it would mean? Not three fourths of a million people, but more than seventy billion people would be members of the Church of Jesus Christ. Can you not see how a marvelous work and a wonder has been going forward? Can you not see how we as individuals have only contributed our mite, but the multitude has united, and the word of the Lord has been disseminated among the children of men; not in a militant way, but in kindness and in love, with a desire to bless all mankind.

GRATITUDE FOR BLESSINGS

If I interpret the spirit of this conference it is a spirit of love, a feeling of thanksgiving to him who is the author of all our blessings.

I stand here today one of the humblest among you, profoundly grateful to my Heavenly Father for my membership in this Church, and for the knowledge that he has given to me of its truth, for my association with these men who are my close companions in life, and for the privilege of mingling with the members of this Church throughout the land. I, too, am thankful for the friendship of great and good men and women throughout the world, who have not yet understood the purpose of the Gospel of Jesus Christ, and how I hope and pray that because of our upright lives, by reason of the continued development of this work and of the power of truth as it has been made manifest in the last hundred years, these too may be made to understand, and that they with their children and their children's children may become members of the fold of Christ and receive an inheritance in his celestial kingdom.

God grant that we who have been so bountifully blessed may hold

up the hands of the servant of the Lord who presides over us; that we may help him not only by our faith and prayers but by loving kindness as opportunity offers; that we may march under the banner that he shall hold aloft as God continues to sustain him as President of the Church, as the prophet of the Lord in these latter days.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God, as I know that I live; and I bear you witness of it in humility and in loving kindness, in the name of Jesus Christ, our Lord. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

My heart has been filled to overflowing and I have been greatly thrilled with the spirit of this great occasion, this great celebration of the one hundredth anniversary of the organization of the Church. I rejoice this day over the glorious truths that have come to light in the restoration of the Gospel of our Redeemer.

Those who were present at the pageant last night must have been impressed with the magnitude of this work. The story told in symbol contemplates the "Message of the Ages," the work of the Lord. It had its beginning before the foundations of this earth were laid. It has been one great struggle between good and evil, a great struggle for the liberty of the children of God. This work contemplates an exercise of free agency, of liberty. It is for the purpose of making men free and securing unto them their inalienable rights, which they, of necessity, must exercise in order to obtain eternal life. There can be no salvation in compulsion. There can be no reward through compelled obedience. But when men elect in the free exercise of their agency to serve God instead of serving mammon, thereby do they comply with the conditions of salvation.

This Gospel is a plan of liberating mankind from bondage. "The whole world lieth in sin, and groaneth under darkness and under the bondage of sin" (Doc. and Cov. 84:49), but the truth from heaven has a mission to perform, namely, to liberate us and make us free. It is no wonder that the Latter-day Saints have espoused the great cause of human liberty, that they regard this great government of which we form a part as having been inspired of Almighty God, that they regard the Constitution of our land and that instrument that preceded it, known as the Declaration of Independence, as being inspired of the Almighty for the salvation and the protection of the children of God. We rejoice in being citizens of this great republic, the freest country in all the world. Its principles, the very foundations upon which it has been established, are set forth in that Declaration of Independence, wherein it is stated that "all men are created equal and that they have been endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness." Let it not be felt

that these rights are given to us by any government. Not so. We live not because a government has given us the privilege to live; we live because God gave us life. We are free not because any government has given us our liberty—we are free not because we have received that power and that right from any human source; we are free because God made us free.

The Lord inspired the fathers of our country, our Revolutionary fathers, with this same spirit of human liberty, this right of free agency. This great struggle for liberty did not begin on this earth; it began before the foundations of it were laid. The Lord devised the plan whereby we might be liberated and made free and independent. The Lord designs that we shall be so. There was war in heaven before the foundations of this earth were laid. And what was that great conflict over? It was a struggle for the liberties of the children of God.

What is freedom? What is liberty? Does it mean license to do evil? No, indeed it does not. To be free means to liberate ourselves from the bondage of sin. We, in this country, boast of our human liberty and we have great reason to be proud of the liberty that we enjoy under our Constitution; but after all is said and done it is only a measure of civil liberty, but the greatest measure to be found among all the governments of the world. We sometimes boast of being in the land of the free, the home of the brave. Nevertheless, we are not free until we have overcome evil—until we liberate ourselves from the bondage of sin.

The Gospel of the Lord Jesus Christ is destined to make us free. It is the truth revealed from heaven that will make all men free if they will only render obedience to it. This plan of free agency was opposed by the enemies of God, foremost among whom was Lucifer, even in that primeval day when the plan of life and salvation was first promulgated among the children of God, when it was made known that they could come upon this earth and receive bodies of flesh and bones and live this earth life, in the exercise of their free agency.

"To live and to be free,
To worship God alone,
As conscience guideth me,
As my own heart is prone.
These are rights God-given;
He gave them all to me.
They emanate from heaven—
E'en life and liberty."

There is none in all the world who feels more deeply than we do the import of our popular national hymn:

"Our fathers' God! to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God, our King!"

What a blessed boon is liberty. The free agency of man! The right to live upon the earth with a knowledge of good and evil. Blessed are we if we choose the good and reject the evil, provided, of course, we do so of our own volition, in the exercise of our free agency. Many there were even in the very beginning who opposed this plan. We are told in holy writ that one-third of the hosts of heaven followed Lucifer in his rebellion against God and were cast out of heaven. That war begun in heaven, is continued here on earth. To follow the enemies of God means to follow them into slavery, but to serve God means freedom, and we are under necessity of choosing whom we will serve—God or the adversary of our souls, the arch enemy of God. Many there have been in all ages who have endeavored to enslave mankind—to dominate the minds and consciences of men. All such are enemies of God. They have instituted despotic governments and have ruled with an iron hand. They have established state religions and punished non-conformists as heretics and even burned them at the stake. All enemies of God are they who seek to destroy the free agency of man or to deprive them of their inherent—their inalienable rights of life and liberty, the right to worship God according to the dictates of their own consciences. The establishment of a state religion is an abomination in the sight of God. Think of poor afflicted Russia now under Soviet rule. How they have suffered in the past under the despotic rule of the Czar, and dominated by a corrupt hierarchy—an established state church, enslaving and oppressing them!

The people of that land had good reason to rise up against such conditions and all sympathy should be extended to them in their struggle for liberty; but no sooner have they liberated themselves from this condition of thralldom till the Soviet seeks to plunge them into the still more deadly slavery of atheism. These Soviet masters are still greater oppressors and tyrants than any who have ever preceded them, for they have even undertaken to prevent them from serving God in any form whatever, and when men cease to serve God, at that moment they begin to serve the devil, which means slavery. Such rulers have no conception of human rights. What they need is a Thomas Jefferson to write into their constitution a provision like this: The Soviet shall make no law respecting the establishment of any religion, nor prohibiting the free exercise thereof. They have surely broken down the establishment of a state religion, but they have also undertaken to prevent the free exercise of any religion—to deprive their people of their inherent rights. Tread lightly, ye powers that be, for this is holy ground. Even in our own land there are some who seem to think that our Constitution is unfriendly to religion. On the contrary, it is intended to encourage and protect all religions. It simply means "equal rights to all, but special privileges to none,"—no state religion, but no interference with any. This is holy ground. To congress it says "hands off."

How grateful we ought to be for those champions of human

liberty that have arisen in our own land—for George Washington, “the father of his country,” who led our forces in establishing this free republic, founded upon the principles of human liberty; for Abraham Lincoln, the great emancipator, who under the inspiration of the Almighty, carried on the fight to preserve unto us these sacred rights that they might not perish from the earth; for Woodrow Wilson, who led the American forces in the greatest struggle of history for human liberty, and that these principles that we love so dearly shall be extended to all mankind. The influence of these great champions of human liberty will be felt by the inhabitants of this world throughout the ages which are to come.

Let us, then, as Latter-day Saints, rejoice in the precious boon of liberty secured unto us by that great palladium of our inherent rights, the Constitution, and manifest our loyalty to it by obedience to it and the laws which have been enacted in carrying out its provisions. Let us also rejoice in the free agency of man which permeates the Gospel of Jesus Christ and manifest our appreciation of it by our obedience to that Gospel which is the “Truth that will make us free.” This I pray in the name of Jesus Christ. Amen.

“The glory of the Lord shall be revealed,” from the oratorio, “The Messiah,” was sung by the choir.

Elder George F. Whitehead, President of the St. George Temple, pronounced the benediction, and the Conference adjourned until 2:00 p. m.

AFTERNOON MEETING

Conference reconvened at 2:00 p. m.

President Heber J. Grant presided.

The music for this meeting was furnished by the Provo Tabernacle Choir, under the direction of Gerrit de Jong.

The choir and congregation sang “Come, come, ye Saints.”

Elder David K. Udall, President of the Arizona Temple, offered the opening prayer.

The choir sang the anthem, “As the hart pants after the water-brooks.”

ELDER GEORGE F. RICHARDS

MEANING OF IMMORTALITY

At a time when Moses was caught up into an exceeding high mountain and face to face talked with God, an account of which is given in the first chapter of the Book of Moses, in the Pearl of Great Price, the God of heaven and earth made use of this very significant and impressive expression:

“Behold, this is my work and my glory, to bring to pass the immortality and eternal life of man.”

Immortality and eternal life as here used by the Lord, I understand to mean exaltation in the celestial kingdom. That represents the aim and object—the end in view, with the Lord, in all his works. To obtain an exaltation was the end we had in view in the beginning. It should be so with us now and throughout our life.

The cobbler seemed to understand this principle who on being asked, "What is your vocation or business?" answered, "My business is to serve the Lord—I mend shoes for a living."

THE PLAN OF SALVATION

The purpose of our existence in this life then is to prepare for eternal life in the world to come. The Lord in the beginning instituted the plan by which this might be accomplished. The plan provided is the Gospel of the Lord Jesus Christ, including the work of a Savior, and Jesus Christ is the Chosen One. No other plan has the Lord provided for man's salvation; and any other plan that might be presented from any source would be rejected of the Lord, and should be by us, also, just as was the plan proposed by Lucifer in the beginning.

Next to our own salvation, of importance and interest to us, is the salvation of those whom the Lord has given to us—our own flesh and blood; and then the salvation of others—the *living* and the *dead*.

The greatest service one can render to his fellowman is that of assisting him to obtain salvation. Such is the character, directly or indirectly, of all our church work, including the work of the home ministry and that of the ministry abroad. It is pure religion and undefiled. Its importance calls for our very best efforts, as individuals and as a church.

EARLY PERSECUTIONS

The Church of Jesus Christ of Latter-day Saints has lived through a century of varied experiences, and has passed through much tribulation. It has builded cities and temples from which its members have been driven by ruthless mobs—self-styled enemies of the Mormon people. Our Prophet Joseph and his Patriarch brother, Hyrum, were murdered in cold blood by a brutal mob, for their religion's sake. Many of the saints have suffered death at the hands of their enemies and through exposure to the inclement elements while being driven from their once peaceful and happy homes.

My father's brother, George Spencer Richards, at fifteen years of age was fairly butchered with about twenty other members of the Church, men, women and children, at Haun's Mill, Missouri, Oct. 30, 1838, and their bodies were thrown into a well for burial. No word or pen can adequately picture the physical and mental distress and suffering experienced by the Latter-day Saints during the early part of the century, while representing the Lord in the establishment of his Church, and the restoration of the Gospel. But Mormonism subsists and ever will, for God is at the helm.

The accomplishments of the Church and its people during the first

century of its existence are marvelous and wonderful. The pageant being presented in connection with this centennial conference is portraying in an impressive manner some of the leading features of our work and accomplishments. But, notwithstanding all that the Church and its members have accomplished during the first century of its existence, to which our minds are being directed during this conference, there is much that we have undertaken that we have been unable to accomplish. However, we are in no wise discouraged.

SACRIFICES REQUIRED IN THE GOSPEL

We could scarcely hope to be more successful in an effort to convert the world than were the Lord's people of former gospel dispensations. Mormonism is just about as popular today as was Christianity in the primitive Church. The Mormon Prophet, Joseph Smith, is accepted about as generally today as were Jesus and his disciples in their day, or as were the prophets who preceded them. The Gospel truth never has been generally accepted. It is a standard of life that is too high for most folks to live. Jesus Christ is the only person who through life lived up to the Gospel standards in all respects and at all times. The best of saints are but striving to walk in the footsteps of the Master. Many have not the courage to undertake it and therefore do not embrace the Gospel.

The Gospel of Jesus Christ is one of sacrifice and self-abnegation, such that too many are willing to hazard their chances of salvation rather than to receive the Gospel and make the necessary sacrifices. Salvation is a gift of God freely given to his children who are willing to pay the price—the price to be paid is acceptance of the Gospel and obedience to its precepts. Certain principles are to be accepted, ordinances to be received, commandments to be kept, laws to be obeyed, service to be rendered, evils to be avoided and sacrifices to be made.

It is no small matter for one to give to his church year after year one-tenth of his interests and income and meet other financial obligations of church membership. It is no small sacrifice made by many thousands of our people in leaving home and loved ones and going abroad to engage in the ministry and missionary work from two to four years at a time, and in many instances filling two or more such missions. The home ministry of the Church also makes important demands upon the time and efforts of its members. Our faith in the words of the Savior is absolute and he has declared most emphatically that unless we are willing to lay down our lives for his cause, we are unworthy to be his disciples. We desire to be worthy disciples of the Master, and if we are, we will be willing to lay down our lives for his cause; and if we are thus willing followers of our Lord, there is no demand that can be made upon us, looking to the advancement of his work, to which we will not cheerfully respond.

PREACHING THE GOSPEL FOR A CENTURY

Our present corps of missionaries consists of about two thousand

men and women scattered throughout the various nations of the earth and the islands of the seas. In money and time it is costing the Church and the membership thereof about three million dollars annually. For and during a hundred years we have been carrying on this missionary work in the discharge of a sacred religious duty and obligation to preach this Gospel of the Kingdom in all the world as a witness unto all nations before the end comes; and with a view to rendering to mankind a service the greatest one person can render another. To make such sacrifices requires faith, conversion, and courage such as but few possess.

For a hundred years we have tried to convince the world of the truth that there is a God in heaven; that he is the Creator of all things, the Giver of all good; that he is the Father of the spirits of all men; that Jesus Christ is the first born of the Father in the spirit and the only begotten of the Father in the flesh; that under the direction of the Father, the Son is Creator of all things, and that he is the Savior and Redeemer of the world, the very Messiah.

For a century we have been telling the world that God the Father, and his Son Jesus Christ, are separate, immortal and glorified beings, each having a body of flesh and bones and spirit as tangible as the body of man, and that we are all created and made in his image and likeness; that all his attributes are manifest in us, his children, they having been inherited by us through our spiritual birth; that by perfecting these God-like attributes we become like him in character as well as being like him in form.

For a century we have been trying to convince the world of the fact that God our Heavenly Father and his Son Jesus Christ, have revealed themselves anew in this Dispensation of the Fulness of Times to and through the instrumentality of a boy less than fifteen years of age; that in answer to earnest, anxious prayer, both the Father and the Son visited him and talked with him, and made known to him the fact that there had been a universal departure from the faith and that the Gospel was about to be restored and that he, Joseph Smith, if faithful, would become their representative in accomplishing the restoration.

For a century we have been trying to show to the world that the scriptures teach the truth pertaining to God the Father and his Son, Jesus Christ as revealed to Joseph Smith by their heavenly presence.

While addressing a class of college students who were in training for the ministry, upon the subject of Deity, Henry Ward Beecher said:

"I am compelled to say that I must form an ideal of God through his Son, Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know him to be a spirit, into something that shall nearly or remotely represent that which I know. I hold before my mind a glorified form, therefore; but, after all the glory, whatever may be the nimbus and the effluence around about it, it is to me the form of a glorified man. And I therefore fashion to myself out of the spirit, that which has to me, as it were,

a divine presence and a divine being—namely, a divine man.” (Lectures on Preaching, page 129.)

If Henry Ward Beecher and the Latter-day Saints find in the scriptures evidence that God is a divine and glorified man, why cannot and why do not other religionists do likewise? The facts remain that despite our efforts the bulk of the Christian-Sectarian world prefer to believe God to be something different from what he really is.

For a century we have been trying to convince the world of the fact that there had been a general falling away from the truth prior to 1820, when the Father and Son appeared to Joseph Smith, that the authority to administer the ordinances of the Gospel had been withdrawn from the earth, in fulfilment of prophecy, and that the Gospel in its fulness, with all its ordinances, gifts and blessings has since been restored, with authority to administer its ordinances to the repentant believer.

For a century we have tried to show to the world from the scriptures that baptism is necessary to man's salvation; that baptism signifies immersion and that immersion was the only form of baptism known and practiced in the primitive Church until several centuries A. D., and that the changing of the mode of baptism from immersion to pouring or sprinkling is without authority and fulfils the prediction of Isaiah with respect to the last times, “The earth, also, is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” (Isaiah 24:5.)

For a century we have taught that children who die before arriving at the age of accountability, eight years, have eternal life, being redeemed from the foundation of the world through the atoning blood of Jesus Christ; and that for such, baptism is not necessary, nor approved of the Lord.

For a century we have denounced pedo—or infant—baptism as being unscriptural, unreasonable and in conflict with revealed truth; yet the practice of sprinkling infants continues. There are certain qualifications candidates for baptism must possess, as prescribed by the scriptures, which only those of understanding can possess. If their mode of baptism were right, and their subjects worthy and eligible, without the necessary authority which is found only in the Church of Jesus Christ of Latter-day Saints, their administrations would be of no virtue as affecting the salvation of the candidates.

EXPERIENCE SAME AS IN FORMER DAYS

Our experience has not been unlike that of prophets and saints of other Gospel dispensations. We find Isaiah saying:

“Who hath believed our report?” (Isaiah 53:1.)

And the author of the epistle to the Romans:

“But they have not all obeyed the Gospel. For Esaias says, Lord, who hath believed our report?” (Romans 10:16.)

And the words of the Savior:

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37.)

Then Jesus said unto them:

"Yet a little while is the light with you. Walk while you have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.

"While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and hid himself from them,

"But though he had done so many miracles before them, yet they believed not on him:

"That the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (John 12:35-40.)

If they believed not in Jesus who wrought such mighty miracles among them, and taught them as no other person could do, we will not be discouraged though but few believe *our* report.

It is a satisfaction to have been right, and a disappointment to have been wrong upon any question that may have engaged our attention; and the more important the question, the greater the satisfaction or the disappointment, as the case may be.

MEANING OF SALVATION

The most important question that has ever engaged the attention of man is that of salvation, of what it consists and how it may be obtained. There is, perhaps, no other question upon which there has been such a diversity of opinion and understanding.

As sure as there is a life beyond the grave and that the soul of man is immortal, and there is nothing more sure, the time will come when it will be universally known who are right and who are wrong in their understanding of salvation. Then will the satisfaction and the joy of those who have been right be supreme; and the disappointment and sorrow of those who have been wrong will be terrible to endure.

We who have accepted the true gospel of the Redeemer, and by so doing, know of the doctrine, would have our fellowmen to accept it also and thus avert the terrible consequences of a mistaken conception of the all-important question of salvation.

We have the responsibility to preach this Gospel of the kingdom in all the world for a witness unto all nations before the end shall come; and we are trying as a Church and the membership thereof to discharge ourselves of this important and sacred obligation.

THE PROPHET JOSEPH'S INSPIRED WORDS

In the language of the Prophet Joseph:

"Shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be ex-

ceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoner shall go free.

"Let the mountains shout for joy, and all ye valleys cry aloud, and all ye seas and dry land tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the fields praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!

"Behold, the great day of the Lord is at hand; and who can abide the day of his coming, and who can stand when he appeareth? For he is like a refiner's fire and a fuller's soap and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a Church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple * * * a book containing the record of our dead, which shall be worthy of all acceptance." (Doc. and Cov. 128:22-24.)

That we may be able to do so and be prepared for his second and glorious coming which is nigh at hand, is my humble prayer.

ELDER DAVID O. McKAY

"Then Jesus turned, and saw them following, and saith unto them, *What seek Ye?* They said unto him, Rabbi, *where abidest thou?* He saith unto them, *Come and see.*"

"What seek ye?" "Master, where abidest thou?" "Come and see."

These three significant expressions were probably uttered immediately following the Savior's return from the Mount of Temptation. "What seek ye?" is the first recorded utterance of the Savior of men as he entered upon his public ministry. The question, "Master, where abidest thou?" was asked by two disciples of John the Baptist, undoubtedly, Andrew and John.

In that second question, I read some such meaning as this: "Rabbi, where can we find Messiah? Where may we obtain deliverance from the oppression of Rome, or, possibly, deliverance from the evils of our age?" The Savior's answer is most significant and important. If I may put it in my own words I read in that "Come and see," such a fact as this: If you will follow me, you yourselves may discover the way."

"WHAT SEEK YE?"

My purpose in calling your attention to this text this afternoon is to apply those questions to the world today. Suppose that the Son of Man said to mankind in the present age, "What seek ye?" what would

be the answer? Many would say: We seek pleasure; some, wealth; others, fame and power; but the most thoughtful would answer, We are seeking the light of the ages, as mankind has ever sought. We are seeking a social utopia. We want a society in which we may be relieved of some of the ills of mankind, free from the troubles and toils of life.

UNSUCCESSFUL EXPERIMENTS

With every progressive age of the world intellectual, noble-minded leaders have sought for a better way of living than that which was current. The good life, a social utopia, has been the quest of the ages. To sense the need of reform has been easy; to achieve it has been difficult and often well-nigh impossible. Ideas and suggestions proposed by the wisest of men have seldom been practical, often fantastical; yet in most cases the world in general has been made better by the disseminating of new ideas, even though the experiments proved failures at the time. In this respect the century just past has been no exception.

The first half of the 19th century was marked by a general feeling of social unrest. Observant people became dissatisfied with social and economic conditions, and thinking men sought for remedial changes. In France, early in the century, the fanciful theories of Charles Fourier were circulated. He attempted to outline the future history of our globe and of the human race for eighty thousand years. Today his books aren't even read. Robert Owen founded a commercial society at New Harmony, Indiana. Although supported by a fortune that he had amassed by intelligent and frugal efforts, and although he was encouraged by the Duke of Kent who became his patron, his scheme for the betterment of mankind came to naught in 1827. He returned to England where he tried several similar experiments with the same result.

George Ripley, a Unitarian minister, conceived a plan of "plain living and high thinking." He had as his associates such able men as Nathaniel Hawthorne, Charles A. Dana, afterward assistant Secretary of War in the United States, and John S. Dwight. Ripley's impulse was really religious rather than economic, and "was due to a kind of monastic desire for withdrawal from a sordid world rather than a desire for a new society." He and his associates became the founders of what was known as the Brook Farm, a "Great Experiment" as it was called, to make the world an agreeable place to live in. It came to an end in 1846.

"Some of these Colonies" writes Phillip Russell, "were religious in purpose, others educational, and still others economic; but all, including Brook Farm, were social symptoms—rashes and growths indicating a sick and strained America."

THE CHURCH AS A SOCIAL ORGANIZATION

It has been charged by a cynical writer that the Mormon Church was but one more excrescence of the fermenting body politic of this religious-social reaction.

It is true that "religious excitement" led Joseph Smith to seek the right church, the proper mode of worship, the right way to live. A desire to know this impelled the youth to seek the Lord for wisdom in the spring of 1820, the greatest result of the answer to his prayer being the organization of the Church, in Peter Whitmer, Sr's. home, on Tuesday, April 6, 1830.

In considering the Church purely as a social organization having as one object, at least, what other worthy organizations had in view; viz., the amelioration of social ills, and the advancement of mankind, it is well to keep in mind at the outset the facts:

First: That Joseph Smith was unschooled and "unacquainted with men and things." Undoubtedly, he had never even heard of Fourier's phalanxes, the Owen experiment, nor any other scheme, religious or economic, for the bettering of social conditions;

Second: That the six original members were practically unknown, were financially poor, and had no political or social standing; and

Third: That Joseph Smith did not organize the Church by man's wisdom but by divine direction, "*in accordance with the order of the Church as recorded in the New Testament*".

For one hundred years this organization has survived financial panics, social upheavals, and religious turmoil, and today conforms to the best concepts of sociologists as a means of supplying the highest needs of mankind.

CHURCH GOVERNMENT IN GENERAL

"Government represents the authority of the group, usually exercised in an external coercive way, to enforce the will of the group upon its individual members." That government is best which has as its aim the administration of justice, social well-being and the promotion of prosperity among its members.

Considered politically the world is upset at the present time in its opinion as to the best form of government. We are just witnessing the downfall of monarchies. Rising from these monarchical ruins have come democracy as exemplified chiefly in Great Britain in her dominions and in the United States; the dictatorship of the proleteriats as in Soviet Russia; and the Fascist regime in Italy, with Mussolini as chief dictator. It is apparent that men are seeking for a better form of government than most nations now have. Will they find it in the government by a dictator or in the government by the people, or in a combination of both?

One clear writer, Mr. Kirkpatrick, says that "Efficiency and progress are favored when the government is such that the local community has a great deal of responsibility of its own affairs and the central government has final authority to introduce those institutions and rules of procedure that have been shown to be permanently useful."

Now my fellow workers, and thinking honest men of the world, take that fundamental definition of true government and see how admirably the Church of Jesus Christ conforms to it. A careful analysis of

the organization of the Church reveals the fact that it embodies all the strength of a strong central government and every virtue and necessary safeguard of a democracy.

First, it has the authority of priesthood without the vice of priesthood, every worthy man being entitled to a place and a voice in the governing quorums.

Second, it offers a system of education, universal and free in its application—the safety valve, the very heart and strength of a true democracy.

Third, it offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and to the millionaire.

Fourth, in its ecclesiastical groupings of stakes and wards and branches and districts, efficiency and progress are enhanced inasmuch as every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay for the good of the entire group.

Truly, from the standpoint of enhancing efficiency and progress, the Church of Christ has that form of government which the nations today are seeking.

A REVERSION TO THE TEACHINGS OF CHRIST

This is because it is patterned after that order which Christ himself established. I call your attention again to the fact that the Prophet Joseph stated on the 6th day of April, 1830, that the Church was organized after that order given in the New Testament. I read recently in a book published last year by Charles A. Ellwood, Ph. D., L. L. D., author of "The Social Destiny of Man," that "The religion of the future cannot be based upon historical Christianity, but must, in order to avoid misunderstanding, go back to the teachings of Christ, as recorded in the Gospels." Isn't it significant that a young man not twenty-five years of age, unacquainted with the social systems of his age, or of any age, should have realized and declared one hundred years ago just what this thinker realizes today!

Says the sociologist of 1930: "The religion of the future must go back to the teachings of Christ, as recorded in the Gospels."

Said Joseph Smith one hundred years ago: "The Church of Jesus Christ was organized in accordance with the order of the Church as recorded in the New Testament. And the practical and beneficent workings of the organization prove its divine authenticity."

FUNDAMENTAL ELEMENTS

Mr. A. Euston Haydon, author of "The Quest of the Ages," names four fundamental elements as an ideal of the satisfying life:

First: Man must feel a sense of security in regards to the basic needs of living. He must have food, shelter, proper family relationships and protection, and a recognized place in the group.

Second: Religion must contribute to the joy of personality, by permitting individuals to share in racial and cultural achievements. This calls for an educational discipline for poise and self-control, ability to think, in order to live more abundantly and free and to achieve kindness and tolerant sympathy for all people through understanding.

Third: The joy of human comradeship. No other community or organization in the world offers sweeter, more wholesome comradeship than does the Church of Jesus Christ. The love of husband and wife is an eternal bond, not sealed lightly in frivolity or passion but entered into by premeditation, careful observation, sacred association and prayer. The laughter of little children is music in the well-ordered home, and youthful pleasures and associations in home, ward society and auxiliary organizations, quorum service, and mutual helpfulness from babyhood to old age, offer an opportunity for comradeship that fills the soul with a joy that is unknown to the sordid and self-indulgent.

Fourth: The joy of contributing something of value to the common life.

Another writer, scanning the social needs of the world today with clear vision declares that "A church that will enthuse men not only for the redemption of individuals but for the redemption of communities and of mankind may never arrive. But if not, the cause of Christ will perish from the earth.

"I see the church as a life-boat launched to save a stranded world perishing amidst material prosperity, misdirected scientific achievements, and moral decay."

The author quoted says further: "We are witnessing either the crumbling of civilization under the weight of its material mechanism, or the birth of a new world organization with a spiritual ideal."

My testimony is that we are witnessing the birth, or rather the continuance of a great spiritual enlightenment.

WHAT OF THE FUTURE?

What of the future? "Come and see." "Life abundant, beauteous, laughing life," more brotherhood, securer peace, better social relations are some of the fruits of Mormonism as seen by the eye of faith.

"The increasing prospect tires our wandering eyes.

Hills peep o'er hills, and Alps on Alps arise."

Can you not see many nations yet to hear the truth—Jew as well as Gentile! India and China both awakening, Russia but in the throes of the birth of a new nation, a new religious freedom it must be. God will overrule it, for that people must hear the truth, and the truth in simplicity. Truly there is much for the Church to do in the coming century!

THE SOLUTION OF SOCIAL PROBLEMS

Brethren, the Church of Jesus Christ of Latter-day Saints has in it

all that the world would require. I am not associating political government with our religious government; I am merely pointing out that system of organization established by the revelations of God to man.

Let me conclude: The Church, established by divine inspiration to an unlearned youth, offers to the world the solution of all its social problems. It has stood the test of the first century successfully. In the midst of brilliant concepts of men in this twentieth century, who seek conscientiously for social reforms and who peer blindly into the future to read the destiny of man, the Church shines forth as the sun in the heavens, around which other luminaries revolve as satellites of minor importance. Truly it is the creator and preserver of man's highest values. Its real task, the redemption of our human world. "It is the light of truth radiating everywhere in the world, and this light cannot fail to reveal to man, sooner or later, the divine ideals by which man should live."

God help us and qualify us for the mission of carrying to the world this light. May we labor even more zealously than heretofore for the establishment of a social order in which God's will shall be done on earth as it is in heaven—a kingdom of God which shall foster the brotherhood of man and acknowledge the fatherhood of God. May we so live that men seeing our good deeds may be led to glorify our Father in heaven, I pray in the name of Jesus Christ. Amen.

The choir sang a sacred selection, "There is a blessed home," solo part by Alene Peterson.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

I had hoped my turn to take part in this great conference would come a little later, that I might have time to partake more of the spirit of the occasion. For the last few weeks I have tried to fix in my mind something I might present to this conference, only to find each thought pushed aside with a vision of carpenters, painters, electricians, drapery hangers, printers, and the task of greeting the mass of people who come here expecting to view the wonderful pageant which is being given. I have gone home in the evening dizzy, and during the night have dreamed of stacks of colored cardboard tickets with a hundred thousand people pleading for them. Such temporal duties have left very little time to think of the spiritual, which above all else, at this time is of the greatest importance. And so I come before you relying wholly upon the Spirit of God, praying for your prayers, for the mercy of the Lord, that I may at least bear testimony to the truth of this great work.

I was impressed this morning with the remarks of Bishop Cannon in his reference to the Word of Wisdom, and I hope I may call to your attention some of the specific requirements of that revelation which was given to the Church of Jesus Christ of Latter-day Saints through the Prophet Joseph Smith, ninety-seven years ago, three years

after the Church was organized. It was given for a principle with promise, adapted to the capacity of the weak, or the weakest of all saints who are or can be called saints. It applies to all alike; none is exempt.

As we stood here yesterday morning when President Grant called for a standing vote from that great body of men holding the holy priesthood, I was thrilled, for it was certainly a glorious sight. More than seven thousand men stood up. They are leaders in Zion, clean in mind and body. They are, indeed, temples of the living God, temples in which the Spirit of God dwelleth. They are spiritually minded men whose lives are given to thought and work, not alone of this life, but also the preparation for an exaltation in the life to come, eternal life, not in the telestial or terrestrial kingdoms of our Father, but in the celestial where he dwelleth. Every man in this building yesterday morning was, I believe, an observer of the Word of Wisdom as far as it pertains to the use of wine, strong drink, and tobacco, not because the Church requires that its officers refrain from their use, but because of their faith and their desire to merit the blessings God has promised his children.

It is unnecessary for me to tell you why liquor and tobacco are not good, for I believe you know as well as I the bad effects upon the body and spiritual condition of Church members who use them, but I am not so sure that we all understand this revelation in its reference to other matters of equal importance. The other day a prominent doctor, not a member of the Church, asked me if I ever read Section 89 of the Doctrine and Covenants. I answered that I had read it at least once a month for years and that obedience to its teaching had saved me from the doctor's knife. He answered that he seldom retired at night without reading it, and that he never reads it that he does not receive some helpful suggestion; and then he added, "I tell you, if your people would read it and observe it to the letter, there would be very little for doctors to do, for in my opinion, it is the greatest health document in existence."

Through that revelation we are warned that "in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days," we are to be warned and forewarned. It was given for the benefit of the council of High Priests and all the saints in Zion, and was to be sent greeting, not by commandment or constraint, but by revelation, and the Word of Wisdom showing forth the order and will of God in the temporal salvation of all saints in the last days. "Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints."

First, wine, strong drinks, tobacco, and hot drinks are mentioned as being, "Not good in the sight of our Father." Because tea and coffee are not mentioned, some excuse themselves in their use, for they say they do not take them hot. I heard a brother sometime ago, perhaps to justify himself in his desire to indulge his appetite, say that he would not be surprised if someone would come along and attempt to forbid

the use of hot soup. I told him provision had already been made for that.

I shall not attempt to interpret the meaning of the Word of Wisdom, for to me it is clear, but may I call your attention to statements made by others by way of comparison. Hyrum Smith, brother of the Prophet, delivered a sermon on "The Word of Wisdom," soon after this revelation was received by Joseph Smith. In this sermon the Patriarch of the Church, who was sustained with Joseph Smith as a prophet, seer, and revelator, warned the Church against the use of tea and coffee, which he said were injurious to the mind and body.

It is interesting to note that scientists and medical men have given more thought to and have conducted a more extensive research into the field of foods and food values during the last fifty years than during all the history of the world before, and that the results of their research harmonize with the Word of Wisdom.

Recent medical publications make the following statement:

"Coffee and tea do more harm than good. Caffeine and tannic acid are the harmful agents in these beverages. Children should not have coffee or tea. Tea retards digestion." "Extremes of cold and heat produce gastric catarrh." "Piping hot broth or coffee is grateful on a cold day, so is ice-cream on a hot day, but extreme hot temperatures in the stomach are detrimental. Food repeatedly taken too hot or too cold may give rise to disturbances. Too hot food may be the cause of stomach disease. Note the frequency of ulcers among cooks. This may be due to the fact that they are constantly tasting hot things which they are cooking. The excessive use of pepper and spices may cause irritation of the stomach and intestines. Mustard is used altogether too lavishly. Its real place is for external rather than for internal use. It congests and blisters tough skin."

Referring to that which is good for man, the Lord places first, wholesome herbs, which he "hath ordained for the constitution, nature, and use of man—every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving." These are called by the dieticians high residual foods, or fodder vegetables. They are nourishing and give bulk to the stool. These foods are thus excellent for constipation. "Recent research suggests that in the colon is found the origin of many chronic ills and the untimely aging of the body. Fibrous herbs, fruits and vegetables help to correct these conditions. These foods also contain a great amount of the health-giving elements called vitamins. Scientists have discovered that vitamins, when kept, oxidize; the vitamin percentage, therefore, in canned foods, decreases directly with the age of the product. This food element when taken in sufficient quantity, prevents certain diseases." This may explain why the Lord advised that they be eaten in the season thereof. Again we read from the revelations, "Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly." The scientist says, "It is now proved that meat eating is not essential to health and strength. The fundamental constituent of meat is proteid or albumen. This is found abundantly in milk, eggs, beans, peas and lentils. Medical science definitely knows that meat diet is

harmful and dangerous in the presence of a number of diseases." Dr. Herser, a man of international reputation has said, "That in all cases of chronic rheumatism, his main advice and treatment is, simply stop eating meat!" "If food, particularly meat, is improperly masticated, it may pass into the colon partly digested. In this stage it is excellent culture media for pathogenic bacteria." Many of the minor ills of daily life are due to abdominal bacterial activity in the alimentary tract."

The Lord says, "All grain is ordained for the use of man * * * to be the staff of life." The modern scientist says, "Whole wheat bread is fast becoming the bread of choice," among those interested in health preservation. Unfortunately much of the whole wheat bread served is made with a liberal amount of white flour. Graham flour is composed of the carefully ground unbolted entire wheat kernel, and that contains all the constituents of the wheat. Every family would be healthier if whole wheat products were substituted for white flour. The promise to those who follow this instruction is that they "Shall receive health in their navel, and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint;" and the Lord gives unto them a promise, "That the destroying angel shall pass by them."

Is it not worth our while to become familiar with the Word of Wisdom and live according to its teachings, that we may enjoy these blessings which follow in a natural way, as do all of God's blessings, for they are based upon his laws and come to us as a reward of faith and obedience?

I believe this revelation to be the word of God and given to us as a principle with promises and I am happy to so testify to you at this time.

May I ask that you pardon a personal incident. The other day we were assembling a number of pictures to send to Europe. We had a number ready for distribution. In making the selection, I stated, that we had one of the Prophet but did not have one of grandfather. Just a few moments before a prominent brother had entered the office and heard the preceding remarks. He interrupted by saying, "I have never before heard Hyrum Smith spoken of in that way." I asked what seemed to be wrong with the statement. "Well," said he, "I guess it's all right but it sounded a little strange to me." When he left his words remained with me. What right had I to speak of Hyrum Smith in that apparently familiar way? Although a grandson by birth, I had not known him in life. Had I assumed a manner of self-exaltation? My answer is, that from my early childhood I have been taught and encouraged to pray to an all-wise and merciful Personage, who dwells in heaven. That this Personage, in whose image I have been created, is my Heavenly Father. That he is good, kind, merciful and loving and that when necessary he will chastise his children. That we are to acknowledge his hand in all things and he will hear and answer our prayers when we approach him in faith not wavering.

I have not seen God but I have felt the power of his Spirit as I have approached him in prayer, and never yet has he failed to comfort me.

Through the teachings and example of my father, Joseph F. Smith, I discovered in the life and labors of his father, Hyrum Smith, those attributes which are God-given and which have become a very part of all those who hope to gain an exaltation in the celestial kingdom. It has not been difficult for me to have faith in God and I have learned to look upon Hyrum Smith, whom I am permitted to call grandfather, as one of God's noble men—one who has gone back to his presence. As a boy I had very little opportunity to really know my father, but the last years of his life I was almost his constant companion. He was a man of God, full of the spirit of love. His life was filled with righteousness and although his words and example are constantly before me I find that I have been left an heritage difficult to carry. If I have failed, it is not because of lack of faith in God or in his promises to his children, but because of my inability to climb even part way to the heights to which they have attained. In my soul I know that God lives and does hear and answer prayers. I know that Joseph and Hyrum Smith were prophets of God, that Joseph F. Smith walked in their footsteps. Their lives have been an example and a source of inspiration to me which has helped me to a better understanding of God and his purposes. And while I may have fallen far short with such examples to encourage me I have always felt in my soul to do the will of my Father which is in heaven and so live that I may at last be worthy of an exaltation in the celestial kingdom where I know their exaltation will be.

To me the only thing in life worth while is to obtain that goal. If I should fail then what is life? Nothing. For the purpose of our existence in the earth is an exaltation in the celestial kingdom of our Heavenly Father, and I know that the only way that may be is through faithful service rendered in obedience to his laws. I rejoice that I can, in my very soul, testify of these things. May the blessings of the Lord continue to rest upon us and help us to carry on his great purposes in the earth I humbly ask in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

You may not be aware of the fact that for some time—I think it is about thirty weeks—at four o'clock every Monday afternoon, the Tabernacle Choir and the Organ are broadcasting throughout most of the United States. This is being done by means of the largest and most powerful radio stations to be found in the country. These broadcasts go to New York, Washington, Baltimore, Atlanta, Pittsburgh, Chicago, Toronto, Kansas City, St. Paul, Minneapolis, St. Louis, Cincinnati, Denver, Portland, Oakland, San Francisco, and other cities; and it is estimated that more than eight million people hear them.

We would be pleased to hear from another speaker this afternoon, but time will not permit. By the time we have heard the closing anthem

and the benediction it will be necessary for this body of people to withdraw, unless they would like to remain here and listen to the broadcast. If you stay we request that you be very quiet. There must be no whispering. Ordinarily, when this broadcast is going on, no one except the choir is allowed in the building. If someone has to cough we hope that he will smother it as best he can by the use of a handkerchief.

As I look upon this audience I am impressed with the wonderful fulfilment of the prediction of Joseph Smith which was delivered on the west side of the Mississippi river and recorded in the journal of Brother Anson Call:

"I prophesy that the saints will continue to suffer much affliction, and will be driven to the Rocky Mountains; many will apostatize, others will be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some will live to go and assist in making settlements, and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

What a mighty people we are! As I look upon this audience today and think of the wonderful audiences that we had at all our meetings yesterday, and when I think of the seven hundred thousand people who are now members of the Church, I rejoice in the fulfilment of this prediction by Joseph Smith.

Daniel Webster, acknowledged to be one of the greatest, and claimed by some to be the very greatest, of all our senators in his day, referring to this country where the Prophet of the Lord said we should become a great and a mighty people, made the remark:

"What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put those great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer Boston than it now is."

"Shout ye hosanna," an anthem, was sung by the choir, solo part by Bob Robinson.

The benediction was pronounced by Elder James W. Funk, President of the Benson Stake of Zion.

Conference adjourned until Tuesday morning, April 8th, at 10:00.

THIRD DAY

MORNING MEETING

The fifth session of the conference commenced promptly at 10:00 a. m., Tuesday, April 8th, with President Heber J. Grant presiding.

The music for this session was furnished by the Latter-day Saints College Festival Chorus, Elder George H. Durham, conductor.

The chorus and congregation sang the hymn, "O ye mountains high."

Elder Edward H. Snow offered the invocation.

The chorus sang the anthem, "Arise, shine, for the light has come."

ELDER JOSEPH FIELDING SMITH

I feel, my brethren and sisters, that I need your faith and help this morning, and the guidance of the Spirit of the Lord. I have no set theme to present to you, but if I may be led by the spirit of truth I desire to bear witness of the truth and re-affirm before you my faith.

REAFFIRMATION OF FAITH

I believe in God the Father and in his Son Jesus Christ and in the Holy Ghost. I believe, without any reservation, that Jesus Christ is the Son of God and the Redeemer of the world. I believe that through the shedding of his blood he brought redemption to this earth and to all things upon its face, and, through obedience to the Gospel he has given unto all men the privilege of the remission of their sins; for he has suffered for all, that they might not suffer if they will repent. I believe that through obedience to the Gospel all who believe on his name and endure in faith to the end shall be saved in the celestial kingdom in the presence of the Father and the Son.

I believe it is the purpose of the Father to bring to pass the redemption of all men from death and from hell, except those who turn away from the light and the truth after having received it, thus becoming sons of perdition. I believe that our Father has prepared a place for every man according to his works and worthiness, but only through obedience to his laws in their fulness will men come back into the presence of the Father and the Son to receive an exaltation as sons and joint heirs with Jesus Christ.

I believe sincerely and absolutely in the mission of the Prophet Joseph Smith. I have faith, yes, the knowledge, that he was called of God and is a prophet and that he stands at the head of this great Dispensation of the Fulness of Times. I believe he was chosen to this mission before the foundation of the world was laid, and that he filled it acceptably before the Lord, in diligence and faith, in the midst of constant persecution. He was called to give to the

world the light and fulness of the Gospel that through it men might be saved and come back into the kingdom of God.

GRATEFUL FOR VISIONS OF THE PROPHET

I am very grateful for the first vision, in which the Father and the Son appeared to the youthful prophet and again restored to man the true knowledge of God. I am grateful for the coming of Moroni, revealing the everlasting Gospel, and making known again to the world the fact that God is the same yesterday, today and forever; that the heavens are not sealed and God will and does inspire men in this age and generation as well as he did in times of old. I believe that the people upon the earth today are just as precious in the sight of the Lord as were the people who lived anciently, and just as much entitled to guidance as they who lived in former times, when the Lord revealed himself to them in person and through his prophets. I believe that the reason the Lord has not revealed himself to man in the ages that are past, when the Gospel was not on the earth, is that man rejected him and refused to be guided by his divine truth.

GRATEFUL FOR RESTORATION OF KEYS OF AUTHORITY

I am grateful for the coming of Peter, James and John, and, preceding them, John the Baptist, to restore the priesthood of God, that authority might be on the earth through which men receive remission of their sins and may come back into the kingdom through their faithfulness. I am exceedingly thankful for the Church and that again the Lord has established in the earth the same organization which existed primitively and which was taken from the earth because of the wickedness of men, and not, as I have said, because God willed it; not because he has shown favoritism, but because the people themselves refused to hear the prophets and turned from the truth.

I am very grateful for the coming of Moses, Elias and Elijah, restoring further keys, and in fact for the coming of all the prophets from the days of Adam to the time of Peter, James and John. For by these prophets the keys of all the dispensations past have been restored in this Dispensation of the Fulness of Times, that the work of the Lord might be made complete according to the promises made by our Lord and by his servants. Paul has said the Lord purposed in himself "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth."

I am very grateful for the temples; for the sealing power which Elijah restored to Joseph Smith, which made it possible for the family to be preserved as a unit forever, husbands and wives having claim upon each other, and children having claim on their parents, through obedience to the ordinances of the temple of the Lord. I am grateful that the knowledge has been revealed and the authority given for the redemption of the dead who have died without a knowledge of the Gospel, but who would have received it had that opportunity come; in

fact, for all the ordinances of the house of the Lord by which the fulness of salvation comes.

THANKFUL FOR NEW WITNESSES

I am thankful for the great volume of scripture which has been revealed, restoring to the Hebrew scriptures many of the most plain and precious parts that were taken away through the wickedness and unbelief of the world. I am thankful for the witnesses the Lord raised up who have testified in this dispensation that God lives, for they saw him and conversed with him and with his holy angels. Above all, I am most grateful for the testimony of the truth which I have received myself that all these things are true.

BORN OF GOODLY PARENTS

I am grateful that I have been born of goodly parents who taught me to walk in the light of the truth. From my earliest recollection, from the time I first could read, I have received more pleasure and greater satisfaction out of the study of the scriptures, and reading of the Lord Jesus Christ, and of the Prophet Joseph Smith, and the work that has been accomplished for the salvation of men, than from anything else in all the world. The Lord has given me a testimony of the truth which I pray may abide with me forever. I know that Joseph Smith was and is a prophet of the living God, and that he holds the keys of this dispensation. More than this—and I hope I may be pardoned for the references I am about to make—I am grateful for my lineage. I am very thankful to my Father in heaven that I am the son of my Father and the son of my grandfather. May I say to you that I am not boasting, but I am speaking, I hope and fully believe, in the spirit of humility in saying this. I cannot express my gratitude fully that my father remained faithful and obedient to the Gospel and the Church all his days, and that he taught his children to love the truth and to be loyal to the message delivered through the Prophet Joseph Smith, and to honor the name they bear. Let me say something which I think is not generally known.

HYRUM SMITH HELD KEYS JOINTLY WITH THE PROPHET JOSEPH

My grandfather, the Patriarch Hyrum Smith, was called to hold the keys of this dispensation jointly with the Prophet Joseph, his younger brother. The Lord has said that in the mouths of two witnesses shall all things be established. When the Jews accused our Lord of not fulfilling the law, because he stood alone and had no witness to speak for him and testify to the divine nature of his mission, he answered them:

"Ye judge after the flesh; I judge no man.

"And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

"It is also written in your law, that the testimony of two men is true.

"I am one that bear witness of myself, and the Father that sent me beareth witness of me."

Joseph Smith could not have stood alone, else his work would have failed, just as the work of the Savior required the confirmation of another witness, and who could testify for Christ other than his Father? And so the Lord called another man to stand with Joseph Smith and to hold the keys of salvation in this dispensation as a witness with him. The Prophet Joseph was alone in his first vision. He was alone when the Angel Moroni first came to him and revealed the Book of Mormon, but whenever keys were to be bestowed; when the Lord had light and information to reveal in which the power of priesthood was to play a part, Joseph Smith and one other witness received the blessings.

OLIVER COWDERY'S APPOINTMENT

It was Oliver Cowdery who was appointed to stand with Joseph Smith to hold the keys of this dispensation. It was Oliver Cowdery who, with Joseph Smith, received the priesthood of Aaron under the hands of John the Baptist. It was Oliver Cowdery who received the authority of the Melchizedek Priesthood with Joseph Smith from Peter, James and John. It was Oliver Cowdery who knelt with the Prophet Joseph in the Kirtland temple in 1836, when Moses and Elias and Elijah came with the keys of their dispensations. I am convinced that if we had the full record, we would discover that Oliver Cowdery was associated with Joseph Smith the Prophet when the keys of all the other dispensations were revealed and restored in this dispensation. In this manner Oliver Cowdery was appointed and ordained to stand with the Prophet Joseph Smith as an associate and witness, holding all the authority and keys of this most glorious of all dispensations—the Dispensation of the Fulness of Times.

KEYS OF POWER AND AUTHORITY TAKEN FROM OLIVER

Unfortunately—at least unfortunately for Oliver Cowdery, who was called to this wonderful and responsible position, jointly associated with Joseph Smith holding all the authority and presidency in this dispensation—Oliver, in a spirit of rebellion and darkness, turned away. He lost his fellowship in the Church, the power of the priesthood was taken from him, and for a season he stood excommunicated from the Church. Fortunately he eventually overcame this spirit of darkness and humbly came back and received his membership in the Church, but never again was he privileged to receive the keys of power and authority which once were placed upon him.

ANOTHER WITNESS CHOSEN

That this testimony of witnesses might be continued and made complete, the Lord chose another to take the place of Oliver Cowdery, and that other witness was the Patriarch Hyrum Smith. By revelation through Joseph Smith, Hyrum was called and ordained to the priesthood and standing once held by Oliver Cowdery. Hyrum Smith received a double portion, not only was he called to become the Patriarch of the Church, which was his birthright, but at the same time the Lord said to him:

"And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph;

"That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys, whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery;

"That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever."

In accord with this calling and commandment, the Prophet Joseph Smith conferred upon Hyrum Smith all the keys, authority and gifts of the priesthood which he, the Prophet, held, and which were formerly held by Oliver Cowdery. The Lord also revealed to Hyrum Smith all that was necessary to make him completely and to the full degree, a witness with his brother Joseph, as a prophet, seer, revelator and president of the Church, and to stand through all time and all eternity at the head of this dispensation with his brother Joseph, a witness for Jesus Christ.

JOINT MARTYRS

Thus, we see, Hyrum Smith became a president of the Church with Joseph Smith, which place Oliver Cowdery might have held had he not wavered and fallen from his exalted station. I am firmly of the opinion that had Oliver Cowdery remained true to his covenants and obligations as a witness with Joseph Smith, and retained his authority and place, he, and not Hyrum Smith, would have gone with Joseph Smith as a prisoner and to martyrdom at Carthage.

The sealing of the testimony through the shedding of blood would not have been complete in the death of the Prophet Joseph Smith alone; it required the death of Hyrum Smith who jointly held the keys of this dispensation. It was needful that these martyrs seal their testimony with their blood, that they "might be honored and the wicked might be condemned."

JOSEPH'S OPINION OF HIS BROTHER

Now if I may take just a moment or two longer—there are many things I would like to say, but time forbids—I would like to read to you the opinion of the Prophet expressed of his brother Hyrum, who was almost six years older. This is what the Prophet says:

"Brother Hyrum, what a faithful heart you have got! Oh may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! O how many are the sorrows we have shared together; and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the Law of the Lord, for those who come after thee to look upon, that they may pattern after thy works."

On another occasion the Prophet said:

"I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with

that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me today."

THE CHILDREN OF THE PROPHET

All my life I have prayed and hoped that the Lord would touch the hearts of the children of the Prophet Joseph Smith and bring them to repentance. I still pray that he may do so. No man would hold out the hand of fellowship more quickly than I would to welcome them into the fold of truth. But I cannot countenance their actions in opposition to this great work which the Lord established through the Prophet Joseph Smith. While I regret the fact that they stand aloof and in opposition to the fulness of the Gospel which that Prophet restored, yet I pray and hope that the time will speedily come when some of them, at least, will see the error of their ways, and come humbly seeking the favor of God, and membership in the Church. They who will not repent, but who persist in the opposition to the truth, may they be confounded; may that which they propose come to nought; may all their works fail and may they soon stand exposed in the full error of their ways before the world.

May the Lord bless the family of the Prophet Joseph Smith and bring them to repentance. May he bless the descendants of Hyrum Smith that they also may walk in the light of the everlasting Gospel. May they never falter nor turn from the path in which their father walked, and may they honor and uphold his good name. And so I pray for all who receive the Gospel, for we are all brothers and sisters. May the Lord guide and bless all who love the truth. May we who have received the Gospel always stand steadfast, turning neither to the right nor to the left in the serving of the Lord, I pray, in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

The dominant feeling in my heart, my soul, is and has been, throughout this conference, so far as it has advanced, and will be, I trust, to the end and thence onward, one of surpassing gratitude, thanksgiving and praise, combined with a deep consciousness of humility. I think I have never felt more truly humble in my life than during the proceedings of this great conference. I prize my membership in the Church of Jesus Christ of Latter-day Saints beyond all else on earth. It is sufficient to me to be a member of the Church, and in that great estate, I feel reverently humble. With you I have felt the power of the Spirit of God in these gatherings. This centenary is being celebrated by other than those whom we see with our physical eyes. There are more here than you see—messengers, reporters, spirits of high degree, who have been sent to take part with us in the commemoration of this wonderful century now brought to a close.

"MORMONISM" A NEW LIGHT

The world may well ask what has this system called "Mormonism"

given to mankind more than the world had before? At this major milepost in the course of the history of the Church it is natural that we indulge in retrospect, and I think a hundred years is a span of sufficient length to give us a fair perspective of that which lies behind us. We are able to see and interpret now, more clearly than was possible while the events were in progress, those great developments that followed each other in orderly succession, many of them fraught with suffering and witnessed by blood and tears.

The world calls this religion "Mormonism;" so let it be; we shall use the term, it's convenient. We are always on our guard against the possible misapprehension attending its use, but we may use it safely. "Mormonism" has taught those who would be taught, those who would hear, all in the world who would listen, new conceptions concerning God. Is that not a gift worth prizing? I feel that through its influences I have come to know God better than would have been possible otherwise, even though I had the learning of the sages, the power of the orator and the voice of an angel. The revelation of this century past has thrown its light, like that of a great torch, into many of the dark passages of olden construction. "Mormonism," as I view it, is at once a system of the strictest fundamentalism coupled with all that is rational and good in the broadest modernism of the day. It has confirmed the declarations of ancient writ that the God we worship is a God of justice, but it has defined unto us in a way that man had never learned to know before, what kind of justice is God's justice. It has banished the stern tyrant upon his throne, sending one to heaven and ten to hell, all for his glory, and has shown that God's justice is just as truly the embodiment of mercy as it is the demand for right and righteousness.

CONDEMNATION, SALVATION, EXALTATION

It has taught me that the God I worship is the personification of love, but not that maudlin love that oftentimes blinds our eyes to facts and leads us to inconsistent actions. Not one whit of the ancient gospel has been abated, but new meaning has been shown through the words of his prophets in these latter times, down to this very day. The ancient edict stands, as voiced by the Lord Christ to the eleven immediately before the departure of the Savior: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." That last word is an awful one. If we do not understand its true import, it is terrifying, and that very affirmation, declaration, law, has been restated in this day and age; but thanks be to the Lord of Hosts, he has given us to understand what he means by damnation. It is no less real than it ever was, but men have not always understood it aright. What is it to be damned? Does it mean that all who come under that sentence shall be cast into hell, there to dwell forever and forever? The light of the century, given by the Lord, declares the falsity of that construction.

GRADATIONS IN THE HEREAFTER

Salvation is graded ever upward until it culminates in the glorious

condition of exaltation. Though the term salvation is used in scripture in a general way, and we must learn to discriminate between salvation and exaltation as we read, so damnation is graded; else what did the Lord mean as recorded in the twelfth chapter of Mark, when he spoke of the leaders of the people who were untrue to their trust, when he spoke of those who used their power and position to oppress and to work evil; when he said of such: "These shall receive greater damnation?" Well, if there be a greater damnation there are lesser degrees of damnation and the term is used in the sense of deprivation and forfeiture. That man enters into a degree of damnation who has forfeited his opportunities and therefore has rendered himself incapable of the advancement that would otherwise be possible.

The Lord has told us of places prepared for those entitled to salvation. He has told us that those who will keep all the laws and commandments of God can come where he is and shall be heirs of celestial glory and power. And he has told us of lesser degrees unto which others who have failed to rise to the occasion of laying hold on the blessing of eternal life, in its fulness, shall come; and concerning the last of these kingdoms of glories, known to us as the Telestial, the Lord has said that it excels all that the human mind can conceive in glory, and yet the one in the Telestial Kingdom is condemned so far as his actions have rendered him incapable of attaining to the higher glories and blessings which mean power and advancement.

LAW, NOT CAPRICE, IN DIVINE ADMINISTRATION

"Mormonism" has taught me that God holds himself accountable to law even as he expects us to do. He has set us the example in obedience to law. I know that to say this would have been heresy a few decades ago. But we have the divine word for it: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Doc. and Cov. 82:10.) He operates by law and not by arbitrariness or caprice. He is no tyrant to be propitiated and placated by honeyed words. He cannot be moved by wordy oratory. He is not a judge sitting to be influenced by the specious pleas of crafty advocates; and yet there is an eloquence that moves him; there is a plea that influences him. The eloquence of prayer from a broken heart and a contrite spirit prevails with him.

"Mormonism" has eliminated the thought of irregularity, caprice or favor from the doings and dealings of God with his children. He will take all circumstances into account and will give unto every man that which is his. Well, one may say, if that be the orderly procedure, natural and inevitable, what need of a judge to pronounce sentence? What need of a God? Great need indeed, for he has provided these conditions, these places, these certainties. He has made possible salvation and exaltation. The more we learn of God and his attributes, the wiser are we, not only for time but for eternity. God has revealed himself in this day with a literalness that puts beyond all question the fact of his goodness and Godliness. He has gone so far as to make plain unto us that he is no respecter of persons, and that while he has

a covenant people upon the earth, others shall come from the east and from the west and from the north and from the south and shall enter into the kingdom of God if they will only do what he requires of them as conditions necessary for that enfranchisement. The conditions of citizenship in the kingdom of God are fair and just and open unto all men: "We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel." And except for those few, to whom reference has been made this morning, who have betrayed their trust and who have forfeited the very ability to repent—and they are few—every soul that has ever been tabernacled in flesh upon the earth shall be redeemed and shall be saved in his degree of worthiness and desert.

HELL HATH BOTH ENTRANCE AND EXIT

During this hundred years many other great truths not known before, have been declared to the people, and one of the greatest is that to hell there is an exit as well as an entrance. Hell is no place to which a vindictive judge sends prisoners to suffer and to be punished principally for his glory; but it is a place prepared for the teaching, the disciplining of those who failed to learn here upon the earth what they should have learned. True, we read of everlasting punishment, unending suffering, eternal damnation. That is a direful expression; but in his mercy the Lord has made plain what those words mean. "Eternal punishment," he says, is God's punishment, for he is eternal; and that condition or state or possibility will ever exist for the sinner who deserves and really needs such condemnation; but this does not mean that the individual sufferer or sinner is to be eternally and everlastingly made to endure and suffer. No man will be kept in hell longer than is necessary to bring him to a fitness for something better. When he reaches that stage the prison doors will open and there will be rejoicing among the hosts who welcome him into a better state. The Lord has not abated in the least what he has said in earlier dispensations concerning the operation of his law and his gospel, but he has made clear unto us his goodness and mercy—through it all, for it is his glory and his work to bring about the immortality and eternal life of man.

THE LORD IS PLEASED WITH HIS CHURCH

With such profound truths made plain to us in the course of these hundred years what may we not hope for confidently, trustfully, in the future? With all my heart I praise the God of hosts who has brought this Church to its present state. He is well pleased with it, speaking of the Church collectively, but not individually, for there are too many of us who are not living up to the fulness of his requirements; but the Lord is pleased with his Church. He has endowed it with blessings beyond our power to compute or describe and there are yet greater blessings awaiting us, which shall be given to lead us onward and upward if we will, and with us all men who will become of us, all the honest in heart everywhere, unto a fulness of joy and glory;

and that means no mere adulation, or demonstration of external splendor, but power and influence for good throughout eternity.

May we individually be acceptable unto the Lord even as his Church is acceptable, I humbly pray, in the name of Jesus, the Master, our Redeemer. Amen.

A soprano solo, "I saw another angel fly" (Rev. 14:6-7), was sung by Evelyn Gray, with trumpet obligato by Stanford Howells. Music composed by George H. Durham.

ELDER JOSEPH W. McMURRIN

*Of the First Council of Seventy and President of the
California Mission*

I sincerely pray, my brethren and sisters, that during the brief time I occupy in this conference meeting I may be under the direction of the Spirit of the Lord, for that Spirit can take of the things of God and make them clear to the understanding of us, his children.

I praise the Lord for the precious things that have been presented for our consideration in this great centennial conference that is being held. We should all praise God for the splendid truths that have been brought to our attention. We must all know and feel that our Father in heaven is mindful of his work, his people, and his servants who direct his work. We can feel sure that his work and his will, by the power of the Holy Spirit, are being brought to the attention of those who have entered into covenant with God and have received, in this great dispensation, the glorious Gospel given for the salvation of the children of God.

I have come in contact, during the past few days, with a goodly number of missionaries, particularly missionaries who are laboring with me in the California Mission, and have heard from them many expressions of gratitude for the blessings that have come to them as representatives of the work of God, in the preaching of the Gospel they have been commissioned to teach. Ofttimes I have heard declarations from them indicating that they have received in a fulness the fulfillment of the promises that were conferred upon them when they were set apart and sent out to be ambassadors of the Lord Jesus Christ in the preaching of his restored Gospel. Those promises have been marvelously fulfilled. I feel that I too can testify, as my companions frequently testify, that the promises made to me have had complete fulfillment.

A few years ago I was sent to labor in the California Mission. President Heber J. Grant pronounced blessings upon my head that seemed to me to be too great for realization. I had labored for many years in other missions, particularly in the European missions, and entertained the thought that is common to missionaries that the field where I had labored was the greatest field in the world. The European Mission, to me in those days of my young manhood, was the mission

of missions, and when there were promises made to me on the eve of my going to California—which at that time seemed to me a very insignificant mission when compared with the great fields where I had formerly operated—I could not believe that there could possibly come blessings that would surpass my former experiences. I feel to humbly acknowledge and testify before this great congregation that the promises, wonderful as they were, have been fulfilled, yea, more than fulfilled.

It has been my pleasure in the California Mission to be in the companionship of a splendid company of missionaries, young men and young women, who have been anxious to meet the responsibilities resting upon them as representatives of the Church of Jesus Christ of Latter-day Saints. They have manifested the very greatest consideration and deference for me; they have gladly hearkened to my counsel; they have fully and joyfully held up my hands, and by their attitude have made me feel that I could depend upon their help, and that I had their faith and prayers and confidence. There are in the mission a very large number of local people who are not converts that have been made in the mission, but people who have been in the Church from their birth. We have ten thousand five hundred members enrolled in the California Mission. The majority are men and women who have been born and reared in the Church. They have been anxious to have the same advantages in the way of buildings in which to serve the Lord, that they were accustomed to in other sections of the land where they resided before they took up residence in California. Because of this, there has been a great desire manifest to erect houses of worship throughout the California Mission. It has been my pleasure to see comfortable chapels dot the land from Elko, Nevada, across over the Sierra Nevada Mountains into the Sacramento valley in California; then down through the Sacramento valley, and the San Joaquin valley, to the southern part of the state, at San Diego; and then beyond the California line down through Arizona. Until six hundred and fifty thousand dollars worth of chapels have been erected in the California Mission, in which the people now worship the Lord our God. That surely is a blessing that is far beyond anything that was pronounced upon my head.

Then I have seen five or six thousand people, young and old, yield obedience to the doctrines of the Gospel. They have gone down into the waters of baptism and have entered into covenant with the Lord to serve him and keep his commandments. We read in the revelations of God that if a man gives his lifetime to the preaching of the Gospel and saves but one soul how great will his joy be with that soul in the kingdom of God. I feel again the blessings that have been realized have been greater than the promises that were made, and have found in the California Mission every opportunity for the service of God and every reward that I ever found in the European Mission or elsewhere. I have had, according to the promise sealed upon my head, a marvelous and wonderful experience, and feel in my soul that I know that I have been richly and wonderfully blessed in laboring in the service of God for the spreading of those doctrines that constitute the Gospel of the Lord Jesus Christ. That Gospel is today, as it was anciently,

the power of God unto salvation. All this and more has come to me in the California Mission.

After one hundred years of teaching the truth brought back to earth through the ministry of the great prophet of the Dispensation of the Fulness of Times, we should all be coming to a realization of the wonderful nature of the work made manifest to men in the age in which we now live. It is strange to those who have received the truth, that all good men cannot see the beauty and necessity of the marvelous work that has come to mankind through the prophet of God, Joseph Smith.

I shall read a few words. I do not know the author, but they are words that have been sent out in the interest of the Mutual Improvement work of the Church of Jesus Christ of Latter-day Saints, and they fit in, I feel, remarkably well with the service missionaries render in the preaching of the Gospel as it is now being proclaimed.

"In the first century, due to the teachings of Jesus Christ and his apostles, there was a perfect understanding that God the Father and his Son Jesus Christ and the Holy Ghost, were separate, distinct, personages. The Savior was in the express image of his Father, possessing a tangible body of flesh and bones. Jesus taught that his father was greater than he and he was subject to the Father. Paul, in his epistles to the saints, almost invariably bore witness to the distinct and separate personalities of the Father and the Son. In the year 1830 these truths had been lost and the knowledge of God had become a great mystery; the personages of the Father and the Son and the Holy Ghost in the minds of the people were confused and they declared God to be without bodily form and passions.

"Through the great prophet, who was the instrument in the hands of God in reestablishing the work of God and receiving the visits of the angel who was sent flying through the midst of heaven having the everlasting Gospel to preach to those who dwell upon the earth, the truth as it was comprehended and taught by the inspired apostles of old, was again made known.

"The ancient prophets, as well as the Apostles of old, declared that revelation was to be had by the people of God in all ages. Many of the prophets had predicted wonderful revelations and renewal of covenants between the Lord and his people in the latter days. In the year 1830 all this was denied, and the world taught that the canon of scriptures was full and closed forever.

"The prophets of old predicted the coming of messengers from the presence of the Lord in the latter days, to visit men and to bestow upon them keys of authority and to instruct them in the ways of the Lord. In the year 1830 it was generally believed that the time of the appearing of angels from the presence of the Lord was past, and no longer needed.

"The Lord established a Church and in the days of the Apostles it was officered by Apostles, Prophets, Evangelists, Elders, Bishops, Priests, etc. Paul declared that these officers were necessary to the Church for its perfection. In the year 1830 all this had been changed and there were no Apostles, and no Prophets—no one to speak by divine authority.

"Through the ministry of the great prophet of the latter times, we have been made acquainted with the glorious truth that our Father in heaven is the same yesterday, today and forever, that he changes not, and that his revelation, his direction, is had today among the children of men as it was had anciently.

"In the scriptures man is called upon to repent and serve the Lord by keeping his commandments. In many churches in 1830 it was taught that through his atonement Jesus Christ had done all for man and man could do nothing for himself towards his salvation. All that was required was that an individual confess Jesus Christ and he would be saved."

We have learned in the age in which we live, by the revelations that have been given to the Prophet Joseph Smith, that we cannot take the commission that was given two thousand years ago to the disciples who were sent out to preach the Gospel, and claim that we have authority because of that commission, to teach the precious things of the kingdom of heaven. We preach today not because Jesus the Christ authorized men anciently to preach, but because of revelation and commandment directly to us. He made the declaration: "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit;" and he commanded his disciples to go unto all nations, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

If you will read the sixty-eighth section of the book of Doctrine and Covenants you will find that men operate today because the Lord God himself declared that his servants who had been clothed with authority in our own time were to go into all the world preaching the Gospel to every creature, making the promise anew that those who would believe them and be baptized would be saved, and those who would not believe should be damned. The authority has been conferred upon men in the age in which we live. I praise the name of my Maker, that in his loving kindness and providence, I myself, have been clothed with that precious authority, the authority of priesthood, the right to advocate the glorious doctrines that will bring men and women back into the presence of God, the right to administer those sacred and holy ordinances that have always been essential to salvation; they were essential in the meridian of time; essential in the days of our father Adam and through all dispensations. There has never been any other means by which men and women might be made citizens of the kingdom of God, and never will be worlds without end. That authority has been conferred upon mortal men in this age in which we live. I would that I could burn that thought into the minds of men and women who have not given investigation to this glorious Gospel that by the providence of God has been brought back to mankind again; for in our own time authority has again been given to men and the commandment given by divine revelation in this dispensation that we shall go into all the world and preach the Gospel to every creature. We invite men and women who are not of our faith to give attention to this proclamation, this representation that the God of heaven has revealed anew the good old Gospel, the only Gospel that has the power of salvation; and he has made the declaration that all people may know, if they will, by obedience, that his word and his truth have again been revealed, by which lost authority could be brought back to men. There was no other way, as some have been able to discern who have not been members of the Church.

I will read a word or two from a booklet that I picked up long ago in an old cathedral in the old world. The pamphlet is entitled:

"Questions and Answers," and I read under the heading, "Why I am a Roman Catholic":

"And again, when Luther, Calvin, Henry VIII, and their followers were starting in their mad career, either the true religion was then in the world, or it was not. If it was, they committed grievous crimes in making new religions to oppose it. If it was not, they were powerless to create it. It takes a Christ, not a Luther, to create a Christianity. On either supposition, therefore, Protestantism is not the true religion of Jesus Christ."

I wish men could comprehend the truth of that declaration. "It takes a Christ, not a Luther to create Christianity."

So says a Roman Catholic. He seemed to recognize the truth—for it is the truth—that if the Gospel of the Son of God had disappeared from the earth, men could not bring it back. It could only be brought back by that Being who is the author of salvation, and in whom all power and authority center. The Catholic priest spoke better than he knew. We testify that the Lord God Almighty sent, as we have heard, at the opening of this dispensation, over a hundred years ago, his Son, our Redeemer, and holy angels; and those angels conferred upon men once more the authority of the Lord Jesus Christ; and by that authority men now minister in the nations of the world. If men are pricked in their hearts and cry out, "Men and brethren, what shall we do?" we make answer, "Repent, and be baptized, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." That is the religion of Jesus Christ, also the religion called Mormonism; it is the power of God unto salvation. God help us to understand it, to believe it, to receive it and live it. I humbly pray, in the name of Jesus Christ, Amen.

ELDER STEPHEN L. RICHARDS

I thank God, my Heavenly Father, for this glorious occasion. My heart has been touched by the inspiration of the great messages which have come to us and by the contemplation of the century of achievement through which the Church has passed.

I humbly invoke the blessings of the Lord upon the words which I shall utter, that they may be in some measure worthy.

ONE HUNDRED YEARS AGO

The scene was set one hundred years ago. America was newer then than now. The Alleghanies were in the west. Illinois and Missouri were the extreme frontier. Roads were trails and communication was difficult. Life in the villages and even in the cities was highly provincial, as it ever must be without adequate transportation facilities. Agriculture was the chief occupation of the people. The machine age and industrial era had not yet come. The nation was in the making, very young—still an experiment. A union had been formed but not understood by all the contracting parties. It had not then been subjected to

the terrible test of blood and battle through which its real birth came. Pioneering—the subjugation of the soil—was the vocation of the people. Religion and politics were their avocations. Education was very limited. Lands must be reclaimed before schools and colleges can be built. But there were churches and creeds, and high partizanship and intense prejudices. Amusements were not so common as now. People were serious—very serious—and religion occupied much of their time and more of their thought.

THE ORGANIZATION OF THE CHURCH PROJECTED

Onto such a scene the organization of the Church of Jesus Christ of Latter-day Saints was dramatically projected. It was not viewed with indifference as it might have been in the day of tolerance in which we live. The circumstances leading to it—the heavenly vision of the young prophet, the miraculous discovery and translation of the gold plates, the bestowal of divine authority—were a challenge to the professors of religion which they could not and were not disposed to ignore. The circumstances undermined the fundamentals of their creeds. The vision revised the prevalent conception of the personality of God and the doctrine that revelation had closed; the Book of Mormon upset existing archaeological theories and gave a new interpretation of the Gospel; and if divine authority had been conferred by heavenly messengers, why then men theretofore had not held it.

INTOLERANCE AND BITTERNESS ENCOUNTERED

These things the religionists sensed, even if they did not express them. So they were not tolerant, they were not indifferent. They were aroused, they were resentful and with bitterness and persecution they made the way of the young prophet and the new church hard indeed. We believe that the spirit of opposition was engendered by the adversary of light and truth. Even so it was surely intensified by a consciousness, though only partially understood, of the far-reaching effect of the new establishment on the creeds and institutions of the time.

A NEW KINGDOM

And the fears and apprehensions were well founded, although the bitterness and persecution were not. In no land other than America could the young Church have taken root sufficiently to stand. Even in the liberty of our country its early years were in great hazard. A new dispensation of the Gospel was ushered in, new interpretations were given irreconcilable with those being taught, and a new kingdom was set up, a kingdom that was spiritual in nature but one which so permeated every fiber and tissue of living that it came to be construed by many as of temporal jurisdiction. So vital was this new kingdom to its adherents and so completely did it command their affection, their energies and devotion, that those who came in contact with it and were not of it became violently jealous of its influence and its power. They saw the masterful leadership of its authorities; they saw a man loved and

revered as if he were indeed a prophet, they saw a unity and cohesion among the members incomparable to any they had known; and they saw progress and achievement that strangely galled like wormwood their envious hearts.

THAT WHICH PROMPTED OPPOSITION

I have tried diligently and sincerely to discover the factors which prompted the bitter and violent opposition to the Church in its early rise, and I reach the conclusion from the recorded facts which I know that it is ascribable chiefly to simple, unadulterated jealousy of its superb cooperation, unity, and control, and a fear that such worthy qualities would make it unassailable and triumphant. I am sure that this has been so in politics and business. I believe it has been true in the ecclesiastical field. No other reason could well exist. The leaders taught only good principles and the acknowledged virtues. The Priesthood ruled by kindness and persuasion and not by force. The cooperative objectives of the people were worthy. They were loyal citizens of the governments under which they lived, and their lives were unusually pure and upright. I grant that the doctrine of plural marriage contravened established custom, but the enmity came before the announcement of that doctrine and has long since survived the abandonment of its practice. I cannot find any instance where the Church, acting under official guidance, has ever brought to any person, community, state or nation anything but moral and civic righteousness, high idealism, and worthy accomplishment.

When I speak of those who have violently opposed the establishment and work of the Church I mean to limit the number to those who have had contact with it and opportunity to observe its people and its ways. I do not include many thousands who have traduced us because they have never known us and have unconsciously been the victims of false and malignant reports.

GROWTH IN SPITE OF OPPOSITION

In spite of opposition the Church grew. Every year brought an increase; no year a decrease. It met successfully every difficulty. Enemies within and without could not stay it. It survived, not without unspeakable sorrow but without retardation, its severest calamity—the martyrdom of its president, prophet and revelator. It endured mobbings, drivings, devastations, privations and inexpressible cruelties but it never faltered. It went on and on in its destined course until it is what you acclaim it today, your pride and mine, a benefactor to mankind, and I think I may say with assurance a marvel in the eyes of thoughtful observers.

THE CAUSE OF ITS GROWTH

Why has it grown? Because it has ever had within it the seeds and essence of life. It is vital to its members and to the world. It so intimately touches every phase of living that it means everything or

nothing. It is authoritative. The authority is real, not symbolic, to those who accept it. Its ordinances are efficacious and its faith is a living, moving faith founded on individual conviction and testimony, the witness of the Divine Spirit to the spirit of man.

Individual testimony brings a sense of personal responsibility. Every man who has received has felt a duty to give, and that sense has prompted him to respond to the direction of the priesthood. We have been criticized because of our proclivities for proselyting. We would be untrue to the genius of our faith if we failed to share the gifts of the Gospel with others. So long as we conceive ourselves to be custodians of the truth we must disseminate it. I would like to pay tribute to those who have carried the message.

THE OUTSTANDING ACCOMPLISHMENT

Comparisons are odious. They are often erroneous and lead to difficulty, but if I were asked to name the outstanding, distinctive organized accomplishment of the Church of Christ in the last century I would, without much hesitation, set forth its phenomenal missionary labors and system. Nothing more truly characterizes the altruism of the Gospel that it teaches. Nothing more deeply signifies the devotion and sincerity of its members.

It would be interesting to know the number of missionaries who have been sent forth and the money value of their maintenance and time since the organization of the Church. These figures are not available in full detail, but from such investigation as I have been able to make I give you the following estimates. There have been approximately sixty thousand missionaries in the Church. The average length of a mission is twenty months, or six hundred days. Thirty-six million days of missionary service have been contributed at an average expense outlay of one dollar per day. This money has been taken out of Latter-day Saint communities and spent away from home. If the reasonable value of a missionary's productive time may be set at three dollars per day there may be added to the expense item one hundred eight millions, making the grand total of money cost of the missionary service something like one hundred forty-four millions of dollars, a sum nearly equal to the estimated cost of the Boulder dam, the largest project of its kind the United States government has ever undertaken.

The enormous cost of the service has been widely distributed—shared by nearly every family in the Church. Many families have sent forth more than one missionary and not infrequently has a home kept one or more missionaries in the field continuously, for ten or a dozen years, and sometimes for a quarter of a century.

I know of no way of securing comparable data from other religious bodies, but I venture the assertion that no other church at any period in history for a century of time has ever given to missionary service such a proportion of its membership and its available resources.

TWO GREAT ARMIES.

For a hundred years there have been two armies constantly on the

march—an army of missionaries outbound from Zion, carrying the banner of Gospel peace and liberty; an inbound army of freed and happy people, faith and hope shining in every face, seeking the shelter, the inspiration and the glorious opportunities of a fair land and a divinely appointed society. Contingents of these armies have passed on almost every highway of the world; in the states; from the Americas, North and South; up and down the devious waters of the Mississippi where missionaries of the early days, like Brigham, and Heber, and Willard, and Parley, and Erastus, went on flatboats to embark on slow sailing vessels on their long tedious voyages to their fields in Britain, Scandinavia and the Continent; across Europe to the lands of the Arab and the Turk and on into far off India; over the broad expanse of the Pacific to and from Hawaii and the distant isles of the South Seas. As the missionaries have passed the immigrants in these great counter-marches of the century, whether in their ships at sea or as they paused to clasp hands in their weary trek across the prairie, one can fancy their salutation, not always spoken perhaps, but ever in their hearts. The missionary says "We go to carry the Gospel." "Thank God we have it!" the convert replies and then adds: "We will follow you later." And so, indeed, they have, in one heroic round. Missionary to convert then convert to missionary. Great has been their gift. Generously have they given

VITAL GIFTS

What has been given? Why, to every man what he needed. To the poor, they who are so many, the gospel of thrift; to the rich, who are so few, the gospel of giving; to the intemperate, the gospel of self-control; to the indolent the gospel of work; to the downcast the gospel of hope; to the militant the gospel of peace; to the ignorant freedom from superstition; to the cynical and the wavering a vital, satisfying philosophy; to the sinner the gospel of repentance; and to all faith, purity idealism, happiness and exaltation.

Is it difficult, then, to discover the urge which has made possible this remarkable missionary achievement? I think it is not. Such gifts, such faith, such vital endowments, are highly esteemed by man. They enrich his life, they enlarge his heart and fill him with gratitude. He thanks God and seeks to express his gratitude in terms of devotion and service. He sees no service comparable to that of giving to others the boon that he enjoys, and so he goes forth, not grudgingly, not merely out of a painful sense of duty, but cheerfully, eagerly, to requite the supreme blessing of his life and derive new and surpassing joy in the sharing of his joy.

INTEREST IN MISSIONARY SERVICE NOT DIMINISHED

I thank the Lord that the ardor for the service has not dulled with the passing of time. On every hand I see evidences which convince me that the members of the Church love to proclaim the Gospel. If men cannot go themselves they send their sons and daughters. Widows toil

and scrimp to keep a missionary. Girls work to provide expense for brothers and young husbands. Quorums, wards and societies contribute, and occasionally a rich man opens up a generous heart and maintains a half dozen in the field.

Those who go are blessed and the homes and communities which send them also. Crude country boys from the farm and the range have been exposed to the education and culture of extensive travel and metropolitan life in the great cities. Young men from the city have been subjected to the rigors of the most primitive rural life. The knowledge, the tolerance, the adventure, the polish and the experience which world-wide travel brings have been during the whole history of the Church, a product of our missionary system. I feel sure that in no other communities on the earth is the percentage of those who have "seen the world" so large as in the villages, towns and cities of the Latter-day Saints.

RESULTS MORE VITAL

Such benefits, however, while important, are but incidental. The more vital results are deeper than enlarged information and polish. The fundamental character of our manhood and womanhood has been improved. Sacrifice has taught self-control; giving has made for generosity as it always does; teaching the virtues has brought them into application, and high spirituality has ingrained testimony and soul development. The general uplift in all standards of living which the Church has brought to its adherents is in no small measure directly attributable to its missionary system. How it has blessed the home! Fathers who have paid and prayed, mothers, wives, sisters and sweethearts who have been anxious and worried and true, little tots whose first lisped prayers have been, "Please God, keep our missionary!" have made the home a sanctuary indeed, the foundation of our religious life.

BY HUMBLE MEN AND WOMEN

This remarkable missionary work has been accomplished by humble men and women. Their equipment, in the main, has not been the training of schools. It has been the influence and discipline of good homes, church organization, and individual testimony. The influence of their testimonies and their lives has been more potential than their preaching. The only eloquence they have required to deliver their message is the eloquence of the message itself, portrayed in the devotion and purity of their lives. They have never had to rant and yell, nor chant and sigh, to make a convert. They have carried the natural, simple, joyous message of the Christ in a natural, cheerful way. Was that not the Savior's way? Did he not ever suit the lesson to the people, their language and understanding? Have we any evidence that he employed rituals, ministerial garb, and sonorous phrases to make it impressive? I think we have not and I advance as a worthy argument for the divine authenticity of the Gospel we bear the manner of its presentation by the missionaries of our Church.

What these ambassadors of the Lord have done for individuals,

families, communities and nations would fill books. A half million hearts today swell in gratitude for their blessed service. A man contemplates his home, the loving family which surround him, his prosperous business, the esteem of his fellow men, the fraternity of his brethren in the priesthood, his faith, his contentment, his glorious hopes; and from the depths of his soul he cries: "God bless the missionary who brought me this!"

AFTER A HUNDRED YEARS

Well the scene is set again, a hundred years later. The world is older than it was, not so provincial, better educated, more tolerant, perhaps more indifferent to the uses of religion, certainly more free from superstition, and infinitely better equipped to carry on the work of the world. Many things have passed into history and the great beyond. Hardships and cruelties, thank the Lord, have lost their sting and the resentment they once provoked. Men have died, but they have not died in vain. Joseph is not here but his successor is here. The power that sustained him is here. Here and now are the people and the truth, the needs and the opportunities. I am grateful that the message has not changed. It has stood the test of a century. It has not changed because it is true. Truth endures.

A REDEDICATION TO A WORTHY CAUSE

For these things we celebrate. Our hearts cry out praises to God. We are subdued in the presence of marvelous accomplishment—his accomplishment, not ours. But the triumph is not an end, it is a beginning. The only celebration worthy of the cause is a rededication to it. Its progress has been made by service. It never required service so much as now. If the Prophet Joseph were here, and I cannot think he is far away, he would speak as does our President, charging us to prepare to go forth into a new century of enlarged opportunity and carry the glad tidings of great joy to a new generation of God's children.

So it is the missionary who is to serve the next century as he has the old. God provide him and God keep him, I humbly pray in the name of Jesus. Amen.

PRESIDENT HEBER J. GRANT

If this were a picture show or an entertainment of some kind, the people would willingly stay to the close even if we had to be together two hours; or, if it were amusing, three hours. Therefore I am going to take your time and keep you here a little longer than usual.

THE MARTYRDOM

I am going to read something that I believe was written by John Taylor, who received four rifle balls in his body, as I remember, at the martyrdom of the Prophet and the Patriarch.

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch

They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p. m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: *I am a dead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *O Lord my God!* They were both shot after they were dead, in a brutal manner, and both received four balls.

"John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting Gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

"When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood.' The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether in the Book of Mormon, and turned down the leaf upon it:

"'And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I * * * bid farewell unto the Gentiles; yea, and also unto my brethren, whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.' The testators are now dead, and their testament is in force.

"Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

"They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth, and their innocent blood on the escutcheon of the state of Illinois, with the broken faith of the state as pledged by the governor, is a witness to the truth of the everlasting Gospel that all the world cannot impeach; and their innocent blood on the banner of

liberty, and on the magna charta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth. Amen."

John Taylor lived, notwithstanding those frightful wounds, to be the Prophet, Seer and Revelator of God. A son of Hyrum Smith lived to be the Prophet, Seer and Revelator in your day and mine. Today you have listened to the testimony from this stand of a grandson of Hyrum Smith, and you have just listened to the testimony of a grandson of Willard Richards, who was with the Prophet and Patriarch at the time of the martyrdom.

ENDORSES REMARKS

I endorse with all my heart the many words of inspiration that we have heard from the opening of this conference until the present time. I join with others in praying Almighty God to bless those who go forth to proclaim the Gospel, who go forth to proclaim the restoration again to the earth of the plan of life and salvation.

TESTIMONY OF JOSEPH SMITH AND SIDNEY RIGDON

I rejoice that the wonderful vision recorded in the 76th section of the Doctrine and Covenants was given not only to Joseph Smith, but to Sidney Rigdon:

"And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness.

"That through him all might be saved whom the Father had put into his power and made by him;

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him."

I thank the Lord that Joseph Smith was not alone, but that Sidney Rigdon was with him and that they were able to declare to all the world:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

God lives. Jesus is the Christ, the Son of the living God. Joseph Smith was a Prophet of the true and the living God. The power of the priesthood of God is upon the earth and will remain, and those who think that possibly something may arise that will prevent this Church from progressing know not the truth, or they would declare to all the world that it has been established never again to be taken from the earth.

The chorus sang "The Lord hath done marvelous things," after which the benediction was pronounced by Elder Franklin S. Richards, the oldest living son of the late Apostle Franklin D. Richards.

Conference adjourned until 2:00 p. m.

AFTERNOON MEETING

The meeting was opened at 2 o'clock by President Heber J. Grant, who announced that the opening hymn would be "Come, let us anew."

The music for this session of the Conference was furnished by the Latter-day Saints College Festival Chorus, under the leadership of George H. Durham.

After the chorus and congregation had sung the opening number, the invocation was offered by Elder Alonzo A. Hinckley.

The chorus then sang the anthem, "The heavens resound."

PRESIDENT HEBER J. GRANT

We never seem to have all the time that we would like to have at our conferences. Therefore, we have arranged for two extra sessions tomorrow, and we do most sincerely hope that the people will fill this building at our closing sessions. We have in the past had to draw our inspiration partly from empty benches on the last day of our conference when that has fallen on a week day. We hope that on this centennial occasion this will not be the case.

We dislike very much to limit the time of our speakers, but we had a message from one of the senior apostles which took me only seven and one-half minutes to read; so we are going to call on some of our brethren to speak to us and ask them to be satisfied with the same length of time that Brother Smoot had.

Our first speaker will be Elder Samuel O. Bennion, President of the Central States Mission, who has been laboring in that mission for more than twenty years as its president.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very happy, my brethren and sisters, to be able to greet you upon this occasion, and to bear my testimony to the divinity of this great work. I am sure that we have all been thrilled with the inspiration that has accompanied each speaker. To me it has brought many memories of past experiences in general conference assemblies.

An opportunity has come to me that few men, I presume, have had—that of laboring as a missionary for more than a quarter of a century. When President McMurrin was speaking yesterday, I thought of the day that he set me apart, in 1904. In those days they wrote the blessings that were pronounced upon the missionaries who

went forth. I didn't know many of the brethren who were there on that occasion, but Brother McMurrin was the mouthpiece; and he told me in that blessing that I should stay "to the very uttermost," but that I should be returned home in the end. I didn't think much about it at the time, but began to realize its significance about five years later when I read it again, and I was very much impressed yesterday when he spoke in regard to promises made to himself, as it reminded me of the time that he set me apart. The words of the Lord that come to those who are set apart to go and preach the Gospel are surely to be fulfilled. They will not fail if the men and women to whom they are given will do their part.

I am glad to have gone into the world. I have found faith in the world. I have found hundreds and thousands of people who have faith in God and all they lack is an opportunity to know how to live to develop that faith. Splendid men and splendid women are awaiting the Gospel of Jesus Christ.

I am thankful unto the Lord that he has given us an opportunity to grow in a knowledge of God, and I am thankful for the great men who have been appointed to lead Israel in these latter days. The reason that the Church of Jesus Christ has flourished and grown as it has is because its leaders have lived in harmony with God, and other men and women who have been associated with them lived in harmony with them. These have believed in the leaders and the leaders have believed in God—they have walked in the presence of God. I have learned long ago that the Lord our God, through his Son Jesus Christ, is carefully guarding the interests of this great Church. He established it. He came into the world and introduced his Son to Joseph Smith, directing him to organize the Church. There is no other people bearing the authority of the Lord Jesus Christ to act in the name of God, and I bear this testimony to all men in the name of Jesus. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

One of the great outstanding characteristics of the Latter-day Saints is their love for God and fellowmen. This sublime love finds its perfection in God our Heavenly Father.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17.)

The power to suffer and the will to sacrifice is always encased in great love, and surely only God could have suffered as he did in sending his Only Begotten Son into the world to be slain for the sins of the world.

The Lord Jesus Christ suffered so much, that he, the greatest of

all, even God, sweat great drops of blood, that men might not suffer if they would repent. If the Savior had not come into the world and endured the suffering of death there would have been no redemption for mankind.

We see this love for God and fellowmen manifested and expressed in the lives of all the holy prophets of God. Think of Abinadi, the Book of Mormon prophet, who, knowing that he was going to certain death, voluntarily delivered himself into the hands of wicked men that he might declare unto them the word of God. The evil priests clamored that he be slain and Abinadi suffered death by fire because he would not deny the commandments of God. His last words were: "O God, receive my soul." He sealed the truth of his words by his death.

We think of Alma, the high priest, resigning the office of chief judge of the Nephite nation to go and preach repentance to the people. We remember that the three sons of Mosiah refused a kingdom in order that they might preach the word of God to a hardened and ferocious people. And this inspiration, this great love, for where there is great love there is the will to sacrifice and to suffer, was found in the Prophet Joseph Smith, who said: "If my life is of no value to my friends, it is of no value to myself." This same spirit, I testify to you, has been most nobly expressed in the lives of all the successors to the Prophet of God.

I repeat, my brethren and sisters, where there is great love for the Lord and his children, there is also great love and the will to sacrifice and to suffer. This work has made the Latter-day Saints great because it is a great work. Substituting two words in a famous college song, the sentiment in that song may be applied to this Church.

"Mother of men grown strong in giving,
Honor to him thy lights have led.
Rich in the toil of thousands living;
Proud of the deeds of thousands dead."
We who have felt thy power, and known thee:
We in whose lives thy lights avail,
High in our hearts, enshrine, enthrone thee,
Mother of men—the Church."

Truly the Church is the mother of men.

That soul-reviving blessing from our beloved President, Sunday morning, thrilled home to our hearts, and we, the people of Israel, love our leader. We proclaim that we ask the blessings of God upon our prophet, and upon all the General Authorities of the Church, for with them, by the help of the Most High, we propose to go on to the glorious consummation of the work of God. In the name of the Lord Jesus Christ, Amen.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

Three days hence will be commemorated in the great Northwest, the centennial of the pioneers to the state of Oregon. On the 10th day of April, 1830, eighty-three men, fur traders, trappers, and assistants, left St. Louis, Missouri, and they traversed the trail now known as the Oregon Trail and arrived in Oregon, and from the 10th until the 29th day of December that wonderful event will be commemorated. The President of the United States, senators and other leading men have given approval of this great commemoration.

Today we commemorate an event. I should like to read just a word or two from one of the editorials of a newspaper in Portland.

"The Pacific Northwest has profited by a share of the growth and influence of the Mormon Church. Latter-day Saint missionaries were first sent to Portland in 1896. The Northwestern States Mission was formed the following year. The Church has now a Portland membership of one thousand and a local investment of more than two hundred thousand dollars, including a handsome chapel, dedicated a year ago. Wherever they are, the Mormons today should find full measure of appreciation and congratulation on their century achievements."

I should like to read another clipping from a recent magazine:

"Greatest Power in Spiritual Forces.

"What line of research will see the greatest development within the next fifty years? This is the question that Robert Babson asked the late Charles P. Steinmetz while the world's foremost electrical engineer was visiting in the home of the nation's leading business statistician. It was natural to suppose that a scientist who had given nearly half a century to inventive processes would be thinking in terms of the future development of radio, aeronautics, or power transmission. Instead Mr. Steinmetz replied: 'Mr. Babson, I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the past four.'"

"If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;
If petaled white notes
Of a violin
Are blown across a mountain
Or a city's din;
If songs like crimson roses
Are culled from thin, blue air,
Why should mortals wonder
If God hears prayer?"

In the pageant the other evening were six thousand men and

women, all standing on their feet, faces toward the beacon light, singing in unison, "Praise God from whom all blessings flow."

I know this work is of God, and I rejoice in this most glorious privilege that I have enjoyed, being one of those mission presidents on whom God's prophets, in all love and kindness gave such a wonderful blessing. I hope the Lord will bless me.

I extend greetings to you, my brethren and sisters, from your sons and your daughters in the Northwestern States Mission. They are noble, sweet, pure, God-fearing boys and girls. The Lord loves and is magnifying them, and they are measuring up admirably to the responsibilities imposed upon them.

This is my prayer, my testimony of the truth of his work. I bear it humbly, in the name of Jesus Christ, our Redeemer, Amen.

ELDER NOAH S. POND

President of the Northern States Mission

My dear brethren and sisters, I feel very humble and very happy to have the privilege of reporting the Northern States Mission of the Church. We have something like one hundred missionaries in that field at the present time. Last month fifteen of our most experienced missionaries were released, and only one was sent there. Brethren and sisters, we need your sons and daughters, and some of you, my brethren of the authorities of the wards and stakes. Your services are much appreciated, have been and will be, in the great ministry of the Church.

Last year we sold eight thousand and one Books of Mormon in our mission. We loaned thirteen thousand four hundred fifty-three copies. In sales and loans a few less than twenty-three thousand five hundred copies of the Book of Mormon were placed in the hands of the inhabitants of our area. With a population of between twenty-five and thirty millions of people, however, in those six states, you can readily understand what a vast field and enormous work there is for a hundred or a hundred and twenty-five missionaries to perform. With a possible exception or two, our missionaries are in the enjoyment of good health; they are happy, industrious, humble, and faithful in their work. The blessings of the Lord attend their labors.

Recently, last month in fact, we were impressed to send two of our fine young elders into a portion of the state of Iowa that our missionaries had not tracted or labored in for some time in the past. These two young men, going into the city of Dubuque, where our elders had not been for a number of years, felt rather discouraged at the conclusion of the first week's work. The following Sunday morning they were impressed to visit the Sunday School of the First Congregational church of that city. The superintendent gave them a fine welcome. After the preliminary exercises they were invited to speak to

the membership of that Sunday School. They made a fine impression, in a few brief remarks. The minister greeted them, invited them to dine with him, brought them back to his evening service and gave them an opportunity of preaching the Gospel to a hundred and fifty or two hundred members of his church. A very similar circumstance happened almost simultaneously in Evansville, Indiana, where two of our young elders found a Pentecostal minister, who welcomed them to his church and they had the privilege of preaching the Gospel to a hundred and fifty or two hundred members of that faith.

I have been very much impressed by the manner in which the work is progressing in our organizations. Sister Pond has much pleasure in the Relief Society work of the mission, where she has nineteen societies. The Young Men's, the Young Ladies', the Sunday School, and the Primary organizations are progressing; so also is the Aaronic priesthood. We have it under as capable supervision as it is possible to provide, and we are very happy to note that the work is progressing.

The outstanding feature of our work during the last month was the visit of our dear President Grant, that we were favored with. He came into our mission and remained with us from February 16th to February 25th. During that time we had the privilege of dedicating the new chapel in Columbus, Ohio, and our beautiful chapel in the University branch in the city of Chicago; likewise visiting the chapel that had been completed during the past two years in the city of Detroit, where we have a beautiful building and a fine congregation of our membership, and active work. He also had the privilege of visiting our chapels and our congregations in Dayton and Cincinnati, Ohio, also Milwaukee, Wisconsin. Immediately following this visit a number of baptisms were performed. The saints and the missionaries will never forget the marvelous impression, the testimony, and the Spirit of the Lord that accompanied the visit of President Grant. We have been favored, since our entry into the mission with a visit from Apostle Ballard, likewise a tour of the mission by Apostle Orson F. Whitney. These brethren of the General Authorities of the Church are welcome. The saints, friends, investigators and missionaries will travel hundreds of miles for a single opportunity of meeting and hearing the words of inspiration that fall from the lips of the servants of God.

I am happy, my brethren and sisters, to report the progress of the work in the Northern States Mission, where we are also sending out missionaries. I am also happy because of our baptisms. Five baptisms were performed the first Sunday after President Grant's visit. I have a letter, just received today, from our mission secretary in connection with other matters, in which he said that the services in Chicago last Sunday were outstanding. Both our chapels were filled to capacity, a pageant in one and a specially prepared program in the other. Seven baptisms were performed in the city of Chicago last Sunday afternoon.

My brethren and sisters, there is joy and pleasure in this great work. May we have more of your sons and daughters, and some of you

brethren of bishoprics, high councils and stake presidencies, for you little appreciate the value of your services until you have filled a three, four, five or six months mission in the mission fields of the Church.

God bless the presiding authorities of this great Church. And God bless our young people in the mission fields, for there also they are preparing for this missionary work. The Northern States Mission has within the last few months or years, sent out eight missionaries into other mission fields. We are happy to note that we have two young sister missionaries in the mission home at this time, preparing for the California and the Northwestern States missions. And our young people are learning and are desirous of becoming familiar with the principles of the Gospel, that from the mission field they also may go forward and preach this great Gospel.

I testify of the truthfulness of the Gospel of Jesus Christ. I cannot recount a more happy moment or period in my life than we have enjoyed in this centennial. When I read the other evening of our friends, the Reorganites, celebrating in Independence, Missouri, six or seven thousand strong, the centennial of their church, I wondered how they would reconcile thirty years which they must falsify in history, or they must abandon the word "Reorganization." How can they be the Church of Jesus Christ of Latter-day Saints and celebrate one hundred years of its existence, when they came into existence thirty years after the original Church was organized.

May the Lord bless us with faithfulness. I testify to the truthfulness of the Gospel of Jesus Christ, and pray for his blessings upon the First Presidency, the Council of the Apostles, the presidency and priesthood at home, all the membership of the Church throughout the world, and all the good and true and the noble with whom we labor, and to whom we are seeking to bring the Gospel, the plan of life and salvation. I pray for our Father's blessings in the name of Jesus Christ, Amen.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

It is a great honor to bring you the greetings of the saints and missionaries who labor in the Western States Mission. Many of them would have liked to be here to enjoy these services, even as you have. But I counseled them to remain at home and hold such services as they were capable of conducting and to invite as many friends as they could possibly get to attend our services in the twenty-seven branches that we have in the mission. Services have been arranged and have been held in all of those branches and also in a number of places where we have only Sunday Schools. As far as it was possible we have celebrated in a fitting manner this wonderful event.

The conference to me has been a tremendous inspiration. If I were to think of the responsibility that rests upon me as a servant of

the Lord, without the thought that God is directing the work, I would be so completely overwhelmed as to be unable to proceed. I know that we are in our Father's work, that his power is behind us; and it gives me, as it gives my brethren, courage to proceed with the work, with confidence that it will triumph and grow and spread over all the earth.

In the Western States Mission the saints are faithful. They are good tithe-payers, they are attending their meetings in goodly number, they are trying to the extent of their ability to spread the word among their friends. They are trying to set an example to others, to show them that by being members of the Church they have lived better lives than they would have done otherwise; and in that way are preaching the Gospel by example. And in all respects we are endeavoring to serve the Lord.

It is my hope and prayer that the Lord will bless me that I may be able to take back from this conference a message to the saints and missionaries that will at least supplement the impressions they have already received from the meetings they have held and what radio reception they may have enjoyed.

May God bless and inspire his servants who preside over the Church, that they may ever be true to their trust. May you, my brethren and sisters, sustain them and love them and uphold their hands by being faithful to your trust, that the Church may grow and flourish as we know it will. As has been so splendidly expressed here, the thought is there is no danger that the Church will not proceed and grow; the danger is that you or I may fall by the wayside.

I humbly pray that we may never lose our faith, but that we may be able to keep step with the progress of the great Church which has given us this wonderful inspiration and through which we are so greatly blessed. I pray God to bless you, to bless the saints everywhere, to bless you who are preparing to send missionaries out, that you may be able to send them, and that you may be prospered so that you can care for them. I do want to make a plea, as President Pond has done, that you send your sons into the mission field. I think our mission has never been so low in numbers as at the present time. We released twenty-eight missionaries last month, and received three. We are badly in need of help. Those we have are laboring valiantly and splendidly, and I have pleasure in reporting that all are well.

God bless you. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

In view of the necessity for brevity, I trust President Grant will, if necessary, assist me in keeping within my allotted time.

I am pleased to report that the Eastern States Mission is in a healthy, growing condition. The missionaries are enjoying good health, with rare exceptions, and doing splendid work. Although there are few baptisms, I know that there are many friends being made and

converts who are not being baptized. Intelligent, influential men have openly confessed to me that they were converted and believed all that we teach, but that they couldn't break the hearts of their wives and embarrass their relatives socially, and could not make the sacrifice at present and break away from their life-long associations. But they are real friends. One thing is certain, that our young missionaries, though not baptizing many, have a personal development that is invaluable, an accomplishment that will go with and influence for good their lives, and which will be of as much importance to them as if they had spent the same time in a great university.

I was greatly interested in President Roberts' relation of the prophecy of Joseph Smith, that there would be organized in the city of New York a stake of Zion. One year ago, from this stand, I stated that I had been very greatly impressed with the fact that we needed such an organization in greater New York City and its environs. When I entered the mission in January, a year ago, the branch presidency said that there were three hundred members enrolled in the New York City branch alone. That does not include the Brooklyn branch and some small adjacent branches. We have been making a real effort to find the names and residence of the members of the Church, especially those who have come from these valleys east, and who live in that great and populous center. Now the branch presidency say that they believe there are fifteen hundred, where we only had three hundred of record. At our conference held in New York City in February a year ago, we had about two hundred and fifty people present, which was considered a large audience. At the conference held a month ago tomorrow, at which President Grant and Apostle Ballard were present, there were seven hundred and fifty present, and the hall, rented especially for the occasion, couldn't hold all that came. They were standing up and the aisles were filled. A similar condition existed in Washington, where we had about four hundred present, and where there was no organized branch of the Church prior to the great war. On the 9th of March we not only held a meeting in our chapel at Brooklyn, at ten o'clock a. m., into which was crowded something over three hundred people, but at two o'clock in Newark, New Jersey, another meeting was held with over two hundred present. That branch was organized only a few years since. Then in the evening, in New York City, we had the large meeting referred to, which was by far the largest gathering of saints ever held in New York City.

One of the material contributing reasons for the growing interest in the Church there, was the presence there a month or two before of Presidents Ivins and Nibley, who spent a week or ten days studying the needs of our members in Washington and New York City. They were impressed with the necessity for a more appropriate and permanent place in which to assemble. That fact, and the interest which President Grant and his counselors manifested, together with the presence of Apostle Ballard, did arouse a real interest in our conference, which I am sure will be fruitful.

I have been greatly surprised, and deeply impressed, with the

fact that the sentiment in the east toward our people is greatly changed. This is true especially among the financial, industrial, and commercial leaders of the country, who have evidently become acquainted with our people and their accomplishments, and the character and merits of our young people, for they have been selecting a surprising number of them, in view of the small number of our people, as executives in such institutions. And why should they be looking for the kind of young men we are producing in these mountains? Because they have been trained and reared in the homes of Latter-day Saints, where the Word of Wisdom has been observed. They are looking for sober, temperate, industrious, God-fearing men, and there is no place in the world where they can be found more than here. The time has passed, in my opinion, when our Mormon boys should feel that they are discriminated against by the men who stand at the head of these great institutions. I am sure this is true. Men and women developed here under the conditions named, are also successful and active physicians, with a splendid practice; lawyers, occupying places in the leading law offices in New York; professors and teachers in the great universities there, several from the Brigham Young University, others from our state university. In nothing are our mountain boys more conspicuous there than in their success and prominence as engineers, especially electrical engineers. I am more than pleased to say that you can find our boys and girls comfortably and favorably located in practically all the great business institutions such as, banking, merchandising, real estate, and other commendable activities; they are accountants, artists, actors, singers and music teachers.

There is a great change of sentiment coming over the world, and while we do not baptize many we are making friends and arousing interest in our people and the Gospel of Jesus Christ. Last Sunday there was doubtless read in the Unitarian church in Reading, Pennsylvania, by one of our humble elders, the address that President Grant read here. It is the second or third opportunity that we have had in leading cities in the mission, in Unitarian churches, which are especially broad and liberal. We have one preacher on Long Island, who has had a congregation there for years, who is preaching every Sabbath the Gospel as we understand it, and his people generally do not know it; but he knows it, and believes it, and says he is going to be baptized.

I once more urge upon the fathers, mothers, and bishops throughout the Church the importance of sending us the names of our people who have left the organized branches of the Church in the west, in order that we may interest them in the work. We believe that there are hundreds of them being lost from lack of contact with the Church. We are finding some constantly who seem to have been practically lost and forgotten, and leaving the Church simply through lack of contact with it. They should formally become members of the branches of the Church there, just the same as when they move from one ward to another here at home, then we could find them and look after them.

A notable instance. I had to go to Florida recently to find a young man. I met his parents there. They gave me his address and expressed

the fear that he was drifting away from the Church. When I returned, I invited him to our home, and to my astonishment he said he had been in the city for over a year and did not know where our place of worship was or our headquarters, or that there was such there. Before he left he promised that he would write his mother and say that he was going to attend church. When I called his attention to what he said as he left us, he replied, "I am not only going to so write her, but I am going to be a regular attendant at church." We had no means of reaching that young man prior to meeting his mother. The church officers, diligent as they are, knew nothing of him. We have many such cases.

There is another thing which has deeply impressed me. Never before has there been such an interest taken in the Book of Mormon as there is now. Think of what President Pond says is going on in his mission. While he is leading in the sale and distribution of copies of the Book of Mormon, the same condition exists more or less throughout all the missions. President Bennion says that they are sending out annually from the Zion's printing office, and actually selling, something like fifty thousand copies of the Book of Mormon in these United States alone. Fifty thousand sold by this one agency, and in addition to those thus sold, there are many more such books lent and placed with readers.

The Book of Mormon has been a subject of deep interest to me from my youth. I was intensely interested in the realities of angels appearing to men on earth, and the marvelous things revealed to Joseph Smith in connection with the introduction of the Book of Mormon to the world. I shall never forget my experience early in July, 1885, as I was returning home from the University of Michigan where I graduated in 1885. I went directly to Richmond, Missouri, for the sole purpose of meeting the then remaining living witness to the divinity of the Book of Mormon, David Whitmer. I inquired of the bus driver, the hotel clerk, and others, as far as possible, as to the character and reputation of David Whitmer. All said he was a fine old man, an excellent citizen, and was highly respected in the community. I introduced myself by presenting him with a book that I thought would please him, and said to him that I had just graduated from college. He was then in the eighties, with his hair and beard white, but in fair health. It was about three years before his death. I said to him: "I was born and reared in the Church and I do pray of you to let me know if there is any possibility of your having been deceived. I am just commencing life as you are preparing to lay it down, and I beg of you to tell me if there is anything connected with the testimony which you have borne to the world that could possibly have been deceptive or misunderstood." I further said, in an earnest youthful appeal, that I did not want to go through life believing a falsehood, that it was in his power to make known the truth to me. He described to me the details of the occasion, of the angel presenting the plates from which the Book of Mormon was translated. The scene was in the woods, with nothing between the angel and himself except a log that had

fallen and was lying between them. He declared that he saw the angel who had with him the plates from which the Book of Mormon was translated, and that in the presence of the angel he did hear the angel declare that they had been translated correctly. While I am speaking from memory, the foregoing most essential facts to me and which were the sole object of my visit, were so indelibly impressed upon my mind, that they are perfectly clear and unmistakable. I asked him many questions concerning his experiences with the origin of the Book of Mormon, and why he left the Church, all of which he endeavored to answer frankly. We talked for a considerable time. His mind seemed clear and his mentality above rather than below the average. He said he had never left the Church, that they had maintained a branch of the Church in Richmond, and that he had always been active in it; that Joseph Smith was a prophet of God, and that the revelations he received up to the year 1835 were from God, but that he accepted none of them subsequent to that time. He appeared to have become embittered against Sidney Rigdon especially, and I fancied turned against the Prophet because of his placing Rigdon ahead of those who had stood by the Prophet in his early work.

He said with seeming pride and much interest, that he had the first copy of the manuscript from which the Book of Mormon was printed, in his humble home. And it was a humble home. That when the great cyclone struck Missouri, and houses were blown about and destroyed, every room in his house was destroyed except that in which the manuscript was kept. He seemed to feel that it was divinely protected. President Joseph F. Smith advised me that the copy of the manuscript was not the original, but one of the three originals. His sincerity was plainly shown when I asked him if he would sell the manuscript and place a price upon it. He replied that he would not.

There is much that might be said on the subject of the Book of Mormon. Even Colonel Lindbergh is arousing interest in the subject as probably no one else is today, through the pictures which he has been able to take from the air while flying over Central America, Mexico and the southwestern part of the United States. Front pages of the leading papers in the east are publishing those pictures, with interesting and instructive articles written by archaeologists. They are attempting to unravel the history of those lost cities. But I must close.

The story of the Book of Mormon which our missionaries are carrying to the people of the world and of which they bear testimony as to its divinity, is accompanied with that clear and unfailing guide like unto that which the Savior presented, when he said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In connection therewith our message, as missionaries, to the world is, for them to read and follow the advice found in the last chapter of the Book of Mormon, in which the Prophet Moroni, referring to the contents of the book, gives the sure and unmistakable test, similar to that which the Savior gave, when he said:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not

true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.
"And by the power of the Holy Ghost ye may know the truth of all things."

That is the test that we are submitting to the world, and that heaven is affecting the world; it is influencing the world. "What greater and surer test could there be?"

May the Lord help us to appreciate the blessings that we enjoy in the Gospel of our Redeemer, is my prayer, in the name of Jesus. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

I hope that I shall be able to make my remarks short enough so as to make up for part of the time that President Moyle has occupied, so that the rest may have time for theirs.

I rejoice, my brethren and sisters, in the opportunity that I have of meeting with you upon this occasion. I have rejoiced exceedingly in the various sessions of this conference. I have been very much impressed today with the rendition of the music, as given by this wonderful gathering of young men and young ladies, the rising youth of Zion, young men and young women who sometime perhaps may be called into the world to spread the Gospel of light among the nations of the earth.

Just a short time ago it so happened that I came in contact with a very prominent lady who was connected with one of the other denominations, and in the course of our remarks I asked her how she found the spirituality of the young people in her church, and without hesitancy whatever she said: "There is no spirituality among the young people today, not in the least. They are seeking after the pleasures of life and are not looking after spiritual development." And I thought how much different is that from the Latter-day Saints. Here we see it exemplified today, these young men, young ladies, coming here filled with the spirit of the Gospel, and singing the songs of Zion and bringing forth the Spirit of the Lord in our day.

I rejoice in the work that is being performed in the East Central States Mission. I bring to you fathers and mothers the greetings of your sons and your daughters, yes and to the wives the greetings of your husbands, who are laboring in that mission. All are enjoying good health with but few exceptions, and the work of the Lord is progressing.

Just a few days ago I happened to pick up a newspaper and in reading through it I found the comment of a very prominent writer; writing upon religious matters and referring to several denominations he made this remark:

"It may so be in the course of time that the Mormon people will repudiate the Prophet Joseph Smith and the Book of Mormon, and then they will become one with us."

I thought how much different that is from the way we look at things. And then just a few days following that one of our saints happened to be listening over the radio to the world's book man who speaks every afternoon with the exception of Sunday, on some subject regarding which a question has been asked. He called me over the phone and I stepped into the room where my wife and I have a radio, and there I heard Mr. R. C. Preble, who had been asked this question: "What publication do we have that is the most reliable, or rather that gives us the most reliable information regarding the origin of the American Indian?" And he gave as his answer, without any hesitancy whatever, "The Book of Mormon." Then he proceeded to recite and tell how the Book of Mormon was delivered to the Prophet Joseph Smith by an angel from on high, and that the record was taken from the Mormon Hill, as he put it, and that it was translated through the instrumentality of a pair of spectacles which were hidden in the box with the record. And then he went on to tell how it was translated by the Prophet Joseph Smith and others who wrote as he translated it by looking through this pair of spectacles. Then he went on to tell that the Book of Mormon contains the history of a people who left Jerusalem some six hundred years before Christ's advent into the world, and that they landed upon the west coast of South America, where they settled, built wonderful cities, and eventually came on into this land and scattered over the various parts of North America. He then stated that in the extent of time those who were the most industrious in building cities were destroyed by the people called the Lamanites, now known as the American Indians; the records which this destroyed people had kept were the ones that were hidden in the Hill Cumorah and were received by the Prophet Joseph Smith from the hands of an angel. He gave such a fair account of it, and as this was the fourth question that I had heard him speak upon in regard to our people, in answer to questions which had been asked, I thought that I would take occasion to write to him, which I did. I dictated a letter, saying "If at any time you happen to be speaking upon any allied subjects pertaining to our people I will appreciate it very much if you will make the announcement that if there are any libraries in that part of the country that do not have a copy of the Book of Mormon, I shall be pleased to furnish them free of cost." I said further, "If you have not a copy of the book I shall be very pleased to send you one with my compliments, and if at any time when you are speaking on any subject pertaining to our people and you haven't first-hand information I shall be pleased to furnish you it." It was about ten days before the letter reached him. I addressed it to W. H. A. S., the station at Louisville, because he was talking over the national "hookup" and I didn't know just where he was; but it finally found him in the city of Chicago, and he immediately answered my letter and said that he would be very pleased indeed to receive a copy of the Book of Mormon. I sent him one with my compliments, and also enclosed with it several other pamphlets which contain some of the teachings of our people. I received another nice letter from him stating that he had

received the literature, and that his secretary had already begun reading the Book of Mormon, and he was going to do so as the opportunity presented itself. And he continued: "I want to thank you for the little pamphlets which you enclosed, because of the information that they contain."

I thought how much different are conditions today from what they have been in times past. Conditions in the world are changing. I find that we have friends on every hand. We have opportunities of visiting, every night that we have open, holding cottage meetings, street meetings and private meetings with the people and conversing with them.

I pray that God may bless us that we may go on with the work, and that you at home may assist us by sending your sons and daughters, which I pray, in the name of Jesus. Amen.

The chorus sang "The glory of the Lord shall be revealed" (Doc. and Cov., Sec. 6:7.) Music composed by George H. Durham.

ELDER REY L. PRATT

Of the First Council of Seventy, and President of the Mexican Mission

I sincerely trust, my brethren and sisters, that the Spirit that has actuated those who have spoken during this Centennial Conference may be given to me, that I may be able to say something that will strengthen us in our faith and in our testimonies of the Gospel, that we hold so dear.

The Psalmist said, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchmen waketh but in vain.

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows."

In connection with his words my mind has reverted to the counsel of Gamaliel, that wise Jew, who asked the Jews to desist in their persecution of the apostles, counseling that if their work was not of God it would come to naught, even as had the work of many that he mentioned who had raised up and taught strange doctrines, and who had gained considerable following, but, when they had passed on, their work had ceased with them. I recall also the words of the Savior to his disciples, for he reproved the Jews in his day, citing from Isaiah, saying unto them:

"Ye hypocrites, well did Esaias prophesy of you, saying,

"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

"But in vain they do worship me, teaching for doctrines the commandments of men.

"And he called the multitude, and said unto them, Hear, and understand:

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

"Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

"But he answered and said, Every plant, which my Heavenly Father hath not planted, shall be rooted up."

I have been reflecting upon these scriptures, my brethren and sisters, in connection with the history of the Church during the past hundred years. It has grown marvelously, notwithstanding the persecutions that have been hurled against it, from even before the Church was organized, for Joseph Smith, when he announced to the world that he had seen a vision, was made the subject of the most bitter persecution, and it never ceased to follow him until he sealed his testimony with his blood. The Church itself, from then for many years, was submitted to persecution. It has been submitted to ridicule. The wise and the learned of the world, from the standpoint of the wisdom and the learning of men, have ridiculed this work, and have really predicted and prophesied its downfall; and they seem to be very much alarmed because their predictions have not come true. But my brethren and sisters, they have not reckoned with the vitality of this work; they have not reckoned with the fact that the Gospel restored and the Church organized means more than the mere setting up of a religious system, officered by mortal man. They have not taken into consideration the fact that the restoration of the Gospel of Jesus Christ means the restoration to earth again of the power of God to speak, and to act in his name, the restoration of the holy priesthood. If you will stop to reflect for a minute, it will occur to you, perhaps, strange, as it has to men that I have spoken to in the world, that Joseph Smith, after he received the wonderful vision in which the Father and the Son appeared to him, did not immediately set up a religious system; he waited; and why? Because he sensed and realized that even with that great vision, which restored to the world that which the world was most in need of at that time, a knowledge of God as he is, still he was not empowered to speak in the name of God, to minister in the ordinances of the Gospel, with authority to organize the Church and place in it those officers that Christ placed in it, namely apostles, prophets, etc. Joseph Smith did not know when that would come when he received that vision. It was not until in the due time of the Lord when he received the priesthood, first the Aaronic at the hands of John the Baptist, that he performed any ordinances for the salvation of the souls of men; and not until he had received the keys of the kingdom, or the Melchizedek Priesthood, and the holy apostleship, did he presume in any way to organize the Church and to set in operation the Gospel as the power of God unto salvation among the children of men, here upon the earth.

Now, brethren and sisters, if this work were not of God I believe that we could believe still, today, that it would come to naught. But I know, by the manifestations of the Holy Spirit, and by the experiences that I have had in ministering as a humble missionary in the world, that the priesthood, restored to earth in this dispensation, is a reality. It is the power of God to act in his name, and its works; it operates.

I have been laboring, too, as a missionary, and I have been laboring

among Book of Mormon people. There is no book in the world that has so appealed to me, and that so absorbs me, in its contemplation, as the Book of Mormon. And my heart has gone out through these long years, nearly a quarter of a century that I have labored without ceasing, in the interest of the people who are the descendants of the prophets who wrote that book.

In thinking over the history of the Church I recall that in the year of its organization the matter of preaching the Gospel to the Lamanite people occupied, with great concern, the minds of the leaders of the Church. In September, 1830, a revelation was given in which Oliver Cowdery was given to know that he was to carry the Gospel to the Lamanites. In October of the same year there were included in that mission, by direct revelation, Parley P. Pratt and Ziba Peterson and others to preach the Gospel to the Lamanites. There was a beginning. It has been preached at different times from then down until now, and in the specific work that I am engaged in, namely the Mexican Mission, for fifty-one years has the Gospel been preached in the Spanish language to the Mexican people. In the year 1879 an apostle of the Lord, Moses Thatcher, climbed nearly to the summit of the great volcano Popocatepetl that overlooks all of the country, nearly from sea to sea, in the interior of Mexico, at an elevation of perhaps eighteen thousand feet. There, stretching out his hands, he dedicated the land of Mexico to the preaching of the Gospel and to the redemption of the Lamanites, in that land.

But no one who has not followed the history of it closely, knows the hectic time we have had in preaching the Gospel in Mexico. Discouragements have been piled upon discouragements, until I have wondered sometimes—I have never doubted, but I have wondered just when we would see the fruits of our labors, and just when I might feel secure, and sure that the Gospel was planted in that land to stay there. We have had revolutions nearly all of that time, and since 1910 we have had revolutions continuously. Our missionaries have had to leave the republic, on one pretext and on another, and our saints have been left, many times for years at a time, to struggle as best they could, only connected with the body of the Church by correspondence which I have been able to carry on with their leaders down there, with their branch presidents particularly.

Five years ago, nearly, now, because of controversy between church and state in that land, all of our missionaries were obliged to leave the country and the saints were again left to shift for themselves as best they could. We prayed for the time that we might return, and they prayed for the return of the missionaries. In every letter that has been exchanged they have plead that we might come back to them, and they have asked the Lord that the missionaries might be returned to them.

I have had some misgivings as to what their condition would be, during all this long time that the missionaries were away from them. The Lord opened the way in February, and alone I went into the interior of Mexico. I traveled in that country for six weeks, in com-

pany with the branch presidents and our local district president that we have named in the interior of the country. I visited in their branches, merely as a member, and, because of the restrictions, not permitted to call the people together as an officer of the Church, nor to speak to them as an officer of the Church; but as a member and in conversation with them I visited them all. And I am happy with what I found in that land. We carried the Gospel to them. We not only taught them faith in God, faith in the Gospel as restored, faith in the principles of repentance and baptism and in the Church organization, but, brethren and sisters, we laid our hands on their heads, during the years that are past, and we ordained them to the priesthood. Deacons, teachers, priests, and elders have been ordained in that land. Branches have been organized. A district has been organized, and men from among the local priesthood there have been called to officiate and to conduct the affairs of that mission as best they could. I confess that through the years that have passed I have felt rather as I think Alma must have felt when he embarked on his great missionary journey. He wished that he might be endowed with the voice of an angel, that he might preach to the people with the voice of a trumpet, that all men might hear and be brought to a knowledge of the truth. I have felt many times that I should like to be able to do more than it seemed that I was physically able to do. I have felt that the restrictions that kept me back were galling, and I wished to get into the land, for I feared for the stability of the people of the land that had joined the Church.

I would like to read to you, however, the word of the Lord that came to us, because it comes to me as a revelation, and it made me more contented to do just as the Lord seems to make it possible for me to do in my ministry. Alma said:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

"For behold"—and mark these words—"the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

I found that in the absence of your sons from the interior of Mexico, the Lord had magnified his servants who hold the holy priesthood in that land, and the work has not merely maintained itself but it has grown. Those people, confronted with the difficulty of not being able to hold their services in rented halls, because the law of the land forbids, had gone to with their might, and although they have built but humble houses, yet without asking a cent from the Church, they have built in the time that I speak of, five magnificent little meetinghouses in which they meet. In one place where our people were forbidden to meet, two years ago, in a little branch where only ten resided, they took off their coats, made the adobes and built the house. I was in their place the other day. Since they built it they have baptized enough people so that we had eighty-five people present in that building. Four weeks ago Sunday, in the town of San Marcos—Brother Ivins will remember that his early missionary experiences took him there a few years ago—they have builded a splendid house that will seat almost four hundred people, and we had at the evening session there nearly two hundred and fifty people gathered together. Our district president and his counselor gave addresses that I should be proud to have all the world hear, in defense of our position and the position of those people in that land.

My time is very limited, but I wish to recount some of the conditions with which they are confronted. There is a great upheaval in Mexico along all lines. There is an emancipation of the people. They are struggling. They are coming up from the dregs of degradation and slavery, and there is a great nationalistic spirit permeating the whole people. It is finding its way into the realms of the churches. There has been a great schism in the Catholic church. There has arisen a national Mexican Catholic church in opposition to the Roman Catholic church. The Mexicans are asking, all over the country: "Why should we look to Rome for leadership in the Catholic church? Why should we look to England for leadership in the Episcopal church? Why should we look to the United States for leadership in all of the Protestant denominations?" They have asked our people: "Why should you look to the United States for leadership in the 'Mormon' Church?" and our people have been invited, all over the country, there, to unite themselves with other factions of other churches to build up a Protestant Mexican church with leadership in their own land.

Four weeks ago Sunday, there stood before two hundred and fifty of the Mexican people there, most of them members, but many of them not members, a young Aztec. When I first knew him he wore the costume of the country. He wore white factory pants, with sandals on his feet, and a white blouse. He could scarcely speak, intelligibly, the Spanish language. He is well educated now. He joined the Church some twenty-two years ago. He dresses well; he knows the scriptures from cover to cover. He stood before the people and for an hour spoke to them of the principle of authority and brought up this proposition of the people and the suggestion that our people join with them in making a national church. Now he said, "Brethren, we must be con-

sistent. The Lord does not know national limits in regard to his Church, and it has been his good pleasure to reveal his will to a prophet, who is as much our prophet as he is the prophet of the people among whom he was raised up, and that prophet is Joseph Smith. We hold the priesthood and we have seen its power, we have seen its manifestations, we have seen our sick healed, we have been blessed by it and held together; and all we have we know we owe to the restoration of that power that came to Joseph Smith. That is the power of God that will guide his Church, and we cannot make it any more Mexican than it is."

Now, brethren and sisters, I was humbled, I was humiliated, but I was thankful, and I felt like saying: Maybe thousands have not come in, maybe nations have not been born in a day, but I thank God that the roots of the everlasting Gospel have struck deep in the soil of the hearts of the Lamanite people of Mexico. I feel sure that, come what may, there is no power in heaven or in hell that can uproot that power implanted in that land, and it will go on, just as that same power will go on with you.

I feel just as sure as I feel that I live that this Gospel will thrive. It doesn't worry me what men think about whether we are going to succeed or not. I know that there are people in the Church that shouldn't be in the Church. I have met a lot of people that to me seem to be just like the foam that the waves beat up upon the shore and that then melts away. There is also a stratum that is in some parts and factions of the Church that is like the dregs of poison. But the vast body of the Church is true and is clear and is pure, and this work will go on to ultimate success and will remain. It is, and always will be, the power of God unto salvation.

This is my faith, this is my testimony, and I bear it humbly to you today in the name of Jesus Christ. Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

Very humbly, my brethren and sisters, and yet in deep gratitude and pride I bring you greetings from the missionaries and saints of the North Central States Mission. I should like my testimony to be to the youth of Zion, these young people who have been singing for us, many of whom I have the honor to know, and of whose acquaintance and friendship I am very proud; and to the other thousands, perhaps tens of thousands of young people of the surrounding territory here who may be listening in to these services today. I recently calculated that in our mission, which is large geographically but small numerically, there are five million five hundred eighty-seven thousand and some hundreds of population, only twenty-five hundred and eighty-seven of whom are members of the Church of Jesus Christ of Latter-day Saints. That will figure out to about seventy-five thousand for each of our seventy-five missionaries. I think nothing more need be said in

emphasis of the plea that the other brethren have made for more missionaries. That is three-quarters as many as have been added to the Church per man for each of the six original organizers of the Church in the last hundred years.

The young men and women who serve in the North Central States are full of faith and integrity. They love their work, they love the Lord, and I am certain as I live that the Lord loves them. "Oh ye who embark in the service of God," they would say if they had a chance, to all Israel, "see that ye serve him with all your might, mind and strength, that ye be found blameless before God at the last day."

In the interest of time I should like the remainder of what I say to take the form of a testimony written for a friend long ago, which I believe will express, as well as anything else, what I would like to say here today.

A TESTIMONY

"Except the Lord build the house, they labor in vain who build it." (Ps. 127:1.) Obviously, what the Lord builds, they labor in vain who oppose.

Mormonism is a house builded of the Lord. It is a going concern. It works. Nothing stops it. Its devotees are undaunted by disaster. Those who accept it are made better and happier. Those who oppose it, do so in vain.

Consider the marvelous revelation of religious truth disclosed in the boy prophet's first great vision—its staggering significance to the world. Surely, except the Lord continue to build on that foundation, they labor in vain who attempt it. But if he does, who shall oppose?

Later, clouds appear. Twenty thousand empty-handed refugees, their homes in ruins, their prophet slain, unsympathetic neighbors behind, only the comparatively hospitable wilderness before them, they turn their faces the more resolutely toward God and the boundless West. What happened? Did they quit and die as was hoped by some? Did God leave them to build alone? For answer, in the midst of the desert, a thousand miles from civilization's late frontier, in "The country that God forgot," behold an empire rise. The Lord is with his people, helping to build his house.

Nor is material prosperity Mormonism's chief evidence of divine approval. Far more important and conclusive are the moral and spiritual values it portrays. In days of shifting moral standards, "Companionate Marriage," and easy divorce, think of the stabilizing effect of the doctrine of marriage for eternity, and of the virtue and chastity with which tens of thousands of Mormon boys as well as girls kneel at marriage altars, in the temples of our God. Surely here is evidence of his building. It works.

For keeping men always at their best, no merely human agency approaches, in effectiveness, the Church of Jesus Christ of Latter-day Saints. Those who accept and live its teachings are better and happier.

The missionary system of the Church, like the "quality of mercy," continues to "Bless him who gives and him who receives" its message.

More and more the Book of Mormon is commanding the respect of investigators and vindicating its own divine origin. Opposition to the great truths for which it stands, has been and will continue to be in vain.

For these and other reasons, I am proud to be a Mormon missionary.

My grandparents on my mother's side knew and loved the Prophet Joseph. My grandfather, Jonathan H. Holmes, a Mormon Battalion man, was mustered out of the service of his country, on the Pacific coast, in time to join his family and friends late in the summer of their first year in the valley of the Great Salt Lake. My mother was born in the old fort on Pioneer Square, in 1849.

My father, Job Welling, was a handcart pioneer of 1856. A venerable patriarch of Alpine stake, hearing my father's name, once said to me: "I helped your father bury one of your brothers (by a former marriage) on the plains of Iowa;" adding significantly, "Be as good a man as your father." This challenge: "Be as good a man as your father," I like to pass on to other young men of the Church. Think it over.

"Mormonism" is true. It is a nick-name for the restored Gospel of Jesus Christ.

Joseph Smith was and is a prophet of the true and living God. So are his successors, including President Heber J. Grant.

The Church of Jesus Christ of Latter-day Saints presents the same organization, the same Gospel doctrines, and the same authority to administer in the ordinances thereof, as characterized the primitive Church.

It is God's house. He is building it. It will stand forever.

To all of which I bear humble witness, in the name of the Lord, Jesus Christ. Amen.

Selection by the chorus, "The Lord shall be revealed," from "The Messiah," by Handel.

Closing prayer by Elder Mark Austin.

Conference adjourned until 10 a. m., Wednesday, April 9th.

FOURTH DAY

MORNING MEETING

Conference reconvened at 10 o'clock Wednesday morning, April 9th.

President Heber J. Grant presided.

The music for this meeting was furnished by the Ogden Tabernacle Choir, Lester Hinchcliff, director.

The hymn, "How firm a foundation," was sung by the choir and congregation.

Elder Frank Y. Taylor offered the opening prayer.

The choir sang the hymn, "If you could hie to Kolob."

ELDER ORSON F. WHITNEY

An old darkey minister was about to address a congregation. He chose for his text: "Bressed am dey what expeks noffin, for dey shant be disappointed." I apply this to myself, for I certainly did not expect to be called on to address this congregation. President Grant has been so kind to me already, in permitting me to read my Centennial poem at a previous session, that I was not looking for any additional honor and pleasure. I am thankful for it, however, and esteem it a precious privilege to be not only a reader, but also a speaker at this great conference—the greatest one I have ever known.

AN AGE OF WONDERS

We are living in an age of wonders. Events and achievements that would have been deemed miraculous a hundred years ago, have become to us almost commonplace. Had we lived two centuries earlier, and expressed a belief that men would fly through the air like birds, or dive in the sea like fish, it would have provoked skepticism, if not prejudice; would possibly have been regarded as bordering on witchcraft or a disposition to encourage it.

ERRORS OF SUPERSTITION

Two or three hundred years ago, in certain parts of New England, notably Massachusetts, if a poor woman was accused of witchcraft, she was put on trial in a most peculiar manner. They tied her to a plank and threw her into the water. If she sank she was innocent—which of course was a great comfort to her! If she floated they took her out and burnt her for a witch.

A LAND OF LIBERTY

But thank the Lord, we are past those bigoted and cruel times. We live in a day when men have the right to think—to think aloud and utter their thoughts, without being beheaded for it, or burnt at the

stake. God be thanked for this Land of Liberty, for the freedom to worship him as conscience dictates—not the conscience of our neighbors, but of ourselves. I am proud of my country, proud to be an American citizen, and proud to be a Latter-day Saint.

A STRAW IN THE WIND

Speaking of wonders, I am reminded of an incident that happened right here, in this Tabernacle, a year or more ago. Elder B. H. Roberts was speaking, standing as I am now, just in front of the microphone, and I was sitting in the next seat below. He was rather husky. He always was a "husky," you know; but this time the huskiness was in his throat. He cleared it once or twice, and then I reached to him a cough lozenge, and President Grant, from the seat above, did the same. Said Brother Roberts in a low tone: "I'm afraid I'll swallow them." And I, in a whisper—a whisper, mind you—replied: "Well, that's what we want you to do." And that whisper went all over the world. At least it went as far as the City Cemetery; for a woman living near there said to me next morning: "I heard it over my radio. I heard what Roberts said, and I heard your whisper." That is only a straw, but it shows the direction of the wind.

THE MARVELOUS WORK AND WONDER

I repeat: We are living in an age of wonders. The wonders of science, invention and discovery; the marvels of steam and electricity, the miracles of the telegraph, the telephone, the wireless and the radio—what are they but parts of the "marvelous work and wonder," predicted centuries before the birth of the Savior, and begun in this the Dispensation of the Fulness of Times? And strange to say, the most marvelous part of it all—that pertaining to the restoration of the Everlasting Gospel, with the powers of the Eternal Priesthood and the gifts of the Holy Ghost—is the part that the world overlooks and passes by as a thing of naught.

THE SIGNS THAT FOLLOW BELIEF

The Savior said to his ancient Apostles, and he has repeated it to his modern Apostles: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned (or condemned);

"And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; if they drink any deadly thing it shall not hurt them. They shall take up serpents; they shall lay hands upon the sick and they shall recover."

I am a living witness to the fulfilment of this divine promise. These miraculous "signs" follow belief now, the same as in days of old. I have seen devils cast out by the power of the Priesthood. I have seen and heard manifested the gift of tongues and the interpretation of tongues. I have seen the sick healed with a touch, and have been healed myself by the laying on of hands, accompanied by the prayer and power of faith.

A TYPICAL INSTANCE

I will cite one instance, as typical of many. About twelve years ago I was in the town of Sandy, ten miles south of Salt Lake City, to deliver a lecture. Just before starting for the hall where I was to speak, I received an urgent message from the Bishop of the Ward, asking me to come and bless his daughter, a girl in her sixteenth year, who was lying at the point of death, having been given up by the family doctor, who declared that she could not live till morning. Taking another elder with me, I proceeded to the Bishop's home, gave the girl a blessing, and went on my way. Next morning, a telephone call from Sandy to my home in Salt Lake, informed me that a marvelous change had taken place in the young girl's condition. Before we blessed her, she had had no sleep for days and nights; but no sooner had she received the administration, than she fell into a restful slumber and slept for twelve hours, waking up normal and so remaining.

When the Doctor came next morning he was amazed. "Something has happened here," he said. Yes, something *had* happened, indeed. "The prayer of faith" had "saved the sick," according to the promise of the Lord.

Now, the Doctor had been right, from his viewpoint. Medical science had decreed that girl's death, or had decided that she could not live; and if some power greater than man's had not intervened, she would have died, according to the doctor's prediction. But something more powerful did intervene. A greater Science than the science of medicine was brought to bear. The Spirit of the Lord said: "She shall live." And she did live. This girl who, twelve years ago, could not live till morning, is alive today, a happy wife and mother. I, myself joined her and her husband in eternal wedlock in the Temple of the Lord.

I could relate many such incidents, if necessary. They are of frequent occurrence in the experience of the Elders of Israel. "These signs" truly "follow them that believe," and they are only wanting where there is no faith, or not enough to justify them.

TESTIMONIES OF THE TRUTH

We call them testimonies—and testimonies they are; for testimony means evidence. Anything that furnishes evidence that this is God's work, is a testimony concerning it. But healings are not the greatest evidence—they are but parts of a supreme testimony, greater than dreams, visions, prophecies, healings, tongues, and all other manifestations combined. The greatest of all testimonies is the illumination of the soul by the gift and power of the Holy Ghost. How well I remember when it came to me. It showed me my place in the divine scheme of things; it showed me where I came from, why I am here, what is expected of me while here, and what awaits me in the Great Hereafter. That is the greatest thing that God ever did for me. This is my testimony, brethren and sisters, and I bear it here and now in the name of the Lord Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy and President of the Canadian Mission

I am very grateful, my brethren and sisters, for all of the blessings of this conference and for all the blessings unto me personally and unto the missionaries over whom I have the honor of presiding.

In this centennial year, the world may well ask, as never before, is the Church of Jesus Christ of Latter-day Saints of divine origin?

The purpose of all intellectual research should be to discover the truth. Truth is defined by revelation to the Prophet Joseph Smith as "knowledge of things as they are, and as they were and as they are to come." And that "the spirit of truth is of God."

Strictly speaking, truth has no degrees. A thing is either true or not true. To ascertain the truth we use evidence. While the word proof is sometimes loosely used as a synonym for evidence, yet more correctly it indicates the amount and quality of evidence which brings conviction to the mind. When evidence carries assent or conviction to the mind, the matter is said to be proved. However the matter may be in theory, the word proof is constantly used where the state of mind which is brought about by the evidence does not amount to that absolute certainty which is involved in a mathematical demonstration; it does not produce absolute or necessary truth as to which a supposition to the contrary is not and cannot be true. In investigations of every kind it is important that a correct estimate be made of the kind and degree of assurance of which the subject admits. Moral certainty, not mathematical demonstration, is the highest degree of assurance of which some truths admit. Even in the realm of the administration of the criminal law, where proof beyond a reasonable doubt is necessary to convict, mathematical certainty is not required. An abiding conviction to a moral certainty is sufficient.

In the noted controversy during the middle of the last century, in which Lord Brougham, a distinguished Scotchman, who was once Lord Chancellor of Great Britain, answered another distinguished Scotchman, Mr. David Hume, somewhat a skeptic in his views, who had claimed that proof of a miracle was impossible, Lord Brougham, although he thought his opponent's arguments went to the very denial of the possibility of the proof of any revelation, and realizing the importance of combating such an idea, yet did not pretend to use more than moral evidence; did not pretend to use mathematical demonstration.

Lord Brougham said:

"The degree of excellence and of strength to which testimony may rise seems almost indefinite. There is hardly any cogency which it is not capable of by possible supposition of attaining. The endless multiplication of witnesses, the unbounded variety of their habits of thinking, their prejudices, their interests, afford the means of conceiving the force of their testimony augmented *ad infinitum*, because these circumstances afford the means of diminishing indefinitely the chances of their all being mistaken, all misled, or all combining to deceive us."

Along the same line Lord Brougham in his argument with the skeptic Hume further said :

"Let any man try to calculate the chances of a thousand persons who come from different quarters, and never saw each other before, and who all vary in their habits, stations, opinions, interests, being mistaken or combining to deceive us, when they give the same account of an event as having happened before their eyes, these chances are many hundreds of thousands to one. And yet we can conceive of them multiplied indefinitely; for one hundred thousand such witnesses may all in like manner bear the same testimony; and they may all tell us their story within twenty-four hours after the transaction and in the next parish."

In law, evidence is classified as direct and circumstantial, the latter meaning "the evidence afforded not by direct testimony of an eye witness to the fact to be proved, but by the bearing upon that of other and subsidiary facts which are relied upon as inconsistent with any result other than the truth of the principal fact."

I am not disposed to place in contrast direct and circumstantial evidence since they are not naturally opposed. Both kinds have a legitimate place in the proof of disputed facts. It should be noted that while there is a popular impression that circumstantial evidence is unreliable or unsatisfactory, yet many jurists are strong in its praise and only a few overstate its probative force. Both kinds of testimony support the divine inauguration of Mormonism.

Lord Chief Baron MacDonald, a jurist of England, said of circumstantial evidence :

"It is almost impossible for a variety of witnesses speaking to a variety of circumstances, so to concert a story as to impose upon a jury by a fabrication of that sort, so that where it is cogent, strong and powerful, where the witnesses do not contradict themselves, it may be evidence more satisfactory than even direct evidence, and there are more instances than one where that has been the case."

The same judge said :

"Where the proof arises from the irresistible force of a number of circumstances, which we cannot conceive to be fraudulently brought together to bear on one point, that is less fallible than under some circumstances direct testimony may be."

Sir Alfred Wills in the preface to the sixth edition of the book of his father William Wills on Circumstantial Evidence, refers to several cases in which a single penstroke no longer than an eighth of an inch was the critical test upon which important cases turned (such as *Cresswell vs. Jackson* and *Howe vs. Burckhardt*, and other cases). A legal authority says that circumstantial evidence "although not invariably so, is frequently superior in proving power to the average strength of direct evidence, and that under safeguards and qualifications which have been stated, it affords a secure ground for the most important judgments in cases where direct evidence is not to be obtained."

The principles and the nature of the mental processes involved are the same in forensic inquiry as in the ascertainment of truth in

any other department of human activity, and are made use of consciously or unconsciously by everyone in the daily course of life, religious inquiries included.

I have thus spoken particularly of the value of circumstantial evidence, not because I would minimize in the least the importance of the direct evidence in support of the divinity of the restored Gospel, but because I appreciate the great importance of circumstantial evidence in the consideration of the multitude of incidents making up the case of the divinity of the restored Gospel. Many thousands of these items are to be found in the six volumes of Church history mentioned in this conference.

The Prophet Joseph Smith was and always will be the most important of the direct witnesses to the divine origin of the restored Gospel and priesthood. In comparing his experience with the experience of Saul of Tarsus, who saw the light and heard the voice, Joseph Smith said:

"So it was with me. I had actually seen a light and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation."

There are many other witnesses giving direct testimony as to one or another of the important items comprised in the coming forth of Mormonism. For instance, the Three Witnesses to the Book of Mormon each gave direct testimony to the facts declared by them. The Eight Witnesses speak of facts known to them by the physical senses of sight and feeling, and the muscular sense of weight. Joseph's parents and other members of the family gave direct testimony to other items. During the past century there have been hundreds of other witnesses giving direct testimony to facts which fit into and interlock with the case of circumstantial evidence in support of the divine restoration of the Gospel. Some of the most important of these testimonies were given under conditions making them more weighty than if given under the sanction of an oath. Some gave declarations admissible as evidence under rules of common law and the decisions of our state and federal courts, Utah included, as dying declarations made in consciousness of early approaching death, although not made in court nor under the sanction of an oath.

Shakespeare must have well understood this rule of the English common law, for in the play of King John, his character, Melun, when mortally wounded and in fear of early dissolution, in announcing the intended treachery of King Lewis and upon finding himself disbelieved, is made to exclaim:

"Have I not hideous death within my view,
Retaining but a quantity of life
Which bleeds away even as a form of wax
Resolveth from his figure 'gainst the fire?
What in the world should make me now deceive
Since I must lose the use of all deceit?
Why should I then be false since it is true
That I must die here, and live hence by truth?"

For more than forty years I have had the opportunity of considering many of the circumstances and incidents making up the great case of so-called Mormonism, in the light of the rules and principles laid down by the great jurists for the discovery of the truth and for the detection of error. Joseph and Hyrum went knowingly like lambs to the slaughter, sealing their testimony with their precious blood. Hundreds of their followers willingly gave their lives in the same cause.

One non-Mormon writer asks:

"Is it not beyond all reason that a lad, born of poor parents, devoid of any save the commonest education, too poor to buy books, should have accomplished what he did in less than forty years unless there was some great reason for it?"

It required more than worldly wisdom to produce such books as the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, and to formulate a system of Church government which has been praised by non-members as having no superior on earth.

From my consideration of the testimony and the circumstances that have come to me in support of this great cause which is now before the world of the divinity of the restored Gospel, I can truly say that I have an abiding conviction to a moral certainty of the truth of the claims of Mormonism, of the truth of its divinity.

We have had many experiences in the Canadian mission indicating the blessings of the Lord, and what a great thing it is to know that God lives, and be able to appeal to him and to know that he answers our prayers. I found on my last trip a newly made convert whose right arm was withered. Her husband had fought in five of the fiercest battles of the great war and had evidently become shell-shocked and had wandered off. She was losing control of her children as well. Her prayer in connection with her baptism was that she might have the use of her right hand, that she might be able to support her children, that her husband might be restored to her and that she might regain control of her children. When I saw her a short time after her baptism she told me that when she went into the waters of baptism she felt that withered hand was being revived. When she came out of the water she was able to wring out her wet clothes with the hand that had been useless for a long time. There was only the little finger that had not fully straightened but was much improved and she expected to obtain the full use of the same. She had regained control of her children and expected to find her husband.

I rejoice in the many blessings of the Lord to us, and aside from any test such as might be applied to Mormonism by the jurist, it is my testimony in the light of the spirit of truth, the Spirit of the Lord, that

God lives, that Jesus is indeed the Christ, and that this is the restored Gospel, and that the power of the living God to Joseph Smith, the prophet, has been conferred upon his successors and now is upon President Grant and his associates. May God help us to realize these truths and to act in accordance with the great case that has been partly presented in this conference and which abides in the hearts of the people, I pray in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

THE RESULT OF A BOY'S APPEAL.

Who can imagine an event more romantic than for a boy hardly more than fourteen to go upon his knees and appeal successfully for the Creator of the universe to give him light and guidance? Strange as this may seem to many it was nevertheless the experience that came to Joseph Smith the founder of the Mormon Church.

Of this experience he made a written record—that it was revealed to him at the age of fourteen that God had a great work for him to do; that his name "should be had for good and evil among all nations, kindreds and tongues." (Pearl of Great Price, P. 51, Verse 33.) How, may I ask, without some sort of assistance, could a boy of fourteen have such an experience with such marvelous results?

Contrast that lone boy one hundred years ago with the multitudes that have here assembled, their hearts filled with thanksgiving and gratitude, celebrating the hundredth anniversary of the organization of the Church. One boy then appealing; hundreds of thousands now listening in.

"Behold, saith the Lord, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder." (Isaiah 29:14.)

Where can you find, or has there ever been, a work more marvelous, more wonderful?

THE VIEWS OF AN ECONOMIST

My purpose is to draw your attention to the words and views of Dr. Thomas Nixon Carver of Harvard, one of the greatest authorities on economics. In an article for "The Westerner" (April, 1930) he has expressed his views of the work and accomplishments of the Church, whose history began with the prayer of a boy. I urge that copies of this article be placed in the hands of our seminary students and missionaries. The demand for it has been such that "The Westerner" has provided an ample supply of reprints.

Those who have difficulty in seeing things with the eye of faith will, I think, have their faith stimulated and supported by the scientific and logical presentation which Dr. Carver gives:

FACTORS IN STATESMANSHIP.

"Statesmanship," Dr. Carver says, "is the art of nation-building. One can

study it in miniature in the early colonies on the Atlantic coast, and in the Mormon colonies in Utah."

Imagine a boy of fourteen beginning an institution that commands any attention from one of the greatest political economists in the world, who says further:

"I have long been interested in the Mormon polity. It throws a great deal of light on the art of nation-building."

Is that a boy's work—nation-building?

"It furnishes a laboratory for the study of the science of statesmanship. It is one of the most interesting and instructive experiments in the world."

Is that a boy's work? The results are such that, as Dr. Carver says, "it is one of the most interesting and instructive experiments in statesmanship in all the world." Could anything but the power of God make such an accomplishment possible?

Continuing, the economist says:

"Themistocles, twitted because he could not play a musical instrument, replied that, although he could not fiddle, he could make a small city into a great and glorious one. The Mormon leaders did even better than that. They did not even have a small city to start with. They started with nothing and built a great and glorious commonwealth."

Is not this marvelous?—even "a marvelous work and a wonder." (Isaiah 29:14.)

THE MANNER OF ACCOMPLISHMENT

"Such things," Dr. Carver continues, "can be accomplished in only one way." That is what I say—in only one way—and that way is with divine help, guidance and inspiration.

"That way," Dr. Carver says, "is the economizing of man-power, since the economy of man-power is the key to the whole science of statesmanship, and of the whole art of nation-building."

What could be more marvelous, what more wonderful, than for a boy unlearned, a boy with little opportunity to go to school, one whose youth was spent in poverty, to start an institution, which, from the point of view of the "science of statesmanship" and the "art of nation-building," commands the attention, the respect, the admiration, of the scholarship of the world?

"It is only by economizing man-power that great masses of material can be moved, that rivers can be dammed, ditches dug, and land irrigated. It is only by economizing man-power that cities can be built, populations fed, and energy be spared for the arts and graces of life."

"The Mormons did not even start with a mass of highly educated or skilled man-power."

BOTH POOR AND UNEDUCATED

Thanks to the professor for those good words—that the Mormons did not start with a highly educated people. You remember that when John the Baptist sent messengers to Jesus, asking, "Art thou he that

should come, or do we look for another?" Jesus answered, go back to John and say, "The poor have the gospel preached to them." (St. Matthew, 11:3, 5.) Hear what the professor says:

"The Mormons . . . started, as a general rule, with commonplace people. These people came from the backwoods, the prairies, and the mountains. From overseas, they came from peasant farms, from coal mines, and from work shops. While they were sturdy, hard-working people, they were not conspicuously gifted or learned."

"Art thou he that should come, or do we look for another?" asked the messengers from John of Jesus. His answer was: "Tell John the poor have the Gospel preached to them."

"It was necessary for the Mormon Church," continues Dr. Carver, "to train its own people. They not only began with desert land and had to put everything on it, even water; they also had to start with relatively uneducated people. This double task of developing both land and people could never have been performed except by economizing such man-power as there was, and utilizing it to the nth degree."

For me to say what the results are might not be very remarkable. For other members of the Church to say it, might not be remarkable; but for a great economist, not a member of the Church, to say this, indicates to me that here is the Church and Kingdom of God.

Dr. Carver's strong words are: "The results were a marvel of statesmanship."

A CLUE TO THEIR SUCCESS

"Man-power, he says, "may be economized in three ways, and he analyzes the Mormon Church in these three ways:

"First, man-power may be economized by cultivating sound, personal habits among the people. They who waste their substance in riotous living," says the professor, "are wasting more than wealth. They are wasting their own vital energy, their own man-power."

If I could see him, I would take the professor by the hand and thank him heartily for the inspiring words that follow:

"I have never found more sound and wholesome personal habits than among the Mormons. I never mingled with people who showed fewer signs of dissipation. I have never studied groups of people who seemed better nourished and more healthful. I have never known people who took more pains to educate their children. These traits are a clue to the success of the Mormons as colonizers and nation builders.

"Man-power is also economized by discovering hidden talent and giving it a chance to function. . . . The world is always in desperate need of unusual talent. Any system of supervision or teaching which can discover latent genius and make it active is a factor in nation building. To discover hidden genius is better than to discover a hidden gold mine.

THE POWER BEHIND IT ALL.

"For some reason or other," he says—you know the reason and so do I—"the leaders of Mormonism had an almost uncanny"—(that is as strong a word as any scientific man could use for 'inspiration')—"the leaders of Mormonism had an almost uncanny power of discovering hidden talent. . . . The power to

save skill, talent, and genius from going to waste, is as near to divine wisdom as anything we are ever likely to know in this world."

With the vocabulary to which science is limited, how could Dr. Carver more certainly stamp the Church with the mark of divinity?

"Man-power," he says, "is also economized by cooperation, or by working together harmoniously. . . . It may have been the sheer necessity of the situation which forced the early Mormons to cooperate or starve. It may have been the bond of a common religion, it may have been superior intelligence and insight. Whatever the source, the result was good."

A scientist cannot use the word "inspiration," nor say that people are guided by Divine Providence. He can use only those terms that refer to human forces or to the forces of nature.

But we must acknowledge that there is a something which we call faith that comes into human hearts. It is a something like electricity, difficult to define, but, like electricity, tremendously powerful. It is the faith of the people of the Church in the message delivered by the Prophet which gives to this institution its active, thrilling, marvelous vitality.

Sacred solo by Catherine Steed, "The mighty God hath spoken."

PRESIDENT HEBER J. GRANT

The first organization of our women in the United States was the Relief Society of the Church of Jesus Christ of Latter-day Saints. Today we have nearly one hundred thousand members in that organization. A marvelous work and a wonder has been accomplished by them.

We have a Mutual Improvement Association for the young ladies, which organization is now more than fifty years old, and has a membership of more than fifty thousand at the present time.

We have a Primary Association that has been established for more than fifty years and that now has practically a hundred thousand members.

INSUFFICIENT TIME

I regret exceedingly that we have never had a conference—and I suppose we never will have—in which we are not limited for time as it draws near to the close. We make our calculations in our Mutual conferences, in our great Sunday School meetings, and the conferences of our other organizations, with the expectation that we can get through on time and be able to hear from all to whom we would like to listen. But almost without exception, towards the close of our meetings we are short of time.

SISTERS TO SPEAK BRIEFLY

I had hoped to give to our good sisters, the presidents of the Relief Society, the Young Ladies' Mutual Improvement Association, and the Primary Organization, at least ten minutes each in which to speak to us at this conference. But we will have to ask them to be content

with the same amount of time that we have given to the mission presidents, namely, seven and one-half minutes each.

We shall call upon Sister Robison of the Relief Society to be the first of these sisters to address us.

SISTER LOUISE Y. ROBISON

President of the Relief Societies of the Church

My brethren and sisters: I pray that my Heavenly Father will give me strength that I can acceptably thank him for the great tribute that was paid to the women of our Church by our beloved prophet, Heber J. Grant.

At this time the people of the Church have undoubtedly been reading the history of our early pioneers and of the founders of the Church, and I think the women of today cannot but feel impressed with what the women of the early days did. Their equipment was so poor compared with that which we have. Those women did not even have matches, nor coal stoves, nor gas stoves. There were no electric lights, no bath tubs, no sewing machines, nor any rubber goods. It took from one to three months to hear from loved ones left in foreign lands.

A short time before the Church was organized that terrible battle of New Orleans, with its awful consequences, was fought two weeks after peace had been declared in Europe. Now we have so many conveniences; news from the world reaches us in a very few minutes. Our homes are so wonderfully equipped that it seems to me the world is thinking only of material comforts, and is standing on tiptoe for something new.

A few months ago I had the privilege, through the courtesy of President and Sister Moyle of the Eastern States Mission, of attending a street meeting on a busy thoroughfare in New York. Our fine elders stood forth, clean and intelligent, and offered to the people the plan of salvation. Very few cared for it. I thought at that time, if an inventor were to offer a new explosive, or something that could take life, there would be hordes and crowds of people around, and it would be broadcast everywhere. But when our elders offer the plan of life eternal it is not even recognized.

The women of our Church appreciate the opportunity for service the Gospel has brought to us. As mothers in Israel we should be just as valiant in the cause of truth as were our former sisters. We may not have to face mobs, and be driven from our homes, but we should stand just as firmly for the principles of the Gospel as did those blessed sisters. We were told most vividly in our Relief Society conference how Sister Lucy Smith felt when her two beloved sons were brought home to her—martyred. We may not have to experience this kind of tragedy, but there are worse things than this, for the enemies of truth, honor and purity are using every means to destroy our children today. The path is clear for mothers to follow. We must live the Gospel in

our homes in such a way that our children will have confidence in our teaching. We must feel that no effort is too great to teach our children that there is a Father in heaven, and that he does hear our prayers. Let us make it a real event in our family when a child is blessed or baptized. Make our little boys understand the importance and responsibility of being ordained to the priesthood. We know the truth that has been given to us, and that it is only through our earnest efforts and our prayers that this message can be carried to the world that all may rejoice.

I thank my Heavenly Father for membership in this Church. I thank him that I have a testimony that he has spoken through the Prophet Joseph Smith. I thank him for the leaders we have; for those fine men holding the priesthood of the living God, who recognize women and who help them to accomplish what our Heavenly Father wishes them to do.

I pray that we shall carry the spirit of this glorious conference to our homes, and that the whole Church and the whole world will be lifted up and blessed through this rich outpouring of the Spirit of the Lord. I ask it in the name of Jesus Christ. Amen.

SISTER RUTH MAY FOX

President of the Young Ladies' Mutual Improvement Association

My dear brethren and sisters: I surely stand before you at this moment as one of the least in the kingdom of heaven. To think that this day should ever come to me that I should be asked to speak at this great Centennial Conference is marvelous to me.

The trend of the remarks in this conference seems to be the recalling of things of the past. I wonder if I shall be forgiven if I tell you I was born in one of the factory districts of England, that if my father had not received the Gospel of Jesus Christ I might have been there yet. Perhaps through my days I might have been working in the factory, as many married women did, striving to get food for my children. I might have had a husband who was not converted to prohibition.

I might tell you that my mother died when I was a tiny baby; that I lived here and there, with any good sister that my father could prevail upon to take care of me; that when we crossed the plains two families co-operated in one wagon, fourteen members in all. But we came with faith.

As a little girl I came feeling that if I could look on the face of President Brigham Young it was all the blessing I would ask. I might tell you that when I was married I felt if the Lord would give me enough bread and molasses to feed my children I should be content. For the benefit of the youth of Israel I will say that if President Young had asked me to abstain from eating any particular kind of food or drink—I used to say if he had asked me to eat mush and milk all my days—I would have done it. That was because faith had been implanted in my heart by my father.

And so I am reminded of the words I have heard President Nibley say, "I do not forget the pit from which I was dug." I need not bear testimony in words. My whole life is a testimony to me that this is the work of God, and that God fulfils his promises and loves his children. If they will but walk in his paths they will be blessed forever.

I desire to thank President Grant and the Authorities of the Church for this great blessing that has come to me. I desire to pledge to them my allegiance and my loyalty, and if it is not too strong to say, even to the death; for the Gospel of Jesus Christ has always been the greatest thing in the world to me.

Naturally I am interested in the youth of Israel, and, oh, if I had the voice of an angel, as has been quoted here at this conference, if I could only tell every young man and young woman what it means to *try* to be a Latter-day Saint, I would be so happy in doing it. I do pray that the blessings of the Lord will rest upon the fathers and mothers, the guardians and teachers of the youth throughout the Church. Oh, may they live the Gospel and set such an example before their children that they, the children, will delight to follow them. May God bless the youth of Israel that faith may grow and increase in their hearts, that Zion may rise and shine, as God has promised, and I ask it in the name of his beloved Son, Jesus Christ. Amen.

SISTER MAY ANDERSON

President of the Primary Association

It is with great humility and yet with great pride that I stand before you today to represent the great army of the future, the children of the Latter-day Saints, and to say to President Grant, as his representative, that I appreciate this honor beyond all words in my power to express.

The future lies before the great army of boys and girls of the Primary Association, numbering as President Grant has said, more than one hundred thousand.

I was tremendously interested in the remarks of Brother Lyman, and as he talked I wondered if Dr. Carver comprehended the beauty of the work that is being done through the auxiliary organizations of the Church. I wondered if he knew of the thousands of women of the type such as he describes us to be who stand back of the General Authorities of the Church as helpers and aids in promoting in the world the establishment of the Gospel of Christ.

The General Board of the Primary Association feels it is bound in honor to provide for the boys and girls of the Church the highest possible type of religious and moral education. We are the Religion Class of the Church, the class that is striving to put into the hearts of the boys and girls a feeling of love, a feeling of joy, a knowledge and understanding of their opportunities, that they in this organization may have every possible opportunity to begin in their early years to learn the grace and virtue of service. It is the hope of the General Board

that the programs of the Primary Association will give every boy and girl an opportunity and a real chance to grow in service to the Church. We are trying to help them by producing such plans as will make the opportunity a real one, and as a General Board we are pledged to the Church in every possible way to provide a program which will promote a magnificent future for the Church of Jesus Christ. I pray that God will bless us in this effort and give us wisdom and understanding, that we may go forward to make the future as glorious as this conference has told us of the past.

I must bear my testimony in concluding and say to you that I know the Gospel is true. My testimony is my greatest treasure, and that every boy and girl may have the same blessing I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I am delighted to say that we have associated with us in our Religion Class work, and as our Church Commissioner of Education, a son of one of the loyal, true, faithful Latter-day Saints who was a member of the Council of the Twelve, Brother Joseph F. Merrill, a worthy son of a worthy father. We shall now hear from him.

ELDER JOSEPH F. MERRILL

Commissioner of Education

My brethren and sisters: Unlike nearly all who have spoken, this call to address you is wholly unexpected to me.

May I say that I too rejoice at the opportunity of witnessing what we have beheld since this great conference began. Many thoughts have passed through my mind as they have through yours. I have heard the brethren this morning speak of some of the evidences of this work. Those evidences have of course appealed to you, and there are others perhaps that appeal to you, that have not been mentioned.

It is written in Joel 2:28 that the Spirit of God would be poured out upon all flesh. Elder Whitney has said this morning that we live in a marvelous age. Our poetic prophet, Parley P. Pratt, sang in the first hymn that is published in the hymn book, of the marvelous days that were about to be opened up.

I wonder if there has been any evidence in what has transpired in the past one hundred years that bears testimony to the fulfilment of the prophecy of Joel that the Spirit of God would be poured out upon all flesh. In that super-excellent address of the First Presidency that was read by President Grant at the opening of this conference, an outline of the marvelous developments of the century was made. These developments have been referred to by other speakers of this conference as witnesses of the fact that the Spirit of God has been poured out upon all flesh, and I doubt that even Parley P. Pratt foresaw the glorious effulgence of this day of which he sung.

Is this work divine? May I say to you that we believe of all the

blessings that have come to us in the century the greatest is the witness that has come to us of the nature of our Father and God, the personal being that he is. With this work there came into the world at that time a conception of Deity that makes it easy for us to believe and to have faith and for us to serve. Has there been any philosopher, any philanthropist, any sociologist, that has ever proposed anything that has been as marvelous as the effect of the Gospel of Jesus Christ upon the lives of its members? If we are true Latter-day Saints we live on a plane of morality and virtue, of personal purity and of brotherly service to our fellowmen, that no other doctrine has yet lifted mortal up to. Is this an evidence of the divinity that has been in this Church and has been guiding it, and was in the beginning of its establishment?

May I say that I should like to hold up to you what is another most outstanding physical evidence to the world of the divinity of this work, the Book of Mormon. It stands today, as it has stood for one hundred years, a challenge to the world and to the scholarship of the world and the archaeologists of the world, and it has met that challenge. If this book is true, then God is a personal being, there are angels in heaven that are personal beings, and they have visited the earth; and if this book is not true Mormonism originated in a fraud. And so I say that to him who has not been granted faith to see and faith to believe, here is an outstanding physical evidence that challenges the reason of every sane individual, and we hold it up today as we have held it during the century as an evidence to all such and as testimony to ourselves that this Church is what it claims to be. And this, my brethren and sisters, is a testimony which is greater than any other physical evidence, I think, that we have that this work is of divine origin. Let us prize this incomparable book. But the greatest of all witnesses, as Elder Whitney has said this morning, is the witness of the Holy Spirit. This is an evidence that perhaps we cannot give to others, but we who have received it know it is the greatest, the surest, the most convincing. And my testimony to you at this time is that I do know, because I have received the witness of that Spirit and independent of any and all other evidence I declare to you that this is the Church and kingdom of God.

May the Lord help us ever, all who have this witness, and others who believe, to show our faith and testimony by the manner of our service, by the character and the kind of lives we live, that we may be as a light upon a hill, I ask in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The work of gathering statistics and recording history is of a trying nature. There is not the same inspiration in it that there is in going forth and proclaiming the Gospel. It is a type of work that, I have always been grateful to the Lord, has not fallen to my lot. I have a most wonderful admiration for the historian, the man who delves into things of the past: It is marvelous to me to contemplate the

great labor that Brother Roberts has performed in compiling the history of the Church, also in writing the new history that has just been completed. I know of no more faithful, energetic, hard-working man to record history and to ascertain facts that we have ever had in the Church than Brother Andrew Jenson, and we shall be pleased to hear from Brother Jenson for ten minutes.

ELDER ANDREW JENSON

Assistant Church Historian

My brethren and sisters: I have for many years looked forward to this day with fond anticipations—this Centennial Conference of the Church. I have hoped and prayed that I might live long enough in mortality to be present when the Church of Jesus Christ of Latter-day Saints should be one hundred years old. I feel now like I could paraphrase the saying of Simeon of old when he had witnessed the child Jesus brought into the temple at Jerusalem. He said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

I have been permitted to live to see this day, and to participate in this glorious Conference at the end of one hundred years of the existence of the Church, of which I became a member when I was eight years old. I may explain that my parents were among the first converts to the restored Gospel in that little country, Denmark, situated in the far-off north, toward the north pole. Being trained by my parents in the principles of the Gospel, I was baptized when I was old enough to be admitted to membership in the Church.

I came to this land when I was fifteen years of age. From the time I was first able to read I became a student of Church history, and as a boy I read extracts from the history of the Prophet Joseph Smith as they were published semi-monthly in "Skandinaviens Stjerne," the Church organ of the Scandinavian Mission, and have been a student of Church history, from that time until the present. When I arrived in Utah, nineteen years after the original pioneers of Utah—after walking all the way across the plains from the Missouri River—I found that besides killing snakes and building bridges, I, as one of foreign birth, had many things to learn, among which was the acquiring of a knowledge of the English language. And not only did I have to study the language of my adopted country, but also the customs and habits of a new country. The Lord, however, was with me. I took hold of the task and did the best I could under the circumstances. After I had been here for some time I began to move about somewhat freely, with the English language moderately at my command. Then it dawned upon me that as I had been interested in the history of the Prophet Joseph and the history of the Church generally in my boyhood days in my native land, perhaps it would be a blessing for my country people to read the story of the great man and prophet who was the founder of this Church. And it became my privilege to write a brief history of Joseph

Smith, the Prophet, and to assist in publishing the first book that was ever printed in Utah in the Danish-Norwegian language. That was the history of Joseph Smith, in book form, issued even before a work of that kind was ever published by the Church in the English language. Prior to that time the Prophet's history had appeared in serial form in the columns of the early volumes of the "Deseret News" and the "Millennial Star."

It has been my privilege to travel extensively in many lands and climes in the interest of Church history. I am exceedingly thankful to President Grant for the few words of commendation he gave me in introducing me to this great congregation. I have sometimes been at a loss to know exactly where I stood in the estimation of the General Authorities of the Church, because I have for many years been engaged in a labor that is perhaps only appreciated by a few and not by the masses of the people. It has been my privilege, my brethren and sisters, to travel something like 495,000 miles in the interest of Church history and as a missionary of the Church of Jesus Christ of Latter-day Saints to the nations of the earth. It has been my privilege to visit all the missions of the Church excepting one, namely the South African Mission. When I traveled around the world for the first time, there was none of our missionaries in South Africa, and consequently I did not go there.

In my historical studies and researches I soon learned that history is made up mainly from the acts of men and women, and that those who become converts to the true Gospel of Christ and are baptized, are organized, as a rule, into branches of the Church and that these branches are generally grouped into conferences, districts or missions. At home, the members of the Church, as we all understand, are grouped into wards, and the wards in turn are grouped into stakes of Zion. I have become convinced that it would be impossible for anyone to write a true and detailed history of the Church as a whole, without a knowledge also of the history of the various branches, conferences, districts, missions, wards and stakes of Zion; this means a history of the settlements of the saints in their gathering places, as well as histories of the missions and their subdivisions abroad; hence the necessity of extensive travels to read the sources of first-hand information.

It has been my privilege to be a field man, gathering historical data, most of my life, and in going into all parts of the world, to follow in the tracks of missionaries who were laborers in the vineyard before me, to find out what they had done, gather up historical threads and weave them into history.

After my long experience, I think that I am at liberty to say, from what I actually know, that there is no community at present in America or in any other part of the world that can consistently boast of so accurate a history of their movements and operations as can the Latter-day Saints. By making this statement, I refer particularly to the history of our settlements and our missions. It has been my lot to visit nearly "every nook and corner" of the Rocky Mountains and all the gathering places of the saints in the Great West, from Canada

in the north to Mexico in the south, besides visiting the so-called "waste places of Zion" in the East repeatedly. In my extensive travels, I have ever endeavored to gather historical data, and from my field notes I have written and compiled some six hundred manuscript volumes containing Church history in general, and histories of our missions and stakes, with their subdivisions, in detail, and also histories of the different auxiliary organizations of the Church, both at home and abroad.

I have aged and my hair has turned gray, as you can see, while dedicating my best efforts to this work. Mormonism, however, means everything to me. I, together with so many others, was brought to this land through the use of certain keys of the holy priesthood which were restored to the Prophet Joseph Smith in the Kirtland temple on that memorable third day of April, 1836, when, among others, Moses appeared and committed to the Prophet Joseph Smith the keys for the gathering of Israel. That accounts for the fact that about one-fifth of the entire Church membership are converts or descendants of those who hail from the Scandinavian countries, commencing with the fruits of the labors of Erastus Snow and those who came with him to the north countries in 1850. In listening to these missionaries from Zion, the blood of Israel in our veins asserted itself, for that blood is to a very great extent represented among the inhabitants of those lands; and so, when Erastus Snow and his fellow-missionaries testified of the restored Gospel, a response was awakened in our hearts, telling us that we too were of the house of Israel. We seemed to listen to a familiar voice, which we understood and obeyed, for it was the voice of the true shepherd which the sheep recognized; and therefore we are here today. Israel in other nations has had a similar experience and thus a multitude of nations are represented in our glorious pageant which is now being given in this spacious tabernacle.

Brethren and sisters, I feel that I would like to devote the balance of my time to completing the work to which I have devoted most of my life, because it is not yet completed; and if President Grant and my superiors in the priesthood will allow me to have "free rein" and back me in my labors, I promise that I shall continue my loyalty to the Church and to the priesthood and put forth the best there is in me as long as I dwell in mortality, to this end.

There are many things that a real historian can see and understand which perhaps are not generally seen and comprehended by his contemporaries, but which will be better understood and appreciated by future generations—perhaps hundreds of years hence. Some of us, pioneers in new fields, must necessarily live ahead of our time, in order to accomplish work in the interest of yet unborn millions.

May God bless us, my brethren and sisters, and help us to be faithful and true to whatever positions in the Church we have been called, or may hereafter be called to occupy, as we sojourn in the midst of the saints of the most high God. May God help us to be satisfied with our lot and positions, if we can be convinced that we are where

God wants us to be, and where we can be of the best use to our fellow-men, according to the strength and ability with which we have been endowed. We may not always be in the limelight, or be engaged in work that at once is understood and recognized, but if we are doing that which our Heavenly Father has designed us to do while we dwell in mortality, we should be thankful and satisfied. These, at least, are my sentiments, and by them and by my reverence for God and his cause I am encouraged and strengthened in my endeavors to faithfully and diligently discharge the duties pertaining to the work that has fallen to my lot to do in life.

May God bless each and every one of us, who are members of the Church, to be faithful and true to our God, to our religion, to the priesthood, to our co-religionists and to our fellowmen in general; and may we have the desire and ability to honor any and every position in which we may be placed, and successfully carry the responsibilities entrusted to us, is my sincere prayer in the name of Jesus Christ. Amen.

The choir rendered the anthem, "Cast thy burden upon the Lord."

Elder William T. Jack offered the closing prayer.

Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The closing session of the Conference convened at 2 o'clock Wednesday afternoon, April 9th.

Practically every seat in the great auditorium and galleries of the Tabernacle was occupied.

President Heber J. Grant presided.

The Ogden Tabernacle Choir, under the leadership of Lester Hinchcliff, furnished the music for this session.

The choir and congregation sang the hymn, "For the strength of the hills we bless thee."

Elder J. Robert Price, President of the Maricopa Stake, offered the opening prayer.

The anthem, "Hallelujah, O praise ye the Lord," was rendered by the choir.

PRESIDENT HEBER J. GRANT

I very much appreciate the audience we have here today. I am very pleased indeed that our building is practically full at the last session of the conference. As a rule when we have held our closing session on a week day there have been a great many empty benches.

ELDER MELVIN J. BALLARD

About one year after the organization of the Church, in a revelation to the Prophet Joseph Smith, the Lord Jesus Christ said:

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.

"Wherefore, come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning."

"Wherefore, hearken ye together and let me show unto you even my wisdom—the wisdom of him whom ye say is the God of Enoch, and his brethren."

From the testimonies that have been borne during this conference, ample evidence has been offered to show that the Lord has fulfilled in part at least this promise, that in the establishment of his Church he was establishing a standard for his people to seek unto and that would also attract the attention of the world.

AN IMPORTANT PERIOD

My soul rejoices with my brethren and sisters who have spoken during this great conference, for this glorious day, and I have lifted up my heart in praise and adoration of the Almighty for his goodness to give me life in this time. Had I been given the privilege to choose any period of all the glorious past I would prefer to be upon the earth today, in the year 1930, rather than any other period the world has ever known, because I believe we are at the dawn of far more glorious things than have ever been known in the history of all the glorious past.

TESTIMONIES REGARDING OUR STANDARDS

Men are bearing witness to the value of the standards of the Latter-day Saints. Many quotations have been made during this conference from eminent authorities who have been making a study of the lives of the Latter-day Saints. I want to add one from a critic who has already been quoted by one of the brethren, and who, notwithstanding his criticism, acknowledges as he examines the rise of various churches in America that of all of them there is only one that has succeeded. And he asks why has this one succeeded when others have failed? He answers:

"Mormonism is the American mind at last hitting on the solution. The solution is, briefly, a co-operation of energized believers working in the name of God for an earthly kingdom that will persist into eternity. In the half century before the Civil War America was freckled with experimental societies struggling to find this formula. Mormonism found it and has endured."

Testimonies of men who are observing us indicate that not only are our standards appealing to members of the Church, but to those who are not of us. In the establishment of this work the Lord declared that only the truth could survive, and that everything that could be shaken would be shaken.

CHURCH PROGRESS IN AGE OF GREATEST ENLIGHTENMENT

In looking into some late government statistics I observe that of the twenty-three leading denominations in the United States six of them in the period of the last ten years have shown a loss in membership, and of the twenty-three not one of them shows a greater percentage of growth than the Church of Jesus Christ of Latter-day Saints. While it is computed that there are twenty-five thousand vacant Protestant churches in the United States, this Church has been through its greatest building program in the period of the last three years. It is marvelous when we think of it also happening in the age of the world's greatest enlightenment. That inspired document which President Grant read, the utterances of the First Presidency, called our attention to the marvelous changes that have occurred in the period of one hundred years. Man's manner of thought, of travel, every phase of human activity, has been so touched by the inventions of science, that we live in a marvelous age. More light and knowledge has come into the world during this period of one hundred years than all the ages of time combined preceding it. And in the light of all this blaze of knowledge Mormonism thrives and flourishes as never before. The greatest ally the Mormon Church has is modern science.

GOSPEL TRUTHS HARMONIZE WITH SCIENTIFIC TRUTHS

We have no quarrel with any of the truths of science. We have perhaps still some dispute with some of the theories of men who are attempting to support their theories by the application of scientific truths, but we have no quarrel with the truths of science. They stand in perfect harmony with the truths of this restored Gospel, and all truth naturally will be akin and united. Each truth, whether it comes from science or from religion, will be united harmoniously together. And then when I think of this great flood of light and truth, I ask why did this come into the world in this age? Were there not wise men before 1830? Were there not great characters who have appeared upon the pages of history, and yet they were not able to solve the mysteries, unlock the door, and bring to light the wonderful things that this age has known? Why? I can only answer with simple, trusting, faith and belief, that the reason this flood of light and truth has come into the world in this age is because God willed it so. These great truths were known to him. Not a thing that man knows but was known of God long beforehand. The secret was kept until the day came when the door was opened. The Spirit of God, as was said this morning, has been poured out upon all flesh, and men have seen visions and have dreamed dreams and have unlocked the mysteries of God and have brought to light and knowledge these marvelous truths that are God's means of helping to promote the establishment of his religious truths and to prepare the world for his glorious coming.

God is not only moving among this people, but he is operating among the nations of the earth. I rejoice in the accomplishments of the past. Our fathers and mothers have stood trials, persecutions,

mob violence, and difficulties, the like of which perhaps no other age has known. But they have endured it. They have stood like beaten anvils in all these trials, and remained true, and have given us a Church conceded by men to have the right to exist.

THE GLORIOUS FUTURE

Now what shall we do? Our sacred duty is to stand by the fires that have been kindled, keep them ablaze that they shall never die, that they shall never perish. This is the glorious age of truth. There are yet conflicts that will go forward. Battles? Yes, struggles. But in the finality of each struggle there shall come the day of the triumph of truth. For this is the age when truth shall be triumphant and victorious, error, darkness and superstition, whether in the Church or in the state, shall perish, for this is the age for the triumph of truth, and I rejoice in it.

As I look forward to the future, glorious as the past has been, I see more glorious things before us. You sons and daughters of Joseph who was sold into Egypt, driven out from the midst of his brethren—in his isolation God was with him and raised him up to be the Savior of the whole house of Israel—so you children of Israel, you Latter-day Saints, sons of Joseph and of Ephraim, though you too were cast into the wilderness, driven away, in your isolation God has been with you. He is preparing to bring you out of your isolation, even as he did Joseph, to glorify you and to make you the saviors of the whole house of Israel, the light of the world.

THE TIMES OF THE GENTILES

In the document President Grant read, you listened to the scripture from the forty-fifth section of the book of Doctrine and Covenants, wherein the Lord Jesus Christ promises that though Israel was widely scattered she should be gathered again. But the statement is made that Israel, so far as the Jews were concerned, were to remain in their scattered condition until the times of the Gentiles are fulfilled, and that the times of the Gentiles began with the dawn of this Gospel dispensation, and that that generation should see the close of the times of the Gentiles. What follows afterwards? I am not able to determine the exact hour or period, but we have concluded from our Book of Mormon method that a generation is approximately one hundred years. It may be more. But we have every reason to believe that we are coming to the close of the period of the times of the Gentiles, and then dawns a new day. It does not imply that the Gospel shall necessarily be taken from the Gentile nations; it may remain there, and shall until all who are among them of Israel shall be gathered up and until our work is accomplished among them. Then cometh the day of Israel.

The Lord said, through Luke, that the Jews should fall by the edge of the sword and should be led away captive into all nations, and that Jerusalem should be trodden down by the Gentiles until the times of the Gentiles is fulfilled. Jerusalem was trodden down until General

Allenby's army marched into Jerusalem and broke the power that had ruled over the land and the destinies of that people for ages.

THE DAY OF ISRAEL

And I cannot help but believe that God is working with the rulers of nations, even the rulers of Great Britain, for they were inspired to name a Jew, Dr. Samuels, as the first ruler in nearly two thousand years, who has had authority and dominion over the Holy Land, who is a descendant of those to whom God gave the land originally. This all indicates that the time has come for this branch of the house of Israel. Their day is at hand. Many years ago while doing missionary work in Montana I was given to understand by the whispering of the Spirit, as I wondered why the Lamanites had not been brought into the Church at an earlier period—the Lord made known to me that there were many things that he had to do for them before they were prepared to accept the Gospel message. I believe that the things the Lord had in mind are being accomplished and that their day dawns also. I was impressed with it on that memorable Christmas morning in 1925 in South America when Brother Wells, Brother Pratt and I knelt in that beautiful grove of weeping willow trees on the banks of the Rio de la Plata and dedicated the land for the spreading of the Gospel, and the Spirit of the Almighty was upon us. We were made to know that the Gospel message would find thousands who had the blood of Israel in their veins in South America. Then we saw the day when it would go to the fifteen million of Father Lehi's children who are in that land, and that the shackles, politically, would be broken, the day of retribution would come, the day of deliverance, and that they would come into a full realization of the promises of the Almighty. For, for that very purpose, we read in the third section of the book of Doctrine and Covenants, was the Book of Mormon given, to bring them, the Lamanites, to a knowledge of the truth.

THE LAND OF ZION

I bear witness to you that God is moving in South America, and that the day will come when it will be as the prophet declared, a land of Zion—yes, the land of Zion for this branch of the house of Israel; while North America becomes the land of Zion to Joseph's children of Ephraim. And God will move the leaders of the nations to prepare the way for it all.

CHURCH AND STATE

The great struggle for religious liberty that is going on in Mexico is also on in South America. Within the last five years two great nations have established absolute separation of Church and state, and others are struggling to that end. It will come. No power can stay it. The theory that the great dominant church there has, that its head has the right to rule over the Church and state, (and within the last year he has ascended unto that position, wherein he is now king and also the head of the church) is not the spirit of the democracy of South America,

nor is it the spirit of the democracy of North America or Mexico. It may be a lingering symbol of that which was once in Europe, but that order of things cannot live in this land, for this is the age of the separation of the Church and the state. Yes, there will come a time when it shall be united again, but not under any earthly man. I believe that the Lord God Almighty is working not only in this Church but in this nation. Yes, this is the beginning of the realization of Daniel's dream. But I firmly believe too that God, as our scriptures very clearly teach, both the Book of Mormon and the Doctrine and Covenants, raised up this mighty nation of the Gentiles, and that his hand has been in it. He was with the patriot fathers who laid its foundation. He sustained them in their struggles. He was with Lincoln. He has carried the work on by his power, and men have acknowledged God as the King of the land. And so I believe when he comes whose right it is to rule and reign he will come as King of kings, and that is politically, and that he will be Lord of lords, and that is in his Church. I believe that when he comes to rule and reign there will be a union of Church and state under him whose right it is to rule and reign. But never has that right been given to a mortal man.

We are going forward in preparation for that time. This great government is going forward in its holy mission to establish the principles of righteousness in government. It is God's work. It is rolling forth and it is teaching the nations of the earth and preparing them for the order of things when he shall come. It was but a prophecy of that which in time will be, when the Lord Jesus Christ rode into Jerusalem as a king. They strewed their palm branches and hailed him king. That is what he shall be when he comes to rule and reign, and the people shall accept him and be glad for his coming.

GOD'S PURPOSES TO BE FULFILLED IN RUSSIA

I am sure also that God is moving in Russia. Much as we are disturbed over the tyranny and the oppression that is waged against religion in that land today, it is not a new thing, for that has been the order for ages. But I can see God moving also in preparing the way for other events that are to come. The field that has gone to wild oats needs to be plowed up and harrowed and prepared for a new seed. So in Russia. It may seem appalling to us, but it is God breaking up and destroying an older order of things, and the process will be the accomplishment of God's purposes within a very short period of time, which normally may have taken generations. But that people will come back, for I bear witness that there are thousands of the blood of Israel in that land, and God is preparing the way for them.

SAVIORS OF THE HOUSE OF ISRAEL

Yes, our cousins, the Jews, whom we have sympathized with, whom we have loved from the beginning of this Gospel dispensation—whether you know it or not God is moving in your interest. This work is the hub and the center about which all the great movements are going forward among the nations of the earth. God is in it and it will triumph,

and the Latter-day Saints will come out of their isolation and become the saviors of the whole house of Israel; not so much to feed them bread as Joseph did, but a more precious bread, the bread of life, the spiritual things that are of greater value.

THE ACCOMPLISHMENT OF GOD'S PURPOSES

I bear witness to you Latter-day Saints that all we need to do is to keep the commandments of God. His promise was that if we would listen to his counsels we would never cease to prevail until the kingdoms of the world were subjugated under the Lord Jesus Christ; and the earth will be given to the saints and those who are worthy of it, to possess it forever and forever. All we need to do is to adhere to our teachings, and these standards of living will solve every problem that now vexes the world. In our making progress let us not lose sight of the goal, neither become discouraged. We are about to enter into a new era, a new period, more glorious, more wonderful. All we need to do is to serve God and we shall see his salvation going forward to the accomplishment of his holy purposes, for Zion shall arise and shine, and the ends of the earth shall come unto her to learn of her ways and walk in her paths, for she is destined to be the light of the world. I know it and bear witness of it, and ask God to send us home rededicating our lives and all that we have to keep the fires burning, to carry on and be prepared when God is ready for the consummation of his holy purposes.

DEAD BUT NOT SILENCED

We sorrow at the necessity of the death of the Prophet, but we glory that he was willing to die and did die a martyr and sealed his testimony with his blood. It was undoubtedly essential. As has been said by an eminent authority who has written a life of Christ, "We lend ears only to voices which cry out from the tombs, and reserve our scanty capacity for reverence for those whom we have assassinated. The only truths that remain in the fleeting memory of the human race are those written in blood. All the prophets who have ever spoken upon the earth were insulted by men, and men will insult those who are yet to come. We can recognize prophets by this: that smeared with mud and covered with shame they passed among men, bright-faced, speaking out what was in their hearts. No mud can close the lips of those who must speak, even if the obstinate prophet is killed. They cannot silence him. His voice, multiplied by the echoes of his death, will be heard in all languages and through all the centuries that are to come."

God vindicate his truth, as I am sure he will, and keep us worthy to be in the ranks of the victorious in the greater day that is to come, I pray in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

*Of the First Council of Seventy and President of the
Temple Block Mission*

I am happy to be present at this meeting after my lectures at the University of Utah today. We have registered at the State institution over three thousand of the youth of the State; and I have a pride in the boys and girls, for they have faith in life; they have their dreams and hopes, and they will develop into fine citizens and will carry on the institutions of civilization which their fathers and mothers have founded. They will learn as we all learn that they will not go far without being brought face to face with the commanding figure of Jesus Christ, the Redeemer of the world. They will see the Creator of divine life in him; a truth that is linking together the peoples of the world into an immortal purpose.

In this day of mad rush and strife; when noise and glitter influence the human mind; this mighty rushing to and fro; this clash of many strifes; this feverish hastening towards some unknown goal; Jesus Christ gives the intelligible answer in revealing the infinite possibilities of the human soul. The heaven of his doctrine is ever working in the social body of which we are part, and his influence leads the van in every forward movement for the welfare of mankind. It is a plain fact of history that the influence of Jesus Christ upon the world has opened up vast tracks of spiritual opportunity of which the wisest men have never dreamed. He has uplifted and enriched the common life; he has filled the soul with immortal hope. He has brought peace to the desolate heart; he has made the quest for truth a divine adventure. He has made known the abiding joy of service for others; and most of all he has justified the upward reach of man, as he struggles from lower to higher things, which shows that Christ brings life and light into the hearts of men.

"Blessed are they who do hunger and thirst after righteousness, for they shall be filled." These are the words of our blessed Savior; and as you think of them, you will recall the wonderful discourse of Jesus with the woman of Samaria by Jacob's well. He tells the woman about the "living water," which he can give to all who ask for it. "Whosoever drinketh of this water shall thirst again . . . but the water I shall give him shall be a well of water, springing up into everlasting life." These words are life-giving to us all; and when I think of them, I think of the ideals we are standing for today.

We have with us on this great occasion Miss Ruth Pyrtle, head of the National Educational Association, who will be introduced to you by President Grant. I should like to say to Miss Pyrtle that we hold sacred above all else the names of God the Father and Jesus Christ, our Lord and Savior. It was Jesus who taught: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The doctrines of Christ are the living waters of our lives. God be praised for them. May we appreciate them.

As I contemplate them, I think of many of the world's great historical movements, among which are the establishment of the government of the United States and later the restoration of the Gospel of Jesus Christ and the establishment of his Church by divine authority. Then the gift to the world of the *Book of Mormon*. It is a history of the religious development of ancient Israel on the American continent, and is a holy book.

First, as to the government of the United States. Our government was founded by inspiration, and the constitution of the United States was written as an expression of the freedom of the ages; a freedom that had been worked out and bled for by a people who looked always to God.

When the Pilgrim fathers first set foot on the soil of America, they wrote this divine statement concerning their object and ideals of government.

"In the Name of God, Amen. We, whose names are under written, the loyal subjects of our dread Sovereign, King James, by the grace of God, Great Britain, France, and Ireland, King, Defender of the Faith, etc.

"Having undertaken for the glory of God, and advancement of the Christian faith, and the honor of our king and countrie, a voyage to plant the first colonies in the northern part of Virginia, doe, by those presents, solemnly and mutually, in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof, to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, offices, from time to time as shall be thought most meet and convenient for the general good of the Colonie. Unto which we promise all due submission and obedience. In witness thereof, we have here unto subscribed our names at Cape Cod, the 17th of November, in the year of the reign of our sovereign lord, King James of England, France, and Ireland the eighteenth, and Scotland the fifty-fourth, Anno Domini, 1620."

These great ideals, the Mormon people have ever striven to live up to, and only recently has a noted American scholar declared that the people of Utah—the Mormons—stand for the noblest ideals of free government.

Then came the founding of the government of the United States, the culminating event in a sense of the establishment of free institutions. This Government was founded by the inspiration of God, for the founders prayed for inspiration, and they were inspired. When the members of the First Continental Congress convened at Carpenters Hall in Philadelphia, they turned to God for divine help. The Reverend Mr. Duche was called upon to pray one morning, and in his supplications to God, he said:

"O Lord, our Heavenly Father, high and mighty King of Kings, Lord of Lords, who dost from Thy throne behold all the dwellers upon the earth, and reignest with power supreme and uncontrolled over all kingdoms, empires and governments, look down in mercy, we beseech Thee, upon these American States who have fled to Thee from the rod of the oppressor, and thrown themselves upon Thy gracious protection, desiring to be henceforth dependent only upon Thee.

"To Thee have they appealed for the righteousness of their cause. To Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care. Give

them wisdom in council and valor in the field. Defeat the malicious designs of our cruel adversaries. Convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purpose, O let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop their weapons of war from their unnerved hands in the day of battle.

"Be Thou present, O Lord of Wisdom, and direct the Council of the honorable Assembly. Enable them to settle things upon the best and surest foundation, that the scene of blood may speedily be closed; that order, harmony and peace may effectually be restored, and truth and justice, religion and piety, prevail and flourish amongst Thy people.

"Preserve the health of their bodies, the vigor of their minds. Shower down upon them, and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen."

After we gained our independence, and later had written the constitution of the United States, our government was organized with George Washington as president of the new Republic. With the advent of the government of the United States came many new movements in the history of mankind. Upon this continent was found a people whom Europeans designated as Indians. They are of interest to us in that their forebears were Jews from Jerusalem. A great and enlightened people they had been, and on this continent they built up a civilization which today is the wonder of the world. According to Charles Eastman, a full blooded Sioux Indian, we have these words concerning the religion of the Indians:

"The original attitude of the American Indian toward the Eternal, the 'Great Mystery' that surrounds and embraces us, was as simple as it was exalted. To him, it was the supreme conception, bringing with it the fullest measure of joy and satisfaction possible in this life. The worship of the 'Great Mystery' was silent, solitary, free from self-seeking. It was silent because all speech is of necessity feeble and imperfect; therefore the souls of my ancestors ascended to God in wordless adoration. . . . Among us all men were created sons of God and stood erect, as conscious of their divinity. . . . Being a natural man, the Indian was intensely poetical.

The solitary Communion with the Unseen which was the highest expression of our religious life is partly described in the word HAMBEDAY, literally 'Mysterious feeling,' which has been variously translated as 'fasting' and 'dreaming.' It may better be interpreted as 'consciousness of the divine.'

"The first 'Hambeday' or religious retreat marked an epoch in the life of the youth, which may be compared to that of confirmation or conversion in Christian experience. Having first prepared himself by means of the purifying vapor bath, and cast off as far as possible all human or fleshly influences, the young man sought out the noblest height, the most commanding summit in all the surrounding region.

"Knowing that God sets no value on material things, he took with him no offerings or sacrifices, other than symbolic objects, such as paints and tobacco. He appeared before the Great Mystery. . . . Sometimes he would chant a hymn without words, or offer the ceremonial pipe. In this holy trance or ecstasy, the Indian mystic found his highest happiness, and the motive power of his existence.

"Then he came down from the mountain and again entered the vapor bath to prepare himself and be clean before he met his fellow men.

"It was the duty of the parents to direct their children and to assume the priestly power. The Indian was a religious man from birth. It was supposed that the mother's spiritual influence counted for most. The mother's first lessons were *Silence, Love, Reverence*. Later she added generosity, courage, chastity.

"As a child," says Eastman, "I understood how to give; I have forgotten that grace since I became civilized. . . . The fruits of worship are *Self Control, True Courage, Endurance, Patience, Dignity, and Reverence*. 'Guard your tongue in youth' said the old Chief Wabashaw.

"The moment that man conceived of a perfect body, supple, symmetrical, graceful, and enduring—in that moment he had laid the foundation of the moral life."

The coming forth of the Book of Mormon is a great event in history, for it tells about the religious teachings of the forefathers of the American Indians. It is a book of holy scriptures, and it contains the word of God to his people. Prophets there were in those days, and the Book of Mormon tells us that these divinely and inspired men taught the *Kingdom of God and its Coming; The Fatherhood of God and the infinite Value of the Human Soul; and the Higher Righteousness and the Law of Love*. These are all to be obtained by obeying the laws and commandments of God, which are fundamentally, Faith in God the eternal father, and in his Son Jesus Christ, and in the Holy Ghost; the principles of repentance and holy baptism by immersion by one having divine authority; and the conferring of the Holy Ghost by the laying on of hands by one holding the Priesthood of God.

So we are this day celebrating great events in the world's history. The Gospel of Jesus Christ will never go from the earth; it is safely lodged in the hearts of men. The Gospel will save the world from degradation and sorrow; from wrong and ignorance. Our Government of the United States will also live. It has already been an inspiration to the world in ideals of liberty and freedom. It will continue to be so if we will but try to live up to the ideals of its founders. This government says to all peoples: Come, you are children of God. Here is the world of God. Enter. There shall be no king; no subject; no master. There shall be no lord, no vassal. All are free to worship God according to the dictates of conscience.

One hundred years ago, a celebrated French savant, the Abby Genty, published an essay on the Result of the Discovery of America by Europe. The essay closes with the words: "The independence of the Anglo-Americans is the event most likely to accelerate the revolution which is to renew the happiness of the world. In the bosom of this new nation are the treasures which are to renew the world." He names the relief to crowded Europe as one of the blessings which is to come to mankind: the emancipation of slaves, the end of conquest; and the conversion of the world to Christianity.

The Abby Genty was right. Here will the world find a government of the people and for their eternal good; here will people look for their Zion—the kingdom of righteousness. The day may be far off; it may be near; but the Zion of the Lord will be established on this continent, and the kingdom of God shall reign in the hearts of man. For these ideals we are striving. Amen.

PRESIDENT HEBER J. GRANT

We are honored in having with us today Mrs. Ruth Pyrtle, who is the head of the National Educational Association of America. I

will say for her benefit that the Latter-day Saints have always been interested in education. Immediately upon arriving here the early pioneers established schools, and last year the Church expended from the tithes of the people on education alone over \$918,000. It is now my great pleasure to introduce the President of the National Educational Association.

MISS RUTH PYRTLE

President of the National Educational Association

President Grant and friends: I assure you that I deem it a great honor and privilege to be invited here today, an honor of a lifetime. Our association is greatly honored in that you let me come here as a representative of that great association and bring to you, this educational body, the greetings of the National Educational Association, the largest organization of teachers, of educators, not only of the United States but of the world.

I have listened with great interest this afternoon to these splendid addresses, and I feel quite at home, because it seems to me that the work of this hundredth anniversary meeting and the purposes that this great Church has had all through the years are common with the rest of the people of the world who are working for the progress of the human family. And so I feel like addressing you for a moment as educators, because that is what we all are if we are measuring up to the opportunities and responsibilities which God has given us as individuals and as groups in a community wherever it is our privilege to work.

I am tremendously interested in what I have heard expressed here today, showing the interest of this great Church and this body representing the Church, in the international point of view. I think all of us recognize as never before that we no longer live in a neighborhood as big as our immediate community, as big as our school district, or county, or state, or nation. But, as one speaker has so aptly put it, we are in a world neighborhood, and so in these modern days our obligations to each other in the human family are as big as the world. The way we measure up, if you please, and meet those obligations and responsibilities, I think, depends probably upon about how large our point of view is, about how large our vision is. I think that is true of the American school teacher behind the desk and perhaps the parent in the home and the people of the world, no matter where they may be working. We meet our responsibilities, I say, about in proportion as we have vision.

Great gatherings like this, bringing together peoples from many nations, giving people here such a splendid opportunity to get the great messages that will come out of this convention, (and I trust the press is giving it to the world) are going to help in pushing out our horizon.

It was my privilege to meet in the initial meeting of the World Federation of Educational Associations, which as you know was held

in San Francisco, six years ago; and then again, four years ago, I attended the first biennial in Edinburgh, Scotland, in 1925; in 1927 I was at Toronto, Canada; and last year at Geneva, Switzerland. When I mingled and met and talked with those people, representing more than fifteen nations of the earth, educators gathered together in order that we might think through our educational problems together—because we believe the hope of the world is in the intelligent education and direction of the youth of the world—I tell you, friends, when I met and heard those people of other lands, I realized what a common problem it is, this working for the progress of the human family in all parts of the world. It is not a national job. And may I remind you that the reputation of the people of Utah, the schools of Utah, the educational forces of Utah and the West, is not only nation-wide, but it is world-wide, and we are looking to you. I think this nation is looking to the people of the West for more than you sometimes realize. We have never been disappointed either.

I do not see how people could be small-minded, small in action, that are trained as I know your schools out here do train those who live in this great open country. The hymn that you sang here today expresses it beautifully. I do not see how people could help but have a big vision of their responsibility and their opportunity to serve. I oftentimes said to my own teachers in the building where I had the privilege of serving as an elementary principal, that if I were a parent of children I would be very grateful to that type of teacher who would very early in life put it into the thinking and action, if you please, of the children all along the line, whether it is kindergarten, elementary, high school or university, that type of thinking that Carruth, the Kansas poet, must have meant in his poem, "Each In His Own Tongue." I thought of it as I rode along over your beautiful country this morning. Those lines describe my country, and I think they describe yours. Carruth says:

"A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high,—
And all over upland and lowland
The charm of the goldenrod,—
Some of us call it Autumn,
And others call it God."

Friends, I would be more grateful for that type of teacher who put that kind of thinking and appreciation of God's world and the fundamental things in life into the early thinking and training of the children than I would be to the one who fails to do that but perhaps who teaches much exactness in language, or arithmetic, or geography, or what not. Because after all it is the fundamental things, it is the real values that count, that we want.

Perhaps you would like to know what this great educational association of teachers has been doing recently. Your inviting me in here today, Mr. President, is a sample of the co-operation which we as a great body of teachers find everywhere. I have had the blessed

privilege this year, as your president, of going about, seeing the field in action, (I like to call it that) as I had this blessed privilege in Salt Lake today, and yesterday in Ogden. Then I have had several times opportunities of being down in Washington where our headquarters are, seeing them in action. I have been interested in some of the things that perhaps are not directly class-room experiences that we are doing as a great association. For instance, an illustration of co-operating with even governmental agencies. Not so long ago, following the stock crash, President Hoover, through the Secretary of Commerce, Mr. LaMott, invited the great National Educational Association to give any assistance they could in this program that they are working upon to keep confidence, if you please, to keep people employed, to avoid any great crises. To that end more than five thousand letters were sent out from our headquarters, at Sixteenth and M., four blocks from the White House, to the leading school men all over this country in every state, indicating that we should not retrench in education unless absolutely necessary, but keep up our building program, keep up this great educational program which this Church and all Utah believes in so strongly. And when the answers to these five thousand letters came back it was a great satisfaction to me to see them tabulated and sent over to the Secretary of Commerce and to the President of the United States, and to read the letters of thanks that came back.

That is one illustration of co-operation, which might seem to you almost outside of school room activities.

Another illustration is the opportunity which we had as a great profession to co-operate with the department of law enforcement. No doubt, friends, you have heard here—maybe not so much as we hear further east—much of the comment criticising “flaming youth,” even accusing the high school youth of America of drinking more these days than in the days of the open saloon. So the law enforcement department of the government asked us to be a fact-finding body and to give the truth or the falsity of such statements. A questionnaire was sent out to more than five hundred educators in every part of this Union. These answers are coming back and I assure you it is very interesting to our great research department to tabulate these results from that questionnaire and to get at the facts. I am not sure it is all finished yet, but enough has come in to show us that there really is no truth in the statement that the children of America, the high school children, are drinking more than they did in the days of the open saloon. It is not true according to the facts. There is enough truth though in some of the answers to the questionnaires to show us that the good work of this Church and of the people who represent it, and all of the other forces at work for the good of humanity in America and in the world, needs to keep on and on, and constantly on.

I could go on giving you other illustrations of co-operation. I see illustrated it seems to me in Utah, in this congregation today—I have always thought it was illustrated in Utah—one of the major problems of this year. We are working on the wise use of leisure time as a most important factor in this modern age. It is nothing new, but it is new

this year, that we have appointed a national commission of fifty people and a state commission of an equal number in each state working on the wise use of leisure time, co-operating with all the other agencies that are working on that, or wanting to be a clearing house, if we may be, to that end. What for? For the youth of America, because we know how-very necessary that is. I can see many people here who remember that in late years we have had at least two of those great national programs of the N. E. A. in this beautiful city of Salt Lake. I remember very well being in this very tabernacle and enjoying the program that we had here in 1913, and you will remember that we were here in 1919. This year, in 1930, we are meeting in Columbus, Ohio, and the theme for the meeting is "Vital Values in Education." The very addresses which I have heard since I have been on this platform, it seems to me, would answer some of the things that we are discussing in our summer program—"Vital Values in Education." The first day will be "The International Point of View, as a Vital Value in Education." I have heard that discussed here today. You are doing it in every program. "The Art of Living, as a Vital Value in Education"—I know no people who know that stronger than the Mormon people.

"The Wise Use of Leisure, as a Vital Value in Education"; "The Enrichment of Life, as a Vital Value in Education." Another day a sub-topic will be, "Creative Learning, as a Vital Value in Education."

I just mention the topics because it seems to me so in line with probably the very purpose—indirectly, maybe some of you will think—of this great world-gathering you have here. May I remind you that we are working for the youth of the nation; we are working for better salaries, for better teachers. We are trying to bring to the spotlight worthy school activities and broadcast programs and worthy achievements. This association is a clearing-house—I mean the National Educational Association—for local and state associations. It is the voice, if you please, of people in service. We aim to shape the ideals of the profession. It is the pure plan of educational progress. I feel that the aims of our great National Educational Association are the ultimate aims which you have, Mr. President, in this great world-gathering of people. We are working together for the human race. I bid you God-speed. I invite you to give us all the help that you will give us as a group of educators trying to lead your children aright. Let us in that way assist any time that we may.

I esteem this a great honor and a great privilege for our Association to be allowed a few moments on this platform and to bring to you again the greetings of our great National Educational Association, the largest body of teachers not only of the United States, but of the world, working for the same purposes that you are, the progress, the best progress of humanity. I thank you.

PRESIDENT HEBER J. GRANT

For the benefit of our visitor I will announce that we have in what is known as our Primary Association, comprised of little children, over

one hundred thousand members; that we have in our Young Ladies' Mutual Improvement Association and our Young Men's Mutual Improvement Association over one hundred thousand members; that in our Sunday Schools we have over a quarter of a million.

I am sure it will be of interest to you to learn that we expended last year from the tithes of our people:

For the construction of Ward and Stake meetinghouses \$1,257,000, and that the people themselves spent another million.

For the maintenance and expense of our meeting houses \$588,000.

For Stake maintenance \$235,000

The choir sang the anthem, "God is our refuge and strength."

PRESIDENT HEBER J. GRANT

The Young Men's Mutual Improvement Associations are presided over by three of the Apostles, so we shall not call upon them to speak at this time, as they have already spoken.

Two of the members of the Superintendency of Sunday Schools are members of the quorum of Twelve Apostles, and Brother George D. Pyper, to whom we owe more I believe than to anyone else for this marvelous pageant that is being presented, is one of the General Superintendency of Sunday Schools, and we will allow him to talk to us for ten minutes.

I wish to say that I have been associated with Brother Pyper for many years, and that he is one of the loyal, true, faithful Latter-day Saints, true to the very core.

ELDER GEORGE D. PYPER

My brethren and sisters: I regret very much that I was absent from the meeting this morning when President Grant called me. Not that I desired to speak, by any means, but because I always like to be found in my place when called for.

I was just informed by a friend as I came on the platform that he had never heard a more splendid introduction to anyone who was absent than that given me by President Grant this morning. Probably it was well that I was absent as I have never in my life been called to face a wonderful general conference, and the shock might have proved fatal.

However, I am glad to stand before you, my brethren and sisters, and say that I myself am not entitled to all the credit for the production of "The Message of the Ages." There have been some wonderful helpers. We have had the cooperation of the Presidency of the Church and the leading authorities, of Elder George Albert Smith and the

Centennial committee; a wonderful cooperation all along the line. The names of the Pageant committee are as follows: W. O. Robinson and Junius F. Wells of the Young Men's Mutual Improvement Association general board; Elbert H. Eastmond, director of art of the Brigham Young University, Provo; Charlotte Stewart, Salt Lake City's recreational superintendent; Irma Felt Bitner of the Granite stake committee; Ann Nebeker of the general Primary Association board; Anthony C. Lund, director of the Salt Lake Tabernacle choir; Tracy Y. Cannon, Tabernacle organist; Lester Hinchcliff, director of the Ogden Tabernacle choir; Leroy Robertson, a young musician of the Brigham Young University, Provo, who composed the motif and some of the incidental music and orchestrations connected with the pageant, who unfortunately is ill and in California, and has not been able to hear his own work; Bertha A. Kleinman, secretary of the Arizona Temple; Frank W. Asper, Tabernacle organist; and A. Hamer Reiser, of the Deseret Sunday School Union Board, who has acted as secretary.

I may say for your information that the majority of the committee have been working on the pageant for over six months in organizing the plot, selecting the scriptural texts from the Bible, Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. About the first of January, the Centennial committee sent for Sister Bertha A. Kleinman of Mesa, Arizona, who spent one month with the committee; and together we worked out the pageant as you now have it. We believe and hope that it may be a foundation for a Latter-day Saint mission play, that might be produced on the Tabernacle block at stated periods.

Thanks are due to those who have assisted in many other ways—Joseph D. C. and Cannon Young, the architects of the Church, who drew the plans for building this wonderful platform, as far as I know the greatest stage now in existence, except those that have been specially built for great spectacles. It is interesting to note that all of this has been done with love and reverence for this great building. Howard McKean, a splendid man, built the platform. I said to him, "Howard, be careful not to mar these pulpits." He said, "You do not need to warn me, Brother Pyper. I have such a reverence for this house that not a nail shall be driven where it can be avoided."

And so all the work has been done in that spirit. Brother M. A. Strand put in for us a wonderful electric system. It is rather thrilling to me to know that part of the switchboard used is the old switchboard of the Salt Lake Theatre which I installed there nearly thirty years ago. We met with many problems in the work, but with our united efforts, they were overcome. It was one of these that I was helping to solve this morning when called for by the President.

I do not know how many missionaries are abroad in the world today, but it may be interesting to you to learn that we have approximately fifteen hundred men and women working in this pageant, and every one of them is a missionary. If you could get among them and hear their expressions and partake of their enthusiasm you would be surprised—at least you would be happy as I have been. Anything they can do to

further the cause of truth they are happy in doing. Their only interest is the glory of God and the furtherance of his work upon the earth.

I walked home with a man yesterday who said: "The Message of the Ages' has strengthened my faith." And I believe it is the feeling of all the members of our committee that if the production does that, if it strengthens the faith of the people in any way their greatest hopes and wishes will be realized.

There are many more connected with the production that I should like to name, but time will not permit.

I want to bear my testimony, my brethren and sisters, to the work of the Lord. I know that God lives, because I have felt his presence and he has been my refuge and comfort, as has been sung today, in time of trouble and tribulation. I know that Jesus is the Christ because I have felt the warmth of his love. I know that this Gospel of the latter days is true because of the blessings it has brought to me and mine in this life and the assurances it has given me concerning the life to come. My greatest desire now is that the few years I may have left upon this earth I may devote to his glory and the furtherance of his cause. For this I pray in the name of Jesus Christ. Amen.

ELDER WILLARD YOUNG

My beloved brethren and sisters: I presume it is owing to the fact that I am the son of President Brigham Young that I have this honor.

I want to say that I believe if father were here he would rejoice very greatly in the proceedings that have taken place during the last few days.

The foundation of our faith is that we believe that Jesus Christ is the Son of God. We have heard quoted some of the Savior's sayings, such as: "If you come unto me you shall have eternal life," and "If you come unto me and are baptized ye shall be saved." What is salvation, and what is eternal life?

To be saved is this, that if we comply with the requirements set forth by our Savior, we will not have to suffer for our sins. That is one thing. Another thing is that if we accept the Gospel, become members of the Church of Jesus Christ and remain faithful to the end, when we die our spirits will go into paradise; that is, we will be placed beyond the power of evil. We will not have to suffer the temptations that we suffer here.

We are promised if we become members of this Church and are faithful to the end that when the Savior comes again, we shall receive a resurrection, and that promise is not given to any others than those who accept the terms.

Members of the Church who are faithful to the end will have life in the presence of God. If one has complied with the requirements of salvation in the terrestrial kingdom, he will have eternal life. If he complies with the requirements of salvation in the celestial kingdom he will have eternal life. If he complies with the requirements for

exaltation in the celestial kingdom he will have eternal life and exaltation in that kingdom.

May God help us to properly use the knowledge that has been revealed to us, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We will now hear from Elder Junius F. Wells, one of the Assistant Historians of the Church, a son of Brigham Young's counselor, Daniel H. Wells, who succeeded my father in that position.

ELDER JUNIUS F. WELLS

Assistant Church Historian

Necessarily what I shall say must be prefatory to that which I should like to have recorded as my contribution to the great volume of testimony that is going forth from this centennial conference of the Church of Jesus Christ of Latter-day Saints to all the world.

I feel as President Brigham H. Roberts did concerning the announcement of his prodigious work, which is perhaps one of the most important, and perhaps longest-lived contributions to this centennial year of any that shall go forth, the History of the Church, a work, I trust, that shall find its place in every public library, in every school library, and in the homes of the affluent who can afford to buy it. I will go farther and say I hope it shall find a place in the homes of the stockmen, who should give their sons a calf to raise with which to pay for those books; in the homes of the agriculturists who should let their sons cultivate a sufficient acreage of sugar beets to pay for them. They will in the course of time be worth many acres of sugar beets.

I wish to say a word concerning Andrew Jenson. I was so happy and pleased this morning that he should have the opportunity of addressing this great conference, for I knew that the desire lay near to his heart. Andrew Jenson, circumnavigator of the world in both directions, for years has devoted himself to historical study and research among the Latter-day Saints and has assembled a library of upwards of two thousand bound volumes, more than three thousand titled pamphlets and more than sixteen thousand manuscript biographies. These he has generously given to the Church and we have found lodgment for them in what we are designating the Jenson Alcove in the library of the Historian's Office.

Now if I have not exhausted my ten minutes, I should like to bear my testimony. I have borne my testimony from this stand more times than one concerning the Church to which I owe my existence through the faithful acceptance of its doctrines by my father and my mother. I have borne my testimony concerning the personnel of its general officers: the successors to Joseph Smith in the Presidency, six of whom I have personally and somewhat familiarly known and served, and the forty-one out of fifty-four Apostles whom I have personally known and loved, admired and upheld by my faith and prayers. I will not attempt

to name the number of Seventies, but I have known a good many of them. I desire to bear my testimony that these men were men of God.

I should like to say a word concerning my testimony of Joseph Smith the Prophet, for I wish to challenge the world upon this proposition, that the world of unbelievers together with the believers among the Latter-day Saints, are witnesses before mankind to the fact that Joseph Smith was a prophet of God. I will prove it to you. On the night of the 22nd of September, 1823, Joseph Smith appealed to God for a further revelation concerning his standing before the Almighty, and almost instantly in response to his prayer his room was lighted up by a light exceeding that of the noonday sun and within it appeared a personage. This personage spoke to him. I will quote Joseph's own words:

"He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people."

Now we say to the world, you have fulfilled your part and are fulfilling your part, and will be held responsible for it before the heavens, in traducing the name of Joseph Smith, in proclaiming him as an imposter, in speaking evil of him. We Latter-day Saints, in this volume of testimony that is broadcast from this conference, and in the action that we have taken since Joseph Smith came to his ministry, to uphold his testimony and maintain it before the world, are speaking his name for good, have been doing so in the past, and shall continue to do so in the future. And so between us we declare to mankind that Joseph Smith was a prophet of God, and I challenge the world to refute that statement.

The Lord bless you all. Amen.

PRESIDENT HEBER J. GRANT

I regret beyond expression that we have no more time left. We have not as yet heard from Bishop John Wells. We shall have to ask Brother Wells to speak very briefly instead of occupying the usual fifteen or twenty minutes that have been allotted to the General Authorities of the Church.

ELDER JOHN WELLS

Of the Presiding Bishopric

I have been deeply impressed with the references that have been made to the great pageant, particularly with the comments of our previous speaker, Junius F. Wells. It will serve to remind the Latter-day Saints of the program of our Father in heaven for the development and salvation of his children. The pageant gives a history of the world

that is hardly ever given in textbooks. It shows the dealings of our Father with his children through various generations.

No one could listen to the music and to the recitation, and see the marvelous presentation of the great events, without strongly feeling the power and influence of God's messengers, prophets, and representatives who have held the holy priesthood.

We speak of the great events that have transpired in this Church, the restoration of the Gospel through the medium of the Prophet Joseph Smith. I never tire of hearing it. It is always music to me. It is the greatest subject of this last dispensation. We should constantly teach to our children and to others the story of the Prophet's first vision, the coming of the Angel Moroni, the delivery of the plates, the translation of the book, the testimony of the Three Witnesses, and the organization of the Church. We should also teach the mission of John the Baptist, and the travels, labors, and miracles of our Lord and Savior Jesus Christ.

I am going to read to you a small slip that came to my attention years ago, written by a man named Francis, and which appeared in a California newspaper. It ranks very high, I believe, in current literature, and when I read it, it fills my mind with a very profound impression.

"Here is a man who was born in an obscure village, child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing to do with this world except the naked power of his divine manhood.

"While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. Another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today he is the center of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has this one solitary life."

We believe in God the Eternal Father. We believe in his Son Jesus Christ, our Elder Brother and Redeemer, our Advocate with the Father, who came to redeem mankind from the fall of Adam and to lay down a code of laws known to us as the Gospel of Jesus Christ, by obedience to which we may return to our Father in heaven. After three years of missionary labor, he was crucified, and having overcome all things, all power was given unto him, both in heaven and in earth. By his sacrifice he brought to pass the resurrection and eternal life.

The Gospel he taught has been restored in these latter days through the instrumentality of the Prophet Joseph Smith, who received his authority from John the Baptist, and from Peter, James and John.

I hope that some future historian of the Church (say fifty years from now) will record that as a result of this great centennial gathering there developed among the Latter-day Saints a deeper spirituality, a more sincere desire to serve the Lord our God, a truer and more friendly neighborliness and love of fellowmen than ever before.

May the blessings of the Lord be with this people, and may his special blessings rest upon those who direct the affairs of this Church. I sincerely pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We would all be disappointed if we did not have a few words of blessing from the great grandson of the martyred Patriarch, who now stands as our Presiding Patriarch.

Brother Hyrum G. Smith has been in very poor health for some time, and at one time I felt it would hardly be fair to ask him to say anything at this conference. But he seemed to have sufficient vigor to offer a good prayer at the opening of this conference, and we shall be pleased now to have a few words of blessing and testimony from him.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I am very grateful, my brethren and sisters, for this important privilege, although I had thought there would not be time for me to appear the second time.

GRATEFUL FOR RETURN OF HEALTH

I am very grateful indeed for the prayers of the saints, and I testify that the Lord has heard them in my behalf.

Two of the late General Conferences of the Church I have heard over the radio from my home. I have been very grateful to be able to attend all of the sessions of this conference and am very grateful for the strength that has returned to me and that I am able to enjoy your association and presence.

A great many testimonies of my work, the work of the Lord, have come to me during this conference, and I am praying that what few words I can say will be acceptable in the time that is allotted, or left.

PARENTAGE EXPLAINED

Many people have asked me about my parentage and who I am, and in just a few words let me answer your questions thusly: I happen to be the oldest son of my father, who was Hyrum Fisher Smith, the oldest son of his father, the late Patriarch John Smith, who was the oldest son of his father, the Patriarch Hyrum Smith. My grandfather was the oldest brother of his father's children, but his younger brother

became the President of the Church and perhaps because of that reason was better known by the people. Nevertheless, grandfather became the Presiding Patriarch of the Church at the age of twenty-three years, and I think he holds the record today for time of service, having served in that office for fifty-six years. Perhaps that is sufficient in that respect.

WITNESSES OF THE LORD'S GOODNESS

I want to bear testimony however to the fact that the Lord has blessed me in the work that has been entrusted to my hands as one of the young men of the Church. My grandfather in his fifty-six years was instrumental in administering about 21,000 recorded blessings, to say nothing of the hundreds of others that were unrecorded. And about 20,000 of his blessings are in the archives of the Church today. Eighteen years ago last Sunday I was sustained by the vote of the General Conference in this building to hold the office that I now bear. During that time there have been accumulated in my office nearly twenty thousand testimonies or witnesses that the Lord has been very kind to me. I am very grateful for the faith that the Lord has inspired in the minds of the saints and members of the Church in their blessings and in the power of the Lord through the holy priesthood.

I have been asked many times by individuals who have received the priesthood how I know that I have the priesthood. They too have been ordained to offices in the priesthood, but they have sometimes wondered whether or not they really hold the priesthood, because of their inactivity in the Church. I want to testify to you, my brethren and sisters, that I know that I possess the priesthood of God, because I have faith in those witnesses, nearly twenty thousand of them, and many others not recorded. They are a recorded witness that may go on down through the ages in the archives of the Church as well as in the hearts and homes and lives of the saints.

BLESSINGS FOR ALL

I am very grateful to be an instrument in the hands of the Lord in officiating in this sacred work, and indeed it is a sacred work. I pray God's blessings upon the membership of the Church and the officers of the Church—President Grant and his counselors, the quorum of the Twelve Apostles, the Seventies and other presiding officers; the Elders, Priests, Teachers and Deacons throughout the Church. I pray God to bless them and all their officers and their work in righteousness. I pray for the great body of High Priests throughout the Church. It was a thrilling sight when I saw them arise in this conference. God bless the High Priests in the Church, that they too may know that they possess that power, for the Lord himself was a great High Priest. The Lord Jesus Christ declared it, and these men bear his power in the earth today and are his witnesses; and I share that with them, in which I glorify the Lord.

I praise the Lord for his blessings, and as his servant I bless the entire membership of the Church. May God bless his servants the

missionaries, both men and women, wherever they are called to labor, at home or abroad, and I bless them as his servant, that they may continue to go and come in safety, whether upon water or upon land, whether among their friends or their enemies, that they may go in the power of God as his witnesses; that they may find friends and search out the honest in heart, the blood of Israel, and those whom God would have know the truth.

I bless all who are working in righteousness throughout the world, the honest in heart, the sick, the suffering, the destitute. I pray God to provide their needs and to give them faith to hear and to heed the teachings of his servants. My heart is filled with humility and with blessings for all who deserve them. I know that God is merciful, that he loves the honest in heart, and that his blessings go out to the sick; for when he was upon the earth in person he visited them and blessed them and healed them. I pray his blessings upon them today, that they may continue to receive comfort and the power to be healed and restored. I bless them to this end in the Church and in the land throughout our mountain country here, those who are suffering in humility and have faith to be healed. God bless them.

TESTIMONY OF GOD'S WORK

I know that this is the work of God, that he is merciful to his children, and that this work will go on and on and on until it has finished its full purpose in the earth. This is the work that Daniel saw that should never be thrown down or given to another people, but should go on and on until it should fill the earth. And may God bless us to be instrumental in his hands in bringing about these holy purposes. May his Holy Spirit attend us and bless us in our homes. May his blessing be upon our lands, in our offices, in our fields, and with our flocks and herds. May our lands produce and grow fruit that will be meet for food, and then may we honor God in our tithes and in our offerings. Be honest with him and he will remember you and his blessings will be poured out upon you in rich abundance, and you will come up before him in an acceptable manner and go on richly endowed by his power and blessing, to be magnified in the world as humble servants carrying out his purposes. Unto this end I pray God's blessing upon the Church in all of its activities whether at home or abroad, both in the auxiliary organizations and in the quorums and offices of the priesthood—all of which I pray for in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

REPORT OF AUDITING COMMITTEE

"President Heber J. Grant and Counselors,
Dear Brethren:

It gives us pleasure to state that our examination of the reports of the First Presidency's office, which covered the Presiding Bishop's department, disclosed

the fact that the finances of the Church are in excellent condition and its accounting system is modern and complete.

Respectfully submitted,

Your brethren,

(Signed) Henry H. Rolapp,

(Signed) O. W. Adams,

Auditing Committee."

STATISTICAL REPORT

There were blessed and entered on the records of the Church last year....	19,071
Children baptized in stakes and missions.....	15,468
Converts baptized and entered on the records of the stakes and missions....	6,511
Number of long-term missionaries from Zion.....	2,068
Number of short-term missionaries	59
Number of local missionaries	99
Total missionaries on foreign missions December 31, 1929.....	2,226
Number engaged in missionary work in the stakes.....	903
Total missionaries	3,129
Number of missionaries who received training at the Mission Home during the past year	942
Persons recommended to the temples (stakes and missions).....	68,573

SOCIAL STATISTICS

Birth rate, 29 per thousand.

Marriage rate 14.5 per thousand.

Death rate 7.8 per thousand.

Families owning their own homes, 70 per cent

We have at the present time: Stakes of Zion 104; Wards, 930; Independent branches, 75; Dependent branches, 27; Total wards and branches in the stakes of Zion, from Canada to Mexico, 1032; Missions, 29; Mission branches, 800.

APPRECIATION OF DEVOTION OF TEMPLE WORKERS

I desire to express my appreciation to the many hundreds who are working in our temples without remuneration—several hundred in the Salt Lake Temple alone. In all of our temples an immense and wonderful work is being accomplished, all on missionary time, and I appreciate it. On behalf of the Presidency of the Church I extend our blessing to all of these devoted workers.

President Grant asked all who were in the audience who had had the privilege of shaking hands with President Brigham Young to arise and raise their right hands.

There was a large number present who had had this privilege.

The President then asked those who were present at the conference of the Church fifty years ago to arise and raise their right hands.

There was a considerable number in the audience who had attended that conference, and who so indicated in the manner requested by President Grant.

The choir and congregation joined in singing "God be with you till we meet again."

PRESIDENT HEBER J. GRANT

I desire, on behalf of the Presidency and the General Authorities of the Church, to thank the City Commissioners, the Police Department, the Commercial Club, the leading business men of our city, and all who have taken part so energetically and willingly to make a success, so far as was in their power, of this great conference. I wish particularly to thank each and every one who has given his or her services to make a success of the production of the wonderful pageant which is being presented nightly in this building. We think it is a marvel of inspiration, and we feel to pour out our blessings upon all who have been connected with it.

TO SPEAK AT SERVICES NEXT SUNDAY

The time has expired. I had hoped to have time to say something to the people. Those of you who happen to be in the city next Sunday, if you will come to the afternoon services in this building, may hear me speak to you on that occasion.

THANKS SINGERS AND OTHERS

I wish to thank all of the splendid singers—our own tabernacle choir, the tabernacle choir from Provo, the tabernacle choir from Ogden, the young people from the Latter-day Saints College, who sang for us yesterday; the leaders of these organizations, those who have sung solos, and all who have assisted in providing us with the beautiful music that we have heard. I wish to thank everybody who has contributed to the success of this conference, and if anyone has been overlooked, please consider yourself thanked.

President Anthony W. Ivins offered the benediction.
Conference adjourned for six months.

Accompaniments and interludes were played on the great organ by Tracy Y. Cannon, Frank W. Asper, and Samuel Whittaker.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

**SUNDAY, APRIL 13, 1930, 2:00 P. M., SALT LAKE
TABERNACLE**

In his closing remarks at the General Conference, President Heber J. Grant announced that there was not sufficient time left for him to speak as he had hoped to do, and that he would therefore deliver an address at the services to be held in the Salt Lake Tabernacle, Sunday, April 13th, at 2:00 p. m.

The following is a verbatim report of the remarks of the speakers at that meeting:

ELDER ALONZO A. HINCKLEY

It is my sincere desire that I shall make a sacred use of the precious time granted to me on this occasion, and that with an eye single to the glory of God I shall bear a faithful testimony to the divinity of this work.

My soul has been made to rejoice exceedingly during the sessions of the recent conference. I have been filled with gratitude and thanksgiving, filled with testimony and good desires; blessed with a determination to offer continued service unto the Lord, praying for a spirit that shall permit me to discern between the essentials and non-essentials and center upon the essentials and offer full service.

I never experienced such a day in my life as the day on which we opened our centennial conference. I never felt a spirit more thrilling than on that occasion. As I stood with that great body of high priests to bear witness before God that we sustain the General Authorities of the Church in their position as divinely called and appointed leaders, my soul went out in gratitude. As we rent the heavens with the glad shout of hosanna to God and the Lamb, it seemed heavenly. Then in finishing the first session, the President of the Church blessed us not only from the kindness of his heart and the good desires and love that he has for all men (especially for the righteous) and for all who bear rule in the nation, as well as the Latter-day Saints. I thought, this is not just the voice of a kindly man, good and great and noble in his intentions, but this is one speaking by divine authority, and whomsoever he blesses God will bless, for he acts for God in the name of Jesus Christ.

Another week has elapsed, and on this another Sabbath we find ourselves here in worship before the Lord. The message of the centennial has gone forth and will continue its mission in the world. Mormonism, so-called, will be better known now than ever before. We stand in a remarkable position in the world, claiming no descent from or allegiance with any sect or denomination in the world, and every sect and denomination in the world is happy that they are not responsible for our existence. We stand and bear testimony of ourselves that this is verily the Church and Kingdom of God, and that it is founded upon the everlasting and enduring principles of God and is unshakable. We

occupy a position different even from our brethren in that remarkable period, the meridian of time, when the Savior organized his Church and ministered among men. At that period of time it was given unto the authorities to know that while they proclaimed the Gospel with all fervor and with a full knowledge, and sought to bring all men to an understanding of the truth, that while they waged a righteous cause, yet they knew that the Dispensation of the Fulness of Times was yet far ahead. I have been led to believe that this knowledge must have carried with it some sorrow, when they knew there would come a time of dwindling in unbelief, that there would come a time when the true faith should be lost, a time when men should seek for the truth and should not find it. It must have been to them somewhat sorrowful.

But the Lord did not leave them without the knowledge that this Gospel, which is eternal and everlasting, should finally prevail, in the day of the restitution of all things. I have been much impressed with the testimony of Peter, when he talked to those unbelieving Jews. Peter and John, following the Pentecostal outpouring of the Holy Ghost, proceeding in their ministry, had gone to the temple. They saw a lame man who stood before the Gate Beautiful and pleaded for alms. Peter, speaking to him said: "Look on us," and he looked steadfastly into their faces, perhaps expecting alms. Peter said: "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk." And he took him by the hand, and he did arise and did walk; and, rejoicing, entered into the temple with the brethren.

It created consternation, and men gathered to know what had happened. Peter reasoned with them and said: "Why art thou so concerned? Why is this so wonderful? Why do you look upon us as though it is any power inherent with us? This Jesus whom you would not release, whom Pilate would have released, but you clamored and demanded that he should release you a murderer, and you pleaded for his crucifixion—this Jesus has God raised from the dead, and it is through his power that this man stands forth healed." Then Peter said, referring to the betrayal and crucifixion. "I wot that through ignorance ye did it." And he warned them and commanded them to repent. "Repent, ye, therefore!" and he said unto them, not as he had said on the day of Pentecost, "Repent and be baptized and have the Holy Ghost bestowed upon you," but "Repent ye therefore, . . . that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you."

Then, through the remission of sins, there was a time coming, I say, it was revealed unto Peter, a great and glorious time when Jesus Christ would come again. For he did say that the heavens must retain him until the restitution of all things spoken by God through all the prophets since the world began. In that time of restitution, when God would send again Jesus Christ, whom the heavens must retain until then, should come into fulfilment of things spoken by all the holy prophets since the world began.

Is it not wonderful, my brethren and sisters, that there should be

a people now living who declare that this is the dispensation, or period wherein Paul declared God should gather together in one all things in Christ Jesus, both in heaven and on earth? The message of the Latter-day Saints is to the world, and this great centennial conference has sent anew the declaration abroad, that this Dispensation of the Fulness of Times has been ushered in; that God has sent again from the heavens Jesus Christ; that he has sent ministering angels, each with his special power and special commission and special authority. He has taken away from the world and removed every superstition, every tradition, every false interpretation, and has established anew the Gospel of Jesus Christ and coupled it, not with any promise of some future time when we shall dwindle in unbelief and be left in darkness, but established his Church, given his own testimony that it shall never be thrown down or given to another people, but that it shall go on and on and on until it shall fill the whole earth.

This is a period of preparation, this is a period of proclamation. This is a time of warning. The responsibility is given to the Latter-day Saints that as they are warned they shall warn their neighbors, until there shall be no ear that shall not hear, nor eye that shall not see, nor heart that shall not be penetrated. The Gospel is the voice of God to all the world, calling them to repentance, to a godly life; with an assurance that unto all who conform their lives to the requirements of the Gospel there shall be no gift and no blessing that shall be withheld from them.

The Lord himself has said that it is the voice of God; he has called and he says:

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior."

This is our testimony. This is the testimony of hundreds of thousands of Latter-day Saints who have been brought to a knowledge of the truth, and they who have conformed their lives to all Gospel requirements know that their feet are placed in certain and in sacred paths, and that if they remain faithful they shall be led to salvation and exaltation in the presence of God.

This is my testimony. I rejoice in the leadership of this Church. I bear testimony of the divinity of the lives, mission and labors of the Prophet Joseph Smith and those who have followed him. I rejoice likewise in the goodness that God has manifested in the consideration of his children, that no man has to walk alone, or lean upon the testimony of some one else, but that the Lord gives a testimony to each and every individual who accepts the truth and conforms his life to the requirements of the Gospel.

I bear my testimony as one of the third generation in this Church, that as my grandfathers and grandmothers, as my father and my mother knew, so know I that this is the Church and Kingdom of God and his power unto salvation now and forever. May the Lord help us to be true to the end, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I had hoped that during our conference we would have an abundance of time—seeing that we had four days instead of the usual three—in which I might make some closing remarks at the last session. It does seem that we never get quite enough time at our conferences. I know of nothing that has been more interesting to me in these gatherings than the brief addresses we have had upon many occasions from presidents of stakes. Since we quit having overflow meetings in the Assembly Hall we have not been calling on returned mission presidents and presidents of stakes to speak at our conferences, as we have lacked the time necessary to hear from them.

I do not know but that in the future it might be a wise thing for us to have our meetings start at half past nine and half past one, as an hour and a half is sufficient time for most people to eat their lunch, and this would allow two and a half hours for each session of the conference.

Since I became President of the Church, we have always been crowded for time towards the close of our conferences and have had to limit some of our brethren of the General Authorities to very brief addresses, which I regret. I realize that twenty minutes is hardly sufficient time for a man to enlarge upon any idea to a very great extent, and yet I believe that the five minute speeches by our sisters and the very brief remarks by our presidents of missions during our conference have found a warm echo in the hearts of those who listened.

A WONDERFUL CHANGE

One of the things I wished to say at the conference I will say now, and that is that I have never felt happier in my life than over the wonderful change that seems to have come all over the world in the attitude of people toward the Latter-day Saints. It has fallen to my lot now to labor for forty-seven and a half years as one of the General Authorities of the Church. In my early ministry as one of the officials, almost without exception as I traveled around the country, I found a spirit amounting almost to hatred in the hearts of people toward the Mormons. I have found people who would double up their fists and say: "If I had my way I would put all of you Mormons in the Tabernacle, and then turn the guns of Fort Douglas upon you."

I remember that during my three years' ministry in Europe I did not succeed in getting one single line of refutation in any of the newspapers of Great Britain, notwithstanding some of the vilest and most wicked and abominable stories were printed against our people.

ONE PARTICULAR CASE

I call to mind one particular case. I went to London with a letter of introduction from the shipping firm with whom we had done business for over fifty years, to the editor of one of the large papers. This letter of introduction not only vouched for me as a gentleman of integrity and honor, whose word was as good as his bond, but it also vouched for all of my predecessors as presidents of the European mission being

in that same class. The editor to whom the letter was addressed was away, but his assistant, a Mr. Robinson, received me. When I told him I was anxious to refute the seven to ten columns that had been published on different occasions in his paper, he declined to accept a single thing that I would write. He announced that he was convinced that they had published the exact things that ought to be published about the "Mormon" people.

LETTERS OF INTRODUCTION

I answered him that a man may call his neighbor a liar, but that does not make him a liar. Yet he might be honest in thinking that his neighbor had lied. I told him I defied him to furnish a certificate of character from any reputable man or woman for any of the men or women who had furnished him the information that had appeared in his paper. I told him that I had letters of introduction from influential bankers in New York, Chicago and San Francisco, and from every non-Mormon banker in Salt Lake City, vouching for my integrity. I had no testimonies, I told him, from "Mormon" bankers. That would be equivalent to my writing a testimony; "To whom it may concern: The bearer, Heber J. Grant, is an honorable man. Very respectfully, Heber J. Grant."

All of my credentials were from those not of our Church. He said: "It does not make any difference what you have. We will not publish anything that you have to say. We believe that we have published the right things." "I know," was my reply, "that you have published that which is false."

At that time all of our missionaries in Great Britain were expected to wear "stovepipe" hats and Prince Albert coats. They seemed to be very particular at that time in regard to dress. They have changed somewhat in the last twenty or more years.

THE ASSISTANT EDITOR

When I got to the door I put my hat on, turned around, took it off and pretended to have an idea. I had had the idea as I was walking upstairs after the boy told me that the editor was out, but that the assistant editor, Mr. Robinson would receive me. I turned around and said: "By the way, my letter was not to you. The editor is out. You are only the assistant editor, and if I remember correctly the young man who ushered me upstairs told me your name was Robinson. Is that correct?"

He said: "It is."

"Do you know Phil Robinson?"

"Everyone knows Phil Robinson."

I said: "Would you accept any statement that Phil Robinson made?"

"Certainly I would."

"Did he represent the London Telegraph, one of the two greatest (and I emphasized the *two greatest*, because his paper was not one of them) London newspapers, during the Boer war?"

"Yes, he was their correspondent."

"Were all of his statements received at one hundred cents on the dollar?"

"Certainly."

"Then you would believe anything he says?"

"Certainly."

"All right. Buy his book entitled 'Sinners and Saints,' and you will find that everything that you have published in your paper is a lie pure and simple. It will only cost you two shillings, and if that is too expensive, I will be very glad to purchase it and present it to you with my compliments."

He said: "You astound me."

I said: "You are not the only person that has been astounded when he has come up against the Mormon question."

He said: "Write us half a column."

I said: "Seven to ten columns of falsehoods and a half column of refutation. Small favors thankfully received, and larger ones in proportion. In two hours, you shall have your half column."

MANUSCRIPT RETURNED

I sent it to him. He kept it the usual thirty to sixty days and returned it with the usual printed slip, many of which I have seen: "The editor regrets very much that he cannot find space for this article." The manuscript was sent back to me.

THE CONDITION IN EUROPE TODAY

What a wonderful change! When Brother Talmage who is sitting upon this stand presided over the European mission, and today while Brother John A. Widtsoe is presiding over that mission, we have been able to get practically anything and everything that we desire printed in the newspapers. They give us the best kind of notices regarding our conferences there, favorable and honorable notices.

OUR LOCAL MORNING NEWSPAPER

I am grateful beyond expression for the change in attitude of our local morning newspaper. I wish to pay a tribute to them for publishing twelve pages with illustrations of all the presidents of the Church, my counselors, our great temple in this city and all our other temples, and for accepting an article written by one of the General Authorities of the Church, covering the twelve pages.

I am reminded of the fact that some years ago I delivered a sermon in this tabernacle and the report of it was so garbled by that paper the next day that it was about as honest as though a man had said: "I killed John Jones in self defense," and someone had published that this man said: "I killed John Jones," without mentioning that it was "in self defense."

I remember that the president of the great Hartford Fire Insurance company, of which I was the agent at that time (I have had the honor of representing them for more than fifty years) was in the audience at the

time I preached the sermon. The next morning he read this garbled report, and he said to me: "You ought to sue that libelous paper; that is not what you said at all. They have twisted around what you did say, making it altogether different."

Today no one could ask for fairer publicity or for a better article to be written, with illustrations, than the twelve pages that the Tribune recently published to which I refer. I am very grateful for this wonderful change.

A VICIOUS OPPONENT

I remember that when George Q. Cannon was elected a delegate to Congress his right to a seat in Congress was contested. The attorney who went to Washington to oppose Brother Cannon, and in behalf of the man who had received, as I remember it, just ten per cent as many votes as President Cannon, told the Congressmen that we were a vile lot, and went on to say that if a man were opposed to the Mormon hierarchy he was liable to disappear and nobody would know what had become of him; that a man took his life in his hands if he dared to be in opposition to the Mormon people. When he got through President Cannon said to him, calling him by name:

"You pride yourself that than you, no more bitter, no more unrelenting, vicious opponent of this awful Mormon system lives, do you not?"

"I certainly do."

Brother Cannon said, addressing the committee hearing his case: "Gentlemen, I do not think it is at all necessary for me to answer the gentleman's arguments. He has lived with us for over twenty years. He has a fine dwelling that has cost about \$25,000 to erect." Then he sat down and the committee voted for Brother Cannon to retain his seat.

FRANCHISE TO WOMEN

Years later it was suggested that the horrible Mormon problem could be solved by giving the franchise to the women. It so happened that the legislature was in session at the time, and there was not a single non-Mormon in the legislature. Within 48 hours, if my memory serves me right, the women were enfranchised by our legislature. The same identical gentleman who was employed to fight George Q. Cannon's taking his seat in Congress, was sent to Washington to have the franchise taken away from the Mormon women as he said that it only added power to the awful hierarchy. He announced that the Mormons had from two to twenty wives, etc., and that these women were all slaves and voted just as they were told to do by their husbands.

When he got through speaking, President Cannon remarked: "Does it not surprise you, gentlemen, as you are all married, how some intelligent men believe that other men's wives can be bossed." He then sat down. He had killed the gentleman's argument.

However, when the discussion came before the Congress of the United States, the franchise was taken away from the women of Utah, but it was later restored when Utah attained statehood.

PLURAL MARRIAGE

The statement about every Mormon having from two to twenty wives, which has been uttered many, many times, is an absolute falsehood. I presided ecclesiastically for two years over one of the counties during the time that we were preaching and practicing plural marriage, and no individual was permitted to take a plural wife without the written recommendation of the bishop of the ward in which he resided, vouching for his character. Not only that, the president of the stake had to vouch for his character as well. And before he could go into the temple to marry a plural wife the President of the Church had to give him a recommend. I had only two applications for permission to marry plural wives during the entire time I presided over the Tooele stake of Zion, covering the entire county of Tooele, and I refused them both. I said to the first applicant: "What is needed in your family is sufficient brains to take care of one wife and one family, and certainly you cannot get a recommend from me to marry another wife."

To the next man I said: "I happen to have lived in Salt Lake before I came out here, and although you are vouched for by your bishop he is not familiar with your conduct when you are in Salt Lake. I happen to have seen you under the influence of liquor, and your kind cannot get a recommend from me to obtain another wife. It is bad enough to have a man who breaks the Word of Wisdom and gets drunk raising one family, without giving him the opportunity to raise another."

There never was a time in the history of the people of Utah that two per cent of the population were liable under the Edmunds-Tucker act. But it was a very fine argument to say that we imported, as people are saying yet that we do, women to Utah and forced them into plural marriage.

AN INCIDENT IN CHICAGO

The first time I was in the east, in the city of Chicago, in May, 1883, a gentleman who afterward became the general manager of one of the greatest insurance companies in the world, whose representative I was, took me to dinner at the Palmer House. After dinner there were about twenty ladies in the rotunda, and he said to me: "I have invited my lady friends here, Mr. Grant, to meet you."

I was a young man of 26 and it was my first trip east. I never had read a book on etiquette—and by the way, I never have read one since—and so I watched to see what people did so that I might not make a mistake. I noticed after eating that bowls were brought to us with a piece of orange in them. I thought it did not look very much like orangeade and wondered what it was. I saw my friend dip his fingers in the water and wipe them, and so I did the same.

When we came out to the rotunda, I noticed that he kept his hat on, notwithstanding there were ladies there. So I kept mine on. One of the ladies turned to me, after we had chatted a few moments, and said:

"Now—now, really, Mr. Grant, I don't wish to give offense, but would you mind removing your hat?"

I said: "Not at all, madame, I am only 26 years old, and the horns do not come out on the Mormons until they are 32. You will have to wait six more years."

She blushed and said: "Oh, I have heard that Mormons have horns."

I said: "I supposed you had, but they do not come out, dear madame, until we are 32 years old. I am sorry that I shall have to disappoint you."

FAIR PUBLICITY

Things have changed. We have had some of the very finest publicity all over the country. Occasionally I have seen a picture or two of myself, of Brigham Young and others, together with articles regarding us, that really if I were on a jury, trying the person who was the possessor of the face represented by those pictures I am sure I would convict him no matter what the charge might be. On the other hand there have been better publicity and better articles published about us during this centennial celebration than anything I have ever read before, and I am very grateful for it.

I want to pay this tribute to those who have published these articles and I expect to acknowledge with thanks the many telegrams that we have received.

OUR PEOPLE RESPECTED

When I realize that for years and years not a single person from Utah was ever able to secure employment in Washington, and that today we have several hundred of our people employed there, and when I realize that the delegate from Utah was expelled years ago, and today one of the apostles of the Church is recognized as one of the foremost and one of the most outstanding senators in the United States and respected by the president and his colleagues, I rejoice in this wonderful change.

I rejoice in having had ex-President Taft say to me when I met him upon a trip to Washington: "Mr. Grant, you did not call on me the last time you were here. Now I want it understood that you are never to come to Washington without coming to see me. There is in my heart a warm feeling for your people. I have great respect for them and I want you to call on me whenever you are here."

He was in such a condition of ill health that I couldn't call upon him the last time I was in Washington. I rejoice in the friendship for our people of every president of the United States from President Roosevelt down to the present time.

FRIENDSHIP OF U. S. GRANT

I rejoice in the friendship of Ulysses S. Grant. He sent out a lot of officials whose work and only object seemed to be to destroy our people politically and to take away from us the franchise, and do everything against us that they possibly could. But he came here himself and met the people. He saw 20,000 vigorous, fine children on the side

hill out near where the Catholic cathedral now stands, waving American flags, and young girls all dressed in white singing a song. And as his carriage stopped and they welcomed the president of the United States, he said: "Whose children are those? Are they Mormons?" When he was told that they were he said: "I have been lied to outrageously." He went home and chopped off the heads of the officials, figuratively speaking, whom he had sent out here, and then sent us some good men. To everybody who undertook to tell him untruths about us he said: "I have been there. I have met them. I know."

HIGH STANDARDS

The one thing I rejoice in is that people are beginning to know that if we are judged by the standard laid down by the Savior of the world they cannot help but respect us. What was the first great commandment of God? To multiply and replenish the earth. We have a higher birthrate, higher than the average of any state in the Union. We have a low death rate. I have been engaged in the insurance business for 58 years. We have a lower death rate than the great life insurance companies. A wicked people never have a low death rate. We have a low divorce rate. We have a low insanity rate.

ARIZONA PIONEERS

The ex-governor of Arizona remarked upon one occasion in a public speech that the Mormon pioneers of Utah who had gone over into Arizona and settled there, the early pioneers of Arizona, were among the choicest and best of people in that state. He said: "In one particular they are being robbed of their share of the public moneys of this state. In proportion to their numbers they are being robbed of 2,500 to 3,000 per cent of their share of criminal taxes, because they are entitled to have 25 or 30 inmates in the state penitentiary and have but one. Then again, they are being robbed in that they are entitled to six, seven or eight in the insane asylum and they do not have one."

The very first time I went to Arizona, after hearing this I quoted the governor, and the district judge arose in the audience and said: "Mr. Grant, I am the district judge. That one was from Apache county and he has since been pardoned."

A year or so after that, Governor Campbell, who was successor to Governor Hunt who made the statement that I have quoted, was here at a convention of all the governors of the different states. They came into our splendid office building to pay respects to the Presidency of the Church and as I shook hands with Governor Campbell I told him what I had heard that Gov. Hunt had said and of the one person in the state penitentiary being pardoned. He said: "That is correct. He was from Apache county and he has been pardoned."

BY THEIR FRUITS

When people stop to reflect upon the statement of the Savior: "By their fruits ye shall know them," and then examine into the record

made by the Latter-day Saints, we are not afraid of the decision that shall be made regarding our people. We rejoice that we are becoming known for just what we are.

I know from my contact with people in early days, of the vindictiveness regarding plural marriage. I have had very many men say: "Why, Mr. Grant, it is a crime morally, intellectually and physically against the posterity of these polygamous marriages." I have said: "I am under the necessity of acknowledging the truth of that statement, because I am the last son of the last wife, and I am a horrible example intellectually, physically and morally, of the fruits of plural marriage among the Mormons."

I can think of nothing that is more gratifying to me than this wonderful change that has come over the people of the world.

I am reminded of an incident wherein a young man applied for a prominent position for which his predecessor had received a salary and commission of a little over thirty thousand dollars a year. This was in one of the outlying states where the Mormons have but few members in comparison with others. In this particular state I do not think we have five per cent of the entire population. The man who had the position to offer said to the young man: "You are a Mormon?"

"Oh, no," said the young man. "I have outgrown that."

The gentleman said: "Well, we are considering your application with others. Come around at a later date."

In the meantime he sent for the president of the stake and said: "What is the matter with that young man?" He thought that by announcing that he had outgrown Mormonism he would get the job. "Unless you can vouch for his honesty," said this gentleman to the stake president, "he will not get the job. What has he done?"

The stake president said: "Well, he has been studying psychology, and he thinks he has outgrown Mormonism. But I can say to you that I think he is an honorable and energetic young man."

"Then," said the gentleman, "we will give him the position."

OBSERVERS OF WORD OF WISDOM

The word "Mormon" today is a synonym for an honorable, upright, sober, industrious person, provided the person who is a Mormon is living up to his religion.

We are fundamentally for prohibition. As Latter-day Saints we have as you all know—and if there are any strangers here I announce it to them—that we have in our Church what is known as the Word of Wisdom, which is a revelation given to Joseph Smith, in which we are told to leave hot drinks (and Joseph Smith interpreted "hot drinks" to mean tea and coffee) tobacco and liquor alone; that tobacco is not good for man, and that liquor is not good for man, except for the washing of the body. We are promised that if we obey the Word of Wisdom it will give us physical strength, whereby the destroying angel shall pass us by as he did the children of Israel. And we are promised that we shall have hidden treasures of knowledge if we live in accordance with the Word of Wisdom.

It is only fair to say to our friends who may have honored us with their presence here this afternoon that we have more than 1,000 bishops of wards and presidents of branches in this Church, from Canada to Mexico, and they each have two counselors, and that each bishopric and branch presidency has a clerk. So that we have more than 4,000 men in the different wards of this Church who must pledge themselves to keep the Word of Wisdom, or we do not install them in office. Occasionally men do not live up to their pledges, but unless they repent we tender them their resignation and of course they accept it, as they cannot help themselves.

ENDORSE WHAT LINCOLN SAID

In addition we have more than one hundred stakes in the Church. A stake includes from five to ten or twelve wards. There are a president and two counselors and a high council of twelve and a stake clerk in each of these stakes. We have more than 2000 men as officers of these stakes who make the same pledge to obey the Word of Wisdom. Therefore, so far as we are concerned, we absolutely believe and endorse most heartily, always have and always expect to, this remarkable and wonderful statement which I am about to read to you, by a man who was loved perhaps as much as any man has been while occupying the presidential chair of the United States after the war closed. Some terrible things were said about him just before the war started and while it was in progress. Lincoln said:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the revolution never to violate in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, in spelling books, and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation."

As I said before, we are fundamentally in favor of prohibition and we feel that any man who violates the prohibition law, the Eighteenth Amendment, as long as it is in force, is encouraging anarchy and shows a lack of that patriotism which should be in the mind and heart of every true American.

CONSTITUTION INSPIRED

I wish to say to our friends who are visiting with us here today, that the Latter-day Saints believe and have taught from the beginning that God raised up the men who wrote the Constitution of this country; that it was an inspired document, and that the Lord fought on the side of our revolutionary fathers.

It was my privilege to be one of the men who worked to make a

success of the Liberty Loan drives. I was chairman of two of the drives for the State of Utah, until I became president of the apostles. I was present in California at a convention of people known as the Patriotic Committee of One Thousand. And then we had a smaller meeting and I was permitted to be a speaker at both of these meetings. In the latter meeting there was quite a feeling that it looked as though the enemies of the United States and of our armies were going to win. These men were saying that the outcome looked very dubious. I said: "There are some people who have no fear in regard to this matter, and those people are the Mormons. Why? Because we not only believe in the Bible, but we believe in the Book of Mormon, as a divinely inspired record, that it is the holy scripture of the forefathers of the American Indians, that it gives a sacred history of many of their prophets and others. In the Book of Mormon we find the statement recorded that this land—America—is a land of liberty, choice above all other lands, and that no king shall rule here. So we are not afraid of the Kaiser ever winning the war. We are convinced that God is on our side in this great conflict."

TRIBUTE TO JOSEPH SMITH

I rejoice in the wonderful change that has come and the manifestation of good will toward our people. We are glad that people are beginning to acknowledge that Joseph Smith was a very remarkable and wonderful man. Although it has been quoted by me a great many times, I am going to close my remarks by quoting from Josiah Quincy at one time the mayor of the great city of Boston, a man who was acquainted with many leading men of his time. He paid a most remarkable tribute to the Prophet Joseph Smith. For the sake of our friends who are here as tourists—the Latter-day Saints have heard this quotation many times—I have decided to read it before the conclusion of my remarks here today.

"It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon Prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and imposters are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts, throws him into relief before us, not as a rogue to be criminated but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. . . . A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country, to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have ever attained, and, finally, forty-three days after I saw him, went

cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am calm as a summer's morning. I have a conscience void of offense and shall die innocent.' I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him.

"A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold which was to shape the feelings of so many thousands of his fellow-mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance.

"We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of public lands. 'Congress,' he said, 'should be compelled to take this course, by petitions from all parts of the country, but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and which foment insurrection.' It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that it should be met in accordance 'with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves.' He further says that the 'United States will be brought to give every inch of their public lands for a purpose like this.' We, who can look back upon the terrible cost of the fratricidal war, which put an end to slavery, now say that such a solution of the difficulty would have been worthy of a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844?"

STATESMANLIKE AND INSPIRED

We as Latter-day Saints say that God, through his inspired prophet, Joseph Smith, pointed the way to save the vast loss of human life, the breaking of hearts and the vast waste of money which the rebellion brought, by selling public lands to buy the slaves.

"If the atmosphere of men's opinions was stirred by such a proposition when war-clouds were discernible in the sky, was it not a statesmanlike word, eleven years earlier, when the heavens looked tranquil and beneficent?"

It was a statesmanlike and inspired word from the prophet of the living God.

"Born in the lowest ranks of poverty, without book-learning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or for evil, is potent today, and the end is not yet.

"I have endeavored to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what to make of Joseph

Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle."

All over the wide world the Gospel of the Lord Jesus Christ has been proclaimed by weak humble elders, many of whom have never stood on their feet to speak in public before they were sent out into the world. Men and women from every denomination, under heaven, every religious sect, and in every country where the Gospel has gone, have received the witness of the Holy Spirit that Joseph Smith was and is a prophet of the true and the living God, and they have sacrificed their families, their friends, their homes and their associates. Many of them, in earlier days, have been turned out by their families, as things of evil because of the testimony that had come into their hearts of the divinity of this work.

TESTIMONY

I thank God for the knowledge I possess by the inspiration of his Spirit that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, the Only Begotten of the Father in the flesh. And I thank him that I do know that Joseph Smith was a prophet of the true and the living God. I rejoice in having had the privilege of bearing this testimony from Canada on the north to Mexico on the south, in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Norway, Sweden, Denmark, in the Hawaiian Islands and in the far-off land of Japan. May God help me and every Latter-day Saint who has a testimony of the divinity of the work in which we are engaged to so live that our lives may proclaim the truth of this Gospel, is my humble prayer, and I ask it in the name of Jesus Christ, our Redeemer. Amen.

I want to say that I have been overwhelmed with gratitude for our marvelous and wonderful pageant. My heart goes out in deep gratitude to those who have taken part in it, I mentioned it at conference, but I want to mention it again today.

We now have on file more than fifty thousand applications for additional tickets to the pageant. I do not know how we are going to accommodate all of the people who want to see it. But we rejoice in the loyalty and the patriotism of our choir and of all who have taken part in this great pageant. And we are grateful because of the fine reception it has had from all of the citizens who have seen it.

A pageant entitled "The Messages of the Ages" having been presented in the Salt Lake Tabernacle, in connection with the celebration of the one hundredth anniversary of the organization of the Church, the following article in reference to the pageant was prepared by Elder George D. Pyper for publication in this pamphlet:

"THE MESSAGE OF THE AGES"

On April 6th, 1930, in celebration of the one hundredth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints, a mammoth production of "The Message of the Ages," a sacred pageant, was given in the Tabernacle, Salt Lake City. It was at first intended that the production should be given the evenings of only one week; but

the unusual reception accorded the work by the people made it necessary to extend the time one week more and then another and continue until May 5th—thirty performances in all. It was a stupendous undertaking and surprised and thrilled all who witnessed it. Including the people on the stage, choir, orchestra, ushers and assistants, fifteen hundred people took part in the performances. It is estimated that approximately two hundred thousand people saw the pageant.

The members of the pageant committee, who prepared and staged the colossal affair are as follows: George D. Pyper, former manager of the Salt Lake Theatre, and second assistant General Superintendent of the Deseret Sunday School Union, chairman; W. O. Robinson, Field Secretary, Young Men's Mutual Improvement Association; Junius F. Wells, member Young Men's Mutual Improvement Board (who died April 18th, while the pageant was in progress); Elbert H. Eastmond, professor of art, Brigham Young University, Provo; Charlotte Stewart, City Recreational Superintendent, member General Board of Y. L. M. I. A.; Irma Felt Bitner of the Community Activity Board, Granite stake; Ann Nebeker of the General Board Primary Association; Anthony C. Lund, Conductor Salt Lake Tabernacle Choir; Tracy Y. Cannon, Tabernacle Organist and member Deseret Sunday School Union Board; Frank W. Asper, Tabernacle Organist; Bertha A. Kleinman, Secretary Arizona Temple; Leroy Robertson of the Music Department B. Y. U., Provo, and A. Hamer Reiser, Secretary, member Deseret Sunday School Union Board.

The Pageant Committee worked under the Church Centennial committee consisting of Elder George Albert Smith, chairman; Elders David O. McKay, Joseph Fielding Smith, Melvin J. Ballard, B. H. Roberts, Rulon S. Wells, Sylvester Q. Cannon, with Leroi C. Snow, secretary. The epic readers were Joseph F. Smith and Lynn Richards; the lyric readers, Maud May Babcock, Mrs. Grace Nixon Stewart and Mrs. Algie Eggertson Ballif.

Others were called upon to aid in the work and gave their time gratuitously.

The aim of the pageant is given in the explanatory note printed in the official program, which reads as follows:

"The Message of the Ages' is a presentation of the outstanding features of the Lord's dealings with man in this world existence.

"Be it known that the Gospel, planned in the councils of heaven, was known to the ancients, preached by Christ in the Meridian of Time, and, after a great falling away, this same Gospel was again revealed to the Prophet Joseph Smith and restored in these last days, a century ago, and through the martyrdom of the Prophet and the faith and patience and heroic toil of his people, 'the Lord hath brought again Zion,' and established her among the hills, and that by walking in his ways, the children of men may find peace and happiness and the 'more abundant life.'

"The Pageant is divided into a prologue and three periods, viz: The Ancient Dispensations, The Messianic Dispensation, and The Dis-

pensation of the Fulness of Times. The story is told in narrative tableau and processional, with organ, orchestral and choral music." The plan and compilation of the scriptural texts taken from the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price, were the work of the Pageant committee. The poetical text was written by Mrs. Bertha A. Kleinman of Mesa, Arizona; who quoted quite extensively from the poetry of Elder Orson F. Whitney and included in her work a poem by Theodore F. Curtis.

The Pageant begins with a fanfare of trumpets and musical motif written by Leroy Robertson of the Brigham Young University musical staff. These are used at the beginning of each dispensation. Then follows a reading giving an account of the Council in Heaven, the plan of salvation, the selection of Christ the First Born as the Savior of the world, and the war in heaven resulting in Satan's being cast down, taking with him one-third of the hosts of heaven who became the evil spirits that tempt the children of men.

The first scene is a mystic representation of the Creation of the world and while this is being shown the great chorus sings a part of "The Creation," by Haydn, with solos by Wallace Bennett and James H. Haslam. Following this is shown Adam and Eve in the garden of Eden offering sacrifice, with the explanation of it as given in the Pearl of Great Price.

The story of the flood is told, ending with an inspiring tableau of Noah and his sons and their families, the ark and the bow of promise.

The children of Israel in Egypt are shown in bondage and in ornate and "carnal sumptuousness." Upon the scene comes Moses from the burning bush. Here a stage full of hundreds of people in colorful costumes march through the wilderness to the foot of Sinai where the voice of God speaks forth the Ten Commandments, spoken from behind the scene by Elder John M. Knight. Following this, reaching across the mammoth stage, is revealed a frieze of the ancient seers, prophets, judges and kings of the old and new worlds. These are introduced through the graceful draperies with titles briefly embodying the character and mission of each. With the opening of the draperies and the tableau curtain these characters form part of a composite picture depicting the adoration of the Ages, the Nativity, the Magi, the Shepherds and "His other sheep" on the Western Hemisphere. Music from Handel's "The Messiah" is sung with solo by Emma Lucy Gates Bowen. This is followed by an impressive representation of the Sermon on the Mount, the voice coming through a brilliant light, the beatitudes being spoken by Elder Winslow F. Smith. The Messianic Dispensation closes with a recital of the Lord's passion and a tableau of the resurrection accompanied by Mascagni's magnificent Easter anthem "The Lord Now Victorious."

Part I of the Dispensation of the Fulness of Times opens with a prelude showing the apostasy, the spurning of the prophets, the famine for the word of God, and the search for truth. The reading is accompanied by orchestral music from "The Restoration" by Brigham Cecil

Gates, and the singing of part of "The Nations Bow to Satan's Thrall," an anthem by Joseph J. Daynes. In quick succession come the pictures of the restoration. First is depicted the boy prophet, praying in the Sacred Grove. The appearance of the holy Beings is represented by brilliant shafts of light. The chorus sings the third verse of "Joseph Smith's First Prayer" (words by George Manwaring, music by A. C. Smyth) and then the Voice of the Lord is heard again—"Joseph, this is My Beloved Son, Hear Him." The fourth verse of "Joseph Smith's First Prayer" follows and the scene closes with motif, fanfare and chorus, "The Morning Breaks, the Shadows Flee." (Words by Parley P. Pratt, music by George Careless.) After this the Angel Moroni is seen delivering the golden plates of the "Book of Mormon" to Joseph Smith; and while he peruses the record a gorgeous procession of the ancient peoples of this continent passes in vision across the stage, to the choral accompaniment of "An Angel from on High," (words by W. W. Phelps, music by John Tullidge.)

Then follow picturizations of the restoration of the Aaronic Priesthood by John the Baptist, of the Melchizedek Priesthood by Peter, James and John, the organization of the Church, the appearance of Moses, Elias and Elijah to Joseph and Oliver, and the restoration of the Gospel in its fulness.

"With keys to bind and seal and ratify
For time on earth and for eternity."

Part I of the Dispensation of the Fulness of Times closes with a representation of the Elders taking the Gospel message to the world. A male chorus sings "See the Mighty Angel Flying," by Evan Stephens.

Part II of the last dispensation opens with an epochal reading, with orchestral accompaniment, relating the momentous events of the Church history including the move from Kirtland to Nauvoo, the Prophet Joseph's vision of the West, his tragic martyrdom, the singing of "Hail to the Prophet," and the selection of Brigham Young as his successor. The curtain is raised to an apostrophe to the hymn, "Come, Come Ye Saints," and reveals in tableau four stages of the western trek: the Mormon Battalion, a camp on the plains, scouting through the mountains, and the first glimpse of Salt Lake valley. As the chorus sings the pioneer song, the bas-relief becomes animated and depicts the entrance into the valley and the beginning of community building. Their trail is followed by other companies with handcarts and afoot. The house lights go up and the congregation sings "O Ye Mountains High" (words by Charles W. Penrose.)

In scene two the curtain rises upon a plastique—a graven statue in stone representing the composite fundamentals of the community life of the Latter-day Saints—Church, home, school, work and play. To this conception of community life in the valleys of the mountains come the folk from all nations, tongues and people, preceded by the reading of the prophecy of Isaiah 2:2-4, and the following lines:

"Across the seven seas Thy children come
From every land and island of the deep,

To merge their boundried nationality
And rear a lasting empire unto Thee.
Of such as these, the salt of all the earth,
And as they wend in hallowed pilgrimage
May grace of Thine enfold and lead them on
To lave their souls in Truth's resplendant flame.

This group, made up mostly of natives of the countries where the Gospel has been preached, enters to the inspiring "March Heroique" by Saint Saens and the curtain falls on a tableau showing the nations merged in one united people.

The finale is a tableau symbolizing the activities of the Church—Priesthood, Temple and Genealogical Groups—Relief Society—Sunday School—Mutual Improvement Associations—Primary.

The epic and lyric readings in the closing scene are a song of praise for the centenary of truth, a pledge to carry on, and a prayer for the benediction of the Lord on all the world, "till welded nations cease from strife, to learn the way, the truth, the life."

"Thus in Thy handiwork, O Zion's God, Behold what Priesthood's miracle hath wrought!
From worlds primeval to the ends of Time—the Message of the Ages stand revealed!"

The chorus then sings "The Voice of God is Heard Again," at the conclusion of which the congregation, with hands outstretched toward the light, joins the choir in singing:

"Praise God from whom all blessings flow,
Praise Him all creatures here below
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

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October 3, 4, 5, 1930

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One Hundred and First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 3, 4, and 5, 1930, with President Heber J. Grant presiding.

The proceedings of all the sessions of the Conference were broadcast by radio through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and Charles W. Nibley.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, *, Richard R. Lyman, and Melvin J. Ballard, †.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, and Rey L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and Brigham H. Roberts, ‡.

Presidents of stakes and their counselors were well represented from the various stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church, were in attendance. Members of the Church Board of Education, and general, stake, and ward officers of the auxiliary organizations were present.

Mission Presidents as follows: James H. Moyle, Eastern States; Noah S. Pond, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Elias S. Woodruff, Western

*Stephen L. Richards was absent, on account of illness.

†John A. Widtsoe was absent, presiding over the European Mission.

‡A. William Lund was absent, presiding over the British Mission.

States; William R. Sloan, Northwestern States; Charles H. Hart, Canada; Rey L. Pratt, Mexico; Joseph W. McMurrin, California; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The opening session of the Conference commenced promptly at 10 o'clock, Friday, October 3, 1930.

The great auditorium and galleries were well filled with people from all parts of the Church.

President Heber J. Grant called the assembly to order, and the services were commenced by the congregation singing the hymn, "Now let us Rejoice in the Day of Salvation."

Elder Claudius Hirschi, President of the Zion Park Stake, offered the invocation.

The congregation sang the hymn, "Zion Stands with Hills Surrounded."

PRESIDENT HEBER J. GRANT

It is always a pleasure to me to meet with the Latter-day Saints in any of their public gatherings, and especially am I pleased to be present at the General Conferences of the Church, having had the privilege of attending them from my childhood until the present time.

There are assembled I am sure in this city today fully twenty thousand people from different sections of the Church, from Canada on the north to Mexico on the south, who will attend these meetings. In addition there will be several hundred thousand who will attend our meetings by means of the marvelous radio. It is wonderful how many people are permitted to listen in, those who have a desire to do so, to our conference proceedings. In many of our Wards and Stakes the meetinghouses will be filled with those who will hear as plainly and partake of the spirit I believe as perfectly almost as those who are assembled in this building today.

I rejoice in the opportunities that have come to preach the Gospel through the means of the radio. One day four letters were received from New Zealand, announcing the perfect reception of a program broadcast by KSL.

CENTENNIAL CELEBRATION PUBLICITY

We rejoice in the marvelous Conference that was held here six months ago. When we think of this building being filled for thirty evenings by people who attended the wonderful pageant that was presented, it is another marvel to contemplate the fact that publicity was given to millions of people regarding that great pageant. I have here on exhibit and I wish to show you what is merely a collection of newspaper clippings regarding our Centennial celebration. Over three

thousand newspapers gave us favorable notices. The great change that has come about since the days of my boyhood in the general attitude toward this people is almost beyond contemplation or expectation.

I can remember when I was the junior member of the Council of the Twelve, forty-eight years ago this month, that during my first trips away from home, almost invariably, wherever I went I found opposition. I found ill-will toward the Latter-day Saints. I found men so full of bitterness toward us that they said if they had their way the "Mormons" would be shut up in their tabernacle and the guns of Fort Douglas be turned upon them. Today, wherever I go I find the opposite feeling; I find good-will; I find kindness; I find readiness and willingness on the part of newspapers to give us favorable public notices. Anything we wish to say they are willing to print.

ATTITUDE OF THE PRESS

During the time when I presided over the Japanese Mission there were some vile things published in that country about us; and when I obtained affidavits from home refuting the published statements I could not get them into the papers that had published the scurrilous articles against us. During my presidency of the European Mission, for three long years, I never succeeded in getting one single line of refutation printed in the papers in England. Some very pernicious articles were written about us, but the newspapers would not publish refutations of those articles. Today, we are getting very favorable publicity. The newspapers are open to the president of the European Mission, Elder John A. Widtsoe. We regret his absence from the meetings of this Conference. We would be delighted if he were here.

We also regret very much the absence of Elder Stephen L. Richards on account of ill health.

I remember calling upon one newspaper in London that had published some seven to ten columns of vile stuff about the "Mormons," and I took with me a letter of introduction from a large shipping firm in Liverpool—with which we had done business for over sixty years—vouching not only for my integrity as president of the European Mission, but for the integrity of all of my predecessors, and yet they would not publish a single line. I told them I had letters of introduction from all of the non-"Mormon" bankers in Salt Lake City, and from bankers in New York, San Francisco, and Chicago, and from the largest wholesale dry goods house in New York, vouching for my honesty, and gave them my word of honor that what they had published was false. Yet they would not publish a thing in our favor.

SOURCE OF GRATITUDE

To have over three thousand newspapers; to have the Associated Press; to have the Hearst papers, and to have western papers—especially in Utah and in Idaho—the newspapers generally, give us such extended and favorable articles as this immense volume

contains, is a cause of deep gratitude on my part and that of my associates of the General Authorities of the Church. These notices and editorials as well as the original articles that appeared with illustrations, are all that we could possibly have asked. There was very seldom anything published during our Centennial Conference that was not favorable. The Associated Press and special representatives of various newspapers sent out truthful and informative notices. This is a source of profound gratitude on our part.

FOR WHAT WE ARE

I announced to the good sisters yesterday in their Relief Society Conference that we are becoming known for what we are, a God-fearing, honest, upright people, striving to serve the Lord and keep his commandments, carrying a message of good will to all the world. All that we have ever asked or expected is that people shall judge us by the standards laid down by the Savior of the world, "By their fruits ye shall know them."

We have a lower divorce rate, we have a higher marriage rate, we have a higher birth rate, we have a lower death rate, we have a lower criminal rate, than other people.

I know of nothing for which I am more grateful than to realize that we are coming into our own, that we are being accepted for exactly what we are, a God-fearing and splendid people.

IN FULFILMENT OF PROPHECY

The accomplishments of the Latter-day Saints are in absolute and full accord with the prophecy delivered on the west bank of the Mississippi river by the Prophet Joseph Smith, as recorded in the prophet's journal under date of August 6, 1842:

"I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

This has been fulfilled to the very letter and we have over one thousand wards and branches from Canada on the north to Mexico on the south. The Church has expended during the last three years between three and four million dollars in assisting to erect local meeting-houses. The people have contributed a like amount. As you know we have builded here a four-million-dollar temple, and we have built temples in St. George, Manti, Logan, Canada, Arizona and the Hawaiian Islands, costing in all many millions of money. We have in very deed fulfilled that prophecy notwithstanding the fact that this western country was considered worthless. When you think of this arid region, when you think that it was considered of no value, and then realize what has been accomplished, it is beyond question that we have fulfilled that prediction.

At the very time this prophecy was uttered, Daniel Webster, one of the foremost statesmen in the United States at that time, said:

"What do we want with this vast worthless area, this region of savages and wild beasts, of deserts, of shifting sands, and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put those great deserts or those endless mountain ranges, impenetrable and covered to their very bases with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rock-bound, cheerless, uninviting and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer Boston than it now is."

MARVELOUS RESOURCES

When I think of the magnificent harbor at Seattle, and the wonderful Golden Gate harbor as well as others on the Pacific Coast, I am aware that Daniel Webster was not very well posted. When we think of this "worthless" country—Utah, Idaho, Arizona, Colorado, New Mexico and California—having furnished more wealth so far as the precious metals are concerned than any other part or all of the balance, I think, of the United States; when we realize that we have one mine here, a copper mine, the copper being mined in a most unusual and wonderful way, having paid as I recall over one hundred and fifty million dollars in dividends, working successfully ore that does not run one per cent—less than twenty pounds of copper to a ton—handling upon one occasion more than eighty thousand tons in a day, or double as much as was handled in a day in the construction of the Panama canal; when we think of the millions upon millions of dollars' worth of gold produced in California; when we think of the rich copper mines in Arizona, to say nothing of silver, lead and gold in all these sections, and Colorado's immense wealth, we realize that Daniel Webster did not know very much about this country.

But the only point I wish to make is that we as Latter-day Saints realize and know that Joseph Smith was and is the representative of God and a prophet of God, and that his sayings have been fulfilled to the very letter.

SIGNS OF THE TIMES

I am very happy in contemplating the prosperity that prevails today, and my heart goes out in gratitude for the change that has taken place at home and abroad. While the world is in a state of commotion and there is perplexity among the nations, the Latter-day Saints have no fears for the future. The signs of the times indicate the near approach of the coming of the Lord, and the work that we are engaged in is a preparatory one for that great event.

NEVER WHILE THE WORLD STANDS

In speaking here last month, Bishop Sylvester Q. Cannon referred to a statement made by a minister to the effect that unless the "Mormon" Church can withstand the criticism of intelligent people, the test of modern science, etc., it must, in the next one hundred years, be counted

in the category of declining religions and that it would then be necessary for us to shift our faith from Joseph Smith and his reputed revelations.

Never while the world stands will it be necessary for us to shift our faith. God lives, Jesus Christ is the Son of the living God. He has appeared to Joseph Smith, Oliver Cowdery, and Sidney Rigdon, and we proclaim to all the world that we know that he lives and that God has given to us individually a testimony regarding the divinity of the mission of Joseph Smith. We have the truth, and as the great lawyer said to those who were fighting Christianity, we can repeat today:

"Then stood there up one in the council, a Pharisee named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

"And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. * * *

"Refrain from these men, and let them alone; for if this work be of men, it will come to naught:

"But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God."

DURING ONE HUNDRED YEARS

This work is of God and it has been proclaimed now for over a hundred years. We are here today assembled celebrating the one hundred and first semi-annual Conference of the Church of Jesus Christ of Latter-day Saints. During all of these one hundred years the Gospel of Jesus Christ, as revealed through the instrumentality of the Prophet Joseph Smith, has been proclaimed all over the world wherever there has been religious liberty. In every land and in every clime wherever it has been proclaimed honest men and honest women have received the message, have accepted the Gospel, have gone down into the waters of baptism, have pledged their lives and their fortunes for the advancement of this work. From every religious denomination under heaven we have gathered converts. I have never investigated beyond my own experience in life, but I know of no single missionary who has gone out into the world, not one, who has been converted to any other religion and come home to announce that this Gospel of Jesus Christ is not true. But by the hundreds and thousands, during my life, I have heard the testimonies of the young men and the young women who have gone out to proclaim this Gospel returning from their missionary work and bearing witness that they had an increased knowledge of the divinity of this work, that their testimonies had been strengthened. Think of it! What a wonderful miracle it is that with this "false" prophet and these "purported" revelations our young inexperienced members of the Church go out and come in contact with all the education, all the learning, and all the faiths of the world, and yet the churches have not been able to convert any of them and show them that straight and narrow path that leads to life eternal.

WITNESS TO THE WORLD

I bear my witness to you today—and I am talking now not only to the people who are here assembled but to the people who may be

listening in by means of the radio, at home or abroad, in the United States or in foreign countries—I bear my witness that God lives, that he is the Father of our spirits; that Jesus Christ is the Son of the living God; that Joseph Smith is a prophet of the true and the living God, and that his words contained in the Doctrine and Covenants are the inspired words of a prophet of God. I desire all men to know that the revelation or vision given to Joseph Smith, as contained in the seventy-sixth section of the Doctrine and Covenants is absolutely true. I have repeated two passages from that section time and time again, and I shall repeat them again now, in this day of doubt.

Some years ago many ministers of the gospel, even several hundred of them, were asked the following questions:

"Do you believe in God, the Father; God a person * * * in whose image you were made?"

"Do you believe that Christ was the Son of the living God, sent by him to save the world * * * that he is God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead?"

"Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

These questions were put to ministers in the New England States, and not a single one gave an unequivocal answer, Yes, notwithstanding they had been asked to answer them Yes or No.

THE FAITH OF THE LATTER-DAY SAINTS

All three of those questions can be answered by every Latter-day Saint. We believe that God appeared to Joseph Smith, and that he proclaimed Jesus Christ as his "Well Beloved Son."

And now, I quote from the vision given to Joseph Smith and Sidney Rigdon:

"And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us:

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness.

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him."

"And now, after the many testimonies that have been given of him, this is the testimony, last of all, which we give of him: that he lives!

"For we saw him, even on the right hand of God; and we heard the voice declaring that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds were created, and the inhabitants thereof are begotten sons and daughters unto God."

So there is no dubiety in our minds. One man said to me, "The only religious people I ever met in my life who have a perfect faith in and an absolute assurance of their final destiny are the Mormons." And it is true.

IN DEEP GRATITUDE

I feel that I have occupied enough time. I rejoice in the advancement of the work of God. My heart goes out in deep gratitude to the

members of the committee who furnished that magnificent pageant. I thank the men who secured this wonderful publicity for us. It is marvelous.

May the Lord bless each and every one who has a testimony of the divinity of this work to so live the Gospel that his life will proclaim its message to the people of the world. The promise is made that those who will do the will of the Father shall know of the doctrine whether it be of God or whether it be of man. Having fulfilled the law and having received the knowledge that we are engaged in the work of the Lord, we pray that he may help us to live it. May he help us to be absolutely honest in the payment of our tithes, in observing the Word of Wisdom and setting an example that will cause men and women to investigate the message that we have to bear. It is my humble prayer that the Lord will bless every honest-hearted soul upon the face of the earth, and I ask it in the name of Jesus, our Redeemer. Amen.

ELDER DAVID O. MCKAY

Of the Council of the Twelve Apostles

It is a source of deep satisfaction to have the privilege of meeting the officers of Stakes and Wards and members of the Church in general in this great Conference. I am greatly surprised, however, to be called upon to address you at this session. I pray earnestly for the inspiration and guidance of God's Holy Spirit and for your sympathy and prayers.

I am not sure that I can give to you in the brief time allotted, in a manner that I should like to give it, the message that I have in my heart.

THE CITIZEN'S RESPONSIBILITY

Many many years ago a wise man said, and it has echoed through the ages:

"Train up a child in the way he should go, and when he is old he will not depart from it."

I wish to add as a corollary:

"Punish a man when he is old, and he will not likely depart from the habits of a lifetime."

I am constrained to refer to the great concern in the minds of the leaders of our nation and of thinking men generally regarding the lawless condition now prevalent, particularly here in the United States. Recently a committee of the American Bar Association appointed to study existing conditions, reported that the criminal situation in the United States is undoubtedly worse than in any other civilized country. I think it is time that the people arouse themselves to a realization of their responsibility in regard to this condition. We are prone to dismiss all social responsibility by blaming the law and depending upon the

lawyers to bring about a reform. But I think the citizen carries much of the responsibility for this condition.

PREVENTION RATHER THAN CURE

If we look at the statistics as they are published from time to time we are shocked to learn that our prisons are filled. We are astounded when we read of the vast sums of money expended in punishing lawless men and women and wayward boys and girls, who are considered enemies to society. It is difficult to ascertain definitely how much this sum is, about two and one half million dollars a day. One man estimates that we are spending ten billion dollars a year in the punishment of criminals; yet each year crime is eating deeper into the vitals of our civilization.

I suggest that we expend some of that vast sum of money to better advantage by putting forth more effort to stop the source of crime by giving a little more attention to the young. For, mind you, the average age of the criminal in the United States today is under twenty one years. That is something which challenges our attention. We are not spending proportionately the amount in preventing lawlessness among our youth that we are spending in punishing those who become entangled in the meshes of the law. Men and women who are thus arrested and punished are not all bad. Some are misled, others are merely unfortunate.

THE POWER AND INFLUENCE OF MONEY

To understand more clearly conditions as they exist, I think it is well to consider the dominant influences of society today. If we go back through history we find that at one time the world was governed by the spirit of might, physical force was the aristocracy of the age. And naturally men chose to be strong in physical achievements. Later that period gave way to another aristocracy, or ruling power. The sons of these mighty physical men became the rulers, and so there developed an aristocracy of birth.

You and I are witnessing and have witnessed the decay of this aristocracy. Thrones are crumbling, their power is diminished. Titles can be purchased by money. Supplanting the aristocracy of birth has come the aristocracy of wealth. Money, it is said, can buy anything. Unquestionably one of the great factors that enter into the lawlessness following efforts to prohibit the sale and manufacture of liquor, is the great amount of profit that men find in that illicit traffic. If we can prevent the bootlegger from filling his purse we can better enforce the law against this liquor evil. And in passing let me urge every Latter-day Saint throughout the world to uphold the law against the sale, manufacture and transportation of intoxicants.

Well, we are in this financial age. We need to realize this when we examine and study the conditions that are influencing the youth of today. Many of them are seeking to be wealthy. They are thinking that success lies only in the obtaining of the dollar, and with that

unwise ideal they will sacrifice that which is higher and better than any material possession.

Do not misunderstand me, I would not underrate the value of wealth. I am cognizant of the fact that the second great commandment was to replenish and subdue the earth. I realize that one great purpose of life is to subdue matter, and I rejoice when I see the great reservoirs filled with water from which flows that element which will change the sagebrush flat into a waving wheat field, and that is wealth. I do not take second place to anyone in the realization of the good which this can do. I am merely emphasizing the thought that there is a nobler ideal in life than the accumulating of wealth.

THE ARISTOCRACY OF CHARACTER

When God gave us the command to subdue matter, he meant us to use the power derived therefrom, the power of material things, to realize something which is higher; and that is character, a life that will merit the inspiration of God. What the sunshine is to the field and to the flowers the Holy Spirit is to the life of man, and the Holy Spirit does not abide with base characters. He will not dwell in unclean tabernacles.

Well, now, my thought is that we should put forth every effort to supplant the aristocracy of wealth with the aristocracy of character, and awaken in the minds of the youth a realization that to be honest, to be dependable, to be a loyal citizen of the country, to be true to the standards of the Gospel, are the noblest ideals of life. The important problem is now to instill these lofty principles into the minds of young people, and thereby make them worthy citizens. I am glad to see evidences in our own country that men are now moving towards the beginning of the stream of humanity to correct evils, rather than to expend so much money on those who have drifted down the stream of society and have become contaminated by sin and hardened in lawlessness.

CHILD GUIDANCE

On Christmas day, 1908, President Roosevelt invited 200 child welfare workers in all parts of the United States to attend a conference on dependent children, to be held in Washington, Jan. 25, 26, 1909. Much good came from that. Later President Wilson, referring to the Children's Bureau of the United States Department of Labor, expressed the hope that there might be set up "certain irreducible minimum standards for the health, education, and work of the American child." Recently President Hoover said that the opportunity of the nation lies in the health and protection of its children, and in accordance with that thought he has appointed an investigating committee charged with the duty of getting at the facts of the physical health, mental equipment, and social well-being of children in the United States. Many of the leading men of the nation, educators, business men, doctors, etc., are volunteering their services to a nationwide investigation of conditions, with a view of ascertaining what forces are operative in child guidance.

DURING LEISURE HOURS

I cannot refrain from calling your attention to what Utah is doing in regard to this important question. Let me say that I am not now thinking so much of the child when he is in the home under the influence of parents, neither am I concerned so much about him when he is in the public school under the influence of the teacher, although in both these basic environments much more emphasis might be placed upon character and loyal citizenship than we are placing upon it; I am concerned about the child when he is not in school, about what he is doing after school. In other words, it is time for the nation and for states to look after the youth during leisure hours. The leisure time of youth is the dangerous time. That is when he needs the training, and yet in some of our states we have compulsory education up to fourteen years of age, and in those same states have laws prohibiting the boy from working until he is sixteen. There you find a two years' period in which the boy is left practically to go his way. And what is his way? He will find the gang, and gangs are often the breeding grounds of bootleggers and organized vice squads.

In Chicago alone it is said there are thirteen hundred and thirty gangs, young boys who are going their own way, and whose efforts should be guided, no matter what it costs, along the paths of better citizenship. In Utah we have a law that compels the young man and the young woman to be in school until he or she is eighteen years of age. However, it is one thing to force a boy into school, it is another thing to arouse in his life an ideal, or a desire to emulate the best in life.

AN EXAMPLE WORTHY OF IMITATION

In one of our school districts great strides have been taken in guiding and taking care of the leisure hours of youth, particularly during summer vacations, not only in recreation but in vocation. A few years ago the Granite School District inaugurated a plan of guiding these students in the proper way of citizenship. Brother Francis Kirkham, who is now a member of the national committee to which I have referred, was instrumental in introducing this, and Superintendent D. C. Jensen is carrying the work nobly forward. I am mentioning it now because it is an example worthy of imitation by all educators in the state and nation. Summer supervision for Junior and Senior high school students was inaugurated in 1920, when 1227 students were enrolled. In the summer of 1921, the enrollment increased to 1500. In 1930 in two important respects the policy in this district was changed in respect to compulsory enrollment. "School officials do not now require enrollment in the activities of the summer, nor do they make a formal record of the credits earned as a requisite to unconditional promotion. Enrollment is wholly voluntary and the joy obtained through participation is the only reward offered." Notwithstanding they give no credits, make no compulsion, last year there were enrolled 4303 in activities as follows:

	<i>Music</i>		<i>Dancing</i>		<i>Playground</i>	
	Enrolled	Av. Att.	Enrolled	Av. Att.	Enrolled	Av. Att.
1st Mo.	514	495	1287	910	1990	883
2nd Mo.	568	481	947	700	2145	1007
3rd Mo.	515	463	974	633	2447	1125

Total enrolled in the three activities—4303.

Total school population, 6-18 years of age, Jordan District—6037.

In addition to those instructed by music teachers employed by the Board, 102 students were in regular classes under teachers employed by local municipal or civic organizations.

It cost the children nothing, it cost the parents nothing. The Jordan District carried this on at an expense that is merely nominal, only \$1.33 per pupil.

But the teachers did not stop at instruction and play during the recreation period; they found also lucrative employment for the students. The total number of students thus placed and properly supervised in picking beans, thinning beets, delivering groceries and in other jobs, was 476. The number of boys contacted 111. Total number of employers cooperating 103. Total number of visits for all purposes 670.

ITS EFFECT UPON CITIZENSHIP

Now to show what effect this will have upon citizenship. During the school year there was a family in that district that refused to send the boys to school. The truant officer visited it and found antagonism on the part of the parents. The boys were not interested in school. Later the father was out of work and when the truant officer went there he threatened the officer by saying, "If you take me to court there will be a serious tragedy in this end of the county. If you want to keep healthy, leave me alone." But the boys were compelled to go to school. The father however had to be arrested and the law was enforced.

During the summer vacation this same officer visited that home with the view of offering employment to the boys. When the father met him at the door, despondent, still bitter and defiant of the law, he said, "Well, what do you want now?"

"Have you any employment?"

"No."

"Would your boys like to have a job?"

"You mean to say you have work for my boys? You come here with a job?"

Those boys joined the working squad, went out and picked beans. The father apologized and said, "I have misjudged you."

Those boys as well as the father now have an entirely changed attitude towards the law and towards citizenship. Success to that method. Success to the Utah school laws. Success to Milton Bennion who is recognized in the United States as a pioneer in moral teaching in the schools, and to others associated with him.

THE MEANS PROVIDED BY THE CHURCH ORGANIZATION

But now, brethren of the Church, do you realize that we have here in the organization of the Church the best means in all the world of training the youth? Your Deacon Quorums, what are they but opportunities for the young boys to meet together and satisfy that spirit of brotherhood? There are 1041 quorums in which over 30,000 boys ranging from 12 to 15 years of age meet every week under environment which is faith-promoting and character developing. Similarly grouped in 623 quorums are 18,500 Teachers, and 610 quorums over 23,000 Priests. Bishop, what is your Priests' quorum but an opportunity for you as a president of that quorum to get those young men around you as your bodyguard, young men who carve the social atmosphere of the ward, and whom you may lead in paths of honor, trustworthiness and faith? Continuing with auxiliaries, what do we find? In the Primary association 85,000 children between 4 years and 12 in the case of boys, and 4 years and 14 in the case of girls, all most efficiently supervised and instructed. In the Y. M. M. I. A. there are 42,813 youths, and in the Y. L. M. I. A. 42,042 young women. In the Sunday School 229,793 members exclusive of officers and teachers.

I look upon the organization of the Church as the greatest opportunity ever given to man for the proper training of youth. I make the statement without fear of successful contradiction. I hope the national investigating committee will look into the opportunities furnished by this Church. I hope while they are investigating they will consider the fact that Joseph Smith, when he outlined this organization, was not twenty-five years of age, unlearned in sociology, unschooled in economics; yet after one hundred years that which he gave by inspiration of God stands as the best social condition that the world has.

NOT ALL BAD

God bless the officers of the Priesthood quorums and auxiliaries, that they may go forth from this Conference with renewed determination to reach the youth. Young people are not bad, they just need guidance, that is all, and if you are leaders you may depend upon it the boys and girls of the Church will follow. Even these criminals in Chicago are not all bad. In the race riot of 1919, one of the gangs, called the "Dirty Dozen," started out one day to harass the negroes—just a group of boys misled. One of the boys jerked the trolley cord and held the rope while the others jumped into the car to create a disturbance and throw out the occupants. While he was holding that rope a negro woman slashed him over the heart with a razor. Only one of the gang was caught, the others fled, but the one caught said he heard "Shakey," the boy who was cut, say as his last words, "What will mother think?" He was not all bad when his dying thought was a regret that he had wounded his mother.

I tell you the time has come for the nation, for the state, for the home, for the Church, to look more directly and particularly after the

boys and girls and train them in the way they should go, and when they are old few will depart from it.

God help us to utilize the quorums and the organizations to that end, I pray in the name of Jesus Christ, Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

Brethren and sisters: Weakness is given to make a man humble; therefore, I feel very humble and dependent upon God at this moment.

The Assyrians, with horses and chariots, sought to apprehend Elisha. "Fear not," said the prophet, "for they that be with us are more than they that be with them."

I believe this truth applies to the Latter-day Saints. Ever since the world began all the prophets and righteous men have beheld in vision the work that we are doing and they have rejoiced in this glorious day.

When Napoleon formed his armies in battle array in Egypt, pointing to the pyramids he said: "Soldiers, forty centuries look down upon you." All the former dispensations merging into this dispensation are looking upon us. God help us that they may behold in our labors richness of spirituality and steadiness of purpose.

The Prophet Mormon in his teachings says that angels have a ministry:

"Nay; neither have angels ceased to minister unto the children of men.

"For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.

"And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.

"And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men" (Moroni 7:29-32).

We proclaim in humility, dear brethren and sisters, that Mormon foretold the mission of his splendid son, Moroni, and that Moroni did appear to a chosen vessel of the Lord, even the Prophet Joseph Smith, who with magnificent courage and firm in the faith of the living God proclaimed his message to the nations of the earth. With angels we share a heavenly gift, even the gift of the Holy Ghost, for the Book of Mormon tells us that angels speak by the power of the Holy Ghost.

We are told in holy writ that angels are our fellow servants, and the Apostle Paul tells us that we are laborers together with God in the accomplishment of his glorious purposes. Is not this a high honor? Is not this a sacred responsibility? Ought not this knowledge to

inspire us with the loftiest ideals and devoted service to our Heavenly Father?

I thank God for the gift of the Holy Ghost. It is this gift that distinguishes us from people described by a great writer as "the wind-mill species." Established in the truth by this personal testimony, we have faith in our leaders. The pilot in steering his vessel with its precious cargo of lives and merchandise would imperil both by steering according to weather vanes. But with the compass he will steer his ship through dark clouds knowing that beyond lies the haven of security and safety.

So in this Church we are not guided by the theories of certain men which "with the hour begin and end," but we are guided by the compass of divine revelation which is in the possession of the leaders of this Church, even the revelations of God, the gift of the Holy Ghost, which God pours into every believing heart, and as we follow the direction of this compass we shall be guided safely into the harbor of eternal life.

Oh, I thank God that we are following our Lord Jesus Christ. We desire to do his will. We love him. We love God our Heavenly Father. I bear you my humble testimony that God is with this people, that he is leading the Church, that Jesus Christ is our Redeemer and Savior, and that he is our friend if we will keep his commandments. I rejoice in the Gospel because I know it is the power of God unto salvation, in the name of the Lord Jesus Christ, Amen.

ELDER ARTHUR WINTER

I need scarcely say to you that it is indeed a surprise to me to be called upon to speak to this vast audience.

It has been my privilege to go forth on a short mission during the summer and visit the various missions of Europe. Many years ago I received two patriarchal blessings without any solicitation upon my part, and in each of those blessings a promise was made that was quite significant in the wording. I have often wondered how it could ever be realized. In each case the promise was made by the Patriarch that I should "travel from nation to nation" and preach the Gospel. The wording which is practically the same in both cases, was somewhat peculiar; it was not that I should go from place to place, from county to county, or from state to state, but that I should travel "from nation to nation," and preach the Gospel.

In this call that came to me from the Presidency of the Church, along with Bishop Wells, those two patriarchal blessings, upon that point, were literally fulfilled; for I have in very deed traveled from nation to nation and preached the Gospel.

Bishop Wells and I have visited every mission in Europe. First of all we had the opportunity of meeting with all the mission presidents of Europe in the city of Basel, Switzerland. We were with them in the closing sessions of their conference. The final session was a testimony meeting and I do not recall having attended a testimony

meeting where the Spirit of God was poured out in richer abundance than it was at that time.

The mission presidents of Europe are a splendid lot of men and are doing a magnificent work for the proclamation of the truth. They are led and supervised by President John A. Widtsoe, of the Council of the Twelve. He has a tremendous responsibility upon him, which he is discharging in a most remarkable manner. He is undertaking to systematize, organize and unify the work in all the missions abroad, so that the most effective work can be accomplished and the truth be made known in the most efficient manner.

The Elders who are laboring in those missions are as fine a body of men as can be found anywhere on earth, and they are doing a marvelous work. Notwithstanding their youth and inexperience the Lord has touched their hearts. His Spirit is working with them and they are presenting the message of the Gospel in a very creditable manner.

There are over thirty thousand members of the Church in the European missions and they are being organized as nearly as possible like the organizations at home. The priesthood work is being developed as fast as possible. The auxiliary work is showing a remarkable advance over the years gone by. The sisters are doing a splendid work in this particular. The wives of the presidents of the various missions are leading out and cooperating fully with their husbands. Sister Widtsoe especially is distinguishing herself by the intelligent and effective work she is doing among the sisters. The Relief Society, the Mutual Improvement Associations and the Sunday Schools, are all flourishing. The Primary Association has not yet been developed to the extent of the other organizations. But it is not being overlooked. These auxiliaries are more advanced now in the various missions of Europe than ever before, and are doing a splendid work in training and developing the people, both young and old. Many who are not of the Church belong to these associations, and through the influence of little children the mothers and fathers are being made acquainted with the truth.

I am happy to say that the feeling of the world toward the Latter-day Saints has changed materially since I last visited Europe. The press shows a marked change for the better in its attitude towards the Church. There is now a willingness to publish articles in refutation of the slanders that may be put forth by our enemies (for the devil is not dead yet and the Church still has enemies in Europe), and the papers generally are trying to be fair in their attitude upon the "Mormon" question. Moreover, they are opening their columns to us. When conferences are held it is not uncommon for the newspapers to send representatives to such gatherings, and they usually give a fair account of what transpires.

I rejoice in the wonderful experience I have had through this opportunity of visiting Europe. The work of the various missions is progressing, and the Gospel is being taught in its purity and power.

However, there is one serious drawback to it all, and that is the indifference which prevails among the people. Since the war, particularly, there has been a noticeable change in the religious attitude of the people of Europe. Where they formerly believed in the Bible, in the church, in the observance of the Sabbath, and in those things that tend to build up and uplift humanity, they have gradually assumed an attitude of indifference to all these things. They no longer have much use for religion or for the churches. That spirit is growing, and I do not know just how we are going to meet it. It is one of the problems of missionary work today. Formerly you could approach the people with the Bible and sustain the principles of the Gospel from the "good book." But today too many pay little or no attention to the Bible. The approach therefore must be different. Our missionary methods and efforts will have to be changed somewhat in order to meet the changed situation. President Widtsoe is working along these lines, devoting a great deal of thought, time and energy to the development of other methods so as to meet the new conditions and get the people interested in the Gospel message.

I want to say in closing, my brethren and sisters, that I am very happy in the work of the Lord. It is the dearest thing on earth to me. It is fifty years this month since I was baptized into the Church; and out of that fifty years of experience in the Church I can testify to you today that I know this to be the work of the Lord. I know that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God. And I know too that the Church is led by the inspiration of the Lord. The Lord has not forsaken it. He has not gone on a journey. He is guiding and directing the affairs of this Church. He is inspiring the leaders of the Church. For forty odd years I have been in close contact with them. I have seen their lives, and I am here to testify to you that in guiding the affairs of this Church they have been led by the inspiration of the Almighty. We need have no fears as to the future of the work of the Lord, for it is his work and will triumph and I bear testimony to it in the name of Jesus Christ, Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

St. Paul said:

"For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

"For if I do this thing willingly, I have a reward: but-if against my will, a dispensation of the gospel is committed unto me."

He leaves rather unsaid what he means by that significant remark: "If I preach not the gospel, then a dispensation of the gospel is committed unto me."

But undoubtedly he implies that a very serious consequence would rest upon him if he failed in this mission that had been granted unto him.

I think very likely the contemplation of another prophet, who had

also been commissioned of the Lord to carry a message unto Israel in Babylon, will throw some light upon the subject.

Some time after the Babylonian captivity began the Lord called Ezekiel and sent him to Babylon to convey to Israel his mind and will. So Ezekiel departed on that mission. When he arrived in Babylon he seemed loath to undertake the responsibility. We are told that he sat by the river that ran through the city, doubtless in deep contemplation of the work before him. The Lord, it would appear, felt that he was somewhat delinquent in discharging the tremendous responsibility given him, so he spoke unto the prophet to this effect:

"Son of man, I have placed thee upon the watchtower and given thee my word unto Israel."

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; *but his blood will I require at thine hand.*

"Yet if thou warn the wicked man, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; *but thou hast delivered thy soul.*"

I think that in all probability this quotation from Ezekiel helps us to explain in something like fulness the words of Paul upon the subject of responsibility of those who receive commission and a mission from the Lord to the world.

For the few minutes that I address you I would like to make a somewhat wider application of this same principle that we see operating here in the case of individual prophets. Let us remember that responsibility can rest upon a people, a nation, or a church in the same manner that it can rest upon an individual. Israel demonstrates the truth of that statement. I mean the experience of the Hebrew nation; which people, after God had delivered them from Egypt, were called to be his witness in the earth—witness of his being and the kind of being he was, his character, his attributes; and also to be witness of his law which he revealed to them through Moses. The conditions making them his witness to the world were such that in any event they would be his witnesses. If by observing his law, keeping his commandments, and honoring him, then by a realization of the highest blessings that God could confer upon a people; they would be strengthened and upheld as a people especially blessed of the Lord. In the event of their failure to live up to the requirements of his law, and do honor to him, then such calamities would fall upon them as would testify of God's displeasure upon those who ignore his laws and commandments. And the Hebrew nation under these conditions has been a witness for God, perhaps the most remarkable miracle in all history. I remember that Bishop Joseph Lightfoot, a Christian Bible scholar of high standing of the last century, declared that men could disbelieve every other miracle in the Bible and yet the Hebrew nation would be the outstanding miracle of all miracles that are mentioned. The experiences through which they had passed; and they, we know,

have chiefly been witnesses of God through the things which they suffered because of their disobedience unto the Lord.

The full passage by Bishop Lightfoot is as follows:

"You may question, if you will, every single prophecy in the Old Testament, but the whole history of the Jews is one continuous prophecy more distinct and articulate than all. You may deny, if you will, every successive miracle which is recorded therein; but again, the history of the Jews is from first to last one stupendous miracle, more wonderful and convincing than all." (*Quarterly Review*, April, 1886).

But I want to apply this principle, introduced by Paul's statement, to a Church, more especially to our Church, in which the ends of the earth are met, being the Church of the new dispensation, the Dispensation of the Fulness of Times, which shall include within it all previous dispensations, for in it shall be realized that refreshing that was promised by St. Peter when he said, the heavens would receive and retain Jesus Christ until the times of refreshing should come from the presence of the Lord, and Jesus Christ should be again revealed from heaven, made known to the people; and all things spoken by the mouths of the prophets from the beginning of the world should be gathered together into one, and be established in this great forth-coming dispensation (Acts 3:19-22).

This is the Church we are supremely interested in, this Church of the Dispensation of the Fulness of Times. God has committed to this Church his Gospel, his law. He has commissioned men and given unto the Church its organization wherein is his divine authority. He has commissioned this Church to preach the Gospel to every nation and kindred and tongue and people. And in a remarkable way he has made this Church the means through which he will instruct the world and administer to all men the ordinances of the Gospel. By reason of this large commission this Church extends its interests from the first dispensation to this last dispensation, from Adam until the present time. God has made it all inclusive. It therefore becomes the official exponent of the whole scheme of life and salvation that God has designed for the world, the advocacy of the truth; and the defense especially of God's revealed truth, is lodged with this organization together with the tremendous responsibility that goes with this divine commission.

Moreover, the Lord has given special instruction for our guidance, the guidance of his priesthood—how we may acquit ourselves and become efficiently instructed and prepared to discharge these high responsibilities. I want to call your attention to that.

Ninety-eight years ago a group of elders had assembled in Kirtland—they were waiting the coming on of a conference at which they were expected to receive organization and instructions to go out with the message of the Lord to the people in the country round about. Most of them had come in from missions. While thus in waiting they inquired of the Prophet for the word of the Lord respecting them and their future labors. It was on this occasion that the Lord gave

what to me is one of the most wonderful, as it is also one of the most beautiful, of our revelations. It seems that the Prophet was inclined to regard it somewhat in this light, for he named it "The Olive Leaf," because it was intended, in certain parts of it, to make reconciliation of differences that had sprung up between the elders down at Independence, Missouri, and the elders of the Church in Kirtland. Coming to that part of it which was to be instruction to this group of Elders, the Lord said to them:

"I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

"And I give unto you a commandment that you shall teach one another in the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory—"

They did not disregard theory. Some people are disposed to sneer at theoretical things, but the Lord required that these Elders should be instructed more perfectly in theory—

"—in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand.

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—"

And now observe this, I pray you. First, hold in your consciousness the width and length and height and depth of this great field of knowledge in relation to things of the past and the future; things to come; things of a national character; things in the earth itself, and under the earth. It seems to me that an effort was made to circumscribe the whole field of knowledge, human and divine; historical and philosophical. It is a tremendous designation of the field to be scored for knowledge of the things that are. And now, as I was about to say, mark the purpose of the instruction, for the paragraph continues:

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

And then later, by the way, I ought not to omit that, the Lord said:

"Verily I say unto you, my friends, call your solemn assembly, as I have commanded you.

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith."

You will observe that there are two sources mentioned here from which men may obtain learning and wisdom. One is through access to the treasures of knowledge by faith; but as all do not have that gift of obtaining knowledge by faith, then "seek ye wisdom from the

best books;" and of course there can be no possible objection to men thus instructed of the Lord obtaining wisdom both by faith and also by research in experimentation, and by becoming familiar with the great truths that are taught in the best books.

Well, that I think discloses somewhat the responsibility of the Church to become efficient as teachers of those truths which God has revealed, and also as to all truth, because I recognize the fact that the Lord from time to time has granted through his prophets, especially, great flashes of light that men call philosophical truth, as well as moral and spiritual truth and admonition. And I regard it the duty of the Church to represent and uphold and sustain in the exercise of the mission given to her of God the so-called philosophical truths of the revelations of God, as well as the important doctrinal truth and ordinances of the Gospel that he has restored. It is binding upon the Church, from my viewpoint, that she shall weave into beautiful harmony, as I believe it can be woven, the truth that God has revealed, and also those undoubted truths which men, and especially in this wonderful age, have been developing by their profound research and experimentations. A new world has opened to the knowledge of men in these last thirty years. It is called in their literature upon the subject, a New Renaissance, and that renaissance of knowledge has brought to the scientific and intellectual world and the philosophical world new conceptions in relation to the structure of the universe, and also its immensity, its almost unbelievable greatness. For now, whereas in past times we have spoken of the "solar system," we speak of that galaxy which we regard as constituting our universe—consisting of more than one billion blazing suns, and many thoughtful writers are ready to concede the possibility at least of these suns being the centers of opaque, circling planets, as is the case with our own sun, for our sun is like the other billions of suns that make up the galaxy. Now they burn holes into space by improved telescopes, supplemented by the great "photographic eye of science," the photograph-telescope, until a multiplicity of galaxies of blazing suns equal perhaps to our own galaxy, are to be found out in the depths of space, beyond the galaxy to which our solar system belongs.

And so this larger view of the universe, together with other discoveries in geology, the science of earth structure; and biology, the science of life; and in chemistry as well as in astronomy,—the ideas of men in the last thirty years have undergone a complete revolution you may say.

I am sorry to call attention to the fact, but I must needs do so, that while there are a few exceptions to the notion among scientific men, it is safe to say that the trend of intellectual thought and scientific investigation and deduction holds out the idea of the coming of a dead universe, and also it denies—this trend of thought—even the possibility or the desirability of individual immortality, even the immortality of the race. Of course if the universe is headed towards a complete universal deadness, all forms of life go into that universe;

and that is the trend, I wish to say, of scientific thought. Others, however, and some of them the most prominent in the intellectual life of our times, hold to the fact that as these blazing suns and many worlds that may attend upon them are wasting away, matter being annihilated, —contrary to the old philosophy—matter being annihilated, radiant energy is being developed in its stead. There are those who believe that radiant energy reaches a point at which it undergoes reconstruction, and that there is a building up of the universe, as well as a tearing down of it; but that is not the trend of scientific thought.

Now, in relation to these things, I can only say at this time that the prophet of God of this New Dispensation has announced this great principle as to the eternity of the universe, the immortality of individual men, as well as of races—he has given the world to understand through our Book of Mormon that there is a God in heaven who has created all things, things to act and things to be acted upon; and all the researches of the scientists bring us at last only to those two things the positive and negative, out of which the unexhaustive matter of the space depths is brought into tangible being and reality, and the great drama of creation goes on though there be disintegration of worlds and integration of them.

And so the Lord has made known unto his Church these great truths. It is my belief that the Church is the custodian of those great philosophical and scientific truths, and it is for us to be champions of those things and to harmonize them with the truths which men have discovered, that the truths of God may be vindicated.

This is our new field of labor, you may say, at the commencement of this second century of the existence of the Church. I believe it is up to us to fortify the youth of our people and our missionaries that they shall go out into the world with a knowledge of these things that are in fact included in that great commandment which God gave to his servant ninety-eight years ago, that they may go out efficient to meet the world in respect to all the truths that God has revealed, and the reasonable implications that grow out of them.

I pray you do not regard this as any attempt on my part to make any adequate statement of the development of the new knowledge of the world of the last thirty years. It is not so. I merely call your attention to this vast new field in which we ought to put our feet as far forward as any other people in the world, because we can do it with the assurance that God has revealed great truths in relation to these matters. So regard this, my brethren, as merely a mentioning of this broad field of which the ministry of the Church and the educational department of the Church should take notice.

May the Lord bless us, we men of the second century in the Church. May we discharge our duties and responsibilities as faithfully and as successfully as did the men of the first century. If we do that we shall stand without reproach, a light given of God to the world. May the Lord bless us to that end, I pray in the name of Jesus Christ, Amen.

The hymn, "How Firm a Foundation, Ye Saints of the Lord," was sung by the congregation, after which the closing prayer was offered by Elder Leonard G. Ball, President of the Idaho Falls Stake, and the Conference adjourned until 2:00 p. m.

FIRST DAY

AFTERNOON MEETING

At 2 o'clock the second session of the Conference was opened by President Heber J. Grant announcing that the congregation would sing the hymn, "Guide us, O Thou Great Jehovah."

After the singing, Elder Joseph S. Hansen, President of the Gunnison Stake, offered the opening prayer.

The congregation then sang the hymn, "Do What is Right."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I hope and pray that I may have the guidance of the Spirit of the Lord in what I shall say this afternoon.

Very timely counsel and instruction were given in the meeting this morning. I was pleased that our attention was called to the duties of parents and teachers and their responsibility in looking after the interests of our children and the youth of Israel and in imparting proper instruction while they are young so that they may not depart from it.

I believe fully that we are living in the last days; that we are approaching very rapidly the advent of the Son of God on the earth. President Grant made reference to this in his remarks this morning.

AN EXAMPLE IN RIGHTEOUSNESS

This afternoon I would like, if I may be led to do so, to say a few words to the Latter-day Saints by way of counsel and perhaps admonition. We have been informed that the world is full of lawlessness, and especially is this the case in our own country which is dedicated as a land of liberty. The Latter-day Saints are as a city set on a hill that cannot be hid, and like the candle that gives light to all who are in the house. It is our duty to let our light shine as an example in righteousness, not only to the people among whom we live, but to the peoples of the whole earth. It is our duty to be law-abiding. We are commanded by the Lord to keep his commandments and also to be obedient to the laws of the land. Having the light of the Gospel as it has been revealed, we are under obligation to set examples in righteousness before all men. We have been endowed with power from on high. We have been blessed with direct revelation through our prophets. We know the Authorities of the Church are entitled to

inspiration, and that they receive it. We know that we have been guided by revelation and commandment from the Lord. With this light and knowledge before us, there is no place in the Church for the disobedient and the rebellious, the violator of the law. There is no place for those who do not have in their hearts a love of the truth and who remain unrepentant. When I say this I do not mean to convey the thought that we have no sympathy for the lawbreaker and no love for the unrepentant. It is our commission to go into all the world and cry repentance and endeavor to save the sinner; but if men will not repent who are in the Church, and if they will not be obedient to the teachings of the Church, then they are not entitled to membership. It is the duty of every member to be repentant, to be humble, to be willing to receive counsel, and to walk in the light as it has been revealed to us.

LAW-ABIDING CITIZENS

Today many of the laws on our statutes are ridiculed. Some of the people stand in opposition to them because they have been misled in believing that mistakes have been made. Others are standing in opposition to the law because they have malicious and evil hearts. The Latter-day Saints are quite generally law-abiding citizens, both of the nation and of the kingdom of God. We should be such, for we are under covenant to walk in the light of the truth, to be obedient to the statutes and the judgments which have been given us for our guidance both civilly and spiritually as members of the Church.

IN A DAY OF WICKEDNESS

We are living in a day of wickedness. I do not believe, as some seem to think, that the world is growing better. I cannot make that thought appear consistent with the word of the Lord, for he has emphatically said otherwise. If the world is becoming more righteous, then the coming of the Lord will of necessity have to be postponed, because he is going to come in the day of wickedness, in the day of judgment, and when vengeance against the ungodly is in his heart. At that time he will cleanse the earth of its unrighteousness, and we are told there will be "few men left."

Let me read one or two passages of scripture which bear upon this point. These sayings have been given us for our guidance and for the guidance of the whole world if they will receive them. The Lord says in a revelation given shortly after the organization of the Church:

"And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts;

"Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

"For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn

them up, saith the Lord of Hosts, that wickedness shall not be upon the earth;

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand."

Again in another revelation the Lord said:

"Behold, I, the Lord, utter my voice, and it shall be obeyed.

"Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; and let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

"And he that seeketh signs shall see signs, but not unto salvation."

So the Lord is going to come when the cup of iniquity is full. He has said:

"Mine indignation is soon to be poured out without measure upon the nations; and this will I do when the cup of their iniquity is full."

Here is the testimony of the Lord to Enoch as it is given in the Pearl of Great Price:

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah.

"And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve."

THE RESPONSIBILITY OF THE WATCHMEN UPON THE TOWERS

Brother B. H. Roberts, this morning, called our attention to the fact that we are watchmen upon the towers of Israel. It is our duty to warn, to admonish, to teach, in righteousness, the Latter-day Saints and all peoples. I think we are under responsibility to warn the world and call the attention of the people to these predictions and cry among them repentance, and ask them to repent, that they too may receive the Gospel and thus escape from these calamities and tribulations which even now are being poured out upon the nations of the earth. The Lord has promised us that Zion may escape from this destruction and trouble if she will hearken to his commandments and walk in his statutes. But Zion will not escape unless she is willing to walk in humility and obedience. If we refuse to hearken to counsel, if we refuse to observe the laws of the Gospel and to live in humility, faith and love, then we will be visited "with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire." Therefore, I feel it my duty to cry repentance and to warn the people.

OUR DUTY ON THE SABBATH DAY

I pray that these things may pass us by, but I fear they will not unless there is sincere repentance in Israel. As I travel up and down through the stakes of Zion, I discover that there are those among the

Latter-day Saints who are violators of the Sabbath day. Now, the breaking of this great law is not confined to those who are not of us; but in our own communities the Sabbath day is set aside as a day of pleasure rather than a day for worshipping the Lord and for reflection and study concerning the things which pertain to eternal life. I think it is deplorable and the Lord will not hold us guiltless.

Latter-day Saints have no business, with the Gospel before us, and the direct commandments we have received from the Lord, to go to the picture shows on Sunday. Sunday is our Sabbath. The Lord has set it apart as such and has commanded us to observe it faithfully. We have no right to go to pleasure resorts on that day. We have no business at the baseball games, and other places of amusement on this, the Lord's day; but should be found inside our church buildings which have been dedicated for the worship of the Lord our God. We should go to the house of the Lord, and there confess our sins, partake of the sacrament and receive instruction in praise and thanksgiving, rejoicing in the truth. This is our duty on the Sabbath day, and we should be engaged in no other thing, for this is a day appointed unto us in which to rest from our labors and to pay our devotions to the Most High.

NEED OF REPENTANCE

We have been warned many times, and I say, my brethren and sisters, there is room for repentance among the Latter-day Saints. We had better repent or many of us will find ourselves caught in the snares and in the net. The Lord has said that when he comes those who will not hearken to the voice of his servants, and more especially to the voice of Jesus Christ, our Lord, shall be cut off from among the people. There will be many among those in Zion and who belong to the Church, who shall be called upon to mourn and to lament, as did the Nephites of old, unless we turn with full purpose, to the worship of the Lord and the keeping of his commandments. That we may turn unto the Lord and remember the covenants we have made with him and thus be worthy in the day of his coming, I humbly pray, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I sincerely trust, my brethren and sisters, that the same spirit that has actuated the speakers at the morning session, and so far this afternoon, may be given to me. My only desire is to bear witness to the truth, to assist in its establishment in the world, and to forward the work of the Church, and the preaching of the Gospel among the nations of the earth. My desire is to see righteousness established among men and selfishness and wickedness done away.

I realize very greatly how dependent I am, as an individual, upon the Lord to assist me and to keep me in the path of duty and from

going off either to the right or to the left, because of the perplexing conditions that exist and the controversies that there are among men. And, if it be hard to live individually in keeping with the truth, so is it hard also to be sure always that a person is teaching the truth.

When Jesus Christ stood before Pilate he was asked whether he be a king, and he said:

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews; but now is my kingdom not from hence.

"Pilate therefore said unto him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

"Pilate saith unto him, What is truth?"

As I come in contact with men and things in the world today, it seems to me, my brethren and sisters, that many men are wondering, "What is truth?" The Savior said that he came into the world, and for this purpose was he born, to bear witness of the truth in the world; and I find joy and consolation and comfort in looking to him for a witness of truth concerning things that perplex me, and I think the world might well do likewise.

Among people who profess to believe in Jesus Christ as the Redeemer of the world and the great Teacher that they in their churches, and according to their creeds, follow, there are controversies over points of doctrine and in regard to the very existence of God and his personality. Still they do not look to him for an answer to that query, "What is truth?" concerning all of these things. The personality of God is a question that is being discussed in a spirit of controversy and has been for many years. Many men deny the existence of God as a personality, as a being, other than a diffused Spirit throughout the immensity of space.

Jesus Christ said that he came to bear witness of the truth, and of that truth he has borne witness unto us. Philip asked him upon one occasion to manifest the Father unto him and his associates, and the Savior seemed a little surprised that such a query should be made after he had been with them, the Twelve, so long and had taught them. He very pointedly said to Philip: "He that hath seen me hath seen the Father."

My brethren and sisters, there is your manifestation and your witness of truth concerning God. It is given by him whose mission it was to bear witness to the truth in the world. Every teaching, then, of the Savior, if it be his mission to bear witness of the truth, is truth, taught to our Father's children for their salvation here upon the earth. "The Gospel of Jesus Christ," Paul says, "is the power of God unto salvation," and this is true. It is the witness of Jesus Christ in the world, of the truth.

The question that is perplexing now, brethren and sisters, is where is the truth in the world today? We who go out in the world to preach the Gospel come in contact with men who contend tenaciously

that they are teaching the truth, that the church they represent is the true church of God; that their concept of the Father and of the Son and of the Holy Ghost is a true concept; and still we find them differing among themselves, and we differ from all of them, practically speaking, in most of these vital points. So where is the truth today? Since the minds of men have been confused, and men, seemingly, have gone astray from the truth, or at least are confused as to where it is located, has there been a remanifestation of it?

I maintain, my brethren and sisters, that Joseph Smith, as a prophet raised up of God, not equal of course to Jesus Christ in any sense of the word, but in the same spirit, came into the world to bear witness of the truth today, through a restoration of it, just the same as Jesus Christ came into the world to bear witness of the truth when he came; and in all essential points his witness concurs with the witness of Jesus Christ.

What was the witness of Joseph Smith, when a mere boy, concerning the personality of God? We all know that there was great confusion in the world at that particular time, and when Joseph Smith went into the woods to pray I doubt that he had a well defined idea or concept of Deity, or at least a concept as well defined as he had after he had so prayed and received a manifestation of the Father. He came from out that forest and boldly declared, to the day of his death, that there came into his presence a being after whose image and in whose likeness he was formed,—in other words, a man, an exalted man, who proclaimed himself to be the Father of another being there also in his presence, they two being in the same likeness; and he gave command to Joseph Smith to listen to the voice of his Son.

That is the witness of Joseph Smith concerning our Father in heaven—that he is a being with body, parts, and passions, in whose image and likeness mankind is formed. He bears witness that the Son is like him, and he bore witness to the end of his days that such was the truth. From the very moment that he announced these things he was confronted with persecution that was bitter. He no doubt realized that by retracting, and I think was told that should he retract, this persecution would cease. But he bore testimony that he felt like Paul of old must have felt when he saw a vision, when a light enveloped him, when he heard and saw the Redeemer of the world. Joseph said:

"I know that I have seen a light, and that in that light I saw two personages, and they are God the Father and his Son, Jesus Christ; and who am I, that I should deny God, for I know that I know these things, and I know likewise that God knows that I know them."

If we will carefully analyze the teachings of Joseph Smith, not only in this particular but in regard to every principle of the Gospel that through him has been established, we will find that they concur with the witness of truth manifested and established by Jesus Christ when he was among the children of men. So I think that we can well look to this as the means and as the key whereby we may know.

I bear you my witness, my brethren and sisters, that I know that God lives. I know that Jesus Christ is the Savior of the world. I know that the Gospel, as restored through the Prophet Joseph Smith, is the Gospel of Jesus Christ. It is the power of God unto salvation, and it will, in its unfolding, answer every query and every problem that confronts the world. I have absolute and abiding faith in these things, and am willing to trust to the Lord. Perhaps a witness has not yet been borne to every truth. There may be marvelous truths yet to be revealed to the children of men, and the Lord, in his own way and through his Spirit, will make these things known to his children as they may be useful unto them. I think that we should search for truth; we should strive to know it; we should strive to learn it. Only truth can free the world from the errors that are in it today. Only truth can bring about a better condition in the world, and less hatred and strife and bitterness and misery among the children of men. I mean truth if it goes into the hearts of men and men live by the truth. The Savior says: "If you will follow after my words, and believe in them, you shall know the truth and the truth shall make you free." I maintain that if the truth is planted in the heart of man, and he lives in accordance with the truth as it comes to him through the inspiration of the Lord, that he is willing to pour out on all those who seek him, it will relieve mankind and the human race of all the ills that beset them.

May the Lord help us to appreciate the truth; and to become free by knowing it and by living in harmony with it, is my prayer, in the name of Jesus Christ, Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

Our twelfth Article of Faith says, "We believe * * * in obeying, honoring, and sustaining the law." There are those who, looking upon this as a religious statement, will ridicule it. But are there any who will ridicule the words of Lincoln? "Bad laws, if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed."

REVOLT NATURAL TO AMERICANS

My purpose, this afternoon, is to appeal to you to live in accordance with the provisions of the Constitution, to obey the laws of our country.

The American people have a natural inclination to break the law. Our nation was cradled in revolt. Our Declaration of Independence and the oft-repeated speeches of the Revolutionary period keep fanned into a flame that old revolutionary spirit—the spirit of defiance. Our Civil War is perhaps the greatest example of the belief of Americans in the right of revolt.

In early days, when our numbers were few and when these few

lived on sparsely settled areas, to have laws and to obey them was not a matter of supreme importance.

REVOLT NOW DISASTROUS

But in this mechanical age, with our great cities, our densely populated manufacturing centers, with hitherto undreamed-of wealth—wealth unequally distributed—if there were no laws, or if the laws are disobeyed by a large portion of the community, disaster will necessarily follow.

Listen again to Lincoln:

"Let every American, every lover of liberty, every well-wisher of posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. * * * Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges."

AIDING THE CAUSE OF ANARCHY

If the day has come when a majority of the citizens of the United States will ridicule Lincoln and his ideas, when a majority will disobey our laws and disregard our Constitution, the republic is doomed, its destruction sure.

The American Bar Association said recently by resolution that when lawyers, bankers, manufacturers, merchants, and social leaders disobey and scoff at the prohibition law, they are aiding the cause of anarchy, they are promoting mob violence, they are encouraging robbery.

Many are intentionally breaking the prohibition law. By so doing they are aiding the cause of anarchy, promoting mob violence, and encouraging robbery.

SWORN DUTY OF OFFICERS

It is the sworn duty of officials to obey and defend the Constitution and to discharge their duties with fidelity. Lincoln not only asks that every "American swear by the blood of the Revolution never to violate the laws of the country," but he appeals to every American "never to tolerate their violation by others." Must we tolerate public officials who themselves break the laws?

I have made a solemn public pledge that I will not knowingly cast my vote for any man for any office unless I have been assured that he lives in accordance with the law. I am referring primarily to the prohibition law.

TWELVE MILLION WOMEN!

The Washington Post of March 9, 1929, announced that ten national affiliated women's organizations had pledged the support of twelve million women of the United States to aid the dry drive of our country. The wife of the President was pointed to as a fine example of the way in which American women can help in the enforcement of the liquor law. That way is by refusing to participate in social or other functions where the law is broken. Are these twelve million women carrying out this pledge?

It is my intention to request those candidates for whom I may cast my vote to answer the following:

- (a) Do you yourself live in accordance with the prohibition law?
- (b) Do you pledge yourself to refuse to participate in any social or other function where the law is broken?

The Constitution of the United States prohibits the manufacture, sale, or transportation of intoxicating liquors. Our State law provides that the importing, advertising, giving away, exchanging, dispensing, or serving of liquor is "forever prohibited." It is unlawful also for any person to have intoxicating liquor in his possession.

With such provisions in the statutes of our State and in the Constitution of our country, no public official can, in honor, violate the prohibition laws "in the least particular" nor can he "tolerate their violation by others."

WHAT ONE HUNDRED CAN DO

It has been said that if one hundred of the leading business men in Salt Lake City would live in accordance with the law and would not participate in social or other functions where the law is broken, soon much of our trouble with prohibition would be over. I propose to try to get the above-named pledge—

- (a) From at least 100 of the leading business men in Salt Lake City.
- (b) From at least 100 of the leading business men of the State of Utah.
- (c) From at least 100 of the leading business men, scientists, and statesmen of the United States.

If the outstanding characters of our country can be induced not to participate in any function, social or otherwise, where the law is broken, and if our officers will do their sworn duty, then respect for the Constitution and the law will speedily be restored.

PROHIBITION A SUCCESS

Many assert that prohibition is a failure. I propose to present a few of the reasons why I regard it a success.

Commander Evangeline Booth of the Salvation Army: "Sin and poverty in the slums of New York have decreased since prohibition" (Readers' Digest, December, 1928). Before prohibition there were eight licensed saloons in every block of the bowery besides many unlicensed dance halls, brothels, and dives. Before prohibition the Salvation Army would often collect twelve hundred or thirteen hundred men and women in one night who were too drunk to care for themselves (Deseret News, Sept. 29, 1930). Only seven or eight of such characters are to be found now.

In the Salvation Army Memorial Home they have 4,800 men each week. They do not find one drunken case in a thousand. Before prohibition in Jersey City, where there were 1200 saloons, 85,000 men on Saturday nights squandered their week's wages for liquor. In the gutters were to be seen many helpless men and helpless women. These

were not homeless people. They were American workers and the money they had squandered "we of the Salvation Army knew was money needed for food, clothing, and shelter." In what industrial center of America does such a condition occur today? Vice has not disappeared, but it is not so bold as it was before prohibition. Then it was not uncommon in the quarters of the Salvation Army to see a newly born baby lying in the arms of a drink-soaked mother. Such conditions do not exist now.

DRINKING IN EUROPE

"I wish all those who question whether any change for the better has been worked in America might observe conditions in the slums abroad. One of our London homes shelters about 200 women, three-quarters of whom are so absolutely degraded by drink as to appear beyond the hope of redemption. They are in rags and tatters, bleary-eyed and indecent. Drink is responsible for their condition. No such condition can be found in America.

"In many European industrial cities the Salvation Army is trying to work some sort of a regeneration in a type of women who are so degraded that one shudders to think of their condition. Such a lot of women could not be recruited in this land of prohibition where the volume of drinking is amazingly, gloriously, lessened.

"Under prohibition the men uncharitably called 'bums' are disappearing. No longer is the Salvation Army besieged by a clamorous swarm of broken wrecks. Because of prohibition there is less misery among the poor and tens of thousands of homes have been reestablished because some Americans have stopped drinking."

CONDITIONS IN COLLEGES

Dr. Ruthven, president of the University of Michigan, says that during these prohibition times the students at Ann Arbor do not drink one-tenth as much liquor as they did when he was a student in the same institution before prohibition. One of the house rules of the Michigan Union at Ann Arbor reads:

"Gambling, drinking of intoxicants, entering the building in an intoxicated condition, and bringing intoxicating liquors into the building, are each and all absolutely prohibited."

The effect of prohibition at Yale University has been good. Professor Charles C. Clark:

"I know whereof I speak, for I have been a member of the committee of discipline for a time dating back many years before prohibition. I know conditions intimately; I do not pretend that the students are all prohibitionists or are not drinking, but the change has been simply revolutionary. * * * In the old days we rarely troubled ourselves about a case of near intoxication if it had not resulted in some kind of public disorder, whereas now, intoxication of itself is regarded as calling for the severest penalty."

Who, then, interested in the welfare of youth, will say that prohibition has not been a success?

Dr. Ray Lyman Wilbur, Secretary of the Interior, and former president of Stanford University:

"There is no doubt that there has been a marked decrease in the use of alcoholic beverages among the college students with whom I come in contact.

Compared with the period before the present laws were put into effect, I should say that we have only one-tenth of the problem we had at that time in connection with liquor."

WORKERS BECOME CAPITALISTS

The savings of the country in 1926 were five times those of 1914. They increased from \$6.71 per capita to \$33.00 per capita. This is 390%. The laborer is saving the money he once spent for drink.

Since prohibition we have hundreds of thousands fewer arrests and jail commitments per annum for drunkenness. Our drink-caused poverty has decreased 74% and we have reached the lowest rate of pauperism known in the United States (Wayne B. Wheeler).

Prohibition is making capitalists out of our workers, according to John G. Cooper of the Brotherhood of Locomotive Engineers. "When the saloon closed, the 'poor man's club' vanished. It is being replaced by comfortable homes." The laborer of today is getting much more satisfaction out of an automobile and a decent home than he ever did out of the corner saloon. Who will say under such conditions that prohibition has not succeeded?

IDEALS OF THE LIQUOR TRAFFIC

"Bad as the situation is now, it is better than the pit out of which we were digged" (Harry Emerson Fosdick). In 1912 the Retail Liquor Dealers' Association met in Ohio. Here is an excerpt from one of the speeches:

"We must create an appetite for liquor in the growing boys. Men who drink * * * will die, and if there is no new appetite created, our counters will be empty as well as our coffers. The open field for the creation of appetite is among the boys. Nickels expended in treats for the boys, will return in dollars to your tills after the appetite has been formed."

That tells you something of conditions which prevailed before prohibition, something of the standards of those who are engaged in the liquor business.

SHALL WE GO BACK?

If the present situation is unsatisfactory, let us not forget conditions back in 1884, when in old New York the Board of Aldermen was composed of "12 saloon keepers, 4 saloon-controlled politicians—16 out of 24. That same year out of 1002 Democratic and Republican primaries and conventions held in New York City, 633 were held in saloons and 96 in places next door to saloons" (Harry Emerson Fosdick). Many of the younger generation do not comprehend what conditions were in towns like Boston where before prohibition there was a saloon license for every 310 inhabitants. Do we desire to return to those conditions?

Go to Great Britain and see the public houses with wire cages in front of them where little children, not allowed by law to be taken inside the public houses, are huddled "to fight like dogs and cats, while their mothers are inside getting drunk." What we have in the United States, bad as it is, is better than that condition (Fosdick).

LIQUOR THE BREEDER OF CRIME

Many look upon conditions today under prohibition and complain because they see everywhere bootleggers, hijackers, and lawlessness. Remember the liquor trade in the United States has always been lawless. "It always has vomited criminality across the commonwealth. It always conspired against any government that licensed it or any laws that were supposed to control it" (Fosdick).

As evidence of the attitude of the liquor interests the National Liquor Dealers' Journal of September 10, 1913, said:

"To us there is the handwriting on the wall and its interpretation spells doom. The liquor business is to blame. It seems incapable of learning any lesson of achievement or motive but profit. To perpetuate itself it has formed alliances with the slums. It deliberately aids the most corrupt political powers."

The liquor trade has been lawless always. It will be lawless forever. Bad as conditions are there is no concession to the liquor interests that can be made in the law that will not make conditions worse. Any change in that direction will but increase the quantity of liquor consumed; and increasing the amount of liquor used means increasing the amount of drunkenness, increasing the amount of crime, increasing the amount of poverty, increasing the amount of misery.

BUSINESS DEMANDED PROHIBITION

Prohibition did not come until the great economic interests of our country gave it their powerful support. Drink-befuddled brains cannot do America's work. From 1919 to 1925 the per capita productivity of the workers in the automobile business increased 100%. The productivity of all the workers in the rubber tire business increased 139% (Henry Ford). Throughout the United States, labor reports show "unbelievable increases" in the per capita production of American workmen. By making America more productive prohibition has succeeded.

Over thirty years ago the United States Commissioner of Labor investigated 7,205 American business institutions employing 1,750,000 men. Three-quarters of these reported they never hired a man without investigating his drinking habits. Seven hundred reported they absolutely prohibited any drinking on the part of any employee within or outside of working hours. It was the hard-headed business men of America who furnished the driving power that brought the American people to prohibition.

"RULE G"

Long before we had national prohibition the following "Rule G" was in operation on every first-class railroad: "The use of intoxicants by employees while on duty is prohibited; their use or the frequenting of places where they are sold is sufficient cause for dismissal." Such prohibitory laws were not written by fanatics but by American business men.

Here is another:

"Any employee found using intoxicating liquor—either during or after working hours—is warned that it will not be tolerated, and he is urged to discontinue its use completely. If the promise is made, then the man is given another chance; otherwise he is discharged" (Fosdick).

The locomotive, the automobile, and the flying machine are "unanswerable arguments in favor of prohibition. And now that men and women, boys and girls, are at the wheels of automobiles everywhere, wisdom dictates not only that prohibition must be continued but also that it must be enforced.

WHAT PROHIBITION HAS ACCOMPLISHED

Before prohibition men under the influence of liquor were tolerated. Today no intoxicated employee dare approach the flying field, the engineer's cab, or the chauffeur's seat, without being subject to dismissal. Again, prohibition is a success.

Before prohibition Chicago had a saloon for every 300 inhabitants. It is said that if every speak-easy, dive, or soft drink parlor dispensing liquor in that city were counted today, the number would not be half so great. In our larger cities before prohibition, drunken men and drunken women were removed from lawns, they were seen frequently staggering along the streets. Such spectacles are unknown today. Prohibition is succeeding.

Then, dives filled with drunken men were seen everywhere. Women and children, cold, naked, and hungry, congregated on the streets of our cities looking for husbands and fathers. There are no such spectacles today. By making liquor hard to get and by increasing its price, prohibition has protected these poor families so that in these days there are few mothers and children waiting in terror in a drunkard's home for the return of a drunken husband and father. Those who are using liquor now are the so-called "smart set." Fortunately, they are the non-rearing family class. Comparatively few of the children, therefore, are reared by parents who drink. Thus prohibition protects the poor and the lowly and those fine law-abiding Americans who are rearing families.

"GOVERNMENT CONTROL"

Many honest, conscientious citizens stand today for the repeal of the Eighteenth Amendment. Most, if not all, of these favor "government control."

Government control means that the people can get liquor without breaking the law; this will mean an increased consumption. In our automobiles haven't we drunken drivers enough already? The automobile alone is reason enough for the strict enforcement of our prohibition laws.

"You've been drinking. With you at the wheel I will not get into this car," said a mother as she and her fourteen-year-old daughter stood at the open door of an automobile.

"Get in, get in, he has only had a taste," said a group of people who were standing about.

The car hadn't traveled three miles on a downhill grade before it reached a curve and by the drunken driver was capsized. The child, who had been selected to deliver the address for her class at commencement, was killed, while the mother and other occupants of the car were seriously injured. I say again the automobile alone is reason enough for the retention and the strict enforcement of the prohibition law.

Prohibition means efficiency. Prohibition means prosperity. Prohibition means doing away with drink-caused poverty. Prohibition means that there will be no children in the United States who cannot get training in the public schools. Prohibition will mean that the children of the United States, even the poorest, will be well clothed, well fed, well educated. Are not these arguments strong enough to justify the retention and enforcement of prohibition?

A word more about government control. It is in operation in Canada. During the past summer I spent some weeks there going as far north as Winnipeg. From personal observation I concluded that conditions there, under government control, are much worse than conditions here under prohibition.

TESTIMONY OF A CANADIAN

Fearing that the information secured during my brief stay might not have led to a correct conclusion, I asked a practicing attorney who has been a citizen of Canada for some twenty or thirty years to tell me what he thinks of government control.

"To my personal knowledge," began my able and experienced legal friend, "drinking increased immediately in every province." Do we desire to modify our laws, if after so doing, drinking is to increase immediately in every state and in every city?

In 1927 six Canadian provinces spent \$147,000,000 for liquor. In that same year alcohol in the Dominion held the sixth highest place among the imports of the nation. Under government control it advanced to third place in 1928. During that time the value of alcohol imported increased beyond that for automobile parts, for raw sugar and for crude petroleum. Only two commodities, machinery and coal, exceeded in value that of imported alcohol.

A FLOOD OF ALCOHOL

Under government control, said the "Toronto Star" in 1927:

"A flood of alcohol continues to pour into Canada. During the fiscal year which ended in March, 1927, the Dominion imports of alcoholic beverages reached the value of \$46,000,000 as compared with \$19,000,000 in 1925. Including home production, the latest total would be close to \$100,000,000."

Do the citizens of the United States desire to have the amount of alcoholic liquor consumed increase at this same rapid rate? If such increase comes, imagine the peril that will exist for pedestrians with the whole country filled with drunken automobile drivers.

During the four years following the adoption of government con-

trol, the province of Alberta, with a population of about 600,000, spent \$42,000,000 for liquor. This amount would have paid the total expense of operating the provincial government for three years, it would have paid the total cost of all gasoline used in Alberta for three years, or it would have bought more than half the automobiles that are now in use in that Province. Are the people of the United States clamoring for a condition like this? Do the people of the United States desire to have our laboring men spend proportionately large sums for liquor, thus offering inducements to our laboring men to spend for liquor that money which is now being used to feed and clothe and educate their children and to provide comfortable homes for their wives and families?

This very day one of Salt Lake City's prominent citizens said he stands strongly for the repeal of the Eighteenth Amendment because it will do away with bootlegging. William R. Wood of Winnipeg says the brewers bootlegged 62% of all the beer they manufactured, and adds: "Illicit stills are found doing business on a gigantic scale after years of government control. Carloads of illicit liquor are still intercepted on the railways." With the neighbor on our north involved in all these serious difficulties, are we going to follow in her footsteps and adopt government control?

Mrs. Elizabeth Tilton says of conditions in Canada: 1. The government by putting its seal of approval upon drinking has almost annihilated the work of the church through years of teaching temperance and sobriety. 2. Bootlegging in Quebec is on the increase, and complaints of liquor law violation have almost trebled between 1922 and 1925. 3. The number of government liquor shops increased from 64 in 1922 to 90 in 1925. 4. Headlines in the Montreal Post during government control: "Montreal the Mecca for Crooks," and "A Veritable Avalanche of Outlawry, Hold-ups, and Robberies Has Descended upon the City." 5. A mayor of Winnipeg: "While conditions under prohibition were bad, the present conditions are a thousand times worse." 6. Under government control the province of Quebec consumed in 1925, 27,397 more gallons of alcohol than in 1924.

"Toronto Globe":

"If by success of government control we mean increased manufacture, increased facilities for the people to secure liquor, increased sales, increased consumption, increased drunkenness—then government control is a success.

"If we mean decreased consumption and decreased drunkenness, if we mean reduction in bootlegging, blind piggeries and law breaking, then government control is a failure."

IS LIQUOR NECESSARY?

Invitations have been extended to economists of known standing throughout the country to write on the economic value of the use of liquor. No economist has been found who will speak or write on that side of the question. All economists agree that America sober has achieved things of which America drunk never could have dreamed.

Some have argued that liquor is necessary in order to produce relax-

ation or rest from the prosaic dullness of the average life. In modern America the motor car, the movies, and the radio produce this relaxation. These and prohibition have transformed conditions. Mass existence is no longer the narrow, rum-ridden life of a generation ago.

The automobile driver who is quite drunk is usually not dangerous because he is so easily detected or incapacitated, but the really dangerous driver is the man who has had one or two drinks only, who still thinks he is in possession of his faculties but whose driving judgment has been impaired. A moderate drinker, who slightly swerves in the wrong direction, may collide with any one of the 23,000,000 motor vehicles that crowd the nation's highways (*Prohibition Still At Its Worst—Fisher*, p. 340).

When the Pennsylvania Railroad forbids its locomotive engineers to drink a drop even when off duty, ought not the American people, through legally authorized representatives, to forbid all automobile drivers to do the same?

He who drives an engine has a steel track to steer his course. But he who drives an automobile has to steer his own course. Every car or pedestrian he passes is at his mercy. Each cross road is a grade crossing. Engineers are trained professionals. Many automobile drivers are amateurs. If private prohibition, applied to the professional on a perfected track is justified, surely government prohibition applied to the amateur on an unprotected track is more than justified. Prohibition applied to the automobile driver in America means prohibition applied to everybody.

ELDER JOSEPH W. McMURRIN

Of the First Council of Seventy and President of the California Mission

I am very happy, my brethren and sisters, in being present at this Conference, and feel, as no doubt you feel, that many very precious things have been presented for the consideration of the people who have assembled together.

My mind is running upon matters pertaining to missionary work, that being my responsibility. I come up with greetings from the missionaries who labor in the California Mission, and I think I may be justified in saying that we feel considerably distressed in our feelings because of the tremendous reduction that has taken place in our numbers during the present year. It looks as though by the end of the year we will probably have a reduction of fifty per cent in the number of missionaries in the California Mission. Fifty per cent less than January, 1930. We have been in frequent correspondence with the presiding authorities of the Church about missionaries, until I have sometimes felt myself that when I would make reference to the need of the mission for an increased number of missionaries, it would not be very pleasant reading, because of it being so frequently repeated.

I am conscious of the fact, my brethren and sisters, that financial conditions are not good. People are suffering from a lack of means, and

I am wondering if it is possible that any of the Ward and Stake authorities who make recommendations to the presiding authorities for missionary calls, feel there ought not to be the demand made upon the strength of Israel that has been made in the past, because of the depression that prevails throughout the land.

Personally, I think there should be some steps taken in local communities to improve the conditions from a missionary point of view. Ordinarily, when a missionary is called to go out to preach the Gospel, the responsibility pertaining to his expenses rests altogether upon the parents or other near relatives. This should be changed. I entertain the thought that if a real effort were made in the local communities, through bishops, stake presidencies, and high councilmen, to interest all the people in the expense of the missionaries who represent them in the field, a great burden might be lifted from the shoulders of the fathers and the mothers who have representatives out in the world preaching the Gospel. This responsibility properly belongs to all the people.

I do not understand that our obligations as members in the Church of Jesus Christ of Latter-day Saints have been removed or lessened because of the financial distresses that are in the land. We have had quoted in our hearing the Scriptures, the inspired declarations of the prophets. One of those prophets, as we heard in the morning session, represented that the Lord God of heaven had said to him that he was a watchman upon the towers of Zion, and that his duty was to give warning to the inhabitants of the land. If they hearkened they would be preserved. If they did not hearken they would be destroyed, but the watchman would have delivered his soul. Well, we need these watchmen that the people may be warned. That is my feeling. It is very strongly upon me.

We have been laboring—I trust, with a fair amount of zeal throughout the California Mission—as watchmen. We have been trying to bring to the attention of the people the fact that we live in a marvelous age, and that as preachers of the Gospel we have been properly called by divine authority to cry repentance among the people. We have been trying to testify that we are not ashamed of the Gospel of Christ, that we know it is the power of God unto salvation, and that therein is the righteousness of God revealed, from faith to faith. We have been trying to impress the people with the thought that by this divine appointment we have been sent out to a perishing world, with the message of salvation; and while the people have not flocked in very great numbers to listen to our declaration, some have paid attention, and there have been many investigators. Many of them may not be investigating with very great anxiety, but they have at least had their hearts so touched by the teachings and attitude and personality and spirit of the missionaries, that they are glad, in many cases, to receive them into their homes; and some of them are inquiring for missionaries and we have none to send to them.

In quite a number of instances, missionaries are laboring alone. That is not entirely in harmony with the counsels of the Church and

with the rule that has prevailed quite largely in missionary work, but because of the reduction in our numbers, in an effort to hold the ground that has been won we have split up and divided our forces, in order that the word of the Lord, the Gospel of the Son of God, might be carried in some measure to the people who have been in the habit of coming in contact with representatives of the Church of Jesus Christ of Latter-day Saints.

I would like to humbly appeal to the men of the Church, in the communities of the Church where recommendations for missionaries originate, that after the call has been made by the presiding authorities of the Church, the whole community render financial assistance. I am quite confident when I say what I have said regarding the reduction of missionaries in the California Mission, that I represent the condition that prevails in all of the missions.

I do not understand that the Church of Jesus Christ of Latter-day Saints has been relieved one whit from the carrying of the Gospel message to the inhabitants of the earth. Our Father in heaven declared, at the opening of this dispensation, that this message is to be taken to all the world. That is our responsibility, that we shall be found in the nations of the world, that we shall be crying repentance, that we shall be bearing witness to the restoration of the authority by which men minister in the name of the Son of God; for we are in the same condition as were the disciples of old. Jesus taught them: "Ye have not chosen me, but I have chosen you, and have ordained you, and have sent you forth, that you might bring forth fruit." That is the condition of the missionaries. They have been selected from their fellow men, and by divine authority they have been commissioned to carry the message of the Gospel to the peoples in the missions to which they have been assigned; and there surely is a crying demand for that service.

I hope that proper local authority will be concerned in relation to this matter, that the hands of mission presidents may be strengthened, and that the opportunities that abound may be utilized, in the preaching of the word of God.

I think I ought not to take more time, but I most earnestly make this plea. I am glad to say that although our numbers are smaller than they have been at any time during my presidency in the California Mission, we are nevertheless a happy company of men and women. We do believe in the Gospel that has been revealed through the Prophet Joseph Smith. We do believe that the promises of the prophets of old, in regard to the latter times, are having fulfilment; and our hearts, as we endeavor to deliver this witness to the people, burn with joy within us, and you know the promise has been made by the Lord Jesus Christ that by that burning we should know concerning the truth of his work, and we have that burning in our souls and know the truth has been revealed.

We want help, that we may deliver the message that has been committed into our hands. May there be ways and means found to give the help, I humbly pray in the name of Jesus Christ, Amen.

ELDER ELIAS S. WOODRUFF*President of the Western States Mission*

It is a very great pleasure to return and associate with friends and with Latter-day Saints in our Conference, and I sincerely trust that while I occupy this position the Lord will bless me as he has done my brethren.

President McMurrin has uttered the thoughts, the hopes, and the desires of every mission president, I am sure. It has been a matter of great concern to each of us to see our missionary numbers dwindle as they have within the last eight or nine months. It has been a difficult matter to so dispose of our missionaries as to take care of the various fields of labor in which their services are required. It has been necessary and essential that we get local elders to help us, as far as we possibly can. I am aware of the fact that in securing the help of these local brethren and sisters we are merely adding to the faith and integrity of our own people, and adding to their ability to assist us at all times in the future; and perhaps in that respect the dearth of missionaries may have had a compensating effect. But there is a great need for missionaries to carry the word, to spread our literature, to bear their testimony to the people; and there are many people who seem to be willing to at least listen.

The power of the Lord is manifest in the missions. I know that in the Western States Mission we have had many favors at his hands. There have been some manifestations of his power that have thrilled and delighted us.

I recently mentioned, in a report to my brethren, two important happenings. I think you might enjoy hearing of them.

Over in Lincoln, Nebraska, a young missionary sister was distributing tracts with her companion; her companion on one side of the street, she on the other. She came to the door of a woman who invited her in, with the understanding that she would listen to her only while she continued her ironing. The woman said: "I am too busy to listen to you unless you talk to me while I iron." So the sister went in, took a chair and sat down. Pretty soon the ironing stopped. The woman pulled the plug out of the electric iron, stood the iron on its end, drew up a chair, and sat down in front of our missionary sister, and said to her: "What is there about you that is different from any one I ever saw before?" This sister, of course, was unable to answer her, for she was not aware of any difference. The woman said: "Why, you are surrounded by a halo of light. I have never seen that before in my life." So our young missionary sister tried to explain to her that sometimes the Lord's blessings were manifest, and the Holy Spirit which surrounded his servants might be seen by those who had the gift of seeing. She was so interested and so astonished that after a little while, hearing in the conversation something about our Primaries, she asked Sister Goodliffe: "What is the Primary?" Sister Goodliffe explained to her what

our Primaries are. The woman said: "I am the mother of nine children. Will you hold a Primary in my home?" So today, once a week, the two sisters in Lincoln, Nebraska, go to this good woman's home, and they hold a Primary with her children and the neighbors' children that are invited in.

We have been so short of missionaries that it became necessary to take the sister missionaries out of Council Bluffs. We had the spectacle or the experience of a pair of elders holding six Primaries every week, in place of the sisters. One would smile, perhaps, to think of that, and yet they have been quite successful in their efforts to tell stories and entertain the children after the manner of Primary teaching. We are hoping that we may soon have two sisters that we can send back in there to continue that work. They do it so much better than the elders.

Upon another occasion, speaking of the power of the Lord and the manifestation of his goodness, two elders in northern New Mexico, while going through the country for the purpose of visiting the scattered Saints, came into a community where two or three families of Saints resided, and began to administer the ordinance of baptism for their children. One little fellow who applied for baptism was nine years of age. He had been crippled from his infancy with an affliction in his knee of such a character that whenever his knee was placed in cold water he suffered excruciating pain. His mother said: "No; no, you can't be baptized. You couldn't stand it." But the little fellow pleaded. He wanted to be baptized. The elders were asked: "Shall we baptize him?" and of course they hardly knew what to say. They naturally left the matter to the parents. Upon the earnest pleading of the boy he was permitted to enter the cold river water, for baptism, and to their astonishment there was no pain, and the little fellow came forth from the water rejoicing. Afterwards the elders laid their hands upon him, and invoked the blessings of the Lord upon him, and went their way. In three weeks time, on their way back to their quarters, they passed through this section of country, and naturally went to the home to see how the little boy was. When they arrived he was not in the house. The mother, replying to their inquiry as to his whereabouts, said: "He is out on the hill, looking for the cattle." The little fellow had been healed and was able to walk. Never before, in his life, had he been able to do so without pain or distress.

One of these two elders, at a recent conference held in Alamosa, Colorado, stood before the congregation to address them, and there was a manifestation of the power of the Lord upon him, so that he was lifted up beyond himself, and I have never heard any one speak better than he did that night. We knew that the power of the Lord was with him, but only one person in the congregation was conscious of an unusual manifestation. At the close of the meeting a little girl, less than fourteen years of age, came to the presiding elder and said: "All the while that Elder Tenney spoke there was a beautiful personage clothed in white standing to the right of him, and this personage's

countenance was beautiful to behold. When Elder Tenney closed his remarks, he disappeared." We were naturally delighted and happy to know that the witness of the Holy Ghost and the power of the Lord do accompany the labors of our brethren and sisters.

I am sure that these manifestations are occurring everywhere, merely a sign of the favor of our Father to his servants.

It is a glorious privilege, my brethren and sisters, to be within the influence of such spiritual manifestations and blessings, and I count it not only an honor, but a joy and privilege to be thus favored. I am enjoying my labors. I have pleasure in reporting to you that all the missionaries, with one exception who are laboring in the Western States Mission at the present time, are quite well, and the one who is ill is recovering.

May the Lord bless you. May he bless you in your basket and in your store, that you will listen and heed the appeal that has been made to send us more missionaries, so that we can carry on the work of the Lord. This is my humble prayer, and I ask it in the name of Jesus. Amen.

ELDER ORSON F. WHITNEY

Of the Council of the Twelve Apostles

LIBERTY'S PERFECT LAW

The Gospel of Christ is the Perfect Law of Liberty. So says James the Apostle. But liberty does not mean license, nor does the Gospel stand for antiquated tradition or for present-day speculation, religious or irreligious. It embraces all truth, whether in science, philosophy, art, or any other department of knowledge. God himself is its Author, its Fountainhead, and divine revelation is the channel through which it flows.

PURPOSE OF THE GOSPEL

The Gospel is a great system of laws, a code of eternal principles, whereby the omnipotent and all-wise Creator, our Father in Heaven, proposes to lift fallen mankind, his sons and daughters, and not only save them, but exalt them to his glorious presence, and so far as they prove worthy and capable, share with them the empire of the universe.

NO TYRANNY

Freedom is the Gospel's sign manual. Tyranny has no place therein. There is no room in all the Government of God for the exercise of unrighteous dominion.

ETERNITY'S CONSTITUTION

The God we worship is no respecter of persons, but He is a respecter of men's rights, and a guardian of them—a fact clearly shown in the heaven-inspired Constitution of our country, and in the Gospel itself, which might be termed the Constitution of Eternity.

A FUNDAMENTAL PRINCIPLE

Man's free agency, his right to worship as his conscience dictates, and to act in all things willingly and without compulsion—a principle handed down from the eternal past, where Lucifer was overthrown for seeking to destroy it—is an integral part of Liberty's Perfect Law. As such it found expression, a concrete illustration, and that by direct, divine command, when this Church was organized, one hundred years ago.

THE CONSENT OF THE GOVERNED

"Governments derive their just powers from the consent of the governed." So says the Declaration of American Independence, and so says, in effect, the Gospel of Jesus Christ. The doctrine of common consent has been practiced in this Church from the beginning, and is shown forth in all the conferences and other important gatherings of the Lord's people. They are clearly within their rights when they vote for or against the officers nominated to preside over them, and when they approve or disapprove of any proposed measure vitally affecting their spiritual and temporal welfare.

JOSEPH AND OLIVER

The men who organized this Church, or who were most conspicuous in its organization, were Joseph Smith and Oliver Cowdery. Joseph had looked upon the face of God; had gazed upon the Father and the Son; had received from them instructions concerning the then existing churches, from which he was commanded to hold himself aloof, and await the coming of the true Church, which was about to reappear, and in the establishment of which he was to be the chief human instrument. Oliver had been with Joseph in the work of translating the Book of Mormon, assisting him as copyist or scribe. He had shared with the Prophet the honor of receiving the restored priesthoods—the Aaronic and the Melchizedek; the former under the hands of John the Baptist, the latter by the subsequent personal ministration of the Apostles, Peter, James and John. The foremost of these heavenly messengers, John the Baptist, had told Joseph and Oliver that they were to be, respectively, the First and Second Elders of the Church; and had directed them to baptize each other as a preliminary to other important proceedings soon to follow.

In the first, second and third chapters of the History of the Church, Volume One—Joseph Smith's autobiography—the Prophet tells his own story of these wonderful events; and they are also recorded in a more recently published Church History—the splendid product of the able pen of President B. H. Roberts.

AN AMERICAN CHURCH

Speaking of the word of the Lord that came to him and his co-laborer in the farmhouse of Peter Whitmer, Sr., at Fayette, Seneca County, N. Y., a word directing them to ordain each other to the office of Elder, the Prophet says:

"We were, however, commanded to defer this our ordination until such time as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we *must have their sanction* to our thus proceeding to ordain each other, and have them *decide by vote* whether they were willing to accept us as spiritual teachers, or not."

An American Church, truly, manifesting at the very hour of its birth the sublime democratic doctrine: "Governments derive their just powers from the consent of the governed." And truly did Joseph Smith, God's prophet, show himself a real and true American when, at a later period, in answer to a question put to him, as to how he managed to govern a community made up of so many different nationalities, with all their varied languages, customs and traditions, he replied: "I teach them correct principles, and they govern themselves."

GOD AND THE PEOPLE

Let it not be supposed, however, that this recognition of "government of the people, by the people, for the people"—as Lincoln expressed it—shuts God out of the question. It may do so in the mind of a godless politician, or a pseudo, make-believe Christian, but not in the mind of a true Latter-day Saint or a Christian of genuine stamp. The United States is a republic, in which the people are looked upon as the one source of political power. The Church of Christ is a theodemocracy, in which God speaks and the people say amen! It is the Church of God and his people, the Church of Jesus Christ of Latter-day Saints.

Obedient to the divine mandate spoken to them in Father Whitmer's humble home, Joseph and Oliver took steps to ascertain whether or not their brethren would sanction their ordination as Elders of the Church and were willing to come under their spiritual tutelage.

NOT YET QUALIFIED

What!—exclaims one. After these men had communed with heavenly beings and received from them commandments for their guidance; after receiving divine authority to preach the Gospel, administer its ordinances, and establish once more on earth the long absent Church of Christ! After all this must they go before the people and ask their consent to organize them and preside over them as a religious body? Yes, that was precisely the situation. Notwithstanding all those glorious manifestations, they were not yet fully qualified to hold the high positions unto which they had been divinely called. One element was lacking—the consent of the people. Until that consent was given, there could be no church with these people as its members and those men as its presiding authorities. The Great Ruler of all never did and never will foist upon any of his people, in branch, ward, stake or Church capacity, a presiding officer whom they are not willing to accept and uphold.

Happily for all concerned, the brethren associated with Joseph and Oliver on that memorable sixth of April of the year 1830, did

sanction their ordination, did "decide by vote" to accept them as their "spiritual teachers."

GOD THE GIVER

But suppose it had been otherwise. Suppose the brethren in question had not been willing to accept the men whom the Lord had chosen, but had lifted their hands against instead of for them. What would have been the result? Would such action have taken from Joseph and Oliver their Priesthood or their gifts and powers as seers, prophets and revelators of the Most High? No. Any more than it would have blotted out the fact that Joseph had seen God, and that he and Oliver had communed with angels sent from Heaven to ordain them. Their brethren had not given them the Priesthood, had not made them prophets and seers, and they would have remained such regardless of any adverse action on the part of their associates. The Gospel, the Priesthood, the keys of the Kingdom of Heaven are not within the gift of the membership of the Church. They are bestowed by the Head of the Church, Jesus Christ, in person or by proxy, and without his consent no power on earth or under the earth could take them away.

WHAT MIGHT HAVE RESULTED

But if the vote had been unfavorable, this would have resulted: The brethren and sisters who were waiting to be admitted into the Church would have closed the door in their own faces, would have cut themselves off from a most precious privilege, would have deprived themselves of the inestimable benefits flowing from the exercise of the gifts and powers possessed by the men divinely commissioned to inaugurate this great Latter-day Work; and they could have gone elsewhere, and, under divine direction, have organized the Church of Christ among any people worthy to constitute its membership and willing that these men should be their leaders. But the vote was in their favor, thank the Lord! and we who are here today are among the beneficiaries of that act of faith and humility.

A DIVINE NECESSITY

Never, since this Church was organized, has it been without a divinely inspired Priesthood, with seers, prophets and revelators at its head; and it never will be without them. They are a divine necessity. Wanting such guides, such pilots, inspired from above, we would be floundering in the same troubled sea of doubt and uncertainty respecting religion, its sacred obligations and its vital problems, as are the peoples of the world around us. Without the gift of the Holy Ghost, to interpret the Scriptures and make manifest the things of God, we also would be putting our own private interpretations upon the revelations of divine truth, and be lost and wandering, as others are, in a maze of superstition and error.

LONGING FOR LIGHT

The churches of men are built upon books and traditions, handed

down from the dubious past—what God said to other peoples in other times, under circumstances vastly different from our own. And mixed with these things are other things that God is said to have said—but never did say—and they are palmed upon the world as utterances of divine authority. In many lands God's children, millions of them, are yearning and longing for the Light, hungering and thirsting for pure Gospel truth, which they find not in man-made religions and philosophies; and blind leaders of the blind, turning their backs upon New Revelation, are endeavoring to feed a spiritually starving world with the mutilated menu card of a banquet ages old.

POWER OF THE PRIESTHOOD

No book, however good; no tradition, however venerable, is a sufficient guide for a progressive people on their way to the Celestial Kingdom. We have something better than books—far better than the best of them. We have divine authority, which constitutes the men holding it agents and representatives of the Almighty; and whatsoever they do by virtue of that authority, and under the inspiration of the spirit of their holy calling, is just as valid and binding and just as acceptable to God, as though he were present in person saying and doing what his servants say and do for him. That is what it means to bear the Priesthood.

THE PURE FAITH

We have the pure, primitive Christian Faith, and the spirit that interprets its sacred mysteries. Without that Spirit no man, whatever his intelligence, whatever his education and culture, can comprehend the Gospel or know Him whom to know is life eternal.

GOD'S WORK AND GLORY

This Church is not the work of man. Had it been man's creation it would have succumbed long ago to the assaults made upon it by the adversary of souls. It is not built upon the sand of ancient tradition or of modern theorization. It is founded upon the rock—Divine Revelation—God's gracious will and the glad consent of his people. Therefore is it destined to endure and to withstand every shock. The hosts of evil may hurl themselves against it, but they cannot prevail against it, nor shake the firm foundation upon which it stands as immovable and immutable as the throne of Him who sitteth in the midst of Eternity, and who has said in words that can never die: "My work and my glory is to bring to pass the immortality and eternal life of man!" Amen.

The hymn, "O Ye Mountains High," was sung by the congregation. The closing prayer was offered by Elder Joseph Christenson.

Conference adjourned until 10 o'clock Saturday morning.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 4, 1930, at 10 o'clock, with President Heber J. Grant presiding.

As an opening number the congregation sang the hymn, "Come, Come, Ye Saints."

Prayer was offered by Elder David I. Stoddard, President of the Union Stake.

The congregation then sang the hymn, "O Say, What is Truth?"

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

Ninety-nine years ago, about a year after the Church was organized, among other instructions that the Lord gave to his prophet for the guidance and comfort of the Church, were these words, found in the sixty-fourth Section of the Book of Doctrine and Covenants:

"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great."

THE FOUNDATION OF A GREAT WORK

Later in the same revelation:

"For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her.

"And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven.

"And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it."

As we listened to the review, as given by the President yesterday morning, of the changed conditions that have occurred in the attitude of the world toward the Church, and as we see the hundred years of progress that has been made, we have every reason to believe that the Lord is fulfilling these wonderful promises; that insignificant as was the beginning, those words of promise are fulfilled; that they were laying the foundation of a mighty work, and that out of small things great things will proceed. Evidence of that is clearly shown in the accomplishments of the past.

AN ENSIGN UNTO THE PEOPLE

But this promise goes farther than the foundation—it extends into the future, for "Zion shall arise and flourish, and the glory of the Lord shall be upon her; and people shall come from every nation." They have come from every nation. How could the prophet know, except he were inspired of the Lord, that this gospel message would touch

the hearts of the children of men in all nations? They have fulfilled that prediction, and here they are assembled; and now comes a new charge to the Church: This Church "shall be an ensign unto the people."

My brethren and sisters, as we look at the future there seems very clearly, to me, in the Lord's program a definite purpose, that his work shall arise and shine. This is an age that is full of theories. Many churches have solutions for the present problems. There are many societies and organizations being promoted in the world for the solution of our present troubles among the nations, and dealing with individuals.

TRUE CHRISTIANITY'S OPPORTUNITY

It does seem to me that after these many years we have come to the place where we have an opportunity to be heard, and the world is willing to listen, and prejudice is so far removed that they are willing to give credit where credit is due. We have been more or less contending, for these hundred years, for the right to exist, to be heard and understood, and yet we have been drilling; we have been rehearsing. We are ready to come on the scene in a great drama, to demonstrate before the world that there is virility and strength and power in the Gospel of Jesus Christ to solve the problems of the world.

For all these centuries Christianity has been in the world, and has been helpless, very largely, to solve these problems, until the skeptic has concluded there is no power in Christianity, there is no virtue in the Gospel of Christ to solve these difficult problems that bring war and bloodshed and wickedness among men.

The Latter-day Saints recognize that there has been, during all these ages, some little truth, and many honest souls have struggled towards the light; but the world has been in a state of apostasy. The power of the Gospel has not been among men. The form of it, yes. So that true Christianity has not had a real test. It has not had a chance to demonstrate what it really could and will do.

POWER TO SOLVE THE WORLD'S PROBLEMS

This Church was established for the express purpose of proving to the world that there is power in the Gospel of Jesus Christ, power to solve the problems of the world, power to change the hearts of men, and bring to a distressed world its golden age, its peace, its prosperity, and its happiness. The dream that Daniel saw is to be realized, when the God of heaven is to establish a work that shall stand forever and fill the whole earth.

The prediction of the modern prophets has been to the effect that this was but the beginning of that great movement, and now that we are being given the opportunity to be heard, now is the time for the Latter-day Saints to rally to their standards, and demonstrate to a world that is in doubt and uncertainty, and full of skepticism, that there is power in the Gospel of Jesus Christ to change the hearts and the lives of men, and to influence the destinies of the nations towards that dream of the prophets of the past that a golden age would come,

when all the distresses that have afflicted men would pass, and universal brotherhood would come, and peace be in the world.

Let me just touch one or two of the problems that this Gospel is solving and can solve—setting a pattern for the world.

THE LORD'S PLAN FOR HELPING THE POOR

Here is the problem of the world's poor. The Lord's plan for its solution, without humiliation to the poor, and a blessing to those who offer relief—the fast offerings given by the membership of the Church once a month, following abstinence from food for two meals. Fasting is a blessing in itself to the physical being, and a blessing to the spiritual being, because it tends, in its very nature, to give spiritual control over the physical being. Gratitude for the goodness of the Lord in providing food and life comes from that fast, also sympathy for the poor who are without food, and then too we are giving that which has been saved.

I know that there are many who do not seem to clearly understand what ought to be given—the equivalent of the meals saved. I should say that certainly ten cents a meal would be the minimum, or twenty cents per individual, per month. I wish that were the standard maintained by the membership of the Church. It is not up to that point, but even as well as the Latter-day Saints are performing that service, it is creating a large fund, and if we would observe it strictly it would create ample funds to care for the needs of the poor, and industrialize them.

The method of the Lord's plan is excellent, the giving to the bishop, who distributes to the poor. It is not my business to give to the poor. It is the business, in the Lord's Church, of the bishop to give. I give to the bishop, and he dispenses to the poor. Those who receive it do not know from whence it comes, and those who give it do not know to whom it goes. That is not letting your right hand know what your left hand is doing. I know of no other scheme by which the Lord's plan could be carried out better than that established in this Church. This plan would perpetually solve the problem of the poor, and I say industrialize them and make them independent economically.

The Lord's plan does not contemplate the pauperization of the poor. I remember my father being a bishop for forty years, and it was my privilege, as a boy, to carry the charities to the poor of that ward. I was impressed, when I went to the home of a widow who needed help, and found her knitting stockings; and when I went to a poor man who needed help, I discovered he was cutting the widow's wood, while she knitted stockings for the poor man who needed help. Everybody was encouraged to do something to help somebody else, even though they received charities.

I am told that on the tithing yard here east of us, when there wasn't work for worthy poor, there was a pile of rocks in one corner of that yard, that the worker that wanted a job was set to carry into another corner of the yard, and he received his pay at the end of the day. If on the following day there was a worthy applicant, but no work for him, he might be given the task of carrying the rocks back into the

original corner, and he came to get his pay at night with the feeling that he had earned it.

That is the spirit of industrialization among the poor of the Church that has been with us from the beginning, and is to be carried on.

A SOLUTION FOR CAPITAL AND LABOR PROBLEMS

The problem that exists in the world between capital and labor can be solved in the Lord's plan of tithing. The struggle for the maintenance of one class over another is not the Lord's way of solving this problem. Let me read to you, from the fifty-sixth Section of the Book of Doctrine and Covenants, what the Lord himself has to say upon this subject:

"Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—the harvest is past, the summer is ended, and my soul is not saved!

"Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with your own hands!

"But blessed are the poor"—yes, and the Lord could have added, blessed are the rich—"whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance."

The deliverance of the poor shall not be through any legislation. It will come through the Lord's plan, for they shall see the power of God coming in glory unto their deliverance, for the fatness of the earth shall be theirs.

"For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice.

"And their generations shall inherit the earth from generation to generation, forever and ever."

That is the plan that will succeed. Neither in the control of the affairs of the world by the rich, nor by the poor as in Russia; neither element will succeed, from its own selfish point of view, but they must be brought together in the spirit of brotherhood, in the spirit of union of interest, and that will never be accomplished, only under the Lord's plan. Tithing is the first step toward that plan, where both the rich and the poor contribute according to their means, for the common welfare of each. There is no pew in this Church for the rich to sit in, and denied to the poor; no blessings extended to the wealthy in the temples of God, and denied to the poor. They share alike, and the rich man gets no more than the poor man. Tithing the Lord designated as a schoolmaster in this Church to bring us to the more perfect order of things that obtained in the days of Enoch, and every man that will come into the celestial kingdom of God will have to learn the lesson, to live not only under the schoolmaster, but ultimately to come to the United Order, or the Order of Enoch, wherein there shall be community of interest, and yet individual responsibility and opportunity, but such

combination as will eliminate jealousy and hatred and envy in the hearts of men.

This Church is a hundred years nearer the solution of that problem than any other community in the world, and the Latter-day Saints should rally to the law of tithing and be prepared in time to demonstrate before the world the real genuine solution of this question.

A STANDARD FOR THE PERFECTION OF MEN'S LIVES

So with the Word of Wisdom, dealing with the perfection of men's lives by living up to a Gospel standard. Oh, it may be true that we do not maintain the prohibition law that has been enacted into the Constitution, but I hope it shall be preserved. If we abandon it we shall see worse times than we are seeing today. I believe that if this nation could persevere under the prohibition law for twenty-five years, we would raise a generation of men and women that would easily subscribe to that law, and that problem would be solved. But if this nation is not able to do that, and shall return to the old conditions, what of us?

The Lord gave to this Church a plan that will succeed when all the schemes of men shall fail. I recognize that you cannot legislate men into righteous living. That must come from the heart. Our plan contemplates the conversion of the hearts of men to an obedience to the Lord's plan, and to the strict observance of that revelation that enjoins upon us the obligation not only to refrain from the use of liquor, but from tea and coffee and tobacco, that are injurious to the physical being.

The Lord knew the needs of this fast-moving age, that we need the power that comes from observing the Word of Wisdom, if we shall endure under these strenuous conditions that are around us. Now is the opportunity for the Latter-day Saints to rally to that standard, and demonstrate, though the world may fail, through its legislation to correct this evil, that we will correct it by the conversion of men, and demonstrate the way for the world to follow after in the solution of that problem.

FOR THE ESTABLISHING OF PEACE

So with all the other problems. In this Gospel is the plan and the way by which peace can come, and war be abolished. If every person in the world had in his heart today the spirit that is in the hearts of these Latter-day Saints, you would not need a League of Nations, you would not need a court to limit armaments. It would be solved, because into the hearts of these Latter-day Saints has come the power of God, the gift and power of the Holy Ghost, that takes envy and malice and hatred out of the heart, and puts the love of men there. You could not think of one stake of Zion going to war with another. No. Although they come from the ends of the earth, the men of all nations live here in peace and in love. If that spirit could be extended to the ends of the earth, our problems would be solved.

Now is the opportunity for the Latter-day Saints to arise and shine.

As we enter into this second great period of the Church's history an opportunity comes to us, since we have the stage, and since the people of the world are willing to listen and give credit. Now is the time for us to rally to our standards and demonstrate the power there is in the Gospel of Jesus Christ.

God help us to see our opportunity and embrace it, and carry forward gloriously the Lord's purposes, until his work shall be consummated and become the glory of the earth, I pray, in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

Anticipating an invitation to speak during this Conference, and realizing that the speakers would be heard by a large number of people outside of this building, I prepared some notes that I might speak from, but I don't know that I shall use them.

GRATITUDE FOR BLESSINGS OF LORD

I want to say to the brethren and sisters that I am very happy in my membership in the Church of Jesus Christ of Latter-day Saints, and in the blessings of the Gospel which I enjoy in common with you. I am happy in your fellowship and association, and in the work that I have been honored to do in this Church.

The Lord has been good to us as a people, and he has been good to me as an individual. As I look back over my life and its experiences, I can see where the Lord has held me by the hand, as it were, and led me along the path of duty, shielding me from evil and wickedness that I might have indulged in to my everlasting sorrow and condemnation. I feel that it is as little as I can do to seek to know what the will of my Father in heaven is concerning me, and to do his will to the best of my ability. I believe that every member of this Church should feel the same. If we turn our thoughts back over our past lives, I feel sure that all of us will have occasion to rejoice in the fatherly care that has been given us, and the many blessings that have been showered upon us.

TESTIMONY REGARDING THIS WORK

I have passed the period of question or doubt, which comes into the lives of many people, and I do know of a surety, and have proven over and over again from the scriptures and by the application of reason and good sense, to my perfect satisfaction, that this work is true, so that I have no fear of any man being able to disprove it. I have lived the Gospel, in part, at least, so as to have the witness of the Spirit of God, and I do know, by the power of the Holy Ghost, that Jesus is the Christ, the Son of the living God, and the Redeemer and Savior of this world.

I know that our Father in heaven lives, a glorified and immortal being, with all power—power to bless and power to save. And I know that this work is true, that in it is the saving power of God to those who will accept and obey it. I know, by sense of reason, that he who was the instrument in the hands of God in restoring this Gospel to earth, must have been and is a prophet of God.

NOT ACCEPTED IN THEIR OWN DAY

It is hard for the people of this day and time to accept Joseph Smith as a Prophet of God. It was ever so that the prophets were not generally accepted by the people of their time. The Scriptures relate that when Jesus was preaching in the synagogue in his own country, the people were astonished, and said:

"Whence hath this man this wisdom, and these mighty works?"

"Is not this the carpenter's son? is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas?"

"And his sisters, are they not all with us? Whence then hath this man all these things?"

"And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.

I have often wished that he had added, which I think he could have done with equal truth, "save in the day and time in which he lived."

"And he did not many mighty works there because of their unbelief." (Matt. 13:54-58.)

I firmly believe that the time will come when all men, as universally as they accept Jesus Christ to be the Savior of the world, will acknowledge Joseph Smith to have been a great prophet of God in these last days, in the dispensation of the fulness of times.

Brethren and sisters, that which I feel and know to be true, I believe that you, also, who are living your religion, feel and know to be true, by the same means.

THE FAITH OF OUR FATHERS

An impressive thought came to me this morning while we were singing the hymn, "Come, Come, Ye Saints."

"We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt or make afraid—
There the Saints will be blessed. * * *

"And should we die before our journey's through,
Happy day! all is well!
We then are free from toil and sorrow too;
With the just we shall dwell."

These words express the feeling of our pioneer fathers and mothers in their deep trial when their faces were turned, as it were, from civilization toward the great unexplored West, bringing with them practically nothing but the Gospel, which was the dearest thing they had on earth; and with the hope that the Lord would inspire his

leaders that they might find a place of refuge, safety and liberty, where they could worship the Lord according to the dictates of their consciences. They endured much sorrow and tribulation, and many died in the effort to make for us what we have here today.

OUR OBLIGATION

We are their successors in this work. We have inherited the blessings that they finally were able to enjoy. We are indebted to this work for all that we have, all that we hope to obtain. Are we going to carry on the work as faithfully and devotedly as did our pioneer parents, or are we lying down on the job? Are we fainting by the way? Or are we living our religion, and by so doing setting an example to the world worthy of their emulation, such as will cause them to glorify our Father in heaven by an investigation of that which has made us what we are, that is commendable, and perchance, by their embracing the Gospel and engaging with us in the furtherance of the Lord's work?

Do we ever consider that we are under obligation to our fellow men, that we are under obligation to the Church, as well as to ourselves? Do we consider that we are under obligation to our fathers and our mothers, who have suffered and endured so much for us? If we will not live our religion for our own soul's salvation, then we ought to do so for the sake of others, including our children, and our children's children who are coming after us.

PERTAINING TO OUR KINDRED DEAD

We have a responsibility pertaining to our kindred dead. The Prophet Joseph tells us, and it is on record, that the greatest responsibility that God has laid upon us is that of looking after our kindred dead. Until the Church was organized, and there were temples built, and an opportunity for the living to do something for the dead, there seemed to be no occasion for our forebears to look to us. There was nothing we could do for them. But with the introduction of the Gospel, and the building of temples, the Lord sent his servant, Elijah, as predicted by Malachi he would do, who conferred the keys upon Joseph and Oliver of the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers. From that day, the 3rd of April, 1836, when in the Kirtland temple that wonderful manifestation was had, there has been a spirit and a desire among the children of men on the earth, not only those in the Church, but those outside as well, to know of their kindred dead. Men and women of education and wealth are expending their fortunes and their time in the search for knowledge of a genealogical character, and in the printing of histories of their families. Governments have made provision for the keeping of records, just such statistics as we need in order to perform this temple work for our dead. Genealogical libraries have been established all through the land, and these family histories, and other genealogical information, are accessible to the Latter-day Saints.

The Lord is using those who are not of us in the furtherance of

his purposes and in helping us, that we may more fully do our duty by our kindred dead.

SERVING A TWO-FOLD PURPOSE

Are we making use of this information, and are we *going into* the temples of the Lord to do this work? Or if we are not able ourselves to go, are we expending some of our means in the employment of others to go through the temple for our dead?

All the ordinances administered in the temples are performed without any charge to the individual. Those who come there can attend to those labors without any charge whatever. If you cannot come it will be necessary for you, in the endowment work of the temple, to have some one represent you.

In these temples we have some of our aged pioneers who have worn themselves out, as it were, in helping to make this country inhabitable, beautiful and prosperous as we find it today. Their bodies are broken but their spirits are alive and awake as much as ever, and they find in the temples a work that they can do just as well as can younger people, who are more vigorous in a physical way. Some of these people have nothing to live upon except the mere pittance which is given them in compensation for the work they do for others in the temples. If you cannot go to the temple yourselves, send to the temple a little money with a record of your dead and these good people will do the work for you, and you will not only be redeeming your kindred dead but you will by so doing be helping to support the worthy poor of the Church. We had a letter come to us a few days ago from a man here in the city who is interested in genealogical and temple work, and he suggested that in these times, when there are so many of our people out of employment, men who are worthy to go to the temple, it would be an opportune time to make known to the people of this Church that if they would furnish some means now to get their temple work done, these unemployed people would receive a great blessing in being employed to do that work. That, I think, is a suggestion worthy of consideration, as we are looking about us for something to do to alleviate this distressing condition of the unemployed.

ACCORDING TO OUR KNOWLEDGE

Brethren and sisters, are we living our religion to the best of our knowledge? I want to say to you that no man can be saved in the kingdom of God without knowledge, knowledge of the Gospel of Jesus Christ, of the way of salvation, and no man can be condemned without a knowledge of this Gospel. The Lord has made provision that every child of his that comes to maturity in life shall hear and have the privilege of accepting the Gospel either here or hereafter. When the ordinance work is done for those who died without a knowledge of the Gospel, it becomes effective for their salvation upon their acceptance of it.

Are we, brethren and sisters, who know the truth, living according to the light which we have received, so as to not fall under condemna-

tion? I think I can promise the Latter-day Saints, in truth, and in the name of the Lord, if you, my brethren and sisters, will live up to the light of the Gospel as you have received it, you will obtain a salvation in the kingdom of God. If you shall be disappointed and condemned in the end it will be because you have not lived up to the light and knowledge which you have of the Gospel. I wonder if our Father in heaven is going to be disappointed in some of us, his children, when we return, having had the opportunities the Gospel has afforded us here in life. I wonder if we will be disappointed in ourselves, if our parents will be disappointed in us, or our children who come after us.

This is something, brethren and sisters, that I think we should consider most seriously. Our time is brief at longest here in which to prepare for the life which is to come. We cannot afford to waste our time. We cannot afford to trifle with sacred things and sacred duties. The sin of neglect is unjustifiable. "He that knoweth to do good and doeth it not is in sin before the Lord, and he that knoweth to do right and doeth it not is in sin."

OUR RESPONSIBILITY TO TEACH OTHERS

Our obligation is not only to ourselves but to our fellow men here in the world. We mustn't overlook that. If we be not called to go abroad and preach the Gospel, there is plenty for us to do at home. The spirit of this work is, every man to his neighbor; he that is warned, to warn his neighbor. Our responsibility to teach the Gospel to others is set forth in Ezekiel, 3rd Chapter, 20th verse:

"When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand."

Every man and woman that in sincerity has received the Gospel was at the time of entering the Church a righteous man or woman. Have we held them in righteousness?

The ministry of the Church at home has a responsibility of completing the conversion and holding these men and women. Are we doing it in an organized way, as effectively as we can? Are we, as individuals, doing our part to our neighbors within the Church? If we see men and women neglecting their duties in the Church and we know that they are in danger of losing that which would be more precious to them than life, do we give them a note of warning in the spirit of kindness and brotherly love, and reach out a hand to help them, and bring them back and put them in the way of religious duty? Are we doing our full duty by our fellow men?

Brethren and sisters, these are questions that we may well ask ourselves, and then answer them to our satisfaction, by living up to our obligations and to the light and knowledge of the Gospel which we have.

We cannot accomplish this alone, but if we seek the Lord with desire in our hearts to live our religion, and to do his will, he will

help us so that we will be able to come off victorious, conquerors of ourselves, conquerors of evil, devoted adherents and advocates of the truth of God. May he so bless us and save us in his kingdom, I pray, in the name of Jesus Christ. Amen.

At the request of President Grant the congregation arose and sang, "God Moves in a Mysterious Way."

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I intend to be reminiscent in what I shall say on this occasion.

I have frequently called your attention to the fact that under President John Taylor I was permitted to fill a mission in the Southern States, in 1883 and '84, under the presidency of Elder B. H. Roberts. They were trying times, and the elders, as a whole, traveled without purse and without scrip.

In 1892 I was again appointed, under President Wilford Woodruff, to preside over the Southern States Mission. It was during that period of time that I found God; as my father said: God answered my prayers, and isn't that a pretty good evidence that God lives? My testimony was fixed and fast, and what I knew I learned by obedience and through suffering.

I take the position that knowledge cannot be knowledge without experience, so that what I know through the influence of the Holy Ghost—for I have heard that still, small voice—I know to my perfect satisfaction. There is no question of a doubt in my mind as to the truth of this work, and any time in my life that I can be convinced that Joseph Smith was not a prophet of God, then I will question the truth of this work. But Joseph Smith to me is a prophet, and there is hardly a Kimball living in the flesh today—of the first generation—notwithstanding we were very young when our father died, that did not have burned into his soul as a child that Joseph Smith was a prophet of the living God: that Brigham Young was his successor; that he too was a great prophet.

Now, it is along that line that I desire to occupy your time for a few moments, and to do so I expect to forecast from dead prophets. I shall not undertake to quote from memory as it is very difficult for me to quote correctly.

The prophet Joel said—we elders in that day on many occasions quoted this prophetic saying:

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions."

I think one of the greatest pieces of philosophy in the Bible is: "Where there is no vision the people perish." And the Prophet Joseph Smith left with us this statement: "Where there are no gifts there is no faith."

I further read in the Bible:

"When a prophet speaks in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken; but the prophet has spoken presumptuously, Thou shalt not be afraid of him."

Jesus himself testified that "a prophet hath no honor in his own country."

I claim not to be a prophet, but I am a son of a prophet, and I expect to give you evidence—whether you question the truth of it or not—that shall be left with you—that Heber C. Kimball was a prophet of God. President Brigham Young on more than one occasion said: "Heber is my prophet, and I love to hear him prophesy."

In May, 1868—that is sixty-two years ago—he said:

"After a while the gentiles will gather in Salt Lake City by the thousands, and this will be among the wicked cities of the world."

He said:

"A spirit of speculation and extravagance will take possession of the Saints, and the results will be financial bondage."

He said:

"An army of elders will be sent to the four quarters of the earth, to search out the righteous and warn the wicked of coming events."

"All kinds of religions will be started, and miracles performed that will deceive the very elect, if such a thing were possible."

"Persecution comes next, and all Latter-day Saints will be tested to the limit."

"Many will apostatize, and others will stand still, not knowing what to do."

"Before the temple reaches the square our brethren will be imprisoned, until the penitentiary shall be full, and some of them will be removed to other penitentiaries."

"Mothers would weep for their husbands, and children would cry for their fathers: Some would die, and sorrow would fill the hearts of the Latter-day Saints."

"When the temple roof is on, the persecution will lessen, but when the temple is completed the power of the Evil One will be shut out."

"The prayers of the Saints will then be heard. The sick will be taken there and healed."

"The Spirit of God will rest upon the people, and work for the dead will be continued night and day."

"The judgments of God will be poured out upon the wicked, to the extent that our elders from far and near will be called home; or in other words, the Gospel will be taken from the gentiles, and later on will be carried to the Jews."

"The western boundaries of the State of Missouri will be swept so clean of its inhabitants that as President Young tells us, 'when we return to that place there will not be as much as a yellow dog to wag his tail.'"

"Before that day comes, however, the Saints will be put to the test that will try the very best of them."

"The pressure will become so great that the righteous among us will cry unto the Lord day and night until deliverance comes."

In 1856—that is seventy-four years ago—a small group of friends convened in the house of the Lord, called the Endowment House. The conversation was about the isolated condition of the Latter-day Saints.

"Yes," said Brother Heber, "we think we are secure here in the chambers of these everlasting hills, where we can close the doors of the canyons against mobs and persecutors, the wicked and the vile, who have always beset us with violence and robbery, but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy against the people of God."

"Then is the time to look out for the great sieve, for there will be a great sifting time, and many will fall.

"For I say unto you there is a test, a Test, a TEST coming."

He further said:

"This Church has before it many close places through which it will have to pass before the work of God is crowned with glory.

"The difficulties will be of such a character that the man or woman who does not possess a personal knowledge or witness will fall. If you have not got this testimony, you must live right and call upon the Lord, and cease not until you obtain it.

"Remember these sayings: The time will come when no man or woman will be able to endure on borrowed light. Each will have to be guided by the light within themselves. If you do not have the knowledge that Jesus is the Christ, how can you stand?"

Do you believe it?

President George Q. Cannon said, after Heber C. Kimball's death: "Heber Chase Kimball was one of the greatest men of this age."

He continued: "No man, perhaps, Joseph Smith excepted, who has belonged to the Church in this generation, ever possessed the gift of prophecy to a greater degree than he."

On the morning of the 22nd of June, 1868, he died.

At the funeral President Brigham Young said: "Heber was a man of as much integrity, I presume, as any man who ever lived on the earth—a man of faith—a man of benevolence—a man of truth."

On the evening of January 12th, 1862, the Lord made it known to Heber C. Kimball that he should not be removed from his place as First Counselor while he lived in the flesh.

Now my brethren and sisters, I am here to testify that the spirit of prophecy is in this Church. Any man who has a testimony that Jesus is the Christ has the spirit of prophecy, and I know that we have living prophets. Whenever the Lord desires, and it is his will to speak through his prophets, I have no fear and no doubt as far as I am individually concerned that they have the courage and the faith to speak the words of God. At a time when the people were suffering, when the people were almost naked, when everything looked desolate, as if they were forsaken—

"Heber C. Kimball, filled with the spirit of prophecy in a public meeting declared to the astonished congregation that within a short time States goods would be sold in the city of Great Salt Lake cheaper than in New York and that the people would be abundantly supplied with food and clothing."

"I don't believe a word of it," said Apostle Charles C. Rich; and he voiced the sentiment of nine-tenths of those who had heard the astounding declaration."

"On resuming his seat he remarked to the brethren that he was afraid he had missed it this time. But they were not his own words and He who had inspired them knew how to fulfil. The occasion for the fulfilment of this

remarkable prediction was the unexpected advent of the gold-hunters on their way to California. The discovery of gold in that land had set on fire, as it were, the civilized world and hundreds of richly laden trains now began pouring across the continent on their way to the new Eldorado. Salt Lake valley became the resting place. Thus as the Prophet Heber had predicted, States Goods were actually sold in the streets of Great Salt Lake City cheaper than they could have been purchased in the city of New York."

Now, brethren, that is how I feel about it. I take pride in being a son of my father and as long as I live I shall never fail to honor my father and his successors, and try to be as loyal and true and steadfast in the faith as they have been. I am the only one that can destroy my faith in this work. God bless you. Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

After one hundred years, and then what?

During the past year we have been dwelling largely in the past, and it seems to me that when we look upon the work of our fathers, our mothers, our grandfathers and grandmothers, and view their great accomplishments, there can be no question that this Church has grown in a wonderful manner. No organization could make such a growth other than through the help, inspiration and leadership of an all-wise Father. As I view these accomplishments I wonder if we are not, to a certain extent, living now too much in the past, and not enough upon the past, for the experiences and accomplishments of the past should be a tower of strength to urge us on to greater individual effort.

I heard a brother who was preaching a sermon on tithing say that his father overpaid his tithing and some of his children were drawing on it to this day. Surely such action cannot be considered as a growth. How can we use the past to help us build for the future? Truly they showed the way. Are we doing our part to carry on? If so, there need be very little concern for the future. If we have a clear picture of the struggles of the past one hundred years, and understand the principles that made it possible for them to build such a foundation, we should go on with a sincere desire to build for our future welfare and salvation.

One of the writers in the Book of Mormon tells us:

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. For behold, if ye have procrastinated the day

of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked."

And so I say we should be gravely concerned with today. If so, tomorrow will take care of itself, and the work entrusted to us will be nobly done, and our reward assured.

Brother McMurrin made a plea for more missionaries. Our mission presidents are constantly doing that. There isn't a month that their reports do not contain pleas for more help. It is marvelous what this people are doing, many even sacrificing the comforts of life to provide for their children who are engaged in missionary work, but how many make an equal effort to prepare them for this service before they leave for the mission field. I am sure better preparation which must come through active service will go a long way to meet the demands made upon us.

Yesterday, sitting in a group in this tabernacle, we had eighty-seven young men and women who next week will leave for the mission field. They are young and inexperienced. They have a testimony of the Gospel, but they are not altogether sure of themselves at the present time. They are anxious to be engaged in a good cause. Last night at seven o'clock I met with them, this being the last period of their day's work. Their first class yesterday was at nine o'clock in the morning. They were excused at nine forty-five and came here in a body to attend this Conference. They were here in the afternoon, and went from that meeting to another class; had a luncheon period, and then to another class. At the close of their class at eight o'clock last night I asked them to select a song to close, for we always begin and close our day's work with song and prayer. The song first suggested seemed to me, for the moment, a bit of irony. It was announced as "Do not weary by the way." As we sang the song, I stood facing that group. I tried to detect such a feeling on their part. I found everyone singing—not just the words, for all were singing as we can sing only when touched by the Spirit of God. When the prayer of dismissal had been offered after nine hours of religious service, these young people, whom you have sent from your homes to go into the mission field, gathered around me with more questions, untiring in their effort to gain more information.

We shall not be greatly concerned for them while they are in the mission field, for they are going out with a purpose, and God is with them and watching over them, and will hear and answer their prayers and our prayers in their behalf, and as long as they continue in that service in faith, his blessings will rest upon them, and they will return home to bear testimony of his goodness, and to the truth of the Gospel.

Then is the time when we should be gravely concerned for them, for we find many times these young missionaries come home and find themselves in the condition, in a measure, that the Savior found himself in, as related to us by Brother Richards today. Speaking of Jesus:

"And when he was come unto his own country, he taught them in their synagogue, insomuch that they were astonished, and said, whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief."

Let us compare the faith of these, his own people, with the faith of one who was despised by the Jews.

"So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

I am wondering if in Israel today we are not lacking just a little bit in faith. During the last summer we received many reports saying: "We have been unable to do anything with our priesthood work. It is vacation period, and everybody feels that they should have a vacation from church work."

I do not feel to criticize any who have a desire to take a vacation, for a change and rest is necessary at times, but even then they must have food if their physical welfare is to be preserved. But I have yet to find a good reason for taking a vacation from spiritual work, and from that association which comes to those who are humbly seeking spiritual food. On the contrary, as I view the situation, I find that those who feel that it is necessary to take a vacation from church work seem to forget that spiritual food is necessary to preserve the spiritual body and without it the spiritual body begins to die for lack of nourishment. That death may come slowly or, if sin overtake them, it may come quickly, and I believe one of the greatest dangers that we have confronting us is the sin of indifference which surely leads to spiritual death.

There is no time for vacation in this service. God is working constantly. He requires that his children upon whom the priesthood has been conferred labor in spirit constantly, for the spirit of God will not always strive with man. We cannot lay this work aside and take it up as we feel inclined, for if we hope to succeed we must work daily, hourly and every minute. We must so live that these temples which God has given to us and which we call our physical being will be kept clean and a fit dwelling place for his spirit. That can best be done through associations provided through our gatherings, such as priesthood and sacramental meetings where spiritual uplift is engaged in.

This condition is manifest in our missionaries who, after having devoted all of their time to the spiritual, come home strong in spirit.

We should be concerned for these young people who return from the mission field, because I find, or I think I find that sometimes we do not have a full sense of responsibility regarding their future welfare. It can be pictured to you in this statement. I heard a father say to his boy, who had just returned from the mission field: "Come on now, son, get off your good clothes and get into your old ones and get to work. You have been loafing long enough."

Most of them don't loaf in the mission field, but we force them to loaf sometimes when they come home, because we fail to feed them, to give them that spiritual food that kept them active while in the mission field. And so they die spiritually, and we wonder why. Don't blame them. It isn't their fault. It isn't their choosing. They would have it otherwise.

Now, what of the future? I must not talk longer, but let me give just a little illustration that perhaps will show you what can be done. After the close of the past year, when bishops were sending their annual reports to the Presiding Bishop's Office, one bishop came with his, and as he turned to leave the office, he waved his hand to me. I returned his salute and beckoned him to come into the side office where I was, for he had a broad smile on his face and seemed unusually happy. He stepped to the door, and stated that he had no desire to disturb me. He just wanted to say "hello." I suggested that he seemed happy and asked how he managed to get that way, for it is unusual to find a bishop in that frame of mind at that time of the year. He answered that he was happy because the people over whom he was presiding were helping him. He stated that he had been bishop two years. He said:

"When I started in to get acquainted with the people of my ward I found it was very difficult to make much headway with the older people. They were fixed in their habits. They were doing some church work, but not much. Most of them were willing to let someone else do the work. Their activity record was on a par with their spiritual condition. We decided to take up a labor with the younger people. We reorganized the Aaronic Priesthood quorums, conferred with those who were active, and they helped us outline a campaign to encourage greater activity. We sent them out to bring in those who were inactive. They responded with such a spirit of good will that soon every boy who held the Aaronic Priesthood was in attendance at meetings. We decided to take up as our first major activity a campaign for the year on tithing. Our first duty was to convert ourselves. Every phase of the subject was discussed. All agreed to work with a desire to have every person holding the Aaronic Priesthood a full tithepayer. We gave quorums credits based on numbers. Some complained that we were bribing them, in offering credits for the payment of tithing, but nevertheless it was a means of encouraging them. They brought in their five cents, their ten cents, their twenty cents each week as they earned money. After a while the parents gave more thought to their tithing, and last year, when I came in with my tithing settlement, we had double the tithing of the year before and more than double the number of active members, due largely to the activity of these young men whom we taught to observe this principle. And this year we have increased the tithing of our ward just as much as we increased it last year and the ward members are responding to every call, and that is why I am happy to come in here with my final report."

I could mention many such experiences.

My brethren and sisters, what of tomorrow? Tomorrow may never come, to some of us; but may the blessings of God rest upon us today, that we may be touched with the power and influence of his Holy Spirit. May we have power to see clearly the purpose of this great work; may we see clearly the niche in which we belong, that we may fit in and do that which is required of us to the best of our ability, for there is work for all to do. We belong to the most wonderful organization in all the world. Men are called to positions of responsibility, and after a time are released, and take their places in the ranks that others may gain experience through leadership. There are no hard feelings, jealousy, or contention, for men serve wherever they are called to serve. They do not seek honor, and serve with fear and trembling, happy to be engaged in such a noble cause.

May we continue in that spirit. May we have love in our hearts for each other. May we work for each other, and to the end that God's purposes shall be brought about, and when the time comes for us to lay down the part we are called to play, I sincerely trust it will be said of us: "Well done, thou good and faithful servant. Enter into my rest." May God bless us, I pray in the name of Jesus Christ, Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I trust that the few moments I occupy I may enjoy the Spirit that comes from our Heavenly Father, that gives to us power to think, to reason, and to teach.

This Conference has been one of great interest to me. My mind has been directed toward so many things that pertain to our work. I have been making notes during the entire period of our meetings, up to now, notes that I trust I may use to refresh my mind when I am in the conferences of the Church, because very many times a suggestion or an idea directs to a portion of the scripture, and when we read it it sounds a little different from what we thought it did, because it has been a long time since we read it, perhaps.

A BLESSED PEOPLE

We are a blessed people. I know of no other people in the world who have more reason to be grateful than we. We have all that the world has in the way of information, education, culture, refinement; and besides that we have an understanding of the purpose of life: we have the privilege of being identified with the Church of the Lamb of God.

We are wonderfully blessed in the assurance that the Lord gives to us of eternal life, and when we compare the information that we have obtained with that which many of our Father's children in the world have, we are made to realize that much will be expected of us, because unto us much has been given.

It is unique these days to belong to a church, wherein those who are members believe that the Lord speaks through their leaders. When we are instructed by the President of this Church, we believe he tells us what the Lord would have us do. To us it is something more than just the advice of man. We believe that, and it searches our souls, and we are prompted to renew our determination to be what God would have us be.

I have rejoiced in the fine testimonies that have been borne, in the instructions that we have received. I have had pleasure in shaking hands with many of my brethren and sisters here. These things give me joy, and help to make my life worth living.

While Brother Kimball was speaking of the prophecies of his father, I thought how many men there have been in this Church who have listened to the voices of the prophets of God, and who have lived to see the fulfilment of those prophecies. No other organization that I know of, in the world, lays claim to any such gifts or blessings.

INVESTIGATORS IN THE MISSIONS

I have just returned from the Northern States Mission where I had the pleasure of visiting a number of our larger branches. The development there is very pleasing to me. I have never been in the Northern States before when we had so many comfortable chapels as we have now that have been dedicated to the Lord, and I have never been there before when there was as great a percentage of investigators in the congregations as at this time.

The people of the world are becoming alarmed, but the alarm is only just beginning. Unless the men and women of this nation, and of all nations, turn unto the Lord and keep his commandments, they cannot hope to continue in his favor; and if his favor is removed from them, then the adversary will do his work. I rejoiced in my visit in the East, to find so many people investigating the Gospel, people who after meeting would say: "I have never attended one of your churches before, but I thought I would like to come, and have enjoyed the service." I have in mind a woman and her husband, who came up after the meeting in Detroit. They had never before attended a Latter-day Saint meeting. This woman was delighted to find that there were people on the earth who believe as we do. She listened to the humble missionaries bear their testimony and preach the Gospel, not with great learning, but with the power that is more potent than university training, the witness of our Heavenly Father that they spoke the truth.

We cannot hope to convince the world of the truth of the Gospel if we depend upon the book-learning that we obtain in schools, but we can obtain all that they possess, and then if the Lord continues to bless us we can go on, reaching higher points, understanding greater things that are not understood except by the power of the Lord.

THE PARABLE OF THE WEDDING FEAST

I have opened to the twenty-second chapter of St. Matthew's account of the Savior's teaching, and will read this particular parable:

"And Jesus answered and spake unto them again by parables, and said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son,

"And sent forth his servants to call them that were bidden to the wedding: and they would not come.

"Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

"But they made light of it, and went their ways, one to his farm, another to his merchandise:

"And the remnant took his servants, and entreated them spitefully, and slew them.

"But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

"So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

"And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

"Then saith the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

"For many are called, but few are chosen."

OUR MINISTRY

How much this is like the world today! God has restored his Gospel. He has sent his servants into the world. They have called all men to repentance, as far as they could reach them; have not reviled them or been unkind, but have invited them to come into the wedding feast that the Lord has prepared, and in many cases they have been ignored. People have been too busy to hear the message. The invitation meant nothing to them. They didn't believe in what was being done, and in some cases they have ill-treated those who had come to them in kindness and love.

The Gospel of Jesus Christ is a gospel of peace. It is not a gospel of contention. We are instructed by the Savior to go into all the world and teach this Gospel unto every creature. That commandment has been given to the Church in this day. We do not go out in our own name or in our own strength, but we offer to our Father's children these precious truths, that are essential for them to understand in order that they may gain the blessing that our Heavenly Father intends.

Thousands of our sons have gone into the world. Many have been kindly received, and they have explained the truth, and this mission is still going forward. The feast has been prepared. Our Heavenly Father has provided what is necessary: it has not been done by the wisdom of man. He has sent us, his representatives, into the world, not to drive or coerce, but to invite. "Come follow me," is what the

Savior said, "And I will give you peace." That is what the Gospel teaches, and that is our ministry.

WITHOUT A WEDDING GARMENT

But I am thinking of another group. Here was a man who came into the wedding feast, and when the time came the king or the master saw that he didn't have a wedding garment on. He had ignored the importance of it, apparently. He had come in, not prepared, expecting to participate. He had come to the feast—they had all been bidden to the feast, but I assume that they were supposed to know that only those would be admitted who were properly clothed, and this man was amazed when the question was asked him why he was there in that condition.

The world seems to think that they can come whenever they are ready. Our Father's children do not understand that there is some preparation to be made. The adversary has so deceived them as to make them believe that no preparation is necessary, anything will do, but in this message that the Savior gave in a parable to his associates we are informed that there must be some preparation, and without that preparation no one will be permitted to partake of the more precious gifts of our Heavenly Father. That applies to the membership of this Church who have an idea that because they have been invited, and because their names appear upon the record among those who have been called, there is nothing more for them to do; men who have been blessed in a financial way; women who have become prominent in social life. They have forgotten the Lord and are not preparing for the feast to which he has invited them.

NECESSARY PREPARATION FOR THE FEAST

Our Heavenly Father intends that we shall prepare for the wedding feast or we will be excluded. He expects us to continue to store our minds with the truth, and to disseminate that truth as opportunity offers among all his children. The fact that our names appear upon the Church records is no guarantee that we will find our place in the celestial kingdom. Only those who live worthy to be members of that kingdom shall find place there.

In the midst of the unsettled condition, the uncertainty that is in the world, if there ever was a time when we should examine ourselves, to find out if we are doing what the Lord would have us do, it is today; if there ever was a time when we should be sure that we are in the pathway of eternal life, it is now. We can't slight these opportunities. God will not be mocked. When he has offered to us a gift, when he has placed within our reach a blessing, when he has invited us to partake of a feast and we ignore it, we may be sure that we shall suffer the distress that will come to those who refuse the blessings of the Lord when they are offered.

ONLY BY KEEPING THE COMMANDMENTS

This is a good time for the membership of this Church to be

examples to all the world, for the humble among us to seek the Lord, and for those who lack humility to cultivate it. It has been made very plain to us, and there was no distinction made whether men were in the Church or out of it. It was the Savior who taught that, "Unless you are as humble as a little child ye shall not see the kingdom of God." We desire to see that kingdom, don't we? This group of men and women here today, who represent the Church, desire to see and to inherit the kingdom of our Lord, and there is only one way whereby we may obtain that priceless gift, and that is by keeping all the commandments of our Heavenly Father. He does not differentiate; he does not select any particular group of commandments; but he teaches us that we must keep all of his commandments.

I say that there is need in all Israel today—there is need for this man addressing you to examine himself—there is need for every one of us to look about ourselves and see wherein we are neglecting our privileges and our duty, for tomorrow may be too late. Today is the acceptable time of the Lord. Let us set our houses in order. Let us love one another. Let us sustain these men whom God has raised up to preside over us. Let us bless them, not only by our lips, but by assisting in every possible way to carry this burden that rests so heavily upon their shoulders. Let us honor these presidents of stakes and these bishops of wards. Pray for and bless them and help them. Let us love one another, that our Heavenly Father may be able to bless us, and he will bless us if we love one another and do good to all his children.

TESTIMONY

I know that God lives. I know that our Heavenly Father has spoken in this day and age of the world, that his Gospel is upon the earth, and while I would not compel any soul to accept it, I pray that we may have power and wisdom and strength to reach out after these neighbors of ours who do not understand the truth. Let us do our duty, and draw them into the fold of the Master, that they, with us, may know that he lives.

Again, I bear my testimony that I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the Lord. I know that the Gospel for which these gave their lives is the power of God unto salvation, and the only means whereby we shall obtain a place in his celestial kingdom.

That we, with those we love, and as many as we can contact with and influence, may take advantage of our blessings, and accept the invitation to the marriage feast, and when we arrive there be properly clad, that we may go in thereat, that we may rejoice with those who have kept the commandments of God, and enjoy eternal life in his celestial kingdom, I humbly pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I failed to read one brief statement of statistics in my opening remarks. There have been two changes in Stake Presidents: Elder David

I Stoddard has been chosen to succeed Brother William D. Hanks as President of the Union Stake; and Brother William O. Bentley has been chosen to succeed Brother Joseph K. Nicholes as President of St. George Stake. Brother Stoddard opened this meeting with prayer, and Brother Bentley will offer the benediction.

Elder William M. Waddoups has been released as President of the Hawaiian Mission, and also as President of the Hawaiian temple, and Brother Castle H. Murphy has been appointed to succeed him.

Elder Edward P. Kimball has been released as President of the German-Austrian Mission, and Elder Oliver H. Budge has been appointed to succeed him.

There have been two new wards organized—the Fourth Ward of Richfield, Sevier Stake, and Helper Ward, Carbon Stake.

Bishops who have passed away during the past six months:

Rulon M. Jensen of the Basalt Ward, Shelley Stake.

Karl N. Snow of East St. George Ward, St. George Stake.

We now have 104 Stakes of Zion; 933 Wards; 71 Independent Branches, making a total of 1004. There are Dependent Branches, 41; Missions, 29, Branches in the Missions, 835. Total Wards, Branches and Missions, 1909.

All of the brethren who have been honorably released are released with the love and blessing and thanks of the General Authorities for the splendid work that they have done.

The congregation sang the hymn, "Our Mountain Home So Dear."

Benediction by Elder William O. Bentley, President of the St. George Stake.

Conference adjourned until 2 o'clock this afternoon.

SECOND DAY

AFTERNOON MEETING

Conference was resumed at 2 p. m.

The hymn, "Prayer is the Soul's Sincere Desire," was sung by the congregation.

Elder Clarence E. Smith, President of the Bear River Stake, offered the opening prayer.

The congregation sang the hymn, "Redeemer of Israel."

ELDER JAMES E. TALMAGE

Of the Council of the Twelve Apostles

"For behold, my soul delighteth in plainness unto my people, that they may learn."

These are the words of an ancient Hebrew prophet, addressed

to the people whose leader he was, commissioned and appointed of God.

The spirit of plainness has characterized the addresses of this conference so far, and if I speak plainly unto you at this time I trust you will understand that I speak under the same spirit that impelled Nephi in the utterance cited.

WHAT IS THE MATTER WITH THE WORLD?

We do not believe in treating ourselves with gratulation to the extent that we feel because we are the covenant people of God—and we boldly proclaim this fact—that all is well with us and that we are right in the sight of God to the extent he would have us be. Gentle but firm admonishment has been given in earlier addresses. Well deserved commendations have been made of the good that our people have accomplished and are accomplishing, and the question of what is the matter with the world, which occasionally we see in bold headlines in newspapers and magazines, has been touched upon.

The great trouble with the world today as I understand it is that it has become idolatrous. We read of idolatry and think of it as a practice or series of practices in the past. This is an idolatrous generation, defying the commandment written by the finger of God—"Thou shalt have no other gods before me," and an idolatrous generation is an adulterous generation.

IDOLATRY AND ADULTERY

Have you never pondered over that remark of the Savior to those who came seeking a sign at his hand, when there were signs all about them? They had seen the sick healed, the lame made to walk, the deaf made to hear, the blind made to see, the dead raised to life, and still they came asking for a sign; and he answered them as befitted their hypocrisy:

"An evil and adulterous generation seeketh after a sign."

I ask, have you ever considered the connection between the awful sin of adultery and that godlessness that made those curiosity-seekers come asking for a sign? The word "adultery" and the word "idolatry" were originally one, that is, they sprang from the same root, and mean essentially the condition of being false to a solemn covenant.

The Lord compared himself—though in terms of rebuke—to the Israelites of old, as their husband. "I am married unto you," he said; and further, in effect: "O recreant Judah, backsliding Israel. I am married unto you. I love you as a husband loves his wife, and yet you go after strange gods and desert me, with whom you have made covenant."

LIVING SCRIPTURES

That was adultery and idolatry, and such is characteristic of the world today. How far does it affect the Latter-day Saints? Let us consider later. But first I cite you to a bit of ancient scriptural

history, and as introductory to such citation, I take the opportunity of saying that every dispensation of the Lord's dealings with mankind, from the Adamic down, has been characterized by living scriptures. The accumulated scriptures of earlier dispensations were quite essential to the people lest they would dwindle in unbelief. These ancient records are the world's treasures; but ancient scripture is not enough. In every dispensation there have been oracles of God empowered to speak the will and the word of the Lord, and what they spoke became scripture, technically after it was written; and these scriptures are preserved for our guidance.

A BIT OF ANCIENT HISTORY

Here is the historic instance I would cite to you. Call to mind the history of King Nebuchadnezzar, whom the Lord used as a scourge unto the covenant people because they had gone astray. Aye, because they had deserted him, their husband, and had fallen into the ways of idolatry and adultery, he sent Nebuchadnezzar to scourge them. The pagan king led Israel captive. He went so far as to take from the temple in Jerusalem the sacred vessels of gold and silver that has been used in the ceremonies and ordinances of the holy house. Eventually Nebuchadnezzar was brought to see the power of God and rendered praise unto him.

His successor, Belshazzar, referred to by historians as the son or the grandson of Nebuchadnezzar, was lifted up in the pride of his heart, and on the occasion of a great feast he called for the vessels that had been brought from the temple that he might display before his people his power and proclaim anew the captivity of Judah.

You know the story. As he and his lords with their wives and concubines there in the court were drinking from those vessels, a mystic hand appeared, writing upon the wall. None of the king's sooth-sayers or wise men could interpret the writing. Belshazzar was greatly frightened. Then Daniel was called, he who had interpreted the dream of Nebuchadnezzar, and he spoke plainly, for his soul delighted in plainness. He recited the troubles that had come upon Nebuchadnezzar, and then added:

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

"But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Then did he interpret the divinely cryptic writing, part of which interpretation made clear to Belshazzar that he had been weighed in the balance and found wanting, and his kingdom was to be taken from him.

PRESENT DAY APPLICATION

Ancient history, you say, yes but is it not applicable to conditions in the world today? Men are praising the gods of silver and of gold and of all the other valuable commodities that make up wealth, and the God in whose hand their breath is and whose are all their ways they will not recognize. Do you wonder that wickedness and crime have increased to terrifying proportions under those conditions? The prophets of old foresaw it. They spoke of the days of wickedness and vengeance immediately precedent to the second coming of the Lord, which I reiterate, for it has been spoken before, is near at hand.

Now, O Israel, ye Latter-day Saints, how far do these conditions exist among us as a people, laying claim even to higher title than that of which Israel of old were so proud? There were certain signs by which that ancient people were known among their pagan contemporaries. I mention three, as many as time will permit.

SIGNS OF THE COVENANT PEOPLE

The Israelites were distinguished in the first place as worshipers of a living God, a personal God, in whose image they had been created and made. No other nation on the face of the earth recognized the living God. That was a sign by which the covenant people, descendants of Abraham, through Isaac and Jacob, were known. Another sign was this, they observed every seventh day as the Sabbath of the Lord their God; and the Lord had said: This shall be a sign between thee and the nations: They shall know that ye are my people, because ye observe my Sabbaths. And the third sign I mention is that they were tithed of all they possessed. Those were set forth prominently as the banners of Israel, by which all nations should know that they were the covenant people of God.

Now I repeat, in every dispensation living scriptures are given. The history of the past is of value, but the great principles are restated, the fundamental laws are reenacted. Christ came to fulfil and supersede the law of Moses, and yet with his own lips in the flesh he restated every commandment in the Decalog, giving it to the new dispensation. He cited prophecies of the past, connecting up the earlier dispensations with that in which he lived and at the head of which he stood in a particular sense, not only as the head of all dispensations, but in the sense of his being there in mortality.

Where do we stand with respect to those signs? Are we worshipping the true and living God, or are we going idolatrously after the gods of gold and silver, of iron and wood, and brass, diamonds and other idols of wealth? Are we worshipping our farms, our cattle and sheep? Who is our God? To whom are we yielding homage, allegiance and worship? Not worship by means of words only, in ritualistic form, but worship in action, devotion, and sacrificial service?

COMMENDATION AND ADMONITION

I feel it is the duty of those who stand as your presiding servants

and your leaders to call attention to the defects of the people as well as to praise their good deeds; and I say that we are not fully living up to those signs characteristic of the Lord's covenant people. Where are you spending your Sabbaths? Are you tithed? No other people on the face of the earth is making such a record, and I believe no other people in past ages have made such a record as the Latter-day Saints are making, in the matter of the payment of tithes. But collectively we are about a fifty per cent tithe-paying people. Are we in the habit of leaving our tithing settlement until the end of the year and then making some donation or gift, calling it tithing, trifling with the word of God and his law? I doubt if there be one man in fifty, perhaps not one in a hundred, who leaves the payment of his tithing until the end of the year who pays a tithe. Unless he keeps his books with all the care that a bookkeeper in a great business corporation could give he does not know what he has to tithe. But the Lord would have you tithed as his people of old were tithed, paying when they received.

I know that this people are the people of the Lord, that they are acceptable unto him, but we are not reaching fully the requirements that the Lord has made upon us; and too many Latter-day Saints are going after strange gods, setting their hearts on their hay and their corn, their bonds and stocks, their automobiles and the luxuries of the world, to the neglect of their duties in the Church. Though I would be no prophet of evil, of disaster, or of calamity, I feel to say that if the Latter-day Saints do not obey the law that God has given with respect to the tithes, they will have less and less to tithe, this in the Lord's own time.

EXHORTATION TO GREATER EFFORT

Let us lift the banners of Zion, the banner of the true worship of the living God, the banner of Sabbath observance, make it a holy day for the service of the Lord, not a day of idle rest and sleep and inactivity, but a day of activity in the Lord's important service. This he has required of us, and he never has modified the requirement by the slightest amendment. Keep flying the banner of the sacred tithe for the Lord. He would have his people tithed that the land may be sanctified unto them. It is for our good that the law of the tithe has been given. We cannot advance in the knowledge of God and the things pertaining to exaltation in the kingdom of God unless we have that training.

I can join with full heart and soul with my brethren and sisters in that joyous hymn, "Zion prospers, all is well." But I remember also the words of the Lord given unto the Nephites of old: "Therefore, wo be unto him that is at ease in Zion! Wo be unto him that crieth: All is well!" It depends upon how we say it and how we sing it. Zion is prospering and will continue to prosper in spite of you, my brother, you forty per cent Latter-day Saint; in spite of myself, whatever my rating may be, and I am trying to attain the one hundred per cent

standard. Zion will prosper in spite of me, if I am not faithful. But wo unto him who sits down in idle complacency, neglecting the commandments of God.

I pray that we may be what we profess to be, in the name of Jesus Christ, Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, man in his creation is a dual being. There is a spiritual side to his nature and there is a temporal side, and with respect to this matter I desire to give expression to the thought that is in my mind.

THE DUAL NATURE OF MAN

If you will pardon me for being personal, I will say that for the last seventy-three years I have been partaking of food, and every time I sit down to a meal of victuals, if I address myself to the occasion with a good appetite and the food is properly prepared, I enjoy it. It contributes to my body. It is pleasant, refreshing and healthful.

Now, the elements that were in the food that I have partaken of are about the same, and yet when the food is prepared in a variety of different ways and made inviting to the taste it accomplishes the purpose. If I refrain from taking food into my mortal body, the body will die.

What I have said of the body is equally applicable to the spirit. We come to meeting and sit down at the table of the Lord, so to speak, and partake of spiritual food. We have had a most wonderful spectacle in this General Conference. Yesterday the people assembled in great numbers and sat and listened with rapt attention to what was said. Why did they come to the meeting? They came in order to get spiritual food, and they appeared to enjoy it and to be well satisfied at the conclusion of the services. It almost appeared from their attitude that they were indeed perfectly satisfied and would require no more of such food. But here they are again today, the same people, with an appetite for more food to strengthen their spiritual natures.

This seems wonderful to me, but it is comprehensible and it is true.

THE GOSPEL—EVERLASTING AND EVER-INTERESTING

Now, with respect to the Gospel of Jesus Christ, we have been listening to the preaching of the Gospel for an hundred years. It has not changed in principle, or theory, or practice, one iota in all that period of time. We are led to believe, and we surely do believe, that it will never change. It is an everlasting Gospel, and yet when these glorious doctrines such as faith, repentance and baptism, the laying on of hands for the gift of the Holy Ghost, and other principles of the Gospel—I say when they are presented to us from different viewpoints, combined with the particular characteristics of the speakers, their

manner of delivery, etc., we become interested, and what we hear seems to be new to us and is acceptable and pleasant. And yet, as I have already said, there isn't any change at all in the scheme of salvation.

It may be, my brethren and sisters, in my remarks this afternoon that I shall touch upon some principle or principles that have been emphasized in this Conference. If so, I hope to approach them at a little different angle from that which you have heard, so that you will not become weary and tired, but may be profited.

A SACRED VOLUME OF SCRIPTURE

I have in my hand the Pearl of Great Price, which is a sacred volume of scripture. It is one of the standard works of the Church, and in its teachings, it is in perfect harmony with the Holy Bible. The title page reads as follows:

"The Pearl of Great Price—selections from the revelations, translations and narrations of Joseph Smith, the first prophet, seer and revelator to the Church of Jesus Christ of Latter-day Saints."

So, in part, what is found in this book, is a veritable pearl of great value. It was translated by Joseph Smith the Prophet from parchment, or papyrus, which came down from ancient times and was found enclosed with a mummy. It is a record which is well worth the careful attention of the world.

AN EXTREMELY IMPORTANT WORK

In this book there is a sentence which has already been quoted in our Conference and which I am disposed to repeat, wherein the Lord says:

"This is my work and my glory—to bring to pass the immortality and eternal life of man."

Brother Whitney, I think, emphasized these words, and others have referred to them. Well, now, brethren and sisters, let me say to you that in my opinion the work thus referred to is the greatest and most important and most vital work in which God is engaged. Why is it so extremely important that he should bring to pass the immortality and eternal life of man? It is for this reason: God himself is eternal, God is the "Father of the spirits of all flesh." Our earthly parents furnish our bodies, and our Heavenly Parents furnish our spirits, and the spirit and the body joined together constitute the soul of man. Hence the children of men are living souls. It so appears from the very beginning, at the time of man's creation. The record says: "God created man of the dust of the earth and breathed into him the breath of life, and man became a living soul." He was never a living soul until that moment. What was he? A living spirit—whose habitation was in heaven. But when the body was created from the dust of the earth God put the spirit into the body, and man became a living soul, a child of God. It is not to be wondered at that God is interested in man. It is not to be wondered at that he desires his salvation.

SAVING PRINCIPLES

Now, God is a pure and holy being, and in order that man might be saved it is highly essential that he should become like God. And if that be the case, it is imperative that man should repent of his sins and do works of righteousness, and until such time as this is brought about man cannot be saved. No impure or unholy thing can come into the presence of God and dwell there. This emphasizes powerfully the importance of the doctrine of repentance.

And then if you put forth the saving principle of repentance there must be something to go with it. It is not complete in itself. It is not sufficient that a man shall repent of his sins. There still remains the weight of sin upon his soul. There must be some way to remove the weight of sin from his soul. God has provided the means, and it consists of baptism, baptism by water, by immersion, in the name of Jesus Christ, administered by one having authority, for the remission of sins. All conditions being equal, when the man comes forth from the water of baptism, his sins are washed away absolutely. If they are not washed away baptism is a mockery in the sight of God. If it does not accomplish this purpose there is nothing to it. But we maintain that it does, and the effect of baptism properly administered is apparent at once. That is, mark you, if it is a complete baptism, and it is not complete if it has to do with the water simply and nothing further.

A NEW BIRTH

Baptism, like many other things, is dual in character. There are two vital features connected with it. There is the baptism by water, or the birth by water, as Jesus said to Nicodemus, and there is the baptism of the Spirit, or the birth by Spirit. What kind of baptism is the baptism by the Spirit? the Christian world might ask. Do you not know, ye men of the world, ye ministers of the Gospel, do ye not know what the birth of the Spirit is? If you do not let me enlighten you and say that it is the gift of the Holy Ghost, which comes upon a man by the laying on of hands of one having authority, and the gift is transmitted to the baptized believer. He is enveloped, buried as it were, in that spirit and power, the power of the Holy Ghost, the Spirit of truth, that brings to his memory things present, things past, and things to come.

This is a complete baptism and it is described by the Savior as a new birth. We are born into the world. That is the first birth with which we have to do. What a wonderful thing that is! What a tremendous privilege, that we were permitted to come into the world and take upon ourselves these bodies. And so now if we are to come into the Church and Kingdom of God it must be by some such means as birth. We must be born into the Kingdom of God. We cannot walk into it; we cannot run or jump into it, or drop into it, or grow up into it; we must be born into it. We must go through the door, and the door is baptism.

SALVATION IN NO OTHER WAY

You see that there is reason and logic in this great principle that is treated lightly by some people in the world, some people who say, "yes, yes, that is very well, if you want baptism you may have it; some of the churches will give it to you if you want it. If you do not want it you are at liberty to let it alone. You can have it or not as you please." But the Latter-day Saints say it is a vital principle of the Gospel and it cannot be set aside and must not be ignored. And so surely as the sun shines and truly as we live, no man or woman can come into the Church and Kingdom of God and be saved in his presence without passing through the door.

FULFILLING AN IMPORTANT OBLIGATION

Having passed through the door of baptism into the Kingdom this is just the initial step. We simply have the means, the blessing and the gift to become acquainted with the things of God, to grow in understanding, in knowledge and wisdom. And let me tell you of one thing—there are many things of course—but one very vital principle I would like to emphasize for a moment before I sit down. It was brought to my mind as I left the meeting this morning.

I met a good sister who offered her hand and said to me:

"Brother Clawson, don't you recognize me?"

I said to her, "Yes, of course I recognize you, but for the moment I am unable to call your name. Your face is familiar to me."

"Well," she said, "Brother Clawson you might forget me but I shall never forget you, because you once presided over me and over my people in the Box Elder Stake. My name is so-and-so."

I said: "Surely it is, I recognize you now perfectly. How is your health? You are looking very fine, in fact, you have quite a youthful appearance."

She said: "Brother Clawson, my health is very good, and do you know, I have had quite a family of children."

"How many have you had?"

She answered: "I have had twelve children and they are all living."

Then I said to her: "Are they doing well? Are they good children?"

She said, "Yes."

I said to her: "You are very fortunate, you are a blessed woman, because you have given heed to that first great commandment that was given to Adam in the garden of Eden, when God said unto him and unto Eve, 'Be fruitful and multiply and replenish the earth.' That was the obligation put upon Adam, and that is the obligation that rests upon his children."

A PARTNERSHIP WITH GOD

Then I said to her, "Do you know what that means? It means you have met this obligation, that you have fulfilled this great duty in life. It means that you have entered into a partnership with God Almighty. Now, that seems like strong language to use, to say that a

mortal man, or a mortal woman, has entered into partnership with the Lord. But it is true, for the Lord is the Creator of the souls of men, and it takes the spirit and the body to make a soul, a living soul. You and your good husband have created mortal bodies for twelve beings, twelve souls. That is your work, and God has contributed twelve living, eternal spirits and put them into those bodies. So you have become a partner with him. You occupy a very different position, entirely different to many of those grand ladies in the world, so denominated, so thought to be, with their wealth and their culture and their opportunities. These grand ladies seem to be satisfied and content to put their affections, and the affections of the human heart are very wonderful, upon the lower animals—dogs, cats, and monkeys.”

I said, “I have wondered many times what would be the feeling of these people that I am speaking of who are blessed with mortal bodies, when they appear before the bar of God and stand there convicted of not having been willing to meet the great obligation of marriage which was instituted to people the earth.”

ADVICE CONCERNING MARRIAGE

Now, brethren and sisters, this is an extremely interesting and important matter because the Latter-day Saints, and particularly the authorities of the Church, favor marriage. We advise our young people to marry when they have reached a proper and suitable age. Young ladies are marriageable at eighteen, nineteen, twenty, twenty-one and twenty-two, and later on. Young men at twenty-two, twenty-three and twenty-four, twenty-five and later on. It is their duty to go forth and honor this law of God. We say to them, be very careful and keep yourselves pure and undefiled. We say to the young men of Israel, be careful in selecting your companions. Make it a subject of prayer and much thought. Seek women of faith, women of pure lives; and then be sure, be very sure that you are in love with the women you espouse and hope to marry. I would not say to love them with all your heart and soul, because that belongs to God. That duty is to him alone. But be sure you love the young woman sincerely and truly, and be sure that she is a good woman. Then, we would say to the young woman in making her choice: Be ye equally careful. Be sure the young man is of good character, pure in his life, that he is a young man of faith; and after all be very sure that you love him. Without love there could be no lasting happiness between husband and wife. Love is very binding in its nature and will help to hold them together.

FOR TIME ONLY OR FOR ETERNITY?

Then I should ask a couple if I were advising them, “What kind of marriage are you contracting? Is it a civil marriage or a temple marriage?” If a civil marriage, I should say: “Well that is a good marriage, that is legal. The United States of America stands behind the civil marriage. It is not the best marriage for you, however. There is another marriage that is far superior, and it is the Temple marriage.

The Temple marriage is very different in character to the civil marriage." I would say to them: "You must remember, if you are married by the law of the land the contract holds good only until death, at which time the bond is broken. On the other hand, if you are married in the Temple the contract holds good for this life and the life to come, and you will have a claim on each other in that future life that cannot be had by the civil law."

The young man or young woman might say: "Well, Brother Clawson, I have heard that people who are married by the civil law, members of the Church, when they come up in the resurrection, will find the civil ceremony to be of no virtue or force. Is that true?" I would answer, "Yes, it is absolutely true."

The girl might then say, "Well, I cannot subscribe to that idea. I cannot believe God would be so unkind as to separate me from my husband. I love him. He loves me. We love our children. Surely God will not separate us, will he?"

And I would say, "No, of course the Lord won't separate you. No, he is too kind and merciful for that. You have separated yourselves. God would bind you together by his law, but you will not permit it, so that you have already separated yourselves for the other world."

She might persist in saying, "I do not believe it."

Well, now, in conclusion I would say to her: "Let me refer you to a paragraph in the one hundred and thirty-second section of the Doctrine and Covenants (the thirteenth verse)." God, in speaking to Joseph Smith, his prophet, said:

"Everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed."

I would say to the young lady, "Mark it well. The Temple marriage is of God and therefore it is one of the things that cannot be shaken or thrown down."

Let all the young men of Israel, and all the young women of Israel, whether they are married or single, remember that the Temple marriage will stand in the eternities to come when no other marriage will stand.

God bless you, in the name of Jesus, Amen.

The assembly arose and sang the first verse of "America."

PRESIDENT HEBER J. GRANT

As always happens in our Conferences we do not have as much time as we would like. We have a surplus of speakers, figuratively

speaking, but not enough time to hear from all. I will request the remaining speakers this afternoon to watch the clock, and I would like them not to take more than fifteen minutes each.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I have been blessed with the privilege of performing a short mission to Europe, having been appointed by the First Presidency. I was very glad, indeed, that this privilege came to me, for I have never been on a foreign mission. My labors as a young man while in England were quite extensive, though necessarily restricted to a branch in Nottingham and its nearby towns and villages. When I was asked to go to my native land for a short time, I was very happy about it, particularly when a similar call came to my dear friend, Arthur Winter, who spoke to you yesterday forenoon and gave you some general ideas concerning our duties and the conditions in Europe.

It might interest you to know that Brother Winter and I were born in the same town, played together as children in the same streets, went to the same school, and worked together in the same office. He heard and accepted the Gospel and labored assiduously with me month after month teaching me its wonderful principles and bearing constant testimony to its truth. Arguments, scriptural and otherwise, did not seem to affect me, but at last I asked the Lord to give me light and understanding. When I did this fervently, I began to understand the Gospel and accepted it. Twenty-five years ago Brother Winter and I had the privilege of returning to our native land where we enjoyed a brief stay. Words cannot express our thankfulness to the Lord for the Gospel, for the marvelous opportunities that have come to both of us because of the blessings we enjoy, and for the privilege of coming to this goodly land where we had the opportunity to be trained and educated in the Gospel, and now after twenty-five years, we again return from England full of thankfulness to our Heavenly Father for all the Gospel has done for us.

The First Presidency instructed us to report to President Widtsoe and to labor under his direction. During our voyage to Europe we received a radiogram requesting us to go on to Basel, Switzerland, instead of landing at Plymouth. At Basel we attended the closing session of the conference of European Mission Presidents. A day was spent with President Widtsoe who outlined what he would like us to do when visiting the missions. These instructions were carried out as far as time and circumstances would permit. Our work was mainly this: to reduce the clerical labor in the mission offices, to simplify and reduce, if possible, the labor of district presidents and secretaries, to encourage the organization of branches with the local priesthood in charge, to develop local self-government in the branches. President Widtsoe placed upon me the special duty to work out the organization, duties and functions of the Aaronic Priesthood, the

law of tithing, the proper use of the tithes for mission purposes, the care of the poor, etc.

It was very refreshing indeed to be in the company of President Widtsoe, with his splendid powers of administration and his wonderful grasp of the needs of the missions of Europe. Since he has been released as president of the British Mission, he is laboring night and day to organize and systematize the work of the various missions of Europe.

Basel is the headquarters of the Swiss and German Mission. There we found a fine body of Latter-day Saints. There were many large branches of intelligent members, and by the time we had visited this mission and the German-Austrian Mission, we had a very high opinion of the German people. They are refined and educated and have very high ideals.

Our next stay was in Geneva where we met with the President of the French Mission, who has a fine group of young elders. They are trying to allay prejudice and want the privilege of giving the French nation a fair opportunity to hear the Gospel. President Woolf has moved headquarters to Paris where he expects to organize a branch and to gather in quite a number of Latter-day Saints who are taking special courses in the great universities in science, art, and literature. There are some members of the Church who are residing in Paris permanently.

On leaving Geneva we visited Oberammergau where we saw the great Passion Play. It is a wonderful production, but if I had my choice, I would rather see our own great pageant. I felt the influence of our own pageant more than that of the Passion Play. In saying this, however, I do not wish to belittle the marvelous work of the village folks of Oberammergau.

From there we went to Czecho-Slovakia where we met a number of elders in the city of Prague. They are happy and optimistic as to the future. I believe the English language is spoken more in that city in proportion to its inhabitants than in any other foreign city. The elders were preaching to crowds of people in English. They found they were not making progress in acquiring the Czech language, so they resolved to speak only the Czech language among themselves. They are now prepared to go out into the country districts. I believe there is a great future in this land. The reformation started in the city of Prague. It was the home of John Huss. I was gratified to hear that the people were thankful for what the United States has done for them in securing their liberty, and they are naming streets and other places after great men of the United States.

From Prague we went to Dresden and found that President Edward P. Kimball had been released because of the illness of his wife. He was just getting started in the work, introducing ideas for the development of the missionary work in the German-Austrian Mission. While there we attended the great health exhibition. The Latter-day Saint exhibition typified the words, "By their fruits ye shall know them." The exhibit stressed the Word of Wisdom and its results

on the people in Utah. A table had been provided in the room upon which were small folders called "The Word of Wisdom," and one hundred and twenty thousand of these folders had been taken. We then went to the former home of Karl G. Maeser in Meissen and stood in reverence before the house, discussing the life and labors of that great man. One of the brethren said, "What a marvelous work Brother Maeser did for the Church." He was answered by another, "Yes, and what a marvelous work the Church did for Brother Maeser."

From there we went to Berlin where we met with a number of elders. That city has a fine body of Latter-day Saints and a splendid troop of Boy Scouts. We met with the branch members one night.

The next stopping place was Copenhagen which has been one of the most fruitful missions of the Church. It is claimed that more people have embraced the Gospel in Denmark in proportion to its population than in any other country. A beautiful mission home and chapel are being erected there. The buildings are a credit to the community, and these two fine buildings will serve notice to the Danish people that the Latter-day Saints are there to stay.

In Stockholm we were very cordially received. Several days were spent in office work. We met with the saints in their meetings on two different occasions. We also met with the local priesthood and with the missionaries; in fact, this was our policy everywhere we went. The people, as well as the missionaries, accorded us royal treatment, and when we left, a large body of the saints were at the station to bid us farewell and sang two of the songs of Zion, much to the astonishment of the passengers on the train.

We continued our journey to Oslo where we attended to the business of the Church. We visited one branch forty-five miles south, met with the elders, and during our stay there the old folks' annual party was given. I noticed many elderly people who, under ordinary circumstances, will never have an opportunity to come to Zion, and yet they are full of faith and devotion.

Our next visit was to Rotterdam. We met with the President and his staff and with the saints in Rotterdam and Utrecht. A special meeting was held with the elders in Utrecht at which there were thirty elders present out of the fifty in the mission.

After that we went to Birmingham in England, which is now the headquarters of the British Mission. There we had the pleasure of meeting a large body of elders. After attending to routine and clerical work, we enjoyed the hospitality of President Lund and his wife. A few days later we met with all the district presidents along with President and Sister Widtsoe.

Liverpool was our next destination. We reported to President Widtsoe our labors in the missions and to Sister Widtsoe we reported Relief Society, M. I. A., and Primary matters. In England we found a large number of Latter-day Saints out of work. Poverty is very closely related to the unemployed, but through the efforts of branch organizations, some are obtaining employment, and I am pleased to say that no Latter-day Saints are suffering for the necessities of life.

Many have inquired, "How did you find conditions in England, Germany, etc.?" We found serious business depressions and much poverty. We thought we noticed the demoralizing effect of the "dole" system in both countries. In most of the countries we visited there was a disposition to ignore religion. Some said, "What is the use of religion? It did not stop the war." We said in several cases that had the Gospel of Jesus Christ dominated the Christian nations, war would have been impossible.

Some of the countries of Europe are still unsettled politically, as well as economically, and it is probable that during the next few years there will be serious changes in their forms of government.

All the elders seem enthusiastic. They are developing remarkably. They are the finest body of men I have seen outside of Utah. I was delighted with their poise and intelligence. The captain on one of the ships said to me, "I am always glad when there are Latter-day Saint missionaries on my ship. They are the cleanest, best behaved, best mannered people that travel. I am always glad to have them. Tell your people that from me."

As to the indifference of the peoples of Europe to religion, I am wondering. There is a reaction against all kinds of religion. The result will be, I believe, that in the near future honest men and women will look for a worth while religion, and I hope when that time comes such honest people will listen to the message of this Church.

May the Lord bless the Latter-day Saints. May we sense deeply our responsibility to preach the Gospel and warn the world. May the quorums of High Priests, Seventies, and Elders rise to their responsibility and cooperate with the bishops so that the widow's son or daughter may have the privilege of going into the mission field. If each of the five hundred Elders' quorums, one hundred and fifty Seventies' quorums, and one hundred and four High Priests' quorums would make up their minds to support one missionary, the number on missions could be very materially increased. I pray the Lord to bless us all so that His will may be done and righteousness established in the earth. I ask these blessings in the name of the Lord Jesus Christ, Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

When the Gospel of the Lord Jesus Christ was restored and his Church again established upon the earth and endowed with power from on high a tremendous responsibility was placed upon it. This responsibility was twofold in its nature. First, the proclamation of that Gospel unto the inhabitants of the earth. As to how well the Church has discharged itself of that responsibility—and it is still engaged in it—these great gatherings of the Latter-day Saints upon the occasions of our General Conferences, bear eloquent testimony.

Missionaries are sent to every part of the world, carrying the glad tidings of great joy, declaring unto the nations that God has

spoken again and restored that Gospel which has within it the power of God unto salvation, making known unto the inhabitants of the earth the plan of life and salvation. What a wonderful work that is!

These missionaries numbering two thousand and upwards, at the call of the Church, cheerfully leave their homes and their loved ones, oftentimes under most trying circumstances, pay their own expenses, even buying the literature which they use, and devote some two or three years of their time or as many more as may be required of them in the promulgation of the Gospel. Surely the first phase of this responsibility is being fairly met. Why all this noble endeavor, this great sacrifice, this hearty response which would be impossible under any ordinary circumstances? And why such devotion? Why was it necessary to restore the Gospel of Jesus Christ to the earth? Because it was nowhere to be found among its inhabitants or as the Prophet Amos prophesied, there was a "famine in the land, not a famine for bread nor a thirst for water, but of hearing the words of the Lord."

The other phase of that responsibility is the perfecting of the saints. Why have we come up to the mountain of the Lord, to the house of the God of Jacob? The scriptures tell us "that we might learn of his ways and walk in his paths."

What was the matter with the earth that all this should be necessary? What was the condition that prevailed? The prophet Isaiah clearly saw in vision what the difficulty was. Said he:

"The earth is defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant."

That was the condition that prevailed in the world, and to a very large extent it still prevails. With the restoration of this Gospel our duties are clearly outlined in the revelations that have been given through the modern prophet, Joseph Smith. Let me quote a few words from the Doctrine and Covenants as they are found in Section 88:

"The spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul.

"And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and meek of the earth shall inherit it.

"Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory."

Here it is very plainly pointed out, the great problem that we have before us. This world that is defiled under the inhabitants thereof must be called to repentance. They must turn unto the Lord. They will not all do it, but those who have accepted of that glorious message and have been brought into the fold of Christ are expected to lay hold of eternal life.

From these passages we learn that these souls of ours are constituted of a spirit and a body, the spirit which came from God, begotten of him in the spirit, and a body which we receive from mother earth. That spirit and that body in combination constitute the soul of man.

How are we going to sanctify this earth from all unrighteousness? Merely by sanctifying the souls of those who inhabit it. This earth that "is defiled under the inhabitants thereof" for the very simple reason that they had transgressed the laws and are still transgressing them, for the very reason that they have changed the ordinances, broken the everlasting covenant, the covenant of the Gospel of the Lord Jesus Christ, that new and everlasting covenant that is designed, given and revealed unto the children of men for the express purpose of sanctifying their souls from all unrighteousness—that is why it has been revealed from heaven. It has within it the very power of God unto salvation unto the sanctifying and purifying of our souls.

We have heard during the sessions of this Conference of many things that we can do. There is the wonderful activity that is going on to spread a knowledge of this Gospel among the children of men. After we have received the Gospel and have come up and identified ourselves with the people of God are we sitting supinely by and thinking that the Lord will do the rest of this work? We read in these passages that the redemption of our souls will be through him who quickeneth all things, him who made and fashioned the universe, who made every living thing; through him who gave us life, original life—who causes the grass to grow upon the earth, the insects to creep, the birds to fly, the fish to swim, the beasts to roam upon the field. Through him who quickeneth all things, and created man in his own image—even our Creator. Through him is this redemption of our souls to take place and not through any act of ours. He will redeem us. From what? From death and the grave. But there is something for us to do. He is our Redeemer. He also died not only that we might be redeemed from death and the grave, but that our own sins might be blotted out on the condition, however, of our obedience to his plan. Even God could not save and redeem us from our own sins unless we repent of them, unless we do our part and sanctify and purify our souls. Therefore it behooves us that we shall do our part that our souls may be redeemed from the consequences of our own sins.

To sanctify and purify our souls from all unrighteousness or in other words, the perfecting of the saints, is the second phase of this great responsibility. How is this to be accomplished? After hearing the words of the Lord and believing on him, and ceasing the transgression of his laws, restoring the ordinances that have been changed to their primitive purity, and again renewing that "everlasting covenant" that has been broken, let us go on to perfection. How? Let me enumerate a few of the things which have been revealed for this express purpose:

1. The law of tithing has been mentioned in this Conference. Avarice is a soul-destroying vice; it is the love of money that lies at the root of all evil. Obedience to this law lays the axe at the very root of all evil. Observe it then as a means of sanctifying your soul from all unrighteousness.

2. Remember the Sabbath day and attend your sacrament meetings

as a means of spiritual growth and with clean hands and pure hearts partake of those sacred emblems which testify to our faith in him who died upon the cross. If you do this, you are eating and drinking eternal life into your very souls.

3. A Word of Wisdom designed for the health of the body wherein may dwell the Spirit of God. A sound mind in a sound body or as the Latin philosopher puts it: "Mens sana in corpore sano". It was given as a warning against present day evils, clearly shown to the Prophet Joseph in prophetic vision, and also with a promise of immunity against the destroying angel.

These subjects have all been discussed by various speakers during this Conference. Let me call your attention to one more requirement which if properly met, will surely sanctify our souls and prepare us for the celestial glory. I refer to prayer. The Lord has commanded that we shall pray without ceasing. Does he really mean that? Most assuredly he does. The Lord gives us no commandment that he does not mean. Of course he does not intend that we shall always be on our knees nor unceasingly speaking words of prayer, and yet he does intend that we shall pray without ceasing. Then what is prayer? "Prayer is the soul's sincere desire, uttered or unexpressed," as we sometimes sing and have sung during this Conference. The real prayer, the true prayer is a condition of the heart. When we bow the knee and offer up our verbal petitions, we are giving *expression* to prayer and this should be done at frequent intervals, every morning and every night, but the prayer itself is in the heart and must be constant and unceasing. It follows, then, if our prayers are to be effectual we must be deeply concerned over the condition of our hearts. What is lurking there? Watch and pray. Are our desires pure and holy? or are we praying for the sordid things of this world, for the gratification of our evil desires? Be sure of this that whatever those desires may be, whether good or evil they will surely find expression, for "out of the fulness of the heart, the mouth will speak." Be careful then, as to what you harbor in your hearts.

Prayer is a daily exercise in the fundamental principles of the Gospel. It is practicing faith, drawing nigh unto God that God may draw nigh unto you; it is practicing repentance, for when you turn to God of necessity you turn away from evil. When you pray you confess your sins to God and seek forgiveness, the very thing for which baptism has been provided in the plan of life and salvation, and surely we seek to obtain God's Holy Spirit, even the gift of the Holy Ghost, which has been sealed upon our heads by the laying on of hands.

The Lord has taught us how to pray. Pray for your enemies and those that spitefully use you. Do you do that? I don't know what effect your prayer will have on him who thus spitefully uses you but I do know it will do you good if you will sincerely pray for him. How? It will cast all hatred out of your heart and make you a better man or woman, and aid you in keeping that great commandment: "Thou shalt love thy neighbor as thyself." But how can I love my

wicked neighbor who mistreats and cheats me and otherwise spitefully uses me? Well, the Lord didn't say you should only love your good neighbor but irrespective of whether good or bad, love him as you do yourself. Let me ask: Do you love yourself because you are good? Not so! The meaner a man is the more he loves himself. And that's exactly what makes him so mean. Some people say their prayers are not answered. Perhaps not exactly as we offer them. What an unfortunate thing it would be if all our prayers were answered in precisely the way we pray. What confusion and dismay! It would completely upset the plan of the Almighty. Let me say, however, every true prayer offered in sincerity will be answered in blessings on our heads. "Ask and ye shall receive."

Then let us pray to our Father in heaven for the triumph of Zion, that his kingdom may come and his will be done on earth as in heaven: for our daily bread or the things we stand in need of day by day; for the forgiveness of our trespasses as we forgive those who trespass against us; (how vain will be our prayer if we do not forgive others) that we be not led into temptation but delivered from all evil. Let this be the unceasing prayer in our hearts and as sure as the day follows the night shall our souls be sanctified from all unrighteousness, and being thus sanctified we shall be saints in very deed and be prepared for the celestial glory.

The Lord has permitted us to be called "Saints." Are we that? Yes, if we have the Spirit of God. What is a saint? A saint is a sanctified being. Then let us cultivate the gift that is within us which we received by the laying on of the hands of the Elders of this Church, and if we obtain and retain this gift even the gift of the Holy Ghost, it will surely lead us into the presence of God, to dwell with him and his Son, to whom be all the praise, for his is the kingdom and the power and the glory, forever. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy and President of the Temple Block Mission

As I reflect on what has been said at this Conference, I feel more deeply than ever before that communion with God is the greatest fact of life. All our words, all our activities, all our ideals find their meaning here. The spirit of religion is not the burden of duties that makes life prosaic, but it is a personal mystical union with God, to be attained each man for himself. It is a knowledge of the nearness of God. The chief characteristics of the Gospel of Jesus Christ are its divine truth and beauty. In Keat's *Endymion* is this lovely thought:

"A thing of beauty is a joy forever:
Its loveliness increases. It will never pass into nothingness;
But still will keep a bower, quiet for us and a sleep
Full of sweet dreams, and health, and quiet breathing."

The Gospel of our Lord is a message of beauty, and a joy forever.

It teaches us that the way of true life is not the world's way. The Prophet Joel tells us in sublime words that "Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I shall pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions."

What the Christian world needs today is to know Christ; and the world can only know Christ by its coming to know the living, personal God, the Creator of heaven and earth and all things therein. He is our Heavenly Father, and in his image man is created. Jesus Christ came to redeem us, and to teach us the divine truth of eternal life. Turning to the American scriptures, the Book of Mormon, which in the years to come will be more widely read and better understood, I read these words as recorded by the prophet Nephi:

"And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land of Bountiful; and they were marveling one with another, and were showing one to another the great and marvelous change which had taken place.

"And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

"And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

"And it came to pass that again they heard the voice, and they understood it not.

"And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

"And behold, the third time they did understand the voice which they heard; and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And it came to pass, as they understood, they cast their eyes up again toward heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them."

The people heard and cleansed their hearts and understood. Then in the Holy Bible is the story of St. John concerning the resurrection of Christ. It is lovely in its simplicity; it is the comforting message of the ages.

(Gospel of St. John 20:1-19).

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

"Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

"Peter therefore went forth, and that other disciple and came to the sepulchre.

"So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

"And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in.

"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

"And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

"Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

"For as yet they knew not the scripture, that he must rise again from the dead.

"Then the disciples went away again unto their own home.

"But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre.

"And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

"Jesus saith unto her, Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God, and your God.

"Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

Down through the ages, people have sought after Christ; some have found him. But the new contact with God came a hundred years ago when a little boy—a pure boy and filled with faith—went into the woods to pray for light and truth. God the father and Jesus Christ, the Son, came to him. Joseph Smith heard the message of the Father, and it was then that Jesus Christ became a living reality. Man had again been brought into communion with God.

This fundamental truth is at the very foundation of the Gospel of Jesus Christ; and it takes this new revelation to understand life and immortality. When the world will open its heart to these three historic truths, mankind will again know that life has a meaning, and a meaning for good. Men will direct their lives in accordance with God's will, and come unto greater faith and more abundant life. Knowledge alone cannot solve our social and religious problems; but knowledge with faith in God can. This thought is beautifully expressed by George Santayana of Harvard University:

"O world, thou chooseth not the better part,
It is not wisdom to be only wise,

And on the inward vision, close the eyes;
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine."

God lives; Jesus Christ is the Son of God and the Redeemer of the world. The beauty of his message will always appeal to the children of men, for in it they will discover that there is an infinite power in each and every child that leads him to the meaning of life. A new era opens before us, and if we will pursue the path that has been mapped out by Christ our Lord, we will grow unto perfection through service and our spirits will take flight to more distant summits from which we can become a light unto mankind. May we as a people take new courage; may our faith in the message of the Lord increase and deepen from day to day. Amen.

After the singing by the congregation of the hymn, "High On the Mountain Top," Elder William T. Jack pronounced the benediction, and Conference adjourned until Sunday morning.

THIRD DAY

MORNING MEETING

Every seat in the great auditorium and galleries of the Tabernacle was taken, and every available space in the aisles was occupied Sunday morning, October 5, 1930, when the hour for beginning the fifth session of the Conference arrived. Many people who could not get inside the Tabernacle found seats in the Assembly Hall and others remained on the Tabernacle grounds, where they listened to the services as they were broadcast by radio.

President Heber J. Grant called the meeting to order promptly at 10 o'clock, and announced that the Choir and the congregation would sing the hymn, "We thank thee, O God, for a Prophet."

After the singing, prayer was offered by Elder Arthur V. Watkins, President of the Sharon Stake.

A duet and chorus, "An Angel From on High," was rendered by Cyril Martin and Ida Hepworth, and the Choir.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I want to express my thanks to my Heavenly Father for the privilege I have of attending this great Conference. If the people of the world, who think that Mormonism, so-called, is losing its force or its membership, could but stand upon this platform and look into the faces of this magnificent audience, their doubts or apprehensions—or wishes, in many cases—would be expelled.

I know that this is the Church of the living God. I know that the Church, as established in this latter day, is the Church spoken of by the prophets of old, and I know that the destiny of this Church shall be as prophesied, and all the requirements made of the people belonging to this Church will be fulfilled. Men holding the Holy Priesthood, men holding responsible positions, from the President of the Church down, will fulfil every requirement, and the Gospel of Jesus Christ shall be preached to all peoples of the earth, before the end shall come.

INDIFFERENCE OF THE WORLD TOWARD RELIGION

There is an indifference manifested, I think, throughout the world, toward religion. That indifference, it seems to me, is growing; I am quite sure it is among many of the people that I am called to associate with. They deny the power of God. They deny the power of the Priesthood. They deny even the work of the Savior and his mission here upon this earth.

My brethren and sisters, when we think of the fact that the Gospel has been established upon this earth for a hundred years, and thousands and tens of thousands of missionaries have been sent to nearly all parts

of the earth, bearing testimony that God has revealed his mind and will and has established his Church again upon earth, the headway that we have made in that one hundred years may seem small to some, but the seed has been planted, the authority of God has been conferred upon man, and his Church organized; and I haven't the least doubt that every revelation that has been given concerning it, concerning its work, concerning the peoples of the world, will be fulfilled.

Many times in my conversations with public men, they deny, without hesitation, that there is a God. They deny that it is possible to receive a revelation from God, the source from which we claim to receive revelations.

"BELIEVE THE WORKS"

I often think, my brethren and sisters, of the time when Jesus himself was upon the earth, and of the statements that were made by him to the Jews as to his coming, his mission, his authority. They were ready to stone him; and we find the Savior answering, upon an occasion of that kind, as follows:

"If I do not the works of my Father, believe me not.

"But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

So say I to the world. If you don't believe that the Church of Jesus Christ of Latter-day Saints has the authority to speak for God or for man, believe in the works of its members; see what they have accomplished; see what character of men and women the Church is composed of.

If it were possible I would like to have such men upon this platform today and let them look into the faces of this magnificent audience, see and hear the faith expressed by the servants of God. I would like them to understand that every one within the sound of my voice will say "Amen" to the testimonies that have been given during this Conference, and have faith that the predictions that have been made will be fulfilled.

Have you noticed—I certainly have—that active members in the Church seldom apostatize? That is natural. They are interested in the work. They know that it is God's work, and being active in it, they obey the commandments. They never cease to pray themselves. They never cease to have family prayers. They never cease endeavoring to live so that men, seeing their works, can at least believe that the Gospel of Jesus Christ has an influence upon their lives.

One of the best ways in the world to preach the Gospel is by example, and many times you can reach people in that way of preaching that you could not in any other way. So we boldly say to the world: If you do not believe in the professions and testimonies made by us as to this being God's Church, his power made manifest in the organizations and through the individuals of the Church, believe the works of this people; compare their labors and works with those of any other people upon earth; compare their honesty with that of any other body of people on earth; compare their loyalty to our government, with the loyalty of any other people on earth.

SOMETIMES A LACK OF FAITH

My brethren and sisters, we believe and we know that the Gospel of Jesus Christ, when it is manifested in the life of any man or woman, makes him or her a better citizen, and makes him or her more loyal, no matter where it may be. Sometimes some of us may lack faith. I think perhaps that is rather natural, for as I read the scriptures I find that men in the favor of God himself sometimes waver a little in their faith.

May I call your attention to the case of Gideon. Gideon, a servant of God, holding the priesthood of the living God, having a mission to perform, knowing it to be a mission, had doubts; for don't you remember he asked of God, so that there could be no doubt in his mind, that a sign be given to him, namely, that a fleece of wool which he would place upon the floor, should upon the morrow be wet with dew and the earth all about it be dry. And through the goodness of God the manifestation was made to him. Even then Gideon was not satisfied, for in order to be sure that the requirement was one for him to undertake, he then requested: "Please, Heavenly Father, let the wool be dry and upon the ground let there be dew." And with all patience it was so granted unto him. "Oh ye of little faith!"

OUR GREAT MISSION

I want to say at this time, my brethren and sisters, that I feel just as sure as I live, that every requirement made by our God has been made for a purpose, and it is our duty to live to the requirements made by this Church; and I am positive that the God of heaven will bless those who fulfil these requirements.

Of course, we all know that there is a change in attitude toward our people. I am thankful to my Heavenly Father that this is the case, but I do want to warn the people that if, through the goodness of God, that change has come, and we, through that fact, become slackers in his Church, it would be a great loss indeed. Oh, how little interest there is in religion today! I mean a religion such as the Latter-day Saints possess. How many people are there in all the world, outside of the Church, that will testify that there is a living God, and that Jesus is the Christ? Not many of them.

So, my brethren and sisters, we have a great mission to perform. The time must come when this Gospel will be preached to every kindred, tongue and people upon the earth. I have often wondered how that could be done, but modern science has solved that. President Grant can stand upon this platform and testify and his voice will carry to the farther ends of the earth. Who knows but that God will provide that means of transmission of the testimonies regarding God and his work upon this earth, in order that the Gospel may be preached to every living creature. God never made a requirement of any people in any age of the world, unless he provided a way for the fulfilment of that requirement.

BLESSINGS THROUGH OBEDIENCE

The greatest gift of God is eternal life. Is it worth living for? Is it worth sacrificing some of the pleasures of life for? To me it seems that it is worth everything—eternal life!

God has established his Church in this dispensation. He has made promises to his people, and among them is the one that if they obey his commandments, if they live according to the teachings of the Master, if they fulfil all the laws of God while living upon this earth, they are entitled to the promised blessings of God.

May God's blessings ever attend his Church. May it grow and increase in power and in numbers, and may our lives be such that people who come in contact with any member of the Church will know at once that there is something in Mormonism different from any other religion. A thorough investigation will reveal that this difference lies in the fact that we are members of the Church, that we believe in its principles; and those principles are the ones that will give us eternal life if we will live them.

May the people of the Church live in such a way, and may we all labor to the end that every prediction made by the prophets of God, as to this last dispensation, shall be fulfilled. God grant us eternal life, God grant us wisdom while we remain upon this earth, and God grant that his Church may grow in power and in strength and in influence, and reach the hearts and souls of all honest men and women in the world, I pray, in the name of Jesus Christ, Amen.

PRESIDENT CHARLES W. NIBLEY*Second Counselor in the First Presidency*

I rejoice in the work of the Lord. I know that every commandment that he has given to this Church, through the Prophet Joseph Smith makes for righteousness, for right living, for better citizenship; makes better husbands, better wives, better children. There is not a single thing, a single thought or idea, in all those commandments, but what is uplifting and for the bettering of humankind.

I would like to read a few verses from Solomon, the wise man, contained in the first chapter of his Proverbs, commencing at the twenty-fourth verse. These verses of scripture seem to cover the situation today as though they were spoken concerning this generation:

"Because I have called, and ye refused, I have stretched out my hand, and no man regarded;

"But ye have set at naught all my counsel, and would none of my reproof;

"I also will laugh at your calamity; I will mock when your fear cometh;

"When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

"Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me;

"For that they hated knowledge, and did not choose the fear of the Lord.

"They would none of my counsel; they despised all my reproof.

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

"For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

"But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

IN A CHANGED WORLD

The old order changeth; the new world is upon us. We live today in a changed world from even thirty years ago. At the beginning of this century—take, for example, one item—there was scarcely an automobile seen anywhere in the United States at that time. Only thirty years, within the memory of all of us, and yet today the building of automobiles, the opening of gas stations, with stores upon every street for accessories and equipment, employs, I suppose, probably four or five million men. That is to say, the old order has so changed, just in thirty years, that four or five millions of men are employed in a new occupation, which was not known, or scarcely known, thirty years ago. So rapidly do we move in these days. Necessarily all that affects our conditions of life. It affects our expense account. Automobiles have now become necessities. We are almost compelled to have them. Indeed, the working man goes to work now in a cheap automobile and can well afford it to save time going from his home to his work.

These changes affect employment. Especially do they affect employment when an industry of that kind, going at full blast, stops all at once, or practically stops; the demand ceases. It is a great calamity come upon the nation—maybe it isn't a calamity at all, but a providence of the Almighty to stop our mad rush of speculation, in which stocks go tumbling to the bottom, and men who were rich, almost beyond compare, yesterday, are practically penniless today. And so industry stops, and men are thrown out of employment. They are not idlers. I would not plead for the idler, for one of the revelations through the Prophet Joseph Smith says, in these words:

"The idler shall not eat the bread nor wear the garment of the laborer."

THE UNEMPLOYED NEED HELP

We do not approve of idleness. In our Church industry is one of our principal doctrines: "Work out your salvation in fear and trembling before the Lord." But I do plead for those who are out of employment at this time. There is not time to go into a discussion very fully regarding these changes that come about so quickly, but here they are; they confront us; they demand solution. The best we can do, temporarily, is, as the President of the United States has pointed out, for our municipalities, our counties, our states, and civic organizations, to do everything they can to put in motion some work, that men who are willing to work may find employment.

The Lord tells us, in another revelation, that men ought to be diligently engaged in a good cause, without being commanded. We ought not to wait till the bishop asks us, or till the President of the Church asks us to do something to help relieve this situation, to try to help our neighbors and our friends.

Whoever can do anything in the way of providing employment for this poor person who has no work, ought to do it without waiting to be asked; for "He who waits," the Lord says, "to be commanded in all things, the same is a slothful and not a wise servant."

Let every man and every woman who can do anything do so. We nearly all can contribute something towards relieving this situation; and let me say, even the poor can help, for after all is said and done, it is the poor who help the poor, generally speaking; it is not the rich. Brethren and sisters, let us try to do what we can to see that employment is furnished for those who are out of employment, and who perhaps are in absolute, abject need. They should be taken care of some way.

NATIONS PERPLEXED

Now, I have probably spoken as long as I should. I feel a great concern in respect to this matter. I see changes coming upon the face of the earth. I see the perplexities of nations. England is perplexed today over this situation; so is Germany; our own country, too. War is still extant; there is one at this moment in China; an uprising in India, and also in Turkey. Wars are going on upon the face of the earth. We may think that wars have ceased, that peace is here. But not so. There is perplexity of nations. This is one of the signs of the end, of the coming of the Son of Man. The warning is that "Nations should be in commotion and perplexed" because of the situations arising which the wisest of statesmen can scarcely solve.

The scripture I read at the beginning says: "The prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely and shall be quiet from fear of evil."

However, we can help to solve our own little affairs by keeping the commandments of the Lord, by being kind to each other, by considering our neighbors. My brother, my sister, I have sympathy, and we should have sympathy, and do have, I am sure.

HOW TO HELP THE POOR

The Lord help us to build up the kingdom of God, to sustain it, to pay our tithes and our offerings. If we would just pay our fast offerings once a month, if the five hundred thousand of our people in the United States would only pay thirty cents a month per capita on fast day, that alone would be \$150,000 a month, or in ten months \$1,500,000. With that we would have abundance to give to the poor whose necessities are demanding attention.

Now let us, my brethren and sisters, keep the commandments of the Lord, and build up his kingdom. Let us love the Lord our God, seek first the kingdom of God and his righteousness, and all things needful shall be granted unto us. Amen.

PRESIDENT HEBER J. GRANT

We will be pleased to hear next from Elder J. Reuben Clark. Brother Clark has just been appointed Ambassador to Mexico. All Utahns are proud of the honor that has come to one of our citizens.

ELDER J. REUBEN CLARK

My brethren and sisters, it is indeed an honor to be asked to say a few words to you this morning. I recall a statement that was made by the great Dr. Karl G. Maeser. He said: "There are two occasions in a man's life when it becomes him to say little. The one is at the beginning of his work, and the other at the end of it." I stand at the beginning of my new work.

I am proud and grateful for my ancestry. I am proud and grateful for my association with you. I am grateful for the testimony which has come to me of the truth. I pray that always there shall be with me the Spirit of God.

As President Grant has said, I am to be appointed American Ambassador to Mexico. I have had some residence in that country, and I have come to have for that people a sympathy and a love I have not felt for any other people.

Mexico is our neighbor. We should treat Mexico as a neighbor. The great Mosaic law which had in it the doctrine, "An eye for an eye and a tooth for a tooth," taught also: "Thou shalt love thy neighbor as thyself." On that great day in the Temple, during the last week of the Savior's mission on this earth, when they were trying to tempt him into some kind of a confession upon which they could base a prosecution, a lawyer asked him what were the great commandments, and he replied:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

James, in his epistle, speaks of the law, "Thou shalt love thy neighbor as thyself" as the "royal law" and while we are accustomed sometimes to think that nations do not deal one with another on such a basis, I may be permitted to say that the fundamental principle of international conduct, international relationship, and law, is that you shall ask the other nation to do nothing which you are not yourself willing to do, and that you shall complain about nothing which the other nation does and which you yourself do.

When John Adams went to Paris to assist Franklin and Jay and Lawrence in the negotiation of the treaty of peace with Great Britain at the end of our Revolutionary War, he found them involved in a discussion as to whether or not they should pay the debts that were due to the Tory colonists. When the matter was presented to him he said that he wanted the Tories paid, that he had "no notion of cheating anybody."

What we thus said in our pride as a young, new-born nation surely we can say now that we have the power and the strength that has come to no other nation during the whole history of mankind.

God grant that there comes to me in my work—for I go to it with something of a knowledge of what it means—his Spirit to guide me, that I may represent the people of the United States adequately in my life,

in my attitude, in my work. God give to me the faith and the prayers of you, my brethren and sisters, that I may be able to perform my mission honorably, I ask this in the name of Jesus, Amen.

Upon request of President Heber J. Grant the Choir and congregation arose and sang the first and last verses of "America."

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I regret, my brethren and sisters, that through some trouble that is not yet discovered, the amplifiers on the public address system are not serving satisfactorily this morning. The technicians are working actively to try to discover just what the trouble is. Apparently, the cables leading from this building to the panel have been affected by steam in the tunnel, and there has been some short circuit which has interfered with the effective transmission of the energy.

I rejoice with you in this splendid Conference, and I am tremendously impressed with the sight of this magnificent audience. I hope that I may be able to speak in such a way that I can be heard. I rejoice in my membership in the Church. I appreciate the consideration and kindness shown me by the First Presidency, the other General Authorities, presidencies of stakes, bishoprics of wards, mission presidents and the members generally in my labors.

DESTINY OF THIS WORK

I have absolute confidence in the destiny of this great work. What is that destiny? It is, as I see it, to bring to the people of the earth, everywhere, living faith in God and to promote righteousness, truth and peace. Yet there are people who, for some unknown reason, seem to fear that the fulfilment of the destiny of the Latter-day Saints would threaten the welfare of other peoples. Can there be any question as to the fact that, if the destiny is as I have stated it, it is only for the advancement of mankind generally? There is in the heart of every Latter-day Saint nothing but the best of feeling toward all men. For we are all desirous that, as we have received the light and message of the Gospel, others also may receive it; even as many as are willing to listen thereto, and to receive of the blessings which follow acceptance and observance thereof.

WELFARE OF CHURCH MEMBERS

We have been favored with splendid instructions by all those who have spoken in Conference thus far. There have been discussed various problems that affect the welfare of this people; and not only of this people but of mankind. I want to say to you that I am sure, because I have occasion to have some contact with them, that the First Presidency are vitally concerned with the welfare of every Latter-day Saint, and, for that matter, of mankind everywhere; and that they

are concerned, not only with the spiritual, but also with the temporal and material progress of the Latter-day Saints.

MATERIAL AFFAIRS, PART OF OUR RELIGION

Understanding, as we do, that we are eternal beings, and that we have come upon this earth for an important purpose, and that in our mortal state we must live, eat, wear clothing, and partake, to some extent, at least, of the comforts and conveniences of life, we appreciate the fact that material and temporal, as well as spiritual, things are a part of the Gospel. This is particularly so if we cultivate in our hearts the idea that all that we obtain, all that we have, all that we do, we are doing and using with an eye single to the glory of God, and to the advancement of his work. If we can get that spirit in our hearts and minds, we shall realize the fact that material and temporal things are a part of our progress and development, while here upon the earth in preparation for eternity.

INJUNCTION TO WORK

One of the problems that is confronting us at the present time, in common with the rest of mankind, is that of unemployment and the decrease in industry. From the earliest history of mankind, we learn that in the days of Adam the Lord gave him this injunction: "In the sweat of thy face shalt thou eat bread." Later on, in the time of Moses, the Lord declared to his people, in regard to the Sabbath Day: "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God. In it thou shalt not do any work."

WORK DAYS PER WEEK

So, since there was one day for rest, there were six days for labor. In the meantime, with the growth of industry, many of those engaged therein have gotten the idea at times that seven days per week are necessary for work. Consequently, many industries have been working regularly seven days a week, and preventing their employees from enjoying the fruits of the Sabbath Day, when, as a matter of fact they could, in many instances, limit their work to six days. But nowadays, with the increased development in mechanical appliances and equipment, men are coming back to the realization that six days a week is sufficient, and that even a five-day week may be advantageous. Thus, men may be able to earn enough in five days per week, due to improved conditions in industry, when they are working properly; so that they would have two days for leisure and for worship.

NECESSITY OF WORK

Now, I say, the importance of work has been stressed not only in previous ages of the world's history, but, also, more extensively in this period. The Lord has revealed to the Prophet Joseph Smith, as contained in the Doctrine and Covenants, the instruction that labor is necessary for mankind, as one of the fundamentals in our progress

in this life and throughout eternity. The Lord has specifically declared: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." That involves physical and mental labor, and it involves also labor in a spiritual sense.

VALUE OF WORK

Thomas Carlyle declared: "Blessed is the man that has found his work. Let him ask no other blessedness." Again, J. H. Patterson says: "It is only those who do not know how to work that do not love it. To those who do it is better than play; it is religion." A certain artist says, regarding success: "The greatest single element in any one's career is work. This is the despot that escorts you to the winning post." Another writer declares—"Work! Thank God for the might of it, the ardor, the urge, the delight of it. Thank God for a world where none may shirk, thank God for the splendor of work." I am sure that every one of us who has labored, and does labor, has appreciated the value of work and the importance of it; that it is a part of our lives; that it develops us. It develops our physical strength. It develops our mental keenness. It gives us courage. Stimulates desire for achievement. It inspires in us consideration for our fellow men. Every one of us is expected to labor, to learn the value of labor, to appreciate the joys of achievement, and the benefits that come therefrom.

RESULTS OF LABOR

When we consider the tremendous results that have occurred through the ingenuity of mankind, and through the application of that ingenuity to the production of commodities that make for progress and development, and provide comforts and conveniences, we can appreciate the wonderfully beneficial results of labor from the material standpoint. I am reminded, by the way, when we speak of ingenuity and inventiveness, that we, in America think we are in the forefront. I noticed, however, recently, that America stands only about seventh or eighth in the matter of inventiveness. The little country of Switzerland stands first of all the nations in inventiveness, Germany next, France next, and so forth.

RIGHT TO WORK

Now, as it is necessary that men should work, and as they have been enjoined to labor, as idleness has been condemned as being unfruitful and tending to degradation and demoralization, at the same time, it follows that there ought to be the opportunity to work. Every man has the right to work, and some provision should be made whereby he can obtain work. In earlier days men were able largely to provide their own employment. In ancient days people lived simply, choice land was freely available, men had their flocks and herds, and they cultivated the land to the extent that they found it necessary in order that they might draw therefrom a sustenance.

SPECIALIZATION

Nowadays, with the complexity of civilization, it is not so easy always for men to secure employment. With this increase in complexity of industry and of civilization men are learning special trades and professions. It is a day of specialization. One of the Brahmanist proverbs says, with regard to trades and the importance of them: "The parent that does not teach his child a trade, teaches him to be a thief." Whether that be true or not, the fact is that with present conditions the learning of trades and the application of those trades to industry is of great importance.

MAN'S STEWARDSHIP

If those who labor have in their minds appreciation of the fact that that which they do and the opportunity that is given to them to work is, in fact, a blessing from God; that of the things that they acquire, since they are only tenants here upon the earth, part at least really belongs to the Lord; and if they cultivate that appreciation, they will then be willing, if they are taught the principle, to observe the law of tithing which has been discussed this morning, and at other times during this Conference, which means the giving of one-tenth of the product of one's labor and of one's increase to the Lord, for the promotion of righteousness, truth and faith. Where people observe that principle they receive blessings.

TITHEPAYERS AND EMPLOYMENT

In connection with that, and this question of unemployment, I am reminded of a statement made by President William R. Sloan, of the Northwestern States Mission. He stated, the other day, that through a careful investigation made in his mission, it was shown that in the case of every full tithepayer, there was not one who had lost his job in the midst of this depression. Every one of those who were paying full tithing has been able to retain his work. Is that, to you, any evidence of the benefits that come through the observance of tithing? That is not, however, the primary purpose of tithing. The primary purposes are to train us in obedience, to help us to overcome selfishness, to give of our service and our means to the building up of the work of God, and to the extension of these things which make for the welfare of mankind.

ECONOMIC CONDITIONS

I need not discuss with you in detail the present economic conditions. We realize what they are. Our staple industries in this state and in other parts of the country are depressed tremendously because of the low prices of those products. Wheat, wool, sugar, and the metals, which affect us directly, are low in price. They are affected by over-production, decrease of demand, and lack of proper distribution. The result is depression and resulting unemployment. It has been suggested, and it seems to me a very desirable thing, that there

should be provision made by the government for the registration of all those who are not employed, and special efforts made to try to provide employment for them. There are positions and jobs open, in some instances, that might be filled by those who are most worthy, if their names and the kind of work that they are able to do were available.

STIMULATION OF INDUSTRY AND CONSTRUCTION

It is, of course, a very desirable thing that industries should be stimulated in this locality and other localities, where possible, to take the raw materials and to produce manufactured goods therefrom that are in demand. In connection therewith, any possible construction that can be done at this season of the year and during the winter time, in order to save trouble and suffering to those who are out of employment at the present time, would be very helpful. I want to indorse the recent editorials in the *Deseret News* and in the *Salt Lake Tribune*, with regard to the urging of construction work that can properly be undertaken during this fall and winter, by the cities, counties, and states, to the end that those who are out of employment may be able to get some help, at least, in that direction.

HOW THE CHURCH CAN HELP

How can the Church help in this respect? The Church has been charged with being materialistic. Now, the Church is not in a position, as it used to be when it practically occupied this community entirely, to undertake public works. But it can help in trying to put members of the Church in contact with opportunities for jobs. There can be no objection, surely, on the part of any one to that. We should not undertake to open employment offices for people generally, because that is not our function, but we are justified in trying to contact with those who need employment, among the members of this Church, and to help them.

HELP MEMBERS TO HELP THEMSELVES

It is our business also, as bishopsrics of wards, to see that no one suffers. The Church is carrying a heavy responsibility to see to it that none of the active members of the Church suffers for the necessities of life. But in all of this, the effort of the Church authorities, the bishops, presidents of the stakes, and relief societies, is to help people to help themselves. The policy is to aid them to become independent, in order to be able to serve and to help to build up the Church, as well as the community, rather than to have to depend upon the Church for assistance. Yet in times of need,—and there are such times that come to many people—the Church properly steps in and undertakes to help them, and to bring into action other agencies which can help to promote better conditions and the avoidance of suffering.

EMPLOYMENT BUREAU

I want to call your attention to the fact that there have been suggestions made whereby, in every community throughout the Church

where there is unemployment, conditions can be improved. In this city the presidencies of the six city stakes, and the bishoprics of the wards have organized the Deseret Employment Bureau,—a central head—where members of the Church in these stakes can come to seek employment. They are first registered and the necessary information obtained regarding their addresses, qualifications, references, and membership, and then those in charge seek to find employment for them. The result has been that out of about 1800 men who have registered there for the nine months of this year, about 1200 have secured some employment. Also, the General Board of Relief Society, which has an employment bureau for women, has done at least as much in the way of getting employment for women and girls during the same period. Surely, that is a very helpful thing.

EMPLOYMENT PLAN

But that is not all. These six city stakes and the wards included therein have undertaken not only to provide a control employment bureau as a place of final reference after local efforts have been exhausted, but they have undertaken to organize in each ward an employment committee, consisting of a high priest, a seventy, and an elder, together with a relief society member, under the direction of the bishopric. This committee's function is to seek out those in the ward who are out of employment, list their names, addresses, and qualifications, and then in connection with all the priesthood members in the ward, to try to place them in contact with employment. If the priesthood are unable to get employment for them, then they are recommended to the control bureau, which represents the stake agency.

RESULTS IN MAR VISTA WARD

In this connection, I want to just briefly tell you what is being done in one of the wards in California, which is carrying out this very thing. Brother Orson Hewlett told this story of the Mar Vista ward in Los Angeles. They have a committee of this kind. Every Tuesday evening, when they hold their priesthood meeting, those who are out of employment are asked to raise their hands, their names and addresses are taken, and the kind of work they can do noted. Then if there is any one there who can suggest any opening for them—and there are often opportunities that men know of right there in that meeting—they are referred to those places. After these names are taken, this committee and others of the priesthood undertake to try to find them employment. The report is that splendid results have been obtained. Not only that, but the complete census of that ward has been taken and, in connection therewith, there have been listed, in type-written form, the names, addresses, and kind of work that those who are out of employment can perform. The result is that they are making headway and helping in that way to relieve suffering and avoid trouble and distress. I am sure that, if the priesthood quorums throughout the various wards of the Church will carry out

this plan wherever unsatisfactory conditions prevail, a great improvement will be manifest.

BENEFITS TO THE PRIESTHOOD

We notice from the Deseret Employment Bureau reports that the applications for employment in the last few months have decreased somewhat. Whether or not that is due to the fact that employment conditions are improving, I am not prepared to say. However, I want to say to you that if all the wards and stakes, where any unemployment is found, will organize these priesthood committees for welfare work and for employment, and if the relief societies will also organize for this purpose, as is being done in many of the wards, that a great deal of trouble will be overcome. The priesthood quorums throughout the Church will help materially in putting the man in contact with the job, thereby providing gainful effort, and overcoming the necessity of providing charity. In addition thereto, the indirect benefits accruing therefrom to the various priesthood quorums will produce a finer social atmosphere, develop a greater cooperative spirit, promote brotherly love and fraternal fellowship, increase attendance at priesthood meetings, increase tithes and offerings, and produce splendid brotherhood.

I appreciate the blessings and privileges of the Church. I realize the fact that there is divine guidance through the inspiration given to those who lead this Church. I pray that we may sustain them, and labor together diligently, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

There are four brethren who have returned from missions who have not yet reported—Brother Andrew Johnson from the Swedish Mission, Brother J. A. Cahoon from the Tongan Mission, Brother Hyrum W. Valentine from the German-Austrian Mission, and Brother Edward P. Kimball from the German-Austrian Mission. We will ask these brethren if they are here to come to the stand and address us, occupying not more than ten minutes each in their remarks. Brother Valentine will be the next speaker after the Choir sings the first hymn in our hymn book, entitled, "The Morning Breaks, the Shadows Flee."

This hymn occupies a place of honor in our hymn book, and I think, justly. Brother George Careless, a former leader of the Choir, composed the music. As there are only twenty lines to the hymn, I am going to take the time to read it all.

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day,
Majestic rises on the world.

"The clouds of error disappear
Before the rays of truth divine;
The glory bursting from afar,
Wide o'er the nations soon will shine.

"The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

"Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His covenant people to receive.

"Angels from heaven and truth from earth
Have met and both have record borne;
Thus Zion's light is bursting forth,
To bring her ransomed children home."

The Choir then sang the hymn, "The Morning Breaks, the Shadows Flee."

ELDER HYRUM W. VALENTINE

Former President of the German-Austrian Mission

My brethren and sisters, I can assure you that I feel that this is a very signal honor for me, but I feel tremendously weak and most humble in this responsible position.

I have enjoyed exceedingly the spirit of this Conference. I have been thrilled with the messages that have been borne in upon us, and I give myself willingly over to the inspiration of the Lord, that I too may be the means of adding to or emphasizing the messages that we have already received.

I thank the Lord for my membership in this Church, and I have been made to say frequently and recently that I believe the time has long since passed when we should speak of the duties and obligations that rest upon us, as members and workers in this great and glorious service; for I believe that it is not so much a duty, and not so much an obligation that is resting upon us, but it is a divine privilege and opportunity to be a member of this Church; and the greatest blessing that can ever come to us in this world or in the world to come, is to be called upon to render service in this great and glorious cause. I thank the Lord for such a testimony in my heart, and I pray that he may give me the power to take advantage of the opportunities and blessings that are afforded me in this divine work.

We will not know the divinity of this work except by participation therein. I have often said, and I desire to repeat, that of all people in the world we are the six or seven hundred thousand who, if the opportunity were given, and if it were made possible for all to speak with one voice, would be able to rise upon our feet and say, "I know this is the work of God"—a literal fulfilment of the promise of the Savior of the world, when he said: "They that do the will shall know of the doctrine." And I say the six or seven hundred thousand people that we have as members of this Church can rise and say that they know of themselves that this is the work of God.

May we press on, and may we realize that there are specific things that we must do, and not only be members of the Church, in order to realize the growth, the progress, the opportunity, the blessings that are ours in this great work, through our activity and participation. Where in all the world is there such an opportunity for work and service for boys and girls, little children, adults, and those who are advanced in years, as in this the Church of Jesus Christ of Latter-day Saints?

This organization has sometimes been compared with the German army. It should not be compared with any army or any navy, but it should be contrasted. This is the Church and Kingdom of God, the perfection of an organization for growth, for progress, for development, for construction; whereas an army, a navy, is an organization that may be effective, it may be efficient, but if it is it is effective and efficient for destruction and disintegration. And for that reason the two cannot be compared, but contrasted.

Thank God for our membership! Thank God for our leaders! Thank God for the divinity that is characterized in every activity of this work! May the Lord help us to be faithful and true and diligent and energetic, grasping our opportunities, I pray in the name of Jesus Christ, Amen.

ELDER EDWARD P. KIMBALL

Former President of the German-Austrian Mission

I am deeply appreciative of this honor, although I face this responsibility with timidity, realizing that the time of the General Conference is so valuable. However, if I may have the Spirit of the Lord to aid me in expressing some of the things that have been in my heart during the sessions of this Conference, I sincerely hope that the few minutes I occupy will not be wasted.

Naturally, when one returns from the mission field, his thoughts are on missionary work, and mine are on missionary work, particularly during this Conference. I have rejoiced in the admonitions that I have heard the brethren give with regard to better missionary work.

I should like to make a plea this morning in behalf of the at least thirty-eight thousand Saints who are in the European missions. These are the only people I know in the mission field. I realize that if we could take our charge more seriously, if we could begin earlier in the preparation of our missionaries, we could bring a great blessing to those people. This thought was never brought home to me as directly and emphatically before as it was about one year ago, in a city in Germany.

In the German-Austrian Mission we are doing missionary work in ninety-one fields. In these ninety-one fields there are seventy-two organized branches, and thirty-three of these organized branches are entirely in the hands of the local priesthood. President Widtsoe is laying great stress upon the desirability and the advisability of giving our brethren and sisters in those missions the same opportunity for

development which has been given to us by activity in the quorums and organizations. He is pointing out to the missionaries and to the Saints that all the officers and the leaders of this Church have been men and women who have come up from the ranks, who have come up from the common people.

We are beginning to realize in those missions that it is not possible for all to come to Zion. I rejoiced when a letter went out from the First Presidency of the Church a year ago, urging the mission presidents and missionaries to encourage our people to remain in the missions, to develop themselves there, and to build up the Church. In reading the revelations of the Lord I have been thrilled to find that it was never the intention that the Saints should all come here. I have come to a conclusion that it is not intended by the Lord that there shall be two types of Latter-day Saints—one type in the missions, who are under certain restrictions, and a different type here at home.

I maintain, my brethren and sisters, that when a group of men and women who have accepted the Gospel in the same way we have are ninety per cent faithful in the payment of their tithing; when they are more than that faithful in the keeping of the Word of Wisdom; when they are ninety-five per cent faithful in attending their meetings, the promise which was made by the Lord in the 133rd section of the Doctrine and Covenants will become operative in their behalf, namely, that in the days when the missionaries should be sent out, the people of the world should hear the fulness of the Gospel in their own tongue, by those who are ordained to this work—not necessarily men who are sent from the center stakes of Zion.

About a year ago we called one of our fifteen young, full-time German missionaries upon a mission. He comes from a large branch. His father has been in the Church about thirty-five years, and has borne the Melchizedek priesthood for probably twenty-five years. The young man was born in the Church. I had the opportunity, six months after he went into the field, of visiting a conference in the branch from which he comes. His father naturally was interested to know what kind of a record his son was making, and when I told him that the boy was measuring up in every manner to the responsibility of missionary work, he replied something like this: "Why shouldn't he? Before you call our boys on missions they must have a testimony of the Gospel. They must keep the commandments, including the Word of Wisdom, the law of tithing. They must attend all their meetings."

Now, my brethren and sisters the day of the make-shift, temporary, front trench organization in the missions is past, at least it is in the European missions, and the mission from which I come is moving rapidly toward permanency. We desire soon to put before the Authorities of the Church a building program. We desire that our Saints there shall have the same privilege of worshiping in desirable places that you have. I don't believe that the Lord is a respecter of persons, either in or out of the Church. I don't believe that he intends that you, here in the shadow of the temples, shall worship in marble palaces,

and that our brethren and sisters over there shall always worship in stables and vacated factory buildings.

The thing that we are trying to do now is to develop them along the lines of self-government, and I am proud to testify to you that in the thirty-three branches where the local brethren have charge of the work we are making marvelous progress. I say to the credit of my predecessor, Brother Valentine, that we have built upon the sure foundation which he laid.

The Doctrine and Covenants says: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words." And I believe that if the members of this Church went down into their own experiences, into their own hearts, they would find that their testimony has come to them more through believing on the words of those who do know. I maintain that it is possible for every man and woman to have a testimony. I don't believe that we should allow our young people to be converted to this Gospel through the flesh. It cannot be done. Give them all the education we want; give them all the logic and the science it is possible to get, the same as Paul; but even Paul, when he was left merely to the workings of the flesh, was not a servant of the Lord. It was only when the finger of God touched his heart that he received his testimony.

I believe that missionaries are made in the homes. I believe that our brethren and sisters should, in their lives, set an example of righteousness before their children, so that by the time these children reach the age when our young people are ordinarily called on missions, they may not only know according to the flesh, according to the mind, the principles of the Gospel, but that their hearts shall be touched with a testimony which will lead them to go out into the world, seeking first the kingdom of God, desiring to know whether God lives and whether this work should come to all, and knowing when it is given, that it is going to transform the lives of those into whose lives it has come, as it has done in hundreds of thousands of cases.

I bear my testimony to the Saints that there is no desirable or honorable profession or business in this world in which a man cannot reach the utmost heights and still remain a Latter-day Saint. I thrilled when I heard that a full-souled, converted Latter-day Saint had been appointed Ambassador to Mexico. I thrill when I think that an Apostle of the Lord, on an equal footing with every other citizen in this land, stands at the head, practically, of the influence in the Senate.

I tell you, as I look over the Church and as I look at the missionary work today, the work of the Lord needs the best brains, the best heart, and the best testimony that can be had. If we are gaining in respect in the eyes of the world, there is a greater responsibility upon us. Roosevelt spoke a powerful truth, a few years ago, when he said: "The greatness of the fathers becomes to the children a shameful thing if they use it only as an excuse for inaction, instead of as a spur to effort for nobler aims."

Now, my brethren and sisters, we of the younger generation, let us not sell our birthright for a mess of pottage. Let us rise, and raise the standard, and show those who have gone before us that even in our days of affluence, even in our days of plenty, even in our days of ease, it is still possible for a testimony to burn within the heart of a Latter-day Saint in this day, as in the days of the other generations that have gone before us.

Let us not live in the past. That is what is the matter with the nations and the churches of the world today. They are living in the past. We have done wonders in the last hundred years, but if we want to know what the Church is going to arrive at in the next hundred years, I can give you the key: Look now into your own hearts; look into the lives and the testimonies of your boys and girls, and you shall see what the Church is going to accomplish in the next hundred years.

God give us the power and the disposition to train our boys and girls into a knowledge that the work of the salvation of mankind has been committed to the Church of Jesus Christ as an organization. God grant this, I pray, in the name of Jesus Christ, Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I desire, my brethren and sisters, to have the Spirit and blessings of the Lord, to express my gratitude for your faith and prayers, and for the mercy and blessings of the Lord that I am able to be present upon this occasion, to enjoy in a degree the blessings of health and to enjoy the teachings and testimonies of my brethren. I am pleased to see this house filled with those who are not here to be seen of men, but to serve the living God, and to receive further strength and enlightenment to honor him in the work that is sacred and important in this day and time.

HAPPINESS THROUGH BLESSINGS OF THE GOSPEL

For some reason or other there has never come into my life that happy privilege which has come to many of the missionaries of going into the world and seeing people hearken unto their testimonies and come from a world of darkness into a new world of light and understanding. But it has come to my heart to be happy when I hear the testimonies of my brethren, for I realize that joy has come to their hearts through the blessings of the Lord upon their humble words in defense of truth and righteousness. So I share with them the great joy of seeing our brethren and sisters accept the truth and come out of the world—all the nations and kindreds and tongues of the world—fulfilling the great promises of our Lord in gathering his children to the truth.

STRIVE FOR PEACE

I am grateful for the peace that exists in the Church today. It has always been my pride to be a peacemaker, and to abhor contention

and strife. I would like to bespeak for the Church a greater degree of peacemaking. We should all be peacemakers, every one of us, first with ourselves, in our homes, and then with our neighbors. I bespeak for you, my brethren and sisters, a further degree of energy and diligence in the preparation for peace in our own homes and in our own hearts. Then the strength of our testimonies, through our works, will continue to grow and bear fruit, even in spite of the fact that war and contention may be around us.

MAKING A PROPER USE OF OUR AGENCY

I realize also that it is our right to do as we please; in other words, we have our agency. The Lord has never taken it from us, and I am of the opinion that he never will, so long as we do as we please in a manner that will not interfere with any one else in his right to do as he pleases. Yet we should be wise, prudent, and careful in the use of our agency. We are naturally prone to do the things that we know how to do and the things that we like to do. We get into the habit of doing things, sometimes in spite of the fact that we know better than we do. We know we should do better. We know we should do differently than we do, yet we know we have our agency. Therefore, I sincerely admonish my brethren and sisters to strive more diligently to do the things they know best to do, and then strive to do better all the time the right thing.

I have heard it said and preached that there are many among us who pray: "Oh Lord, help us to be right, for our minds are already made up." That is largely due to the fact that we are in the habit of doing about as we please. I hope, my brethren and sisters, when you go to your homes, after this Conference, that you will do very much as you please, but please be more careful, more prayerful, more humble, and more willing to do the things you have been taught, the things you know are better than your own way, even better than you have ever done in the past. By this means we will all grow in the spirit of brotherly love, in the spirit of the Lord, and in the spirit of peace.

THE WORK OF THE LORD

I realize that the time is well spent, but this is a glorious privilege to stand here and look into the faces of thousands of my brethren and sisters who I am sure know as well as I do that this is the work of God, a marvelous work and a wonder. There is nothing in all the world today more wonderful than the work of the Lord, especially the work which has been entrusted to the hands of the Latter-day Saints.

Every part of my body, every bit of strength that I possess, every atom of my being, bears testimony that this is the work of the Lord. In fact, I know nothing else in all the world so well as I know that this is the work of God. I pray for greater strength, greater courage, a greater degree of obedience, that I may go forth with you, my brethren and sisters, and live in such a manner as to enjoy the blessings the Lord has in preparation and in store for us.

BLESSINGS THROUGH KEEPING COMMANDMENTS

I assure you, my brethren and sisters, through the spirit of testimony that fills my soul, that the Lord is not going to leave us, nor this people, without his blessings. If you will use your agency in honoring him, through keeping his commandments, he will bless you in your homes, in your stores, in your fields, in your places of business. He will bless your herds and your cattle and your folds. He will bless you in all your righteous endeavors to do good; he will open up the way before you, that you may have a greater desire to share with others, and to prepare your sons and daughters to go upon missions in defense of his work, in a spirit of true unselfishness. I know that the blessings of the Lord are rich in preparation for the faithful of Israel, both scattered and gathered, and I pray that his Spirit and blessings may continue to grow in your hearts and be at your hand, that you may serve and honor him and be in very deed what you profess to be.

I bless you and promise, my brethren and sisters, that in whatever capacity you are called to labor, whether at home or abroad, peace, contentment, and a greater degree of courage will come to you in your work.

THE NEEDY AND UNEMPLOYED

I pray also that the Lord will bless those who are unemployed, that through a spirit of willingness to work and to share they may enjoy the spirit of peace and the opportunity to provide their necessities. I pray the Lord to bless all the needy, and leave none to suffer unjustly or unnecessarily. As his servant, I bless the Church to this end, that in the Church, through using the powers which God has given us, we may not suffer nor allow our neighbors to suffer unjustly, nor unnecessarily.

May the Lord bless us all and continue to inspire those whom he has called to lead Israel, from his servant, the President of the Church, down to the least and last one called, whether in the priesthood, in the auxiliary organizations, in the temples, in the schools, in the fields or shops, in the offices, or wherever they are called to labor.

I bless the Church and those who are working honestly and willingly to honor and serve the Lord in righteousness and truth, that in their hearts peace may abide, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

There appeared in the Deseret News last night, occupying nearly an entire column, a list of influential citizens who are engaged in marking Utah Pioneer trails—landmarks along the trails. We would like all of our people to take interest in this matter. It is something that every citizen of Utah should be interested in, without regard to creed or religion. We are pleased to see many of the most influential men of the City and State engaged in this movement.

We would like every one to remain in this building after the

benediction until the Choir has withdrawn and become stationed in the place where they are to sing for the Movietone News. Their singing is to be heard probably by about thirty million people through the instrumentality of the talking pictures. The Fox Movietone people are here to take the picture.

I wish to say that we are obtaining most marvelous and wonderful response from the broadcasting by radio of the singing of the Choir and the renditions on the Organ every Monday afternoon. We have received letters from all over the country giving expressions of delight regarding these recitals. The broadcasting company that has charge of this work has written to us expressing delight and appreciation. It is no small thing for our Choir and our Organ to be heard all over the United States. This advertises Salt Lake City in a most remarkable way. We are grateful to the radio broadcasting people for giving us this privilege. We are grateful for the loyalty of our Choir and our organists for giving their services in these special recitals. We are thankful to the employers of Choir members for releasing them to come here and give those broadcasts, and I say without fear of contradiction that they are one of the greatest advertisements for Salt Lake City that could possibly be had. In fact we know that other cities (I won't mention the names of any of them) are complaining and asking for the same privilege, but they do not happen to have the Mormon Tabernacle Choir nor do they have the great Tabernacle Organ. But they would like to advertise their own towns.

An anthem, "The Song of the Redeemed," was rendered by the Choir, led by Evan Stephens, the former leader of the Choir and composer of the music to this anthem.

The benediction was pronounced by Elder John F. Bowman.

Conference adjourned until 2:00 p. m.

THIRD DAY

AFTERNOON MEETING

The closing meeting of the 101st Semi-Annual Conference was held Sunday, October 5, 1930, at 2 o'clock, President Heber J. Grant presiding.

The Tabernacle was crowded to capacity and thousands of people listened to the radio broadcast of the services, in the Assembly Hall and upon the Tabernacle grounds.

The Choir and congregation sang the hymn, "Come, Come, Ye Saints."

Elder Henry H. Rolapp offered the opening prayer.

The Choir and congregation sang "The Spirit of God Like a Fire is Burning."

ELDER CHARLES H. HART

Of the First Council of Seventy and President of the Canadian Mission

It has been a pleasure to share with you, my brethren and sisters, the instruction and inspiration of these Conference meetings. Some of the meetings have not been broadcast, some of the best. Last evening, for instance, we had very wise and rich instructions from the Presiding Bishop of the Church and from the Presidency of the Church, each of those four individuals, and again this morning at the Assembly Hall at the M. I. A. gathering where our President spoke under the inspiration of the Lord and was very greatly blessed.

I had the opportunity of attending the Canadian missionary reunion last evening, and I was a bit late in getting around to the Assembly Hall meeting this morning, but did get there in time to hear President Grant. He spoke of the wonderful instruction contained in the *Era*, particularly some of the short editorials. I read one a short time ago entitled "The Disappearing God." That title is one that had been used in an article published in Scribner's for June, in which the author, Mr. Henswood Ward, in his concluding sentence said:

"The God that used to hear my prayers is disappearing, is being nebulized out of existence by the Holmes, the Ames and Millikins."

Mr. Ward refers to a book written by a former minister and now the editor of a Christian magazine and says:

"After I have read it I can think of nothing but the massacre of God that is being made by the best religious thought of the day."

The editor of the *Era* goes on to say that a great educator from California, standing near the Seagull Monument and listening to the story of how the seagulls saved Utah, remarked: "I can believe that the Almighty intervened to save a people as prayerful as were the pioneers."

Then he went on to say:

"The trouble with the world today is that to be considered educated a man must know all about the gods of mythology, but he need know nothing whatever about the God of Abraham, Isaac and Jacob, the true and living God."

And so the world today does not believe very strongly in a personal God, although there are some Christians who are coming to believe in a personal Deity. There are too many of them that believe in that God expressed by the Russian poet Derzhaven:

"O Thou Eternal One whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all devastating flight!
Thou only God—there is no God beside!
Being above all beings! Mighty One,
Whom none can comprehend and none explore,
Who fill'st existence with thyself alone—
Embracing all, supporting, ruling o'er;
Being whom we call God, and know no more."

Not the God of the Old Testament, nor the God of the New Testament. Not the God of John, as recorded in his first chapter:

"In the beginning was the Word, and the Word was with God, and the Word was God.

* * * * *

"And the Word was made flesh, and dwelt among us," etc.

It is not the God of Paul, as described in the first chapter of Hebrews, first three verses:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Paul is considered even a little "off" by some modern Christians. It was an eye specialist to whom I took one of our missionaries for special treatment who characterized Apostle Paul as a neurotic—Paul, of whom it was eloquently said by Bossuet: "He went into polished Greece, the mother of oratory and philosophy, and there established more churches than Plato had acquired disciples, by an eloquence that was thought divine. He pushed his conquests still further. Rome even listened to his voice. He brought the majesty of the Roman fasces to the feet of Jesus in the person of a proconsul;" then the declaration is made that the day would yet come "when her citizens would deem themselves more honored by an epistle of St. Paul addressed to them than by all the far-famed harangues delivered in the forum by Cicero."

In stopping at the home of Daniel Webster while passing through a part of our mission territory, in the State of New Hampshire, I found this sentiment being distributed, a declaration of the man who is voted by Harvard, the oldest university in America, as being one of the seven great orators of the world:

"I love to dwell on the tender recollections, the kindred ties, the early affections, and the touching narratives and incidents which mingle with all I know of this primitive family abode. I weep to think that none of those who inhabited it are among the living; and if I ever fail in affectionate veneration for him who reared it and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and through the fire and blood of seven years revolutionary war, shrank from no danger, no toil, no sacrifice, to serve his country, and raise his children to a condition better than his own, may my name and the name of my posterity be blotted forever from the memory of mankind."

So if our Brother Kimball takes just pride in doing honor to his distinguished father, we can understand that that is a sentiment which the American people approve as shown in purchasing at a high price the few lines from the great orator which I have just read to you.

Joaquin Miller, the poet of the Sierras, paid one of the finest tributes to the Latter-day Saints that has been paid to them, in his

"Roundelay of Salt Lake," and apologized for some disparaging words that he had written against them in earlier years. He said of the pioneers of the middle west:

"But I say to you there is nothing in the pages of history so glorious, so entirely grand, as the lives of these noble Spartan fathers and mothers of Americans, who begot and brought forth and bred the splendid giants of the generation that is now fast following the setting sun of their unselfish and all immortal lives."

I thought this morning in the M. I. A. gathering when I witnessed those splendid young people coming forth from that meeting, and I knew there were many thousands more in the Church of like people, of what Professor Roswell H. Johnson said concerning us. Among the many good things that were given to us during the past year or two, he said this in reference to our Church:

"The eugenic situation in Mormonism is better than in other cults, because the Church has made, in its young people's organizations, a definite and systematic effort to teach better mate selection. This effort is superior to that of any other cult known to me.

"The Church is extraordinarily solicitous to provide buildings largely for the joint social use of the young men's and young women's societies, and to promote outdoor activities, to foster such companionship. In fact, in the Mormon Church every young person is provided a wider acquaintance with eligibles of the other sex than is to be found in any other cult known to me."

So last evening in meeting those splendid young missionaries I thought what a happy mating it would be if some of those young people, now that they had completed their missionary work, would begin mating. The young men would be assured of very noble and pure women and the same thing on the part of the young women, they would be assured noble men. I have congratulated some of those young people who have married since they returned.

We in the Canadian Mission are happily very close to the real shrines of the Church. I have often thought what other sects would do if they had a spot where the prophet of the living God was born and one where a sacred record was delivered to him, his boyhood home and the sacred grove where the Father and the Son appeared to him.

These young people in assembling at Vermont where we met in conference for the first time this year were very greatly exhilarated by the beautiful spirit of peace and of love which pervaded those places which are recorded as sacred precincts. The grounds are very beautiful and well kept by Brother Smith and his family, and the neighbors from surrounding places came there and listened attentively and respectfully to the things that were presented. The reactions that we got from our missionaries in having the privilege of going to the place where they realize that the prophet of this dispensation was born, the grove where he offered the prayer that brought to him the Father and the Son, the sacred hill where a volume of scripture was brought forth, and the place where that record was translated, all those things help to impress the testimony of the Gospel upon our young people.

I must not talk longer. I might read you some of the expressions of these young people who had the privilege recently, of visiting some of these places. We held conference for the first time at the monument in Vermont. They all testify of the strengthening of their testimonies and thank the Lord that they have had the privilege of standing on what they regard as sacred ground.

I know there are other shrines of other denominations within the limits of our territory, but I know of none of them that claims the distinction of having a place where a prophet of the living God was born or where an angel of God appeared or where God the Eternal Father and his Son Jesus Christ appeared. May we treasure these sacred memories, I ask in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I asked for a list to be furnished me of people prominent in the Church who had passed away since our last Conference. I am surprised to find that the name of P. Rulon Christensen, president of the French Mission, was omitted. He filled a very splendid mission and we are grateful for his fine labors. We extend our sympathy to his family.

I am also surprised that I myself did not think of one of the general officers of the Church, one of the assistant historians, Brother Junius F. Wells, the instrument in the hands of our Heavenly Father, by direction of President Brigham Young, of traveling all over the Church and establishing the Young Men's Mutual Improvement Association. It fell to my lot to be one of the officers of the first Mutual Improvement Association of the young men, organized by Brother Wells. Three of the four officers are living today, Counselor B. Morris Young, Hyrum H. Goddard, the Secretary, and myself. Henry A. Woolley, the President, has passed away.

I was intimately associated as a partner in business and in a church capacity with Junius F. Wells, nearly all of my life. I never heard him speak an unkind word of anyone. If he could not speak good of people he said nothing. He did us honor and credit wherever he traveled at home or abroad. He was a worthy son of a worthy father. His heart and soul were wrapped up in Mutual Improvement work. He gave to that work the very best that was in him. It is a source of regret to me that I could not be present at his funeral. May the blessings of the Lord attend his family.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

Before beginning my remarks I desire to express the gratitude I feel this afternoon that my life has been prolonged and the privilege granted me of meeting again with this vast congregation of Latter-day Saints, these people of American birth, people of English birth, people from the Scandinavian countries, people from that wonderful nation,

Germany, people from France, and from the islands of the sea. It is a miracle of the ages that these representative people are gathered together, baptized into one faith, bound together by a single brotherhood where the prejudices of the past may be forgotten, and they have become one in the service of the Lord, looking steadfastly forward for the coming and establishment of the kingdom of Christ his Son.

I have opened the Bible at the scripture to which Brother J. Golden Kimball called our attention at the beginning of the Conference. The Lord here tells us that when a man speaks in the name of the Lord, if the thing follow not nor come to pass, it is evident that the man spoke presumptuously and without authority. It conversely follows that if a man prophesies and the words which he utters come true he is a true prophet.

NEWSPAPER HEADLINES

A few weeks ago, unfolding the morning paper, as it is my custom to do before going to my daily tasks, I read the following headlines: "Jobless Fire Idaho Forests; idle men start blazes in order to procure work; one thousand acres of timber on fire." "Rebels begin rule in Argentina, after battle in streets. Government quits after rebellion takes many lives. Argentine Army and Navy mutiny." "Santo Domingo made shambles by storm. Deaths near two thousand. Damage set at twenty millions of dollars."

The following morning the paper reported four thousand bodies, victims of the tornado which had swept the city, had been cremated. The same paper contained a map designating the parts of Brazil, Argentina and Peru which were in open rebellion to their governments, in South America, and told us that nearer home, in Illinois, a party of American men and women, returning from an evening spent at a theater were held up and robbed of one hundred and thirty thousand dollars.

On my desk, at the same time was a local paper which gave notice to the people of the city and state that a defaulting employee who had been arrested, charged with having embezzled one thousand dollars from his employer, was released by the police department, after the gamblers of the city, to whom he had lost the embezzled money, had been assessed and returned the money which the defaulter had lost to them, with the threat that if they refused their gambling dens would be closed. It logically follows that if they complied with the demand made they would receive protection and be permitted to continue their nefarious occupation.

SIGNS OF CHRIST'S COMING

Contemplating these occurrences and those of the past six months, since the last General Conference of the Church was held, my mind reverted to the words of Christ our Lord uttered just prior to his betrayal, trial and crucifixion. As Jesus came out from the temple at Jerusalem his disciples called his attention to the manner of construc-

tion of the buildings and the great stones which the workmen had placed in the walls. The Redeemer answered them saying:

"Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down."

Passing on to the Mount of Olives his disciples spoke to him privately saying:

"Tell us when these things shall be? And what shall be the sign of thy coming, and of the end of the World?"

"And Jesus answered and said unto them, Take heed that no man deceive you. "For many shall come in my name, saying, I am Christ; and shall deceive many."

And then he went on to tell them that it would be at a time when they would hear of wars and rumors of wars, that nation would rise against nation, and kingdom against kingdom; that there would be famine and pestilences and earthquakes in divers places.

He declared that Jerusalem would be trodden down by the Gentiles and her people scattered, but with the assurance that at a period designated as the latter days, when the times of the Gentile nations would be fulfilled, they would be gathered again and restored to the heritage promised by the Lord to their father Abraham.

He declared that prior to his coming to assume dominion over the earth upon which we dwell the fulness of the Gospel which he taught and exemplified in his life, would be restored to earth and carried to all nations, kindreds, tongues and people; that those whom he would call would go into all the world, calling the people back to faith in a living God, and service to him who created the heavens and the earth, the sea and the fountains of water, and warning them that the hour had come when the righteous judgments of an offended God, whom they had ceased to serve, whom they defy, and whose holy name they blaspheme, had come.

He declared that after testimony of the restoration had been borne by the faithful witnesses whom he would choose, he would speak to the people of the world by the voice of thunderings, and the voice of lightnings, and of tempests and the waves of the sea heaving themselves beyond their bounds, and earthquakes which would cause men to fall to the ground and not be able to stand. It was to be a time of commotion which would bring perplexity and distress to the nations, such as the world had never known. "And then shall they see the Son of Man coming in power and great glory."

Nearly twenty centuries have passed since the declarations to which I have referred were made. It cannot be claimed by critics, as is so often the case, that there is an error in dates, and that the declarations were made after the events referred to had occurred.

FULFILMENT FOLLOWS

Now, what of the fulfilment?

The spot upon which the temple of Solomon was to be erected

was designated by the Prophet Gad. It was built at Jerusalem, upon Mount Moriah, said to be the place where Abraham built the altar upon which Isaac was to be offered a sacrifice to the Lord. At least 150,000 men were employed in the construction of the temple. It was without doubt the most expensive, elaborate and richly adorned edifice erected up to the time of its construction, about a thousand years before the birth of Christ. Gold was used lavishly in its adornment, at least seven million dollars' worth as we count values.

The temple was desecrated and a large portion of its priceless adornment carried away by the armies of Egypt and the kings of Israel, after the Ten Tribes had revolted. It was finally destroyed by Nebuchadnezzar, the great king, at the time the Jews were carried into captivity to Babylon, about 600 years before the birth of Christ. The Bible tells us that he carried away all the treasures of the house of the Lord and cut in pieces all the vessels of gold which Solomon the king had made in the temple of the Lord.

It was about eighty-seven years later, after the fall of the Babylonian kingdom to the Medo-Persian armies, that Cyrus, the Persian king, issued a proclamation granting permission to those of the Jews who desired to do so to return to Jerusalem and rebuild the temple which had been destroyed by Nebuchadnezzar.

A large number of Jewish families availed themselves of this opportunity and under the leadership of Zerubbabel and others returned to Jerusalem, rebuilt the temple and restored the ritual which had been established there by King Solomon.

After the conquest of the Medo-Persian kingdom by Alexander of Macedon, known as Alexander the Great, the Greek general Artiochus Epiphanes, took the city of Jerusalem by storm, put many of the inhabitants to death, profaned the temple, and dedicated it to the idolatrous worship of Jupiter Olympus.

Forty years before the birth of Christ, Herod the Great became king of Judea. He was an Idumean or Edomite by birth, a descendant of Abraham through Isaac, being descended from Esau, his eldest son, and was not in sympathy with the Jewish people, or their religion, but through the influence of Rome had become the titular king of Judea. It was this man who ordered the slaughter of the children, after the birth of Christ, in order to remove one whom he feared might seek to succeed to the throne which he occupied.

He undertook the restoration of the temple on a far more elaborate plan than any builder who had preceded him in so far as size and substantial construction were concerned, but not with the priceless embellishment which Solomon had lavished upon it. He declared that he would build it so strong that it would never again be destroyed. This construction was in progress at the birth of Christ, and was finished during his ministry.

During the war of the Maccabees, when the Maccabaeus brothers, Jonathan, Judas and Simon sought to throw off the yoke which the government established by Alexander the Great had fastened upon

them, ambassadors were sent to Rome with a petition to the senate asking for support in their wars with the Greeks.

The petition was regarded with favor, and a treaty entered into by which Rome pledged herself to come to the aid of the Jews, and the latter agreed to assist Rome against her enemies in case of need. Rome notified Greece that if her oppression of the Jews did not cease at once she would make war upon her both by land and by sea. The text of this treaty, which is available, was written upon plates of brass, and sent to Jerusalem. One of the few instances where a message was written upon metal plates in ancient times. As a result of this treaty Palestine became a Roman province, and remained so until after the birth and crucifixion of our Lord.

This was the condition at Jerusalem at the time Jesus made the statements regarding the destruction of the temple to which I have referred.

Jewish and Roman thought were incompatible, and in A. D. 66, thirty years after the crucifixion, a general revolt against Rome occurred, and the Jews took possession of Jerusalem.

Vespasian and his son Titus were sent with a Roman army to bring them back into submission, and after a siege which continued about four years, one of the most frightful and atrocious sieges of history, characterized by unspeakable horrors, the city was taken by Titus, who burned the temple, leveled the city to the ground and scattered the Jewish people to the four corners of the earth. Historians tell us that the very foundation stones were dug up by the Romans in the hope that treasure might be found buried there.

THREE CENTURIES LATER

It is said that the Roman emperor, Julian, three centuries later, in his hatred of Christianity, which had become the dominant religion of his country, seeking to restore the pagan worship, sought to rebuild the temple at Jerusalem, but met with so many obstacles, some of which appeared to be supernatural, abandoned the undertaking and returned to Rome with the statement: "The Nazarene has triumphed."

I have gone briefly over the history of the past in order to bring before you, my brethren and sisters, the undeniable evidence that the words uttered by Christ our Lord, in which he declared the destruction of the temple at Jerusalem and the scattering of the Jews have been literally fulfilled.

SIGNIFICANCE OF SCRIPTURE

You may ask, what relationship to us has this scripture to which I have called attention? We who are assembled here, members of the Church of Jesus Christ of Latter-day Saints, gathered in conference nearly two thousand years after the events referred to occurred.

It has very great significance, my brethren and sisters, and it is for that reason that I have called your attention to it. It tells us how unchangeable and certain is the fulfilment of the words of the Lord as he has uttered them through his servants the prophets.

The fulfilment of prophecy came in the past and generally comes through such natural means that we hardly observe it or know that it is coming. And so I feel that there are many others of the declarations of the prophets to which I might turn, the fulfilment of which is before our very eyes, and almost without our knowledge or attention.

LIGHT AND KNOWLEDGE

Seventy years have passed away since I became a member of the Church by baptism. During that period of time there has radiated from the presence of God our Father a dispensation of light, increasing knowledge and intelligence, which is the glory of God, to a degree never before known, nor even dreamed of by our fathers.

With these increased conveniences and blessings which have come to us, there should have been manifested in our lives both by example and precept, greater faith in and service to our Father who is in heaven, who is the author of all these blessings.

I ask you, my brethren and sisters, and with you I ask the Christian world at large, has this been the case? Are we a better people in our morals? Do we observe with greater reverence the Sabbath day to keep it holy? Do we revere the name of the Lord and hold it more sacred because of his increased blessings? Have we become less selfish and grasping after wealth? Do we think more of the poor and unfortunate, or do we in our hurried struggle of life forget them and leave them to suffer while we live surrounded with abundance? Do we love and serve our country more, and more devotedly honor its laws?

I leave you to answer these questions.

VISIT TO ST. GEORGE

A short time ago, in company with President Grant, I visited my old home at St. George. Early in the morning before it was light, I rose and walked out to the little cemetery and stood by the graves of my parents. As the light increased I walked down the narrow streets and read the inscriptions on the tombstones. I remembered every one of the men and women whose names were inscribed upon them. I thought of them all and could remember something in their lives—every one from the humblest to the most honored—which had led me to love and honor them.

I knew these men as I have known no others. I knew the sacrifices which they had made, that they had given all they had to give for an ideal. I had seen them face danger with the courage of Spartans, and perform acts of mercy with the gentleness of women, and when their mortal race was run and they were face to face with death, meet it with the sublime resignation of martyrs.

They had been my teachers, the guardians of my youth. They taught me faith in a living God, that he is the same good Heavenly Father that he ever was, and will watch over and bless all those who put their trust in him. They taught me that birth into this life was not the beginning of my existence nor death the end of it. They taught me to defraud no man, though the thing may be small. They taught

me to love virtue and refrain from any habit which, when my record is read from the house top, as it will be, would bring the blush of shame to my cheek. They taught me to love my country and honor and obey its laws; that the government under which it is my privilege to live is a God-given heritage, and that it was my duty to defend it against all enemies, be they foreign or domestic, if necessary at the cost of life itself.

A SILENT PRAYER

As I stood there in the gray dawn, in that silent city of the dead, I breathed a silent prayer of thanksgiving to my Father in heaven that my lot had been cast with these humble, God-fearing men and women, and prayed that as I had been with them and served them in mortal life, so might I be with them for service in the life to come. And I knew that if I proved my devotion to the truth as they proved theirs that my prayer would be answered.

I desire to say to you, my brethren and sisters, that had I been brought into any other cemetery within the boundaries of this state and walked there and communed with the people who have given their lives for this same ideal I would have found exactly the same condition.

EARLY DAY FIDELITY

I could not refrain, and that was what led me to quote from these daily papers as I did in the beginning of my remarks, from drawing the contrast between the conditions which existed at the time when the example and influence of these men dominated the politics of this State and those which exist today, if we are to believe the reports which come to us through the daily press of the country.

I do not remember an instance where an innocent man was convicted of wrongdoing, or where a known criminal escaped punishment. There were no men in the State prison who had violated the trust reposed in them by their fellow citizens who had elected them to office, nor men out of prison who, if justice were administered, would be inside. Men were taught that public office was a public trust and must be administered with fidelity and honor, and they did it. I wonder what their reaction would be if they were here today to witness the changed conditions which exist in this modern world of ours, a world so different from that in which they lived that it can scarcely be recognized as belonging to the same planet upon which they lived.

GOOD MEN NEEDED IN OFFICE

I have no desire to go back to that day, to exchange automobiles for ox teams, which I have driven, nor to exchange our wonderful harvesting machinery for the cradle with which I have harvested grain, and the flail with which I threshed it. But I do appeal to you, my brethren and sisters, to return to the old paths of virtue, honor and integrity which your fathers trod. No matter what the development of science or of invention may bring to us these virtues remain the

same. They are eternal truths and the advancement of our so-called civilization cannot change them.

No one will deny that we are living in perilous times. No one who is familiar with the Scripture will deny that we are living at the time when our Lord says his glorious appearance is near.

Only the day before yesterday the press advised us that one million dollars was being subscribed by the lawless element in Chicago for the purpose of removing from office the Commissioner of Police because of his activities in the suppression of crime.

If it is true that organized crime has fastened its tentacles upon our own city and state, as reported in the quotations which I made in the beginning of my remarks, is it not time that we arouse from the lethargy of indifferent citizenship and demand reform and see to it that good men and wise men are selected to control our public affairs?

There are such men, equal to any of the past. They are to be found in all political parties. They are not confined to any religious organization, but are all around us in every vocation of life. Such men now represent us in political life, in national, state and city affairs. As I know many of these men I cannot think of others for whom I would desire to exchange them. I regret that I cannot feel so toward all.

I make no plea for any candidate, for any political party, or any church. But I do plead with all the people, and particularly the church, and I refer to all Christian people, to unitedly resolve that the sacred heritage bequeathed to us by our fathers be sacredly preserved, that this country of ours may continue to be a light to the world, reaching out its hands to all people, guaranteeing to all men liberty under the law, but license to do wrong to none. I regard it as my duty and the duty of every other professed Christian to assume this attitude if our country is to be rescued from anarchy, violence and chaos.

My brethren and sisters, I have studied the history of the past. I know the story of the rise and fall of Rome, of Babylon, of Egypt, and of other great nations, and the one outstanding thing that brought that about was the corruption of the officials who were placed in charge of affairs of state. I do not wish to continue to quote scripture in order to demonstrate that we are living in a time when the Lord has said that these very things shall exist. But he has warned us against them. He has declared the destiny of this nation and of all other nations. I wish simply to say that if they are to persist, if they continue, it will be when the people return to the Lord God of heaven and in justice and righteousness serve him, both in civil and ecclesiastical affairs. And if this shall fail these very elements that have resulted in the destruction of the civilizations of the past, if they shall be permitted by us to persist, will eventually bring to us perplexity, confusion and final chaos.

God bless you, my brethren and sisters, and may he help us all to magnify our callings, to stand righteously for that which is right and immovably opposed to that which is wrong, is my prayer, and I ask it through Jesus Christ our Lord, Amen.

The Choir rendered the anthem, "That Sweet Story of Old," solo part by Cannon Lund.

PRESIDENT HEBER J. GRANT

We have as usual—and this you have heard before—more speakers than we have time. We would like to hear from all mission presidents. We have the authorities to present, and we would like to hear from our sisters. But there is only one way we can do it, and that is to pull the coat tails of those who do not look at the clock, as we will have to limit each of them to five minutes.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I have been greatly impressed during the past summer in reading the History of the Church which has recently been compiled by President Brigham H. Roberts, and in finding therein the expressions of the leaders of our Church who have long since passed away.

I commend to the men and women of this Church, especially the youth, the reading of that history. I hope that it may be found in all the homes of the people.

Those men bear witness, and the history of them gives evidence, that they were in reality servants of the living God. No one could accomplish what Brigham Young did, and those mighty pioneers who were with him in the beginning of this great work in this western country, unless God had been with. I think we ought to become more familiar with the work of our people, that we may realize what it cost to establish the Church of God in this land. The Lord has provided a background of history that will refute any charge that could be brought against this people. The historical record is wonderful and the doctrinal record is just as certain. The Lord selected mighty men, and according to the Prophet Joseph Smith, they were chosen before the foundations of this earth were laid, to establish his work in the day and age in which we live. I believe, my brethren and sisters, that things do not happen by chance; but that the Lord provides for all the things that have come to pass. Then he has placed the responsibility on his people to do their best to carry out his purposes. He gave a revelation in which the free agency of man is referred to as follows:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward."

I bear testimony to you, my brethren and sisters, that the men who have stood at the head of this Church in this land from the days of Brigham Young until now have been men of God and have exercised the privilege that God gave them, and that the Church has been stabilized and led just as though our Eternal Father had been here. For

I am convinced that Jesus Christ, who gave his life for the children of men, has never at any time since the organization of this Church been very far from it. I bear my testimony to you in the name of Jesus Christ, Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

My brethren and sisters, I am pleased to say that the missionaries in the Eastern States are in exceptional good health, and are performing a splendid work.

There is probably nothing that indicates this more, in view of the distressing shortage of employment, than the fact that the number of tithe-payers has materially increased, with about twenty-four per cent increase in the amount of tithing paid. In confirmation of what has been already said, none, so far as I know, of those who pay tithing, is unemployed, with one exception, and he lost his temper and quit his job.

In confirmation of what President Grant has said, I can testify to the fact that there is a marked change taking place in the sentiment of the people of the country toward our people. The Church is really, as he said, coming into its own, and I can conceive of nothing, unless it be the providences of God, that has made the marvelous change that has taken place. Naturally, no doubt, for I believe that is the way the Lord works. I am sure that the organ recitals from this tabernacle have performed a marvelous work in softening the minds of the people and helping to bring them to a realization of the fact that such music does not come from a low, uncultured and base people, but rather those with high, noble and pure conceptions. The work too on this temple block, at the Bureau of Information, I believe is being very helpful in changing the attitude of the many travelers and tourists who come to Utah. They meet our people and become acquainted with them and their accomplishments. They constitute a great auxiliary force in refuting the scandalous stories that have been so frequently circulated about us. These people frequently manifest their friendliness toward our missionaries, as they very frequently report in our conferences.

One of the most notable developments in the Mission is the changed attitude which has taken place toward us, particularly since the Centennial celebration. We have comparatively little trouble in getting notices into the papers. They treat us well. Many of them will publish much that we want them to do. We gathered something over a thousand clippings and some of them splendid, lengthy articles, dealing fairly with our people, concerning the Centennial celebration.

I am sure the periodicals and daily newspapers are ready to publish, if prepared in the right way, the most important and interesting facts relating to our organization, the culture "Mormonism" is developing, our accomplishments in matters of health, superior methods of training,

educating and developing the young; our unparalleled missionary system and method of developing preachers which enables the Church to carry on without a paid clergy, and which insures the highest percentage of all church-going attendance without a paid preacher; a charity system, which is equally unique, not only in its completeness, but which is carried on so as to insure one hundred per cent of the money contributed going to the charity for which it was contributed, without anything being deducted for collection or distribution. I know of no other organization in which that is accomplished.

These are of the utmost interest to all thinking people interested in the development and progress of human welfare, and when once understood arouse interest in learning what is behind it all; in other words, the material benefits or "fruits of Mormonism" once known arouse a desire to know why and from whence they come, and induce a study of the principles of the Gospel.

During the last five months we have developed preaching the Gospel, as predicted in the Book of Mormon, from the house tops, or more literally over the radio free of charge in a number of large and prominent cities in the Mission. This is being done by young inexperienced missionaries. They write their own addresses and deliver them, first submitting them to us for revision. But in only a few cases has there been any substantial revision. Young men coming to the Mission at nineteen and twenty years of age. One, and I think the one who has led most successfully in obtaining this privilege, came to the Mission only twenty years of age. At first we were given only ten or twelve minutes in which to speak, the balance of the half hour to be devoted to music. Oh, if we could have more missionaries who could sing! If you will furnish us with singers we will secure the radio for preaching the Gospel free. It was not long before the time was extended to a full hour in some cases, a half hour for preaching and a half hour for singing and music. And in all cases the time to preach has been extended.

I would like to call attention to one other very interesting development. We are now exhibiting Mormonism in the fairs and large exhibitions, in which we lay special stress upon the Word of Wisdom and its benefits upon our educational system, our training of the young; and our charity system. We are calling attention notably to the fact that not a dollar is expended in collecting and distributing funds for charitable purposes.

This affords unexampled opportunities for Gospel conversations and the distribution of tracts by the tens of thousands. More than five thousand were distributed by half a dozen missionaries in one day from our booth in the great Eastern States Exposition recently held at Springfield, Massachusetts.

The best feature of it all is the presentation of a few of our finest missionaries, whose very presence attracts attention and radiates the spirit of the Gospel of our Redeemer.

My time is up. May the Lord help us to appreciate the great work in which we are engaged, I pray in the name of Jesus Christ, Amen.

ELDER MILES L. JONES*President of the East Central States Mission*

I am very pleased, my brethren and sisters, to have the opportunity of visiting with you upon this occasion. I have had the privilege of attending every session of the Conference and I have enjoyed them to the fullest extent.

I heartily endorse what was said by President Grant and President Moyle, also by President McMurrin, in regard to two or three items. President McMurrin referred to the shortage of missionaries. I was asked today by one brother if volunteers would be accepted. I want to say, brethren and sisters, if you have volunteers they should be recommended and called in the regular way. We can use one hundred of them in the East Central States Mission.

President Grant referred to the wonderful work that is being done by the Choir. I can bear testimony to that because in passing along the streets of Louisville and other cities we find every Monday afternoon that those programs are being broadcast so that even the people in the streets are able to hear them; and they are doing a wonderful amount of good because they make many friends for us and give us an opportunity to talk upon the principles of the Gospel.

Just a few days ago we held a series of meetings in one of the cities close to Louisville. The next morning after holding these meetings, as my wife and I were leaving the city, we met one of our local brethren who remarked that he had just been talking to one of his neighbors who belongs to another denomination. In the course of this conversation he said:

"In our services last night our minister referred to a certain class of people in this manner: 'There is a little community of saints here that meet together as a family, and they are the best people in all the world, and they have a prophet to lead them.'"

I want to tell you, my brethren and sisters, there is a community in Bath County that meet together as a family. They are among the best people in all the world, and they have a prophet to lead them. And in practically every county in this nation there are similar communities, and they are led by a prophet of God, even President Heber J. Grant, who stands at the head of this Church today. I know of his integrity. I have traveled with him, I have eaten with him, and I have slept with him. I know that his heart and his soul are wrapped up in this work, and he is God's mouthpiece upon the earth.

May our Father's choicest blessings ever abide with each and every one of us, I pray in the name of Jesus Christ, Amen.

ELDER ARTHUR WELLING*President of the North Central States Mission*

My Brethren and Sisters: I bring you the greetings of the missionaries and saints of the North Central States Mission, all of whom

are well and enjoying their work. That the drouth, unemployment and the low price of wheat have produced a lean year in the semi-arid states of Montana, the Dakotas, and the wheat producing Canadian provinces of Saskatchewan and Manitoba, you need not be told. Minnesota has fared better. But our people are not complaining. They are holding their own. So far we have not fallen off in tithing paid nor in number of converts baptized. We hope our people will continue their good work until times shall mend, and everything be all right again.

We are glad to testify of the changed conditions of friendliness toward our people already spoken of in this Conference. An illustration of this friendly interest, arising largely, no doubt, from attention given tourists on this block, from radio sermons of leading brethren, and from the broadcast of Tabernacle Organ and Choir recitals, may interest you. Within the recent past two of our capable and charming lady missionaries have been entertained at the home of the Governor of one of our States, where they were graciously and cordially received by the Governor's wife, for whom they sang some of the songs of Zion, and at whose invitation they joined in prayer before leaving her home. This good woman was full of praise for leading brethren and sisters with whom she and her husband's party had been associated here. The more people know about you, the better they receive your missionaries abroad. To be a Mormon missionary from Utah is no longer a reproach, but a distinction.

It must not be inferred, however, that this friendliness implies a very general acceptance of the Gospel as we teach it. Not so. Men applaud the perfection of our Church organization, the fact that "it works," and that it puts tens of thousands of its people to work. The financial system of the Church, tithing and fast offerings, are the admiration of some and the envy of others. Our missionary system, and the Word of Wisdom, etc., receive commendation of intelligent people everywhere. But there they stop. That God the Eternal Father and his Son, Jesus Christ, are real personages, capable of appearing to men as we affirm they did to Joseph Smith in the Sacred Grove in western New York in 1820, few men of the world believe. If Latter-day Saints were willing to abandon Joseph Smith and his claims to seership, throw overboard the first great vision with all that it implies as to the actuality, and the reality of the personality of God, the rest of Mormonism could be popularized over night. Stand by these declarations of divine origin for our religion, and the doctrine of Deity inherent therein, and you stand alone, your only consolation, if such it be, that you stand alone with God.

Your missionaries in the field believe in and love to testify of "God the Eternal Father, and of his Son, Jesus Christ, and of the Holy Ghost;" and that Joseph Smith was a prophet of the true and living God. They also believe in good men everywhere, and are grateful for their growing friendship. Of you, here at home, they like to think as "The salt of the earth." "By their fruits shall ye know them" is a text they love. To you they look to vindicate what they proudly boast as "The fruits of Mormonism."

"Oh ye that embark in the service of God," your missionary would say to you if he could, "See that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

God bless the youth of Israel and the missionaries of his Church everywhere in the world, we humbly pray, in the name of Jesus Christ. Amen.

ELDER NOAH S. POND

President of the Northern States Mission

I pray in my heart that we may be able to take to our homes in the wards and stakes and in the mission fields the spirit and instruction of this great Conference.

Sister Pond and I are happy in the work in the Northern States Mission. The auxiliary organizations and the Aaronic Priesthood, I believe, are being properly supervised and more than ordinary progress is being made. As a Church and as missionaries representing the Savior in the mission field, we cannot but acknowledge the eternal fitness of these men, times and occurrence of things, just as Columbus was led to discover the new world, although his reward was the return to the old country in chains. Just as John Milton was led to the steps of the palace of Whitehall Chapel three hundred years ago with his plea for "Liberty of the press," although diplomacy drove him into seclusion and exile. A courtier at the court told him that one of two things would happen, he would either be locked up in the castle or lose his head. But the intellectual germ of Milton's "Plea" fell into the hands of Englishmen, Frenchmen, Germans, Scotchmen, Yankees, Turks, Japs and Russians; and liberty and freedom were born and realized. Galileo, Luther and Washington are further examples of the eternal fitness of men and messages.

Joseph Smith, God's great prophet, came in the right century and to the right nation and country. He could not so successfully have delivered his message in an earlier century or in another country. And these things are marvelous in contemplation, but we see our Father's regulatory and supervisory guidance of time and events for the benefit of his people.

I am happy to testify of the truth of the Gospel of Jesus Christ. I am happy to have the privilege of testifying to the people of the earth. God bless our leaders today and all who follow. May we have that testimony of the Gospel, the richest gift of God, that will ultimately lead us into the kingdom of our Father and bring us eternal life, is my prayer in the name of Jesus Christ, Amen.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

Since our last Conference it has been my happy pleasure to go on the streets of Portland one evening and witness a street meeting

being held by the missionaries there. Sister Ada Strong of Salt Lake City was speaking and gave a most excellent discourse on the divine mission of the Prophet Joseph Smith. A well-dressed gentleman walked into the crowd and stood right near my side. He said in an undertone voice, loud enough that I could hear what he was saying: "There they are, telling the same old story, and there is nothing to it."

I wish that gentleman were here today. I wish that he could witness this vast gathering of men and women, the cream of the earth, and I wonder if he could then make such a statement. I wish that he might hear this wonderful choir that we have listened to today with so much pleasure and interest, I wish he could hear this world-famed organ of ours; and I wonder if he then could say there is nothing to this work.

Is it possible, brethren and sisters and friends, that a young man such as Joseph Smith was, with five colleagues, one hundred years ago—these boys as they were, all under thirty-one years of age, six of them together in a room—could effect and establish an organization out of which has grown a Church that today stands the marvel of the world? It is ridiculous to think that, brethren and sisters, in the light that this man thought of it. So I want to give you that thought today.

I am happy to contemplate the words of men like the grand old man known as the Dean of American Education, Dr. Winship, who said that Utah stands positively in the forefront of all the States of the Union in her activities for the saving of the youth. He said that he had praised Utah and the Mormons in every State of the Union, and had never had anything to apologize for.

Dr. Nixon Carver said:

"I have never found more sound and wholesome personal habits than among the Mormons; I have never mingled with a people who showed fewer signs of dissipation; I have never studied groups of people who seemed better nourished and more healthful; I have never known of a people who took greater pains to educate their children." "This gives a clue to the success of the Mormons as colonizers and Nation Builders." "I have studied the philosophy of the world, both ancient and modern, but the greatest of all philosophies is the philosophy of Mormonism."

George Wharton James, an American writer, said:

"The boy Joseph Smith was but a hundred years ahead of his time. Yet, he being dead yet speaketh. The work he began has never ceased. Who can explain Joseph Smith? What is their test? Is it not beyond all reason that a lad, born of poor parents, devoid of any save the commonest education, too poor to buy books, should have accomplished what he did in less than forty years, unless there was some great reason for it?"

"Let anyone, even a literary genius after forty years of life, try to write a companion volume to the Book of Mormon and then almost daily for a number of years give out 'revelations' by the score that internally harmonize one with another, at the same time formulate a system of doctrine for a new church, introduce many new principles, resuscitate extinct priesthoods, and formulate a system of church government which has no superior on earth."

"To deny to such a man wonderful power over the human heart and intellect is absurd. Only fanatical prejudice can ignore it. However he may be accounted

for by the reasoning mind, Joseph Smith the Mormon Prophet was one of the wonders of his time."

Sir Arthur Conan Doyle, the great novelist and spiritualist, said he believed that Joseph Smith was a true medium.

Many of the notables whom I could mention are just as loud in their praise and have a true appreciation of this wonderful Church and its organization.

I remember a year ago listening to the words of President Nibley when he said among other things, "Brethren, make sacrifices for missions." I would like to tell you just one instance that has come to pass in my own observation.

Two boys from a nearby Stake, brothers they were, both received calls to go on missions. Their father was in poor circumstances and had a heavy mortgage on his property. He was unable to even pay the interest that had accumulated for a number of years. These boys willingly accepted the call and came to Salt Lake City. One of them was called to the Southern States and the other to the Northwestern States. After they had attended the mission school for two weeks the older boy said: "Brother, we have only twenty dollars between us, not enough to take us both to our fields of labor. You take this money and go to the Northwest, and I shall go back home and help father on the farm."

The younger brother said: "No, brother, you are the older, you go." But the older remonstrated, and said, "No, you shall go." And finally the younger boy took the twenty dollars and came to the Northwest. The first thing he knew his brother had not gone home, but had gone to the Southern States. And these two boys are in the field today. Last year that good father not only was blessed by having two sons in the mission field, but his finances were such that he paid all of the back interest on the mortgage, and he was able to make a substantial payment on the principal of the mortgage on the property.

God bless you. The missionaries in the Northwest, I think, are as happy as young men and young women could be. I want to say that the Lord has greatly favored me and blessed me in my association with the leaders of this Church, and I love, respect and admire them. And I am blessed in the wonderful companionship that I have with one of the sweetest companions in all the world. She too is enjoying her work in the mission. I pray God's blessings to be with you and with us, that we shall continue onward and upward with this work unto the perfect day, which I pray in the name of Jesus Christ, Amen.

SISTER LOUISE Y. ROBISON

President of the Relief Society

In an address given by our dear President Grant in Relief Society Conference last Thursday afternoon, he said, "I have no fear for the Church of Jesus Christ as long as the women of the Church are devoted to its principles." This implies a great responsibility, also a

challenge to us to analyze ourselves and find if we are meeting the requirements.

Attention has been called most forcibly by speakers in this Conference to the disregard of law by the people of the United States. This should be the concern of every mother, and she should ask wherein she can help correct this situation.

A simple suggestion would be to avoid criticism of any person in authority, either civil or religious, before our children. It is an easy matter to cause distrust in their minds. They have not the philosophy to reason things out and the world is insecure to them. Unfortunately when we break down the confidence of our children in those holding authority, it is not long before the advice of parents is questioned.

The cause of prohibition, in which we are so interested, is often weakened by the comments made in the home. If a parent, in whom the child has confidence, criticizes an enforcement officer or expresses the opinion that the law can never be enforced, the effect it must have on young people is soon apparent. We must remember that the men and women of the future will be only as strong as we help our boys and girls to be in our homes.

Speaking of prohibition, only last summer I heard the Commissioner of Education of Idaho, speaking in defense of prohibition, declare that it is a mistake to say there is more drinking among business men now than formerly. He referred to a group of Union Pacific men who met in Nebraska less than twenty years ago, and before the first evening was over there were few men who had not been drinking. Approximately this same group met in Denver within the last two years. Mr. Gray, the president, heard there were four men who were drinking. He found them, put them on the train and sent them home, dismissed from the company.

I have a testimony that this is the Church of God, that the Prophet Joseph Smith really did have his mission given him by our Father in heaven. May all mothers have the Spirit of God to be with them that they may never say anything unlovely or unworthy! May we, as Latter-day Saint mothers, ever be true to the covenants we have made, I ask in the name of Jesus Christ. Amen.

SISTER RUTH MAY FOX

President of the Young Ladies' Mutual Improvement Association

My brethren and sisters, last Sunday evening I attended a missionary farewell. The young man was quite bashful and while he was getting up he heard a dog bark on the outside. So he opened his remarks by saying, "How I envy that dog!"

I have been feeling that to be in a comfortable chair by the radio at home would be a very happy condition. However I realize that I am not standing before you because of any merit of my own, but I am here to represent my counselors and the young ladies of my board and

about twelve thousand splendid officers in the Young Ladies' Mutual Improvement Association.

I am very proud and happy to stand here and represent them. In that capacity I would like to remind the audience that one of the books on our reading course this year is "The Life of the Prophet Joseph Smith," written by our late Brother George Q. Cannon. We feel sure that if you will read it and encourage your family to read it your sympathies will be renewed for the founders of this Church and your faith will be increased.

This morning as I sat in this great congregation I felt that it was a very great privilege and blessing to be one of the ten thousand who were here assembled. I testify to you that the words that have fallen from the lips of the brethren who have spoken from this stand have been verily the words of God, given to us by the voice of his servants, and so I think I cannot do better than to remind you of the Savior's words when he said:

"Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock;

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

"And everyone that heareth of these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;

"And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

My brethren and sisters, you and I are building our houses upon the rock. May God help us to build them so strong that no matter how hard the winds may blow or the rains descend our houses shall never fall. God grant it in the name of Jesus, Amen.

SISTER MAY ANDERSON

General Superintendent of the Primary Association

This splendid Conference would not be entirely complete without reporting that the children of this Church are being cared for, that the children's organization, the Primary Association, has about one hundred thousand members, with about ten thousand women who are all striving to help in the work of prevention rather than the work of cure.

The Church asks us to teach the children the principles of the Gospel, to take care of their leisure time activities, and to bear in mind that every boy and girl born in the Church has the right to a strong body, that he and she may make their way in the world as fairly as possible.

For the religious instruction we are using the Articles of our Faith, and we think it the greatest code of moral conduct that was ever produced. As we are using it we shall probably send into the homes of the people of the Church thousands of little cards bearing the Articles of Faith.

For the supervision of the leisure time activities of the children

we are providing safe and sane activities that will give them joy and pleasure, that will help them to be happy and good.

In our labors for the health of the children of the Church we use that wonderful blessing, that divine revelation, that has been given to us, the Word of Wisdom. In our health program we include a hospital where we hope to take care of any boy or girl who needs medical or surgical aid and whose parents are not able to provide the necessary care.

Now, how shall we connect up with you, my brethren and sisters, to put this thing over splendidly? I am happy for this opportunity to say that we hope the Bishops will stand with us in helping to get the boys ready for the Priesthood. We hope the Mutuals will stand with us in getting the boys ready for Scouting. We hope that every home in this Church will stand with us to provide the right foundation. We shall plead, and we hope not in vain, that there will be no home in our Church where boys and girls will know anything about liquor. We hope there will be no home-made wine in any home in our Church. We hope there will be no coffee, no tea, no tobacco. We plead with you, my brethren and sisters, to make life safe for the boys and girls. Prevention is eminently better than cure. There is nothing that is more favorable nor better than the home. We can only add to what you do.

One other thing that we are doing and have been doing for a long time is to persuade the people of our Church that activities for boys and girls should be in the daytime and that there should not be any inducement offered to our youngsters to be out at night. Night is dangerous, and when boys and girls go out on the streets away from their fathers and mothers no one can tell what is happening. We hear some strange stories, and we are saying to you with all the ardor of our beings that we want you fathers and mothers to stand with us to make this world safe for our boys and girls.

Let us live the Word of Wisdom in what we eat and what we drink and also in the way in which we take care of the time God has given us. That you will stand for the finest homes in the world, for the finest children from such homes, and that the Primary Association may be indeed a real help in the Church, I pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers of the Church, also the General Auxiliary Officers, who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.
Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Joseph Fielding Smith
Reed Smoot	James E. Talmage
George Albert Smith	Stephen L. Richards
George F. Richards	Richard R. Lyman
Orson F. Whitney	Melvin J. Ballard
David O. McKay	John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles,
and the Presiding Patriarch, as Prophets, Seers, and Revelators.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball	Charles H. Hart
Rulon S. Wells	Levi Edgar Young
Joseph W. McMurrin	Rey L. Pratt

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day
Saints.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew
Jenson, Brigham H. Roberts, and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	David O. McKay
Anthony W. Ivins	Joseph Fielding Smith
Charles W. Nibley	Stephen L. Richards
Willard Young	Richard R. Lyman
Rudger Clawson	John A. Widtsoe
Orson F. Whitney	Adam S. Bennion

Joseph F. Merrill

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Joseph F. Merrill

AUDITING COMMITTEE

Henry H. Rolapp

Peter G. Johnston

Orval W. Adams

TABERNACLE CHOIR

Anthony C. Lund, Conductor

B. Cecil Gates, Asst. Conductor

David A. Smith, President

George C. Smith, Secretary

ORGANISTS

Edward P. Kimball

Alexander Schreiner

Frank W. Asper

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President

Amy Brown Lyman, First Counselor

Julia A. Child, Second Counselor

Julia F. Lund, Secretary and Treasurer

with all the members of the Board as at present constituted.

DESERT SUNDAY SCHOOL UNION

David O. McKay, General Superintendent

Stephen L. Richards, 1st Asst. Superintendent

George D. Pyper, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent

Richard R. Lyman, 1st Asst. Superintendent

Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent

Isabelle S. Ross, First Asst. Superintendent

Edna Harker Thomas, Second Asst. Superintendent

with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

The time has expired, but I cannot refrain from saying a few words.
I am grateful for the splendid attendance we have had here today.

It has been remarkable. I am thankful for the rich outpouring of the Spirit of the Lord. I am grateful for the splendid singing that we have listened to and for all of the inspired remarks that have been made; particularly am I thankful for the splendid testimonies averaging from three to five minutes—all kept within the time. I am very grateful indeed for these testimonies. I wish we had time to hear them at greater length, but the simple declaration of a knowledge of the divinity of this work from the men and women who stand at the head of the missionary work and the auxiliary associations in this Church is a source of great satisfaction, and these testimonies cannot be denied. No matter whether people believe them or not, those of us who have the inspiration of the Spirit of the Lord know that they are true, because we have that same testimony ourselves.

I did not make any remarks at the close of the last Conference because the time had expired. But I have made up my mind that in the future even if the time has expired I am going to say a few things that are in my mind.

APPRECIATION OF ELDER ROBERTS' WORK

I want to express my gratitude, my thanks, my love and my blessing to Brother Brigham H. Roberts for the marvelous and inspiring energy that he has put forth in producing the six great volumes of the history of this Church. It is a monumental labor and he has worked at it day and night. I know of no man who has been more diligent in his labors for the Church, day in and day out, than Brother Roberts has been preparing this great history, and he has the gratitude of all the brethren of the Presidency and the Apostles for the diligence, the great care and attention that he has given to the production of these volumes. He is still busily engaged, more perfectly arranging the indexes, etc., for the history. I rejoice in this wonderful accomplishment.

GRATITUDE FOR WORK OF CHOIR

I was thrilled by the United States Marine band concert that was held in this building recently. I enjoyed it very much. But the real thrill came when I heard the two selections that were rendered by our Choir. I have never heard our sweet singer, Sister Laurinda P. Brewerton, who sang the solo part in "Inflammatus," sing better at any time than she did on that occasion. It seemed to me that she was inspired. I know that the band must have been inspired.

I rejoice in the broadcasting. I repeat the gratitude of the General Authorities to the employers of the members of our Choir who are excused each week in order to participate in this broadcast.

BLESSING AND TESTIMONY

I wanted to say this much, and I want to leave my blessing upon all the General Authorities, the General Officers, the Presidents of Stakes, the Bishops of Wards, the Presidents of Branches, Presidents

of Missions and all men and women in any place of responsibility in this Church. They have my love, my confidence and my blessing, also the blessing of my Counselors. I leave my blessing upon all Israel, and upon all honest people the world over. I thank God that I know he lives, that I know that Jesus Christ is the Redeemer of the world, and that Joseph Smith was a prophet of the true and living God, and all the doubt of all the world cannot change the knowledge that God has given to me and to the Latter-day Saints by the hundreds of thousands. May God's blessings attend you all, I ask, in the name of Jesus, our Redeemer, Amen.

The anthem, "Worthy the Lamb," was rendered by the Choir.
President Anthony W. Ivins pronounced the benediction.
Conference adjourned for six months.

Prof. Anthony C. Lund conducted the singing at all of the sessions of the Conference. Edward P. Kimball and Frank Asper played the accompaniments, interludes, etc., on the great organ.

Stenographic reports of the discourses were made by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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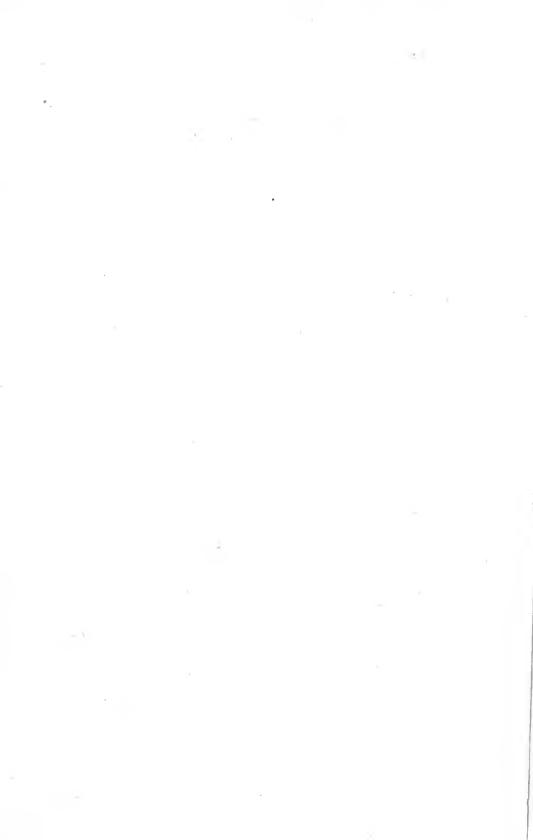
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April 4, 5, 6, 1931

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One Hundred and First Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and First Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, and Monday, April 4, 5 and 6, 1931. President Heber J. Grant presided.

The proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and Charles W. Nibley.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, and Rey. L. Pratt.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jensen and Brigham H. Roberts, *.

Presidents of Stakes and their counselors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies, and elders, from all parts of the Church.

Members of the Church Board of Education, and general, stake, and ward officers of the auxiliary organizations.

Mission Presidents: John A. Widtsoe, European Mission; Arthur Gaeth, Czechoslovakia; James H. Moyle, Eastern States; Noah S. Pond, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S.

*A. William Lund was absent, presiding over the British Mission.

Woodruff, Western States; William R. Sloan, Northwestern States; John V. Bluth, Canada; Rey L. Pratt, Mexico; Joseph W. McMurrin, California; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The first session of the Conference commenced at 10 o'clock, Saturday, April 4th, 1931.

All the brethren of the General Authorities of the Church were present and seated on the stands, and the great Tabernacle auditorium and galleries were filled, the attendance being unusually large for a week-day session of Conference.

President Heber J. Grant presided and announced the opening hymn, "Now let us Rejoice in the Day of Salvation," which was sung by the congregation.

The opening prayer was offered by Elder Wilford A. Beesley, President of the Salt Lake Stake.

The congregation sang the hymn, "O Say, What Is Truth?"

PRESIDENT HEBER J. GRANT

I do not recall that at a first session of a General Conference held on a week day I have ever seen as large an attendance as we have here today. I rejoice in the interest of the Saints in our Annual and Semi-Annual Conferences. It is a remarkable thing for people by the thousands to come from all parts of the United States, also from Canada and Mexico, to these meetings. It shows the interest, the faith and the love of the people for the Gospel of Jesus Christ that has been revealed in our day. On behalf of the General Authorities of the Church I welcome you here. I earnestly and sincerely pray that while we are assembled together we may be blessed of the Lord, that those who speak and pray and sing may do so under the inspiration that comes from our Heavenly Father.

It has been customary for very many years to read to the people a statement of expenditures and statistical matters at our Annual Conferences.

FINANCIAL STATEMENT

The expenditures by the Church for the year 1930 are as follows:
Stake and Ward Purposes:

There has been returned from the tithes to the Stakes and	
Wards for the construction of Ward and Stake meet-	
ing houses	\$ 887,678.43
For Ward maintenance expense.....	590,792.34
For Stake maintenance expense.....	271,983.42
Total	<u>\$1,750,454.19</u>

Education:

Expended for the maintenance of Church School System...\$811,622.19

Temples:

Expended for the maintenance and operation of Temples..\$196,898.81

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment.....\$203,091.41

Missions:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions.....\$916,543.59

I believe I am safe in saying that at no time in the history of the Church has there been so much expended in our Missions as during the past two or three years, including the year that has just closed.

The grand total of these appropriations from the tithes and resources of the Church is.....\$3,878,610.19

These funds have been taken from the tithes and Church investments and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the Stakes and Wards, for the maintenance and operation of Church schools and temples, for charities and mission activities.

Other Charities:

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$464,404.39, which amount, added to the \$203,091.41 paid from the tithes, makes the total charity assistance rendered by the Church.....\$667,495.80
There has been collected by the various Wards of the Church and paid to missionaries to assist in their maintenance.\$100,685.08

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR
THE YEAR 1930

We have at the present time: Stakes of Zion, 104; Wards, 926; Independent Branches, 74; Dependent Branches, 33; Total Wards and Branches in the Stakes of Zion, from Canada to Mexico, 1033; Missions, 30; Mission Branches, 873; Districts, 246.

CHURCH GROWTH

Children blessed and entered on the records of the Church in the Stakes and Missions.....20,021
Children baptized in the Stakes and Missions.....15,313
Converts baptized and entered on the records of the Stakes and Missions 6,758

Number of long-term missionaries from Zion, December 31, 1930	1,889
Number of short-term missionaries from Zion, December 31, 1930	52
Number of local missionaries.....	107

Total number of missionaries on foreign missions...	2,048
Number engaged in missionary work in Stakes.....	1,000

Total missionaries	3,048
Number of missionaries who received training at the Missionary Home	812
Persons recommended to the temples from the Stakes and Missions	69,109

SOCIAL STATISTICS

Birth rate, 29.7 per thousand.
 Marriage rate, 13.9 per thousand.
 Death rate, 7.6 per thousand.
 Families owning their own homes, 68 per cent.

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST OCTOBER
CONFERENCE*Stake Presidents Appointed:*

Anthon E. Anderson has been appointed president of Logan Stake to succeed Oliver H. Budge.

Harold B. Lee has been appointed president of Pioneer Stake to succeed Datus E. Hammond.

Jesse W. Richins has been appointed president of the Twin Falls Stake to succeed William A. Hyde.

J. Emmett Bird has been appointed president of the Kolob Stake to succeed George R. Maycock.

Almon T. Butterfield has been appointed President of the West Jordan Stake to succeed Joseph M. Holt.

Thomas A. King has been appointed president of the Garfield Stake to succeed Charles E. Rowan, Jr.

Francis W. Stratford has been appointed president of the North Weber Stake to succeed John V. Bluth.

New Mission Organized:

Texas Mission, with headquarters at Houston, Texas.

New Mission Presidents:

Charles E. Rowan, Jr., has been appointed president of the Texas Mission.

Charles H. Hart has been released as president of the Canadian Mission, and John V. Bluth appointed to succeed him.

New Wards Organized:

Ogden 21st Ward, Ogden Stake.

Wilmington Ward, Los Angeles Stake.

Maywood Ward, Los Angeles Stake.

Stake Presidents who have passed away:

George R. Maycock, president of the Kolob Stake.

Joseph M. Holt, president of the West Jordan Stake.

I attended the funerals of these two Presidents and the tributes paid to them were of the most excellent character. Their labors were splendid and their families have our sympathy and our prayers that they may follow in the footsteps of these two splendid men.

Bishops who have passed away:

William T. Harkness of the Magna Ward, Oquirrh Stake.

John L. Fish of Lakeside Ward, Snowflake Stake.

Others who have passed away:

Peter G. Johnston, one of the Church Auditing Committee for many years.

Benjamin Goddard, formerly manager of the Bureau of Information from its inception until just prior to his death.

George C. Smith, secretary for many years of the Tabernacle Choir.

Zina Young Card, daughter of President Brigham Young, and active in Church work from her young girlhood days.

Brigham Morris Young, son of Brigham Young, loyal and true all the days of his life to the Church and its interests and a worker in the Salt Lake Temple from the day it was dedicated until the time of his death.

Evan Stephens, formerly director of the Tabernacle Choir, and one of the men to whom we owe so much—to him and Brother George Careless, perhaps more than almost to any other men—for writing our beautiful hymns and for taking such a deep interest in all of our musical affairs.

DECRIES PROPAGANDA

I desire to bring to the attention of the members of the Church some very regrettable and most annoying circumstances. I have taken occasion in times past to denounce the conduct of persons both within and without the Church who have palpably sought to bring disgrace upon the Church and reproach to its leaders in the circulation of propaganda for and the unlawful practice of pretended "plural marriage." Notwithstanding the positive, unequivocal declarations which I have made from time to time on this subject, and in spite of the vigorous and unvarying prosecution within the courts of the Church, from the tribunals of the bishops to the Council of the Twelve Apostles, of cases arising out of violations of the law of the Church forbidding absolutely the practice of plural marriage—notwithstanding all these efforts on the part of the authorities of the Church to suppress the unlawful practices and propaganda of these people, we find that there are still a number, relatively small we hope, who persist in teaching the doctrine and maligning the leaders of the Church.

PUNISHED WHEN FOUND

Wherever the Authorities of the Church have been able to locate such persons and secure sufficient definite evidence to warrant their conviction, they have, without fear or favor, been dealt with and ex-

communicated from the Church. This procedure is the limit of Church jurisdiction. We have been, however, and we are entirely willing and anxious too that such offenders against the law of the State should be dealt with and punished as the law provides. We have been and we are willing to give such legal assistance as we legitimately can in the criminal prosecution of such cases. We are willing to go to such limits not only because we regard it as our duty as citizens of the country to assist in the enforcement of the law and the suppression of pretended "plural marriages," but also because we wish to do everything humanly possible to make our attitude toward this matter so clear, definite, and unequivocal as to leave no possible doubt of it in the mind of any person.

TO PROTECT THE UNWARY

There are always to be found in any large group of people some who are uninformed, credulous, and easily susceptible to the persuasions of more forceful personalities. Such persons are often well-meaning and at heart very devoted to the Church. It is a matter of sorrow and deep regret to us that some such members of the Church have been inveigled by designing men and fanatics into the support and practice of unlawful relations. It is largely for the protection of such class of people within the Church and similarly minded converts to the Church that we feel the necessity of stressing this unpleasant subject so much.

The machinations of the proponents of unlawful marriages are, of course, carried on largely in secret. The Church has no adequate way of thwarting their endeavors before much harm is often done; although the officers of the Church, from the highest to the least, are definitely instructed to be constantly on the watch for such teaching and propagandists. We have hesitated somewhat to make public statements or denials to charges and false assertions published in literature sent out by these enemies of the Church and its administration, because we have felt that added publicity to their pernicious statements would be gratifying to them and probably useless in stemming their activity. There is scarcely a man among the leading authorities who has not been defamed by them, both in print and speech.

WIDELY CIRCULATED

They have circulated their literature as widely as possible with their available means, even sending defamatory pamphlets to the missionaries of the Church in their fields of labor, extending to Europe. We suppose that in some instances this material may fall into the hands of investigators, weak members of the Church, and others who already, by reason of misrepresentation, are prejudiced against us. There are some, undoubtedly, among these who give credence to that which they read, although, of course, we should be able to expect and we do expect that no missionary of the Church would credit such false assertions.

FALSE AND SLANDEROUS STATEMENTS

These publications are not only slanderous of the leaders of the

Church but they are calculated to cast a blemish on the fair name of our State. Their authors are apparently without conscience as to the truth of their statements, seeking only to influence those who are uninformed and gullible. They have charged me and many of my brethren here with the commission of crime and have manufactured circumstances as fictitious as the imagination may conceive. We have felt that it was beneath us to make reply to such false and malignant accusations. We have believed that neither the people of the Church nor those outside the Church with whom we live as neighbors and fellow citizens would expect us to answer. If there are any of our brothers or sisters or friends who feel that there are any circumstances which warrant an answer or defense on our part, we assure any such we shall be glad to satisfy them on their request. And when we say our friends we mean our friends, not those who write anonymous letters, or individuals who make false statements about us.

Perhaps we are presumptuous, but we feel that our standing in the community as men of integrity and honor is a sufficient rebuttal to these infamous charges made against us.

PRESIDENT WIDTSONE MALIGNED

In most instances the misrepresentations and false accusations have been made by way of recital and innuendo, with an apparent effort to shield the authors and publishers from legal responsibility. In one recent instance, however, they have been bold enough to print a libelous attack on President John A. Widtson, supposedly because they knew of his expected presence here for conference. The circumstances recited are wholly fictitious and false, and are presented, undoubtedly, with the purpose of creating prejudice against him and injuring his work in Europe. We think that the high esteem in which Doctor Widtson is held, not only in the Church but in his State and as a national figure, makes unnecessary any reply to such calumny. However, if he desires he may have the facilities we can afford to protect himself and to prosecute the defamers of his good name.

ABSOLUTELY FORBIDDEN

Now, in conclusion, let me state again, as I have done many times before—and my statement is meant for every member of the Church of Jesus Christ of Latter-day Saints, for our neighbors and friends who dwell in the communities where we live, and for the whole world—that the Church does not countenance, aid, abet, tolerate or sanction in any way, shape or form the contracting of so-called “plural marriages,” but that on the contrary it absolutely forbids the members of the Church from entering into any such unlawful relations or teaching or encouraging such practices, and that it will continue in the future as it has done in the past to deal with and punish to the extent of its authority any persons who violate these injunctions. I do not know how to make it plainer or more forceful. If I did I would do so.

As I read this I recall that the statement is made that the leaders

of the Church can practice these things. So when this is published I will say that this applies to all the General Authorities of the Church and the members, for fear these falsifiers will start another falsehood.

THE POSITION OF THE CHURCH

I want the officers of our Church, our missionaries, all who in any manner represent us, to know beyond any doubt whatsoever that this is the straightforward, honest, unequivocal position of the Church, and I want them all to know that any person or persons who question this assertion cast reflection upon the honor and integrity of the men who stand at the head of the Church as its General Authorities, for this statement sets forth not only my own views and purposes, but it is sustained in every detail, in letter and in spirit, by each and every member of the First Presidency, the Council of the Twelve Apostles, the Presiding Patriarch, the First Council of Seventy, and the Presiding Bishopric, to whom it has been submitted and by whom it has been unanimously approved.

And I wish to say that I want it understood that so far as God gives me power to give His word to the people, it is the word of the Lord.

THE PEOPLES' WELFARE

Now, I cannot do more. Of course the circumstances to which I have called attention are very provoking and annoying to us. It is easy to become angry when we contemplate the harm and incalculable injury that some of these perverted, vicious men have perpetrated on the Church, but I do not speak in anger. I have in mind only the welfare and the progress of the great cause which we represent and love, and the people who are within the Church and those to whom we are carrying the Gospel. It hurts me to see the advancement of the work retarded by such regrettable activities within the Church itself. We may always expect to be assailed from without, but it seems to me we can reasonably hope that within the Church our solemn statements of fact and principle will be received at face value.

It may be that among those who so malign the Church and its leaders are some who are conscientious in their endeavors. I am sorry that they are so simple and misguided as to permit themselves to be allied with those who, by reason of their propaganda and activity, are among the most malicious enemies of the Church. I pray that their eyes may be opened and their course set right. I pray also that all the people of the Church in all parts of the world may unite in a determined effort to abolish from the inside of the Church at least these insidious efforts and unlawful practices which are calculated to bring so much reproach upon us.

DENIES CHURCH IN DEBT

The same people who are publishing these slanderous statements have also said that the presiding officers of the Church have used the credit of the Church and involved it in debt to the extent of \$23,000,000, mortgaging its property to secure this indebtedness.

The fact is that during my administration no part of the property of the Church has ever been mortgaged, and the Church itself is entirely free from debt.

In proof of what I have said, I read the statement of the Church Auditing Committee, as follows:

"April 4th, 1931.

President Heber J. Grant and Counselors,
Dear Brethren:

It gives us pleasure to state that our examination of the reports of the First Presidency's office, which covered the Presiding Bishop's department, disclosed the fact that the Church is entirely out of debt.

The accounting system of the Church is modern and complete.

Respectfully submitted,
Henry H. Rolapp,
O. W. Adams,
Auditing Committee."

CONTRARY TO LAW

It is against the law of the land to enter into polygamy. In section 58 of the Doctrine and Covenants, we find the following:

"For verily I say unto you, my law shall be kept on this land.

"Let no man think he is ruler; but let God rule him that judgeth, according to the counsel of his own will, or, in other words, him that counseleth or sitteth upon the judgment seat.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

"Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet."

STATEMENT SUSTAINED

I would like all those in this congregation who feel to sustain this statement that I have read to you to manifest it as the Apostles and all of the General Authorities have done, by raising their right hands.

(The congregation responded by raising their hands).

I have never seen such a lot of hands held so high in my life.

All those who are opposed to this statement will please raise their hands.

(No hands were raised).

Our enemies do not seem to be here.

QUOTES PROPHET'S PRAYER

The Prophet Joseph, at the dedication of the Kirtland Temple, in the prayer offered on that occasion, among other things said:

"We ask thee, Holy Father, to confound and astonish, and to bring to shame and confusion, all those who have spread lying reports abroad, over the world, against thy servant or servants, if they will not repent, when the everlasting gospel shall be proclaimed in their ears;

"And that all their works may be brought to naught, and be swept away by the hail, and by the judgments which thou wilt send upon them in thine anger, that there may be an end to lyings and slanders against thy people."

We say Amen to the prophet's prayer on that occasion.

READS FROM SCRIPTURES

In my remarks today I desire to read from the holy scriptures some of the words of the Savior, and also from the revelations that have come to us in our day.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

"Wherefore, by their fruits ye shall know them."

What kind of fruits do the people to whom I have referred bring forth? I know of no more outrageous falsifying in my life than has been indulged in by these people. One man by the name of Lorin C. Woolley said that Anthony W. Ivins and Heber J. Grant went to Los Angeles, that he followed them, that they went into a hotel and that Anthony W. Ivins married a plural wife to Heber J. Grant.

Anthony W. Ivins and Heber J. Grant were never in a hotel together in Los Angeles. Heber J. Grant has never suggested to any human being during his entire administration as President of the Church that anybody should ever enter into plural marriage. On the contrary, every man or woman who has ever opened his or her mouth to him on this subject he has taught to the contrary.

"And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Those who have heard my counsel for at least twelve years, to say nothing of that of my predecessors and others, to obey the laws of the land and do not do it, are building their houses upon sand, and they are absolutely certain to fall.

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets."

THE BARLOW CASE

I call to mind that we tried a man by the name of Barlow for entering into pretended plural marriage years ago. This man brought to us a letter purporting to come from Owen Woodruff, who was dead, telling him to send the person to Mexico, stating that Owen Woodruff married this girl to him. And there was not a word of truth in it. I went to his stenographer and confronted her, and she acknowledged that

she wrote the postscript on the letter herself. After Owen Woodruff had been dead for years a man whose name I will not mention because he repented of his sins, acknowledged that he performed that marriage.

What do you think of such falsifiers talking about the leaders of the Church apostatizing and that they are the reformers?

FAITH AND WORKS

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works, is dead, being alone.

"Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works.

"Thou believest that there is one God; thou doest well. the devils also believe, and tremble.

"But wilt thou know, O vain man, that faith without works is dead?"

* * *

"For as the body without the spirit is dead, so faith without works is dead also."

The Latter-day Saints are a people of great faith. But I regret exceedingly that there are many among us who fail to do the works of God. We fail to live up to the requirements of the Lord. I am sorry that there are scores and hundreds of people who are not living the Gospel as they should do and observing to be honest, conscientious tithe-payers, observers of the Word of Wisdom, and who are not doing the other things that devolve upon us. Let us reform. Let us show our love of our fellows by keeping the commandments of God and setting an example before them that shall be worthy of imitation in all respects.

QUOTES FORMER SPEECH

I recall that on the first of June, twelve years ago—we had not been able to hold a conference immediately following the death of our beloved and revered President Joseph F. Smith in November, because of an epidemic of disease that existed—I was sustained to be the President of the Church, and I wish to quote a part of what I said at that time:

"I feel humble beyond any language with which God has endowed me to express it, in standing here before you this morning occupying the position in which you have just voted to sustain me. I will ask no man to be more liberal with his means than I am with mine, in proportion to what he possesses, for the advancement of God's kingdom. I will ask no man to observe the Word of Wisdom any more closely than I will observe it. I will ask no man to be more conscientious and prompt in the payment of his tithes and offerings than I will be. I will ask no man to be more ready and willing to come early and to go late, and to labor with full power of mind and body, than I will labor, always in humility. I hope and pray for the blessings of the Lord, acknowledging freely and frankly that without the Lord's blessing it will be an impossibility for me to make a success of the high calling whereunto I have been called. But like Nephi of old, I know that the Lord makes no requirements of the children of men, save he will prepare a way for them whereby they can accomplish the

thing which he has required. With this knowledge in my heart I accept the great responsibility without fear of the consequences, knowing that God will sustain me as he has sustained all of my predecessors who have occupied this position, provided always that I shall labor in humility and diligence, ever seeking the guidance of the Holy Spirit; and this I shall endeavor to do."

PLEDGE KEPT

Twelve years have passed away. But I can honestly and conscientiously say to this large assembly that I have day by day, month by month, and year by year, lived up to that pledge which I made at that time.

COUNSEL FROM THE LORD

The Lord says:

"Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you. "Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you;

"And if ye ask anything that is not expedient for you, it shall turn unto your condemnation." * * *

"And as ye all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."

Again from the Doctrine and Covenants:

"See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires."

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace."

NOT NECESSARY TO BE COMMANDED

I would like to read you the whole of this section known as Section Fifty-eight, but I see that the time has practically expired, so I will read only a part of it.

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward."

I have met any number of people who have said the Word of Wisdom is not a command from the Lord, that it is not given by way of commandment. But the Word of Wisdom is the will of the Lord and the Lord says in the words that I have just read that it is not meet that we should be commanded in all things. If you love your neighbor as yourself, if you love God with all your heart, might, mind and strength, does he need to command? No.

Listen to the following:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness."

Can you, by your own free will, accomplish righteousness in the world as well by failing to obey the will of the Lord as you can by

obeying it? I say No. One of the best ways in all the world to bring to pass much righteousness is to set an example as a conscientious, God-fearing Latter-day Saint, observing all of the requirements of the Lord.

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

"Who am I, saith the Lord, that have promised and have not fulfilled?

"I command and men obey not; I revoke and they receive not the blessing.

"Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above."

I commend the entire section for your perusal.

GRATEFUL FOR KNOWLEDGE

I rejoice beyond all the power that God has given me to express my feelings for the knowledge that God is directing the affairs of the Church of Christ. I rejoice beyond all the ability that I have to express my feelings that he has given me a knowledge of the divine mission of our Savior, the Redeemer of the world, the Son of the living God. I am happy beyond expression to know that Joseph Smith was a prophet of the living God and an instrument in the hands of God of restoring again to the earth the Gospel of Jesus Christ with the power and priesthood given to him by the Apostles of the Lord Jesus Christ, who held that authority when they were here upon the earth.

PRIESTHOOD PROPERLY EXERCISED

I rejoice in knowing that the Lord through the inspiration of his Spirit has guided this people through all the changing scenes through which we have had to go. I am thankful that even when the Prophet Joseph and others were in Liberty Jail one of the greatest of all the great revelations that have come to this people was given to him. I rejoice in knowing that all these charges of tyranny and oppression and of a dictatorial management of the Church are absolutely false. There is not a man of the General Authorities of the Church but that desires to do—what? To exercise the priesthood exactly as the Lord says it should be exercised, and I will read the identical words. I really do not need to read them as I can repeat them from memory:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love towards him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household

of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

The enemies of the prophet could imprison him, but he had access to God Almighty and was inspired and blessed of him.

May the Lord help every one of us who professes the name of Jesus Christ and testifies to the divinity of the work in which we are engaged to live it in honor, in virtue, in truth, is my prayer, that our example may proclaim by our works the truthfulness of it. I bear testimony before God to the divinity of this work, in the name of Jesus Christ, our Redeemer. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I endorse fully and unequivocally, my brethren and sisters, every word that has been spoken by President Grant this morning. I sense the responsibility that rests upon me this morning in speaking to you, and trust that I may enjoy your confidence in that which I may say, that I may be led to speak those things that are true and helpful.

EASTER CELEBRATION

Throughout the Christian world, yesterday, today and tomorrow, the most important event in Christian history, and in the earth life of Him who is the source of Christianity, is being celebrated. That is the crucifixion and resurrection of the Savior. The Latter-day Saints are fully in accord with the spirit of this occasion. Not only that, but we understand also that this is, actually, the time of year when the Savior was born. We recognize that his life and teachings, and the doctrines which he declared, are divine. We accept him in every sense of the word as the Son of God. We realize that his atonement was necessary, that men might come unto salvation, receive forgiveness for the transgression of Adam, and be rescued from spiritual death, and have the opportunity of gaining salvation and exaltation in the presence of the Lord.

RESURRECTION AND LIFE

We acknowledge and believe fully in the resurrection from the dead—the literal resurrection of the body. The Savior was indeed the first fruits of the resurrection. Through him we also may be resurrected. The time of our resurrection will depend upon our works here, and upon our faith and action. I would like to speak for a moment in regard to the life of Christ. "Though he were a Son," we are told, "yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them

that obey him." He passed through practically every experience that is possible for man to experience. He walked the path of humility. He said to the people:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you and learn of me; For I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy and my burden is light."

POWER IN HUMILITY

He taught them the spirit of humility, and exemplified the power therein. There is a vast difference in meaning between humility and humiliation. Humiliation means shame. Humility does not mean lack of self-respect. It means strength and fortitude. It involves high moral courage. It leads to faith, trust in God, and to good works. It promotes gratitude. It overcomes vanity. It develops the strength to stand for right and truth. It involves clear thinking and sound judgment, because those who are humble are not likely to be misled by the trickeries of the world. It is evidenced by love of fellow-men. Humility manifests none of the elements of hypocrisy or self-righteousness. Remember the Savior's parable of the Pharisee and the publican. Humility is the opposite of highmindedness and pride. In it there is safety. Humility tends to keep people level-headed. Pride overbalances them. Pride tends to blind the eyes to the light and to close the heart against the truth. We are warned continually in the scriptures with regard to the dangers of pride, and advised of the benefits of humility. We have listened this morning to the testimony of President Grant, given at the time he accepted this position as the President of the Church, and of his pledge at that time to labor in humility and diligence for the welfare of this work.

HUMILITY LEADS TO FAITH

The very basis of this work is the spirit of humility, of striving to understand clearly the work of the Lord, and of righteous living. So when I say that humility leads to faith, I am sure that all of you who have had experience in the mission field realize that only those who are humble in their hearts are prepared to receive the truth and the light. Those who are proud have their hearts closed, their eyes blinded, and they are not willing to receive the Gospel. That of itself is evidence of the importance of so living in lowliness of heart that we can discern clearly between right and wrong.

CONTRITENESS OF SPIRIT LEADS TO GOD

Only those who are contrite in spirit can enter into the presence of God. As the prophet Isaiah declared:

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to revive the heart of the contrite ones."

The Savior illustrated this fundamental requirement when he placed a child in the midst of his disciples, saying: "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." On another occasion he declared: "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." So humility is a means of triumph, paradoxical as that may sound. But that triumph is not of the nature sought by those who are proud at heart.

HUMILITY—A DIVINE GIFT

A day or two ago I read a newspaper item which told the experience of an able and intelligent man, who in the pride of his heart, had committed a crime, and had been sent to prison. He had been in prison for some time, and he declared, in this newspaper statement, that he had finally found humility, and used this expression: "The gift of the gods is humility." Whatever his belief in a Divine Being may be, he expressed, at least, a true principle, that through humility we come to understanding, repentance, and peace of mind.

SPIRITUAL EFFECTS OF DEPRESSION

The economic depression that we have suffered in the last year and a half has had a serious effect, not only upon the financial condition of the people of the world, but upon their spiritual attitude. Evidences are many that, as a result of this adversity, people are becoming more humble, are cultivating clearer thinking, and greater sanity. If the effect of these unfavorable economic conditions shall be to cause mankind generally to resist arrogance and to promote human welfare, then it will have proven a benefit in disguise to that extent at least. Surely, if there is anything that is necessary in the world today it is that spirit expressed by the prophet Micah:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The tendency of the natural man is toward pride, highmindedness and covetousness, as stated by the President this morning. The Spirit of the Lord, which should guide men, is the spirit of humility, of faith, of clear thinking, of courage, of sound judgment, and of the desire for truth and light. History of nations evidences the extent of their progress as a result of their attitude, whether it has been that of pride and haughtiness, or whether it has been that of right living.

PRIDE LEADS TO DESTRUCTION

Humility is a state of mind, and not a condition, necessarily, of finances. It is too often true that people who gain financial prosperity are led away by pride of the heart and the desire for the things of this world. As I read history there has been no nation that has ever fallen because of prevailing humility among the people. But there are many instances of downfall due to pride. So long as nations have

maintained a humble spirit they have been able to endure and to grow; but whenever they have become steeped in pride, they have been led to destruction. When Mary, who was to become the mother of the Savior, came to Elizabeth, the mother of John the Baptist, the latter was led to prophesy these words:

"He hath put down the mighty from their seats, and exalted them of low degree."

The wise man, Solomon, declared:

"When pride cometh, then cometh shame; but with the lowly is wisdom. * * *

"Pride goeth before destruction, and an haughty spirit before a fall.

"Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. * * *

"Before destruction the heart of man is haughty, and before honor is humility. * * *

"By humility and the fear of the Lord are riches and honor and life."

DANGERS IN HIGH PLACES

There is a tendency very often for men, when they are elected to positions in public office by the people, to consider that they possess some superior power as a result thereof. I am reminded of a statement made by former President Calvin Coolidge. He said:

"It is difficult for men in high office to avoid the malady of self-delusion. They are always surrounded by worshippers. They are constantly, and for the most part sincerely, assured of their greatness. They live in an artificial atmosphere of adulation and exaltation, which sooner or later imperils their judgment. They are in grave danger of becoming careless and arrogant."

Surely we should ourselves maintain, and we should influence not only all of the officers and members of this Church, but also, as far as possible, the people of this, the greatest nation upon the earth today, to cultivate and maintain a spirit of lowliness of heart, in the midst of prosperity. If the people of this country will but recognize the source of the blessings which they enjoy, realize that intelligence, judgment and ability are given them of God, and that they should use them for the welfare of mankind, and not solely for their own selfish aggrandizement, then this nation will continue to grow and prosper, and will be able to overcome the present unfavorable conditions. The result will be to promote greater equality among men, and finer consideration for one another. On the contrary, if the spirit of pride and vain ambition shall prevail throughout the country; then the future welfare and progress of this nation, or any nation, under such conditions, will be seriously endangered.

With the increase of temporal prosperity among us as a people in common with the rest of the country generally during the past few years, the continuance of faith and devotion to the Gospel by some of those who have been successful in financial affairs is jeopardized. Not that wealth necessarily means loss of faith; but there is an unconscious tendency in the midst of success to supplant humility of spirit with high-mindedness. We tend to forget our obligations to the Lord, and our need to obey the divine commandments and to impart

of our means to build up his work. This tendency becomes evident not only among parents, but also, and particularly so, among the children through indulgence shown them, through the luxuries which they enjoy, and through lack of instruction and obedience to divine principles. What is the result under such conditions? It follows that those who give way to feelings of pride lose the spirit of the Gospel and forfeit their enjoyment of spiritual gifts which would lead them on to righteousness. The Church suffers through their neglect, but they suffer far more through the loss of their spiritual standards.

INSTANCES OF POWER THROUGH HUMILITY

If time would permit, there are many instances that could be cited of men in high places who have shown their strength by their humility. The truly great are possessed of humility of heart. The Savior is the most outstanding example. Lowly as a child, strong in courage, fearless in declaring the truth, determined to fulfil his responsible mission, confident of his position, acknowledged by discerning men for his capacity, he exemplified fully the power of humility. His apostles showed the same spirit. Notwithstanding they were endowed with power from on high, yet were they indeed the servants of the people. In these days, in the affairs of this nation, the two most outstanding characters, Washington and Lincoln, demonstrated this same spirit. In the Church, the Prophet Joseph Smith, and every one of his successors, as well as the other Authorities of the Church generally, have been possessed of that spirit of humility in the midst of their great responsibilities.

THE SPIRIT OF THE PRIESTHOOD

We have heard from President Grant this morning the recital of a part of Section 121 of the Doctrine and Covenants with regard to the spirit to be exercised by those who bear the priesthood. Let me repeat a portion of it:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men. * * *

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge."

The spirit of the priesthood is indeed the spirit of humility, of faith, of courage, of diligence, of confidence, of determination, of persistence for the right and the truth, and of consideration for our fellow men.

I desire that the Lord may help us all so to live as to maintain this spirit, that even though we may enjoy prosperity and success, we may recognize the fact that these things come to us through the blessings of the Lord and that we should impart of our means for the cause of righteousness. If we have the spirit of humility we shall recognize the importance of giving of our means and our time for this cause, which

makes for the welfare, the progress, and the salvation of mankind generally.

May we all strive continually "to do justly, to love mercy, and to walk humbly" with the Lord, I earnestly pray in the name of Jesus Christ. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, this is a great gathering of the Latter-day Saints for religious instruction, and it is to be expected that we will here be taught the true principles of religion. Let me say that religion is a serious and solemn thing—serious for the reason that it involves the question of salvation, individual and general salvation, and this, I take it, is an extremely important matter.

GOD'S GREATEST GIFT

The Lord spoke to the Prophet Joseph Smith, upon one occasion—you will find it recorded in a revelation in the Doctrine and Covenants, Section 6, the thirteenth paragraph—these very impressive words:

"If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation."

So we see from this that salvation is something that is greatly to be desired.

Permit me also, brethren and sisters, to quote a very significant passage from the Book of Mormon, namely:

"Adam fell that men might be, and men are that they might have joy."

WHAT SALVATION IS AND HOW OBTAINED

I think that it is apparent to all that no man could have permanent joy without salvation. Joseph Smith, the Prophet, defined salvation, in brief, in the following comprehensive language:

"Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet, and when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then are we saved, as in the case of Jesus, who was to reign until he had put all enemies under his feet, death being the last enemy."

It would seem, therefore, that knowledge is a vital factor in the matter of salvation, for every one who does not obtain knowledge sufficient to be saved, will be condemned. The principle of knowledge is given through Jesus Christ. It is impossible for a man to be saved in ignorance.

Salvation comes to the children of men through the atonement made by our Savior, the Lord Jesus Christ, whose precious blood cleanses from all sin, and redeems and saves fallen man in the presence

of God, always upon the condition of repentance and submission to the will of God.

THE REWARD OF THE FAITHFUL

The will of God is set forth in great simplicity, clearness and power in the standard works of the Church, the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

Speaking of those who attain to the highest rewards in the kingdom of heaven, the Lord said, in a revelation given to Joseph Smith, the Prophet, and Sidney Rigdon, dated February 16th, 1832, that which follows:

"And again, we bear record—for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who shall come forth in the resurrection of the just—

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power.

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the first born"—or in other words, the Church of Jesus Christ, for he was the first born:

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory."

These words correspond, in spirit and doctrine, with the teachings of the Savior and his apostles in the meridian of time. It would be well if the Latter-day Saints would give heed to these words, and it would be well if the world at large, the children of men generally, would give strict heed to these words, because in rendering obedience to the will of God they will find salvation.

TESTIMONY

I testify to you, my brethren and sisters, solemnly, that I do know that this is the true Church of God; that Jesus was the Christ; that Joseph Smith was his prophet; and that it was given to Joseph Smith to stand at the head of this last dispensation, the dispensation of the fulness of times. I testify to you that whatever authority of God is resting down upon this people, has come to them and to us from the Lord, through the Prophet Joseph Smith. Hence I do certainly revere his memory, and I regard him as a great man and a great prophet. We know—at least, we believe with all our souls—that Joseph Smith now mingles with the Gods in the spirit world, and, with his brethren there, is planning for the salvation of the people.

This is the testimony I bear in all humility, and I do it in the name of the Lord Jesus Christ, Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

The burden of my thought today is that of gratitude. My heart is mellowed and deeply touched by the great blessings which I enjoy.

GRATITUDE FOR BLESSINGS

I am thankful for the privilege which I now have to be once again in the councils of my brethren; to be associated in general conference with the Church; to stand where I can look into the faces of men whom I have come to love and honor and respect. I cannot contemplate my membership in the Church, the testimony of the divine authenticity of the work in which we are engaged, the high privileges which have come to me, to labor in the advancement of the great cause, these blessed associations with my brethren in the priesthood, without rendering to God, my Father, the gratitude and thanks of my heart.

I am grateful for the kindness which on every hand I have met, at the hands of my brethren and my sisters. God has been good to me, and I now thank you, my brethren in the holy priesthood and my sisters in the Church, for your kindness and consideration.

JOY THAT PASSES UNDERSTANDING

I am glad once again to be able to engage in the activities of the Church. I want to let my voice be heard in proclamation of the holy Gospel. I want to bear my testimony to all mankind that God's work is established, and that within the Church of Jesus Christ of Latter-day Saints are to be found the principles of eternal life, the satisfactions that are enduring and the joy that passes understanding.

I have had some time for contemplation and reflection. I have had opportunity of introspection and the analysis of my thoughts and feelings, and I have definitely reached the conclusion that there is no happiness for me except in the philosophy and high conceptions which the Gospel of Christ brings to me. I enjoy the pleasant things of life. I enjoy and appreciate the beauty of the earth and that which it provides; but I prize above all these a contentment of mind, a peace of heart, brought to me in my testimony of the truth. I know that God lives. I know that my God is my Father—more than a mere principle; more than an irresistible, dominating force in nature. He is my eternal parent. I am his child. My spirit was begotten of him. I know that the Savior of this world is the Son of the living God. His existence is a reality to me. The example and the teachings of his earthly life constitute the ideals to which I aspire. I ask for no higher nor more comprehensive philosophy.

THE INSPIRED OF GOD

I know that the Prophet Joseph Smith was divinely called. I know that his mission in life was to restore the everlasting Gospel, and

I believe in the revelations which God, in his mercy, gave to the Church and to mankind, through him. I honor the name of the Prophet Joseph Smith. I feel that no greater and higher honor could come to me than to win some day, when my ministry shall have been completed, his approval for my labors, because I look upon him as the earthly head of the kingdom, the beginner of it, the inspired of God, to receive the initial revelations for the restoration of the Gospel. I prize my knowledge of him, as I prize my knowledge of the very Lord of the universe. And all the men who in proper order have succeeded him are prophets of the living God. Their place in the kingdom has been won and established.

It is so with our present prophet, standing at the head of the Church today. We honor and respect and love him for his devotion to the work of God, and for his integrity, his absolute integrity to the Lord, to the work, to the people, and to the world. I cannot understand how the word of Heber J. Grant can be questioned by any living person who knows his life and his record. No more honest, aggressively honest man have I ever known, and our confidence in his word and in his honor should be supreme.

CONSIDERATION FOR ONE ANOTHER

I am grateful for the kindness that the Gospel of Jesus Christ brings. All the words of our Savior are kind and considerate. The very plan of life and salvation is of the essence of charity and kindness and love. There is no compulsion, and one of the most grievous errors, in my judgment, into which the creeds and sects of religion have almost universally fallen is that of dogmatism, and such rigorous ritual as to deprive their proponents of these elements of kindness, and mercy, and tolerance, and consideration. Every man is an individual. He is entitled to be treated as a separate entity. Into his human tabernacle has come an individual intelligence of eternal life and duration, and I can conceive of no higher principle, no more salutary conception than that of the recognition of the individual differences of men and of women. Of these the Gospel, when properly understood and interpreted, takes note, and every man, in his place and circumstances, is given adequate and individual consideration. We are not all expected to be cast in one mould. We are as different in our thoughts and thinking, in our capacities and abilities, in our receptiveness, as we are in appearance. But the Gospel makes allowance for all of these. It gives to each one the opportunity of activity as his capacities and abilities may warrant, and it brings to each one a tolerance and compassion commensurate with the weaknesses and frailties of each individual.

THE FRUITION OF GOD'S PURPOSES

We are not perfect. We make no such pretensions, but we are striving to do good. We are striving for betterment and progression, and we are offering to the world the most progressive of all the phil-

osophies and programs which have been offered for the advancement and improvement of individuals, as well as nations and groups.

I believe that God is blessing this great work. I believe that faster, perhaps, than we know, there is being brought to fruition the great purposes which he has announced for the human race. I see on every hand the evidences and the testimonies which we are told are to follow the testimonies of his chosen witnesses. We do not know how soon the ultimate consummation of his work will be effected, but we do know that we are moving forward, and it is ever my hope that all of us may be in the line of progress, that our service may ever be at the disposal of those who preside over us, and of the great cause. I feel that as every man gives his best to this high endeavor, he will grow in stature; he will grow in goodness; he will grow in love of God and love of the work.

I desire to give my best. I desire to unite with you in an effort to preach the true conception of the Christian doctrine. I desire to serve my God to the best of my meager ability. And now I praise his holy name for his great and glorious work, for these high conceptions that he has given to us to feed our very souls, to enliven us with love and reverence and worship, and the desire for goodness.

THE SUPREME CHARITY

I apprehend that the adversary of truth is at work in the world. I believe that he is touching and influencing the lives of many men, and that their conduct is inimical to the progress of our work, and yet I almost hesitate to call them enemies. After all, mankind are of one great brotherhood, some weaker than others, and it would seem some are vicious and malicious, and intentionally do great harm. Thank God I am not the judge of my brother and my sister. I am persuaded sometimes to believe with him who says that the supreme charity in all this world is to judge not, but to leave the judgment of our fellow men in the hands of him who is the great and just judge of all. As I desire mercy for myself, I plead for mercy for all mankind. "God forgive them. They know not what they do."

I pray that the spirit of love and tolerance and mercy, which the Gospel brings, may ever abide in our hearts, in the name of Jesus Christ, Amen.

The hymn, "Redeemer of Israel," was sung by the congregation.

The closing prayer was offered by Elder Anthon E. Anderson, President of the Logan Stake.

The Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference commenced promptly at 2 o'clock p. m., with President Heber J. Grant presiding.

The congregation sang the hymn, "How Firm a Foundation, Ye Saints of the Lord."

The opening prayer was offered by Elder Thomas A. King, President of the Garfield Stake.

The hymn, "Prayer Is the Soul's Sincere Desire," was sung by the congregation.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I want to thank my Heavenly Father for the privilege of meeting with you this day. In the first place I want to endorse with all my heart and soul the remarks that have been made during the morning session. I think they were most timely and I wish to say to the people of the Church, no matter where they may live, these things apply to our every day life and if adhered to will make better men and better women of us.

NOT ASHAMED OF THE CHURCH

The examples that we set wherever we go are but one way of preaching the Gospel of Jesus Christ. I have never been ashamed to acknowledge that I am a Mormon, if you please, a member of the Church of Jesus Christ of Latter-day Saints, and in so doing I cannot recall one instance in my life when it has redounded to my disadvantage. When I see, as I have seen in times past, members of the Church shrinking in certain society or associations from letting people know that they are members of the Church of Jesus Christ, I have only pity for them. If the principles of the Gospel were lived by every man who professes to be a Latter-day Saint we would be the ideal people of the world, and I believe that we are even under present conditions.

PROHIBITIONISTS

Do we believe in prohibition? I cannot but say, without a question of doubt, that there are a greater number of Latter-day Saints who not only believe it but practice it than in any other community of like number or any other place in all the world. It means so much to us and the world, and we profess so much for those who live it. I hope and trust that it will grow in the hearts of the people until every man bearing the priesthood of the living God can say, "I am a prohibitionist. I am proud of it." Acknowledge it. I testify to you that there has never been a place where I have been present, in this country or in foreign lands, where it has mortified me in the least degree to acknowl-

edge it by word or action—I not only profess to be a prohibitionist, but that I live that law and have done so all my life, thanks to that mother God gave me.

INGERSOLL'S VIEWS REGARDING ALCOHOL

There has been a great deal of talk lately to the effect that the prohibition law should be repealed. Would it be better for the world? I do not believe so. No one can claim that Robert G. Ingersoll was a fanatic religiously, and I know of no one who has expressed himself upon the curse of alcohol stronger than has Robert G. Ingersoll. I would that the whole world would study what he said is the result of its use. And while this question is before the nation, if you please, and many I find, even among our people, believe it would be best to have the prohibition law repealed, I want to call your attention to what Robert Ingersoll said regarding alcohol:

"I am aware that there is prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the hell of death, dishonor and crime it demoralizes everything that touches it from its source to its end.

"I do not believe that any one can contemplate the object without prejudice against the liquor crime. All we have to do gentlemen, is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the little children tugging at the faded and withered breasts of weeping and despairing mothers, of the wives asking for bread, of the men of genius it has wrecked, and man struggling with imaginary serpents, I believe every thoughtful man is prejudiced against this damned stuff that is called alcohol!

"Intemperance cuts down youth in its vigor, manhood in its strength and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots out filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It feeds rheumatism, nurses gout, invites cholera, imparts pestilence and embraces consumption.

"It covers the land with idleness, misery and crime. It fills our jails, almshouses and asylums. It engenders controversy, fosters quarrels and cherishes riots. It crowds our penitentiaries and furnishes victims for the scaffold. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman and the support of the midnight incendiary.

"It countenances the liar, respects the thief, esteems the blasphemer, it violates obligations, reverences fraud and honors infamy. It defames benevolence, hates love, scorns virtue, slanders innocence.

"It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the children to grind the patricidal ax. It burns up men, consumes women, detests life, curses God and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box and stains the judicial ermine. It degrades the citizen, debases the legislature, dishonors the statesman and disarms the patriot.

"It brings shame—not honor, terror—not safety, despair—not hope, misery—not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation and unsatiated with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputations and wipes out national honor—then curses the world and laughs at its ruin."

Is there anyone who can deny these statements? What more

trouble and sorrow could come to a mother or a father, a sister or a brother, than to have one of their loved ones addicted to the alcoholic curse? What right thinking person can believe it should be sanctioned by law? No, God grant that it shall never come to our fair America again.

I do not say that the present administration of the law is perfect. I do not say that it has been enforced to the length it could be. But I do say and I do claim that it is a thousand times better than if we had today the open saloon, the hell-holes of Satan himself.

EASTERN STATES MISSION ACCOMPLISHMENTS

There are so many questions of vital importance, my brethren and sisters, that could be spoken of and which have been referred to by those who have addressed this Conference. If I do trespass a moment I want to make reference to the Eastern States Mission, and acknowledge the splendid work accomplished by Brother James H. Moyle, the president of that Mission. He has made it possible to reach not only the few that come to church, but also the thousands who listen to our Elders' sermons by radio. The last two nights I have read the speeches that have been delivered over the radio in the Eastern States Mission by our Elders. Brother Moyle tells me that the radio speeches do not cost the Mission a cent, and I have not the least doubt that they have reached tens of thousands of people who had never heard of Mormonism or had had one principle of our Gospel explained to them by a member of the Church. He informs me that almost all of these speeches have been prepared by young missionaries themselves. Many of them are masterpieces. It would do this great congregation and all the thousands who are listening in over the radio a great deal of good to hear them delivered from this stand.

GOD AT THE HELM

This work is growing. The God of heaven is at the helm. He has never made one prediction through his prophets in any age of the world nor in this day and dispensation that will not be literally fulfilled. I know it as I know that I live. God grant his blessings unto the President of the Church, the General Authorities of the Church, the organizations of the priesthood, and all the people of the Church. Remember, brethren and sisters, you belong to the most remarkable organization in all the world. God give us power and strength and the determination to do our part to bring about the purposes of God in establishing His Church in this day and generation, I ask in the name of Jesus Christ, Amen.

ELDER JAMES E. TALMAGE

Of the Council of the Twelve Apostles

About 420, probably 421 of our present era, as we reckon the years, Moroni, an ancient Nephite prophet, the last of a long line,

closed the record of his people, and left the seal of his testimony upon all that had been inscribed upon the metallic plates which were made to receive the account of the Lord's dealings with that people, from the time they had been led from Jerusalem, across the deep, to this American continent. I pray you heed these words of his:

"And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

"For behold, to one is given by the Spirit of God, that he may teach the word of wisdom;

"And to another, that he may teach the word of knowledge by the same Spirit;

"And to another, exceeding great faith; and to another, the gifts of healing by the same Spirit;

"And again, to another, that he may work mighty miracles;

"And again, to another, that he may prophesy concerning all things;

"And again, to another, the beholding of angels and ministering spirits;

"And again, to another, all kinds of tongues;

"And again, to another, the interpretation of languages and of divers kinds of tongues.

"And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

"And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ.

"And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."

THE EVIL GIFT

And now I pass over several paragraphs of comment upon what has gone before, and read you another admonition from this ancient revelator:

"And again I would exhort you that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing."

A very strong contrast is here drawn. The principal gifts of the Spirit are listed in other scriptures, in the Bible, in the volume of latter-day revelation, the Doctrine and Covenants; but the enumeration I have read to you is perhaps as comprehensive as any. The prophet plainly proclaims the fact that these are characteristic of the Church of Christ. Miracles, as the manifestations of such gifts are sometimes called, will not be done away as long as men are receptive to the operations of the Spirit of the Lord, as long as men are willing to receive and to heed.

But the admonishment is: "Touch not the evil gift, nor the unclean thing." What is meant by that? Satan from the first has been a great imitator; he is an experienced strategist. Never has the Lord set his hand to do a specific thing for the good of his people upon the earth, of outstanding feature, but that Satan has attempted to imitate it in some degree.

FROM GOD OR FROM SATAN?

The Lord manifested himself to Moses, and talked to the man face to face. Moses records the fact, and adds that he could not have looked upon the Lord with his physical eyes, but that the glory of the Lord was upon him, and he was able to see with his spiritual eyes.

Then came Satan, the audacious, the father of lies, and represented himself as being the son of God in the distinctive sense. Moses was able to discern and perceive.

"And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?

"For behold, I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so surely?"

Oh, that we all had such power of discernment. That is a gift of the Spirit, to which we are entitled and we will have it as we live for it. With that gift we shall be free, to a great extent, from the deception that otherwise might lead us astray.

As the Lord gives revelations, so does Satan, each in his way. As the Lord has revelators upon the earth, so has Satan, and he is operating upon those men by his power, and they are receiving revelations, manifestations, that are just as truly of the devil as was his manifestation to Moses, to which I have referred.

BEWARE OF DECEPTION

We need the power of discernment. We need the inspiration of the Lord, that we may know the spirits with whom we have to deal, and recognize those who are speaking and acting under the influence of heaven, and those who are the emissaries of hell. Many have been led away in this Church. Go back to 1830. In September of that year, a few months only after the Church had been organized, Satan was at work, and men were receiving revelations which were put forth to offset those that were given to the Church through the Lord's chosen revelator, the Prophet Joseph Smith. He had been instrumental in translating the ancient records, and he had been given the aid of the Urim and Thummim. Hiram Page found a peculiar stone, and used that, as the devil seems to have influenced him, until the Lord had to speak and declare that that which Hiram Page had given unto the people was not of him, and that when he had revelations to give to the Church he would give them through the man who was sustained as the revelator at the head of the Church, and not through somebody else. Read Doctrine and Covenants, section 28.

Nevertheless the Lord makes plain in the scriptures of these days that his wondrous gifts, the gifts of the Spirit, can be possessed by those who live for them and they will be given severally, according as the Lord will, and he wills to give them unto those who will use them rightly, and not unto those who would dishonor them.

FALSE PROPHETS

The Lord does not work miracles to satisfy idle curiosity or to gratify the lust of the evil-doer. When you hear, if hear you should, of men who are receiving revelations concerning the conduct of this Church, and those men are not such as you have sustained by the uplifted hand before the Lord as your representatives with the Lord, and as his prophets and revelators unto you, you may know that those men are not speaking by the power of God.

Now, do not be deceived. If men come to you and tell you that they have received manifestations and revelations telling of great developments that are to come, beware! So live that you may have the power of discernment. When they tell you that it has been made known to them that great wealth is to be taken out of the hills, under their direction; that they are to bring it forth with the prime purpose of using that wealth for the building up of the Church, for the erection of a great temple, toward which eventuality the eyes of the Latter-day Saints are turned, you may know that they are not of God. No temple will ever be built as the result of the gifts of a rich man, or of a few rich men. In building temples the Lord requires a specific kind of money. It must be sanctified money. It must be the money of sacrifice, and he needs the pennies of the faithful poor as much as the gold pieces of the rich.

We may all have part in building the great temple to which reference is often made, as we have all had the privilege of taking part in building the temples that have already been erected.

SPURIOUS IMITATIONS

Satan has tried to appear as an angel of light in earlier dispensations. He is doing so today. John the Revelator warned the people of this very day in which we live. He wrote for our warning of what would take place. He saw evil powers, and he calls them the spirits of devils, working miracles and deceiving the people. It was so in olden time. While the Lord was speaking through Isaiah and the other great prophets of pre-meridian time, Satan was at work with his witches and wizards, with his soothsayers, giving spurious messages and trying to lead the people astray.

When the Christ came in person manifesting his inherent power over men and evil spirits, when he cast out unclean spirits that were afflicting men, there arose many who undertook to exorcise the demons, and to imitate the work of Christ so far as was possible. And when the Gospel was again brought to earth, and the Priesthood restored in this, the last dispensation, there was a great revival and increase in the manifestations called spiritualistic phenomena, in the effort to put something forth that looked like the original and the genuine, and so lead people astray.

Oh, ye Latter-day Saints, ye men of mighty testimony, ye women of wondrous assurance, shall you, shall we, forget what the Lord has given us by way of certain knowledge, and be led away by false

lights, by those who are receiving spurious revelations, as they call them, for guidance?

SATAN A LIVING PERSONAGE

Now, I know that it is not quite in accord with the advanced thought of the day, according to certain cults, to believe that there is a devil, a personage, a reality. Many who pose as super-thinkers seek to dismiss, with the old ideas, the old stories, fables they call them, that form the bulk of the very word of God recorded as sacred writ, the fact of Satan's existence.

But there is a personage known as Satan. Before he was cast out from heaven he was called Lucifer. He is just as truly a personage as are you or am I, though he is not embodied. He is in that unembodied state in which we existed prior to our birth into the flesh. And we read, as the Revelator tells us, and as Jude attests, that he was cast out from heaven because of his rebellion, and all his angels or followers were cast out with him; numbering a third of the spirit-hosts of that particular class in heaven. So they were many, and they are many.

In the land of the Gergesenes Christ freed a man who was grievously afflicted by evil powers; but first he called upon the demon to give his name, and the spirit answered, through the mouth of the man: "My name is Legion, for we are many." If we could form any estimate of the number of a third of the hosts of heaven at the time spoken of by the Revelator, and compare such with the number of people living upon the earth at any one time, we would see that the great general in command of them all, Satan, can assign a legion to every one of us, and to every human being on the face of the earth, to deceive and lead the soul astray, if it be possible.

Satan foresaw what would come to pass, and the prophet Nephi realized fully the claims that would be set up in the last days, these days. Read what goes before in the twenty-eighth chapter of Second Nephi, before that which I shall read to you, and you will see that the prophet is referring to the time in which we live. He tells us that it will be necessary in this day that the kingdom of the devil shall shake, and he foretells that the devil will "rage in the hearts of the children of men, and stir them up to anger against that which is good."

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus he deceateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: *I am no devil, for there is none*—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."

LATTER-DAY WARNING

In the present dispensation the Lord has warned his people against the doctrines of devils voiced by men in the service of Satan. Read Doctrine and Covenants, section 46, especially verses 7 to 9.

I trust that we may have the power of discrimination, the gift of discernment, that we may know the spirits with whom we have to deal, that we may not forget the voice of the Shepherd but that we may know him, and follow him, and be true to our profession, looking to those whom we sustain as being our representatives before the Lord, for through them will come whatever is necessary that this people, as a people, that this Church, as his Church, shall receive. I hope that none of us shall be defiled through dallying with the evil gift, the devil's gift, the unclean thing, which is abominable in the sight of the Lord. I so pray, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

Sixty-one years ago today I first beheld the light, here in this valley, and I am informed there was deep snow upon the ground. How different from that is the beautiful weather we have today for the commencement of our Conference, and how joyful it causes us to feel that we can meet together in the name of the Lord without animosity toward any soul, but with kindness in our hearts for all people. We have come into this sanctuary to worship our Heavenly Father, to listen to his servants as they speak to us under the inspiration of his Spirit.

HUMBLE BUT GREAT MEN

It is a wonderful blessing that we enjoy in these times of stress and uncertainty to feel sure of divine guidance, to have absolute faith in a personal God who is interested in us and who hears and answers our prayers.

I have been thinking today of the humble but great men who have led this Church from its organization. I have known personally all the Presidents since Joseph Smith, the Prophet. Although a small child when Brigham Young passed away I knew him; I have sat upon his knee and I remember with deep appreciation his kindness to my mother and to me when father was in England as a missionary. I have been well acquainted with the other Presidents and believe that they were all men of God. It is inconceivable that our Heavenly Father would choose any other kind to preside over his Church.

I have known the members of the Quorum of the Twelve since I was a small boy, and since I became of age I have been intimate with all of them. They have been a remarkable group of men. I can testify that those who have remained faithful have indeed been servants of the Lord.

I have been acquainted with most of the First Council of Seventy, and they have been good men, of exceeding humility.

The two Patriarchs of the Church who have served in my time have been exceedingly faithful and have indeed blessed the people.

I have known all the members of the Presiding Bishopric since

I was a youth and have been on intimate terms with most of them. They have certainly honored their bishopric and have sought to be what the Lord would have them be.

It has been my privilege to be personally acquainted with most of the Stake presidents during the last forty years and they have certainly presided over the people in a way that I am sure the Lord is pleased with their service.

While I have not been personally acquainted with all the bishops of the Church since my youth, I have known most of them. They have indeed been fathers of the flock, a wonderful group of men.

The auxiliary leaders of the Church, both men and women, have been faithful and true and have ministered for the blessing of our Father's children whom they have been appointed to serve.

UPHELD AND SUSTAINED BY RIGHTEOUS MEMBERS

In addition to these leaders, I have known thousands of the rank and file of this great Church, men and women of many nations who in humility and faithfulness have accepted the Gospel to become identified with the Church of Jesus Christ of Latter-day Saints both here and in other lands. These, too, have prayed for and sustained their leaders during the past century, and during my experience in the Church I have yet to know of one person who has been observing the commandments of the Lord who has raised his or her voice against those who were called to preside over this Church. That is really remarkable because all have had their agency and could have refused to sustain their leaders had there been evil in the men who have been called to direct them. Surely if they had not been good men some of this great army of people who are living near to the Lord would have discovered wrongdoing and would have made it public. As it is only those who have been cast out because of their unworthiness or who have transgressed the laws of the Lord have raised their voices in condemnation of the leaders of the Church.

One of the greatest testimonies to me of the divinity of this work is that a multitude of people—not only those who assemble here in these great General Conferences but all Israel—having the opportunity in Stake Conference four times a year to express themselves by voting either to sustain or refuse to sustain those who preside over them (every one exercising free agency) continue to uphold their leaders. Surely the Spirit of the Lord prompts the faithful, humble people to sustain his chosen servants.

I am grateful to know that the Lord has spoken and that this is his Church, and that he will continue to support those whom he calls to minister if they will be faithful in the future as they have been in the past.

EXPERIENCES OF EARLY LEADERS

Within the last few weeks I have been reading a journal of my grandfather, George A. Smith who, when a boy seventeen years of

age, was a member of Zion's Camp. He was large in stature and slept at the foot of the Prophet's bed at night to see that no one should enter the tent who did not belong there. I have read his personal experiences, some most painful and others miraculous. In his youth he was sent out to preach the Gospel of our Lord. His was the experience of other men who have been called to the ministry. Those of evil minds made false accusations against him and his associates but he continued faithful and the Lord vindicated them and magnified them in the eyes of the people and gave them a testimony of the divinity of this work that was so positive that no task was too difficult for them to undertake for the dissemination of truth. Grandfather was among the group sent to England to preach the Gospel in 1839. There the adversary sought to discourage them in every way. Their journals written at the time disclose the fact that they were misrepresented by evil men and attacked by evil spirits, but the Lord preserved them and they performed a great labor. Eight of the Quorum of the Twelve were there at that time. Among those called to go to England were men without means to pay their way but they started from their homes on foot. Due to prolonged illness one of these men was too weak to walk two miles to take a stage coach but was helped that distance by a friend. They had faith in God; they knew that this was his Church and so they went their way and friends not of the Church were raised up to give them money and pay their passage across the ocean, where they delivered their message and many faithful people accepted the truth as a result of their ministry.

TOOLS OF THE ADVERSARY

The journals of these men inform us that even in that early day there were those who became identified with the Church who were not thoroughly converted; they did not repent of their sins, and failed to keep the commandments of the Lord. While his desires were plainly manifested unto them they refused to do what he required at their hands. They did not pay their tithing, would not observe the Word of Wisdom and were immoral. These the adversary could use and he prompted them to criticize and oppose the servants of the Lord who were unselfishly laboring day and night to disseminate the truth.

We may not, therefore, expect the leaders of the Church in our day to escape the shafts of the adversary hurled by those who are in his service. Righteous people will have no desire to speak evil of those who are doing good but the adversary will use those who, having transgressed the laws of the Church and the laws of the land, are themselves in darkness.

WHILE IN A DUNGEON

I desire to read a portion of Section 121 of the Doctrine and Covenants. President Grant quoted from it this morning but he did not read that which I will refer to. This revelation was given to the Prophet Joseph Smith while he was a prisoner in a dismal dungeon in

Liberty, Missouri. In the anguish of his soul he prayed to the Lord:

"O God, where art thou? And where is the pavilion that covereth thy hiding place?"

"How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?"

He knew that the Lord could hear and would understand. He knew that the men he associated with were good men, that they suffered persecution and bondage, not because of wrong doing but because of enemies from without and evil men who were within the Church. The Lord answered his prayer as follows:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

"Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

"Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job.

"And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun;

"And also that God hath set his hand and seal to change the times and seasons, and to blind their minds, that they may not understand his marvelous workings; that he may prove them also and take them in their own craftiness;

"Also because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves to the very uttermost;

"That they may be disappointed also, and their hopes may be cut off;

"And not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall.

"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

"But those who cry transgression do it because they are the servants of sin and are the children of disobedience themselves.

"And those who swear falsely against my servants, that they might bring them into bondage and death—

"Wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house.

"Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

"They shall not have right to the priesthood, nor their posterity after them from generation to generation.

"It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea."

Brethren and sisters, history will continue to repeat itself and temptations will be presented to all of us. We should keep the commandments of the Lord that we may enjoy the discernment of spirits that we may be not led astray.

MARKING THE TRAILS

This is a beautiful valley in which we are now living but it was

a wilderness when the forebears of many of us came here. We are enjoying the fruits of their sacrifice and labor and we should remember them with deep appreciation.

Those early pioneers were a remarkable group of men and women, most of whom have gone to their reward. A movement has been started to mark the route of the pioneer, that those who now travel in comfort may have their attention called to the courage of those who blazed the trail and made it possible for us to live in this favored land. Opportunity is being offered that we may all make our contribution to a fund that is intended to mark the trail over which those heroes came, many of whom are buried in unmarked graves. Others struggled into this valley, footsore and weary but with undaunted courage, because of their faith in the Father of us all. A state-wide committee has been organized to plan, and we will be permitted to participate in erecting monuments and markers in different places, to call the attention of the passerby to those who preceded us, and we should determine that they will not be forgotten because of carelessness or indifference on our part.

GRATITUDE FOR BLESSINGS

All my life I have been associated with this Church and its faithful members and rejoice that I have been considered worthy to be identified with them. Men and women such as are sitting in this congregation today have been an inspiration to me. I thank you, my brethren and sisters, for the joy I have had in being your associate in this work, this work that the Lord has given to the earth for the last time, for we are assured that it will never again be taken from the earth or given to another people.

I thank my Father in heaven for the knowledge that this is his work and that I have enjoyed the benefits that have come to me as a result of the Gospel of Jesus Christ. It has not been difficult for me to see how those who have observed all the counsels of the Lord as near as they could, have been happy because the more of his commandments that I have kept the happier has been my life. The most contented and the happiest people that I know are the members of this Church who are conforming their lives to the teachings of our Lord. Knowing this I am grateful beyond expression for my membership in his Church. I am thankful to be directed by men such as preside over us. I am grateful to these men who are the Presidency of the Church for the encouragement they give me. I pray that they may live long and be happy. I pray that the Lord will bless my associates in the Quorum of the Twelve, that he will reward presidents of Stakes, bishops of Wards, and mission presidents and all who are unselfishly giving their time and the very best portions of their lives to develop faith among the children of our Heavenly Father and give them a better understanding of his glorious truths.

This is his Gospel; it is the power of God unto salvation to all those who believe and obey it.

Knowing that in the not far distant future I must stand in the presence of my Maker to give an account of the days I have spent upon the earth and realizing how serious it might be to me if I did not speak the truth, I testify to you that I know as I know that I live that this is God's work, and I bear witness of it in the name of Jesus Christ, our Lord. Amen.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

There came a time, in the life of Paul, when he found the Church beset with just such difficulties as have been referred to as existing, in some instances, with some members of the Church today, and to his associate in the ministry, Timothy, he said:

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

On another occasion it is recorded in Matthew that:

"There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

THE GIFT OF GOD WITHIN US

Christ regarded the bestowal of the Holy Ghost upon the membership of the Church, as the fundamentally important thing he could do for them after he had concluded his own personal ministry. He would not even allow the apostles to go forth and preach without that endowment from on high; but after the Holy Ghost was come he would fully qualify them to understand the truth, he would endow them with power to preach it. And what a marvelous change came over the lives of these men when they were endowed with this power from on high!

The membership of this Church have received that same companionship. How important it is for us today, as perhaps never before, to stir up the gift of God that is in us, that has been given us through the putting on of the hands of those authorized servants of God, that we, by the guidance of that holy inspiration, may be able in these troublesome times, as has been so well stated here this afternoon, to enjoy the gift of discernment, to see and understand the spirits that are in the world.

LEST YE BE DECEIVED

In the forty-sixth section of the book of Doctrine and Covenants I read the following:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not

be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

"Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

"For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts."

SEEK SPIRITUAL GUIDANCE

I believe, as I have observed, that there has never been a time when we needed spiritual guidance as we need it today. This is truly a time when the wisdom of the wise has perished in material things, and the understanding of the prudent is hid. I am sure that the Lord gave the gift and power of the Holy Ghost to the membership of the Church for their guidance and comfort in all things, even as he has indicated in the revelation I have just read.

I believe that it is the privilege of the membership of this Church to seek that guidance, even in material things. There is a key given in the ninth section of the book of Doctrine and Covenants, which would be very profitable for the Latter-day Saints to follow even now. You remember the circumstance of Oliver Cowdery translating portions of the Book of Mormon, and then all became darkness to him and he could not proceed. He inquired of the Lord to know why it was, and the answer came that he had taken no thought save it was to ask the Lord, and left the burden of responsibility there.

"Behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong"—

that shall turn your heart away from the thing that you had contemplated.

You do not know what to do today to solve your financial problems, what to plant, whether to buy or sell cattle, sheep or other things. It is your privilege to study it out; counsel together with the best wisdom and judgment the Lord shall give you, reach your conclusions, and then go to the Lord with it, tell him what you have planned to do. If the thing you have planned to do is for your good and your blessing, and you are determined to serve the Lord, pay your tithes and your offerings and keep his commandments, I promise you that he will fulfil that promise upon your head, and your bosom shall burn within you if the thing you have planned to do is right, and you shall know by the whisperings of the Spirit that it is right. But if it is not right you shall have no such feelings, but you shall have a stupor of thought, and your hearts will be turned away from that thing.

DECEPTIONS OF THE ADVERSARY

I know of nothing today that the Latter-day Saints need more than the guidance of the Holy Spirit in the solution of the problems

of life. I know also that that same unerring wisdom of the Holy Spirit can detect the deceptions of the adversary. I have been led recently to feelings of pity for groups of people who have been deceived by lying tongues, by deceptive spirits.

I was in Independence the other day with Brother Bennion, visiting the mission, and stood by a foundation that has been partly made and has been filled with earth as the rains have been washing in the excavations. I conversed with groups of people who claimed to have received revelations to build a temple there, and had now come to confusion, split up and divided. Across the lot is a large building, partly completed, erected by another group who claim they have had visions and revelations, and they are in the midst of confusion, doubt and uncertainty.

As I look back over the history of this Church, I find that the Prophet himself had to rise up against those who sought to displace him. When Brigham Young became President of this Church he said: "Let any who want to lead a party away do so, and raise their hand against God's authority. They will not prosper." His words have been fulfilled. Whether it is in connection with those factions that have broken away and gone off to Texas, or anywhere else; they have come to naught, and they will come to naught. Those who broke away in this country, under the name of Morrisites, or Godbeites, or any other "ites"—what has become of them? Oh, that men and women would be wise enough to see what will happen to those who seek to steady the ark!

The Lord promised long ago that the majority of the leadership of this Church never would lead this people astray, and they never will, and they are not leading this people astray today. Every faction that rises will come to naught, just as sure as you and I live.

How my soul rejoices to see this work progressing, developing, going forward, although there are these deceptions. Yes, the elect would be deceived, if it were possible, by the miraculous things that sometimes appear among others. There were those, in the days of Christ, who healed the sick and followed not after him, and some of the disciples wanted to know if they should not rebuke and restrain these who were thus manifesting certain power. Christ told them to leave them alone; they were not competitors of his.

It does not disturb me to see evidences of this character today elsewhere, because here is the light, here is the truth, here is the power of God, and here is the authority of the holy priesthood. I am sure that every Latter-day Saint who is observing the commandments of the Lord, not seeking for these things, to consume them upon his own lusts, will have witnesses and testimonies of the Holy Spirit that will guide him to detect the falsehoods, to detect the deceptions that are at work.

USING NEW METHODS

We are in a period of peace, so far as the Church is concerned, from the outside. You who have been attending these Conferences

now for the last few years have been hearing the warning from this stand, that when the time of peace came to the Church, and there was no enemy from the outside, we should not be lulled into a sense of security, feeling that the battles were all fought and won, and that the enemy had quit the field; for he would pursue new methods in seeking to destroy this work. He has not succeeded in injuring it by mob violence.

I went over part of the trail with Brother Bennion the other day, where Zion's camp traveled during the Missouri troubles. I stood at the spot where the Prophet, chained, uttered that great rebuke to the guards; I stood at the shrine erected to General Doniphan, who was ordered to execute the Prophet, but had the courage and manhood to refuse to do it. As I contemplated the struggles and sorrows and difficulties and the journeys and the hardships of the hundred years, my soul rejoiced that under all these trials the Church was not shaken. There stood men and women in its ranks with clear vision, with understanding, and with determination to stand or to die for the truth. They stood like beaten anvils, unafraid, and have preserved to us our heritage, blessings and privileges of faith and standing in the true Church until this hour.

But the enemy is not arraying persecution against us from the outside just now. Nevertheless, he is at work, seeking to deceive within, for he will by new methods try to destroy this people; but he shall not succeed any more than he succeeded through persecution or mob violence. I am sure that the great heart of this Church is sound, that we are of a sound mind, and that there is no fear for Zion, for her future is glorious.

[A PERIOD OF GROWTH AND DEVELOPMENT]

My visit to two missions since the last Conference inspired me with the thought of great things that are to come to this Church. We have not begun to die, but we are entering into a period of growth and development that will be extended, and thousands, yea, countless thousands of the blood of Israel who have not yet been touched, will be found. God is opening the work among the nations of the earth. More people have been listening to our messages than ever before. Places are being thronged, and I see him at work preparing for the fulfilment of his great purposes, for Zion shall arise and shine, and those who seek to stop her progress will be as helpless as the dogs that bark; while the Church, the mighty caravan of God, goes on majestically towards its destiny. No power can retard its progress.

The only fear that I have is for us as individuals. The work will go on. It will succeed. It will fulfil its holy purposes. The great secret is, shall I keep the light burning clearly in my own soul, to see and understand the course that I am to take; that shall keep me on the good ship Zion, and not fall overboard or run off with some whim or will or notion of someone else.

MEN OF GOD

I declare to you, with all sincerity of heart, that I know, personally, that the declarations that President Grant made concerning the honor, the integrity and the faithfulness and devotion of these leaders, are true. I know it. They are men of God. They are not living double lives. They are living what they have taught the Latter-day Saints to live, and thank the Lord you know it. We don't need to argue it with you, for you have a witness, a testimony in your hearts, that convinces you that it is the truth.

Yes, glorious things await Zion, and the evil one knows it, and he will try, if possible, to stop the work, try to divide our ranks. He will try to disturb us, but he shall not succeed. These little disturbances will pass. The work will go on. God's glorious purposes will be accomplished. I am as sure of it as I am that I live. I bear witness and testimony of it to you this day, in the name of the Lord Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS*Of the Council of the Twelve Apostles*

It is a matter of great satisfaction to me, my brethren and sisters, to find that my feelings are in complete harmony with those expressed by the speakers in this Conference, both this forenoon and this afternoon. I know that they have spoken the truth, that they have counseled us in righteousness, and if we will obey this counsel our lives will be happier and we will be more secure in our salvation.

MEN OF GOD

I have known all of the Presidents of the Church except the Prophet Joseph Smith. I was sixteen years of age when President Brigham Young died. I have been personally acquainted with his successors, and with many of the noble men of this Church who have been associated with them in the conduct of the affairs of the Church.

I have seen the work prosper and grow, and truth triumph, and I know that these men have been men of God, including those who stand at the head of the Church today. I am glad to be associated with them and to be in harmony with them, because I know they are worthy servants of God; I know that they are trying to live their religion, to live by the principles and the doctrines which they teach. I hope that you will not discover in my remarks anything that would lead you to think otherwise than that I am in complete harmony with them.

I want to say that although I did not have the privilege of knowing the Prophet Joseph here in the flesh, yet I know, just as well, that he was a prophet of God, divinely called and inspired, and the work which he brought forth is evidence of that fact.

SEEKING SALVATION

I know that the Gospel is true. I have proved it from many

angles, to my entire satisfaction, and have had the seal of the Spirit of God to impress the truth of it upon my mind. I rejoice in this testimony and in the knowledge I have that there are thousands of men and women in this Church who are faithful in keeping the commandments of the Lord and in doing his will, who know the truth of the work and are trying to work out their salvation in fear and trembling before him.

I remember hearing a president of a Stake, while speaking from this stand at one of our General Conferences, make the remark that in his Stake there were people who were candidates for every degree of glory. That no doubt represents the conditions in the Church today, hence the necessity for our speaking of certain simple principles and truths, over and over again.

A STRONG ARGUMENT

A strong argument in favor of prohibition was brought forth this afternoon by Elder Smoot, who read from Robert G. Ingersoll's declaration of the evil results of strong drink. I thought, in that connection, that there is a stronger argument to present to Latter-day Saints than all that—one that appeals to me, at any rate, more forcefully and convincingly—and that is that it is the expressed mind and will of our Father in heaven that we abstain from the use of intoxicating drinks. Then too, there are other things referred to in the Word of Wisdom which our Father has told us we should not indulge in. Tobacco is one of them, and others are strong drinks and hot drinks, which have been interpreted by the Authorities of this Church, whom we have sustained as prophets, seers and revelators, from the days of the Prophet Joseph down to the present time, to include tea and coffee. I accept the interpretation of the Word of Wisdom made by these, the servants of God, just as much as if tea and coffee had been mentioned in the Word of Wisdom. To me, our Father in heaven has spoken and said: "It is my will that you do not use tea and coffee. It is my will that you do not use intoxicating drinks. It is my will that you do not use tobacco." Have I any respect for the will and wishes of God, my Heavenly Father? If I have, and have faith in him, and in the revelations that have come to us through the Prophet Joseph Smith, I will keep that Word of Wisdom as I understand it, and as it is interpreted by the Authorities of this Church.

There are thousands of men and women in this Church who regard this matter just as I do, and who are keeping the Word of Wisdom, but I am sorry to say there are thousands of others who seem to have very little respect for the will of God as he has given it to us in this important revelation.

WAR IN HEAVEN

We read an account of a war that took place in heaven. It is recorded in the twelfth chapter of the book of Revelation—that a third of heaven's hosts, rather than do the will of God, were drawn away in rebellion, and were cast out and down, and are not permitted to have

bodies for their spirits, or to obtain any degree of glory. On the other hand, those who stood with our Captain, our King, our Lord and Savior, Jesus Christ, on the platform: "Father thy will be done, and the glory be thine forever," are here enjoying the blessings of this life and are in the way of salvation. One might say that platform pertained to the spirit world. It did pertain to the spirit world, but it pertained as well to this, our second estate.

THE WILL OF THE FATHER

The Savior repeatedly, while here in life, made the declaration that he came not to do his own will, but to do the will of his Father who sent him. After his death and resurrection, when he appeared to the ancient inhabitants of this, the American continent, and established his Church, and preached the Gospel to them, he renewed that statement in a very forceful way, as recorded in the twenty-seventh chapter of III Nephi, verse 13. He said:

"Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me."

Then he goes on with his comments, and in the twenty-seventh verse we have this further expression of our Lord:

"Therefore what manner of men had ye ought to be? Verily I say unto you, even as I am."

I associate the two expressions, that he came to do the will of his Father who sent him, and that we have come also to do the will of our Father who has sent us. And what manner of men ought we to be? Even as he was. If we do the will of our Father, as he did it and as he taught it, it will make us like him, and will save us with him in our Father's kingdom. If we do the will of our Father it will not only be the keeping of the Word of Wisdom, but every commandment which he has given will appeal to us as the will of our Father, which we must observe. Every law of the Gospel will have the same appeal to our souls.

OTHER REASONS FOR OBSERVING WORD OF WISDOM

This is the strong appeal: If we will not abstain from the use of tobacco, from tea and coffee and intoxicating drinks, because of their evil effects upon our bodies, and upon our minds and our spirituality; then, for the love of God, our Father, and to be in accord with his mind and will, we ought to observe that Word.

There is another responsibility in connection with it, devolving upon us, and that is, we owe something to our parents. Men and women, boys and girls, who have been born in this Church of faithful, true, Latter-day Saints, are under obligation to their parents to honor them; and when we do not keep the Word of Wisdom but indulge in these things, we not only do not honor them, but we dishonor them, and that we have no right to do.

God has set his hand to save his children and invites us to assist him in this great and glorious work, and when we live contrary to the teachings of the Gospel we hinder instead of helping his cause, and some of us perhaps will do more injury to the cause than all the good we do. None of us, at any rate, can afford to deviate from the word and will of the Lord.

I know that this work is true. I know it is good. I thank God that I have lived as well and as nearly to his laws as I have thus far, and I hope and pray that I may so continue and make improvement as long as I live upon the earth, so that I may be accounted worthy to dwell with the sanctified and the pure, so that I will not be disappointed when life here is ended. I would like you, my brethren and sisters, to enjoy the same blessing.

In closing, I appeal to those who have not been keeping the Word of Wisdom, in the name of the Lord and for his sake and consideration, that you hereafter do not use tea and coffee, that you do not use tobacco, that you do not use strong and intoxicating drinks. I appeal to you in behalf of the President of this Church, God's mouthpiece unto us, and those associated with him, that you do the things that will please them. If you would uphold and sustain them, observe these things. That will give them more encouragement than anything else that we can possibly do in this mighty work.

May God add his blessing unto us, each and all, according to our need, I humbly pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy and President of the Temple Block Mission

An American prophet, King Benjamin, whose history we read in the Book of Mormon said on one occasion:

"And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

"And behold, I say unto you, that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true."

Then we have the words of Jesus as recorded in the thirteenth chapter of Mark, the Evangelist, which read: "My words shall not pass away." The words and teachings of Jesus Christ, our Lord, shall not pass away. They shall live in the hearts of mankind forever. From Jesus Christ as from no other teacher in the world's history

men have gathered an idea of God and his teachings which have proved themselves to be the greatest teachings in the history of civilization. They have endured the changes of time and survived the vicissitudes of life. "In him as in no other being, humanity has found an ideal of character before which men of all generations bow their heads." We are living in a changing, dynamic age. It is called the greatest age of the world's history. There are so many influences leading mankind into all manner of theories and interpretations as to what life means. I have faith, however, in the youth of the world; I believe in humanity. There is much more goodness than wrong; much more righteousness than evil. Man is divine, and all are children of the same God. The knowledge of the divine will always remain to guide us to better spheres. Yet I am not unmindful of the fact that there are ills besetting human society.

There is today an unprecedented challenge to law and authority. There is a prevailing hatred between nations; men and men. There is a growing aversion to work. There is an excessive thirst for pleasure, and a gross materialism seems to be growing; and as the materialism grows man is forgetting the spiritual life that has been taught us by Jesus the Christ, and those who have taken up his work and his cause. These ills have become common to human society, but there is a power in the world that is destined to overcome them and that is the power of God, manifested in the mind and the soul of man.

When Elder Ballard in his sermon quoted the words of Paul to Timothy in which Paul declared that God had not blessed us with the spirit of fear, but with power and strong minds, I was reminded of Stevenson's lovely story entitled "The Lantern Bearers." In this story, Stevenson describes a boyhood game, which consisted in carrying beneath one's coat a bulls-eye lantern. Those admitted to the society were permitted to carry lanterns, and when the members met on some hill or desert waste to talk with each other, their lanterns were the bond of fraternity. It united them all as by a sacred cause. When one member met another, he would ask: "Have you your lantern ready?" Then would come a responsive "Yes," and their coats were unbuttoned and the glow of the light revealed. From this Stevenson derived his philosophy of life. I wonder if we have our lanterns aglow and ready to show the way.

I believe that the message of Christ is slowly, gradually, and surely touching the hearts of mankind. I believe that ultimately righteousness will prevail over wrong; and the Gospel of Christ prevail. Men will stand in the dignity of their divinity, and not only live, but declare by their lives the great work and power of the Master.

Boys and girls in our universities are confronted with all kinds of ideas, but ideas that have been advanced by men who are sincere. If the boys and girls will keep themselves clean and pure and unspotted, and look to their best selves, and the best that is in life,

they will be safe, and they will come to a knowledge of the great truths of God.

I remember once in passing the large gate of the University of Denmark, in Copenhagen, noticing a beautifully carved eagle above the entrance. I suppose it is there to this day. I remember the Latin expression beneath the eagle, which reads in English: "The eagle is looking toward the celestial light." Every time a University student passes through the gate he takes his hat off, looks up to that eagle and to the motto, and with thoughtful mind says: "This day may I look toward the celestial light."

This has been the teaching of our fathers and our mothers, to look toward the celestial light. In that light, in that illumination which is and may become common to us all, there is happiness, and peace, and sunshine, and all in life we may ask for.

The pioneers of Utah, our fathers and mothers, understood the joy of divine illumination, for they were men and women of toil, and of great faith in God. They understood life, for as they conquered the elements, the finer instincts of altruism and generosity and love swelled in their hearts. They grew in a knowledge of earth and heaven. They knew the worth of life. They had their lanterns ever ready; and never did they fail to keep to the light which never failed.

The light of life is Jesus Christ, our Lord. He has told us to deal direct with God through his name. The soul is to be unafraid. We are to love God. That love becomes tremendous and real. It becomes an infinite power. "If thou canst believe," says Mark the Evangelist, "all things are possible to him that believeth." And again in Mark we read: "Have faith in God." "The time is fulfilled." "The Kingdom of God is at hand. Repent and believe the good news." Amen.

PRESIDENT HEBER J. GRANT

We have received the following greeting from President Castle Murphy of the Hawaiian Mission:

"Aloha to the leading brethren and sisters and the Church in general, from the missionaries and the good people of the Hawaiian Mission. May you have a wonderful outpouring of the Spirit of the Lord in every session of the One Hundred and First Annual Conference of the Church, is the fervent prayer of each of us who labors in this choice land of love, music and flowers—Hawaii."

The congregation sang, as a closing hymn, "Do What Is Right."

The benediction was pronounced by Elder Harold B. Lee, President of the Pioneer Stake.

Conference adjourned until 10 o'clock Sunday morning, April 5th.

SECOND DAY

MORNING MEETING

Conference reconvened Sunday morning, April 5th, at 10 o'clock, President Heber J. Grant presiding.

The Tabernacle was crowded to capacity, every seat in the great auditorium and galleries being taken and every available space in the doorways and aisles being occupied. Thousands who could not find accommodations in the Tabernacle assembled in the large Assembly Hall and on the Tabernacle grounds, where they listened by means of the radio to the Conference services.

The Tabernacle Choir and the congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

Elder J. Emmett Bird, President of the Kolob Stake, offered the invocation.

The Choir sang the anthem, "Let the Mountains Shout for Joy."

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

I do not remember an occasion, my brethren and sisters, when it appeared to me that a greater number of members of the Church were present than are here this morning. I feel humble and grateful that I am permitted to be here with you, recognized with you, a member of the Church of Jesus Christ of Latter-day Saints.

It is a beautiful morning. The sun shines brightly without. As I walked through the grounds I noticed that the buds on the trees are beginning to burst, to put on their new summer clothing, and awake to newness of life.

Then, when I look at these Easter lilies, with their purity of color, I remember that this is the day when Christian people throughout the world commemorate the resurrection of Christ, our Lord. It seems appropriate that it should come on such a day, that the occasion should come when the earth is awakening from its long winter sleep, its frozen condition, to new life and new energy.

EASTER

The word "Easter" is derived, according to a note which I have here, from the Anglo-Saxon word "Eostra," who is the mythical goddess of spring. Prior to the seventh century A. D., no uniform date had been fixed upon which this event, the resurrection of our Lord Jesus Christ, was commemorated. I find that Rome observed the 26th of March; that Gaul observed the 21st of March; Italy the 18th of April; while Christians of Egypt observed April 27th, as the day on which the tomb of the Redeemer of the world was opened, and he came forth with his resurrected body.

Regardless of the date, whether it be upon April 5th, as we commemorate it today, or upon any other day which might be designated, it does bring to our memory, and we commemorate it as one of the greatest—perhaps I might be justified in saying the greatest event that has occurred in the history of the world.

It is true that the creation of man, and the placing of him here upon earth by God, our Father, was the beginning of all things as they now pertain to us; but if the decree of death which was pronounced upon our first parents, and which has been the heritage of man from that time until the present, had been definite and perpetual, if no means of redemption from it had been provided, the purpose of God our Father in placing us here would have been, to a great degree at least, futile.

A REDEEMER PROMISED

He promised, in the beginning, that he would provide a Redeemer; that the penalty of death, which was pronounced upon humankind, because of transgression, should not be eternal, but that at a time, designated as the meridian of time, he would send to earth his Only Begotten Son, through whom the bonds of death were to be broken and the restoration of the spirit and body of man became an accomplished fact, when mortality would be no longer a burden to us, but when with glorified bodies we should stand in the presence of God, our Father.

I am just quoting in a general way, because of the limited time, the facts as they are to be found in holy writ. The Bible tells the story very definitely and understandingly to those who read. That the Israelitish people, from whom we are descendants, looked forward to a time when a Redeemer would be provided, is a well-established fact. Israel had been reduced to a condition of servitude. The independence of Judea had passed into other hands. Rome dominated, and the Jews were tributary to her. Their prophets looked forward to the day when deliverance would come. They expected one to come to sit upon David's throne. They looked for a deliverer, a redeemer, who would come surrounded by the panoply of war, and restore to Israel the kingdom which had been wrested from them. The advent of Christ, the humility of his birth, the simplicity of his life, did not appeal to them.

"HE WHO WAS TO COME"

When he was baptized in the River Jordan, John, who administered the ordinance, bore witness that he was the Son of God. John had preached repentance and baptism; bore witness to the world that one would come after him, the latchet of whose shoes he was not worthy to unloose. And yet it is evident that John himself was not certain, because while in jail at the decree of Herod, the king, he sent messengers to our Lord, with this question: Go and ask him if he is really he who was to come, or, are we to look for another. Christ answered them and said: Go back and tell to John that which you have seen. The blind see. The deaf hear. The sick are healed. The poor have the

gospel preached to them. Let the mind of John revert to the words of the prophets, who had long before declared that he should come in humility, and not in the glory of the world.

Christ, our Lord, came to earth first, to break the bands of death, and make the resurrection from the dead an established fact. He came to teach us the story of human life, for he lived it, as we should live it. He came to teach us the source from which we came, and to which we shall return.

THE WITNESS HE BORE

He bore definite witness that he came from the presence of the Father, as we come from the presence of the Father. He bore definite witness that he returned to the Father; that he went to sit upon his right hand, as it would be the privilege of all of those who accepted and followed him to sit upon his right hand. He bore witness to us that whoever had seen him had seen the Father; that the glory of the Father was not only manifest in his ministry and the doctrines which he taught, but that he was in the exact image of his person. When men said to him: "Show us the Father," did he not answer: Is it possible that you have been with me so long, and ask this question? Whoever has seen me has seen the Father—thus establishing the divinity of the declaration made in the book of Genesis:

"God created man in his own image; in the image of God created he him; male and female, created he them."

KING THOUGH HE WAS

He taught us the doctrine of humility. King though he was, he rode into Jerusalem upon the colt of an ass—not in a chariot, not with military attendants, not with the blare of trumpets and the beating of drums, but under the most humble circumstances that the human mind can well conceive.

He was born into the world as we are born into it, the son of a righteous, God-chosen mother. He lived very much as we live. He grew up as we grow up, except for the manifestation of his wisdom and godly calling which characterized even his childhood, his youth. He died very much as we would have died, subjected to the same conditions.

It appeared, after all, that the end had come. He had taught the doctrine of the resurrection from the dead, but his disciples did not fully understand, and when they saw him give up the ghost, and laid his body away in the sepulcher prepared by his devoted friend, Joseph of Arimathea, who is said to have been the uncle of Mary, his mother, it appeared to them that the end had come. And they said: After all, there is nothing to it. I am going back to my fishery. I shall go back to my life as a publican. I shall pursue the avocation that I pursued before I knew him.

HE WAS NOT THERE

But when the good women came up that Sunday morning which we commemorate today, not expecting to find his sepulcher empty, but

expecting to administer to him the last rites which it was customary among the Hebrew people to administer to the dead, he was not there. An angel of the Lord was there. The great stone which Pilate had ordered to be placed before the opening of the sepulcher, and sealed with a Roman signet, had been rolled aside. The body of their Lord was gone. The linen cloths were there, in which his head had been bound. The angel asked them why they sought the living among the dead.

You are all familiar, you who read the scripture, with the story of his glorious resurrection. You all know that his disciples could not believe it when word was taken to them that he had been raised from the dead. To them it appeared to be an impossibility. While they were met together, with the doors closed, and he appeared before them, they looked upon him in wonder and some doubted. Thomas said: I will not believe until I see the marks of the nails in his hands and feet, and the wound of the Roman spear-thrust in his side. And he did see them. Then he bowed down and worshipped him as his Lord and God, just as we worship him today.

He taught us the doctrine of forgiveness. He said to the sinful woman when her own people would have stoned her to death: "Go thy way and sin no more." Among his last words he said, of those who were responsible for his death: "Father, forgive them. They know not what they do."

HE LIVED AGAIN

He lived again. It was after his resurrection that he authorized his disciples to go into the world and preach his gospel, and promised them that the signs should follow—not during his mortal life had he given them such general authority.

The Bible bears witness that not only the body of Christ arose from the grave, but that many of the graves were opened, and people, with their resurrected bodies, went forth into the great city, and appeared unto many.

He appeared after, with his glorified body, to the inhabitants of our own continent. They saw him. They heard his voice. He taught them the same doctrines that he taught to his people in the promised land, or in Jerusalem. So we know that he lived again.

My brethren and sisters, this is the great lesson that he teaches us: This is what I have endeavored, in few words, to present to you: Just as Christ lived and died and was resurrected from the dead, so do we live and die, and so are we resurrected from the dead, or else there is no truth in the revealed will of the Lord as it is written in the holy scripture.

IT WAS A REVELATION

I admonish you all to read the last book of the Bible, the revelation given to St. John. We call it the Apocalypse. Reflect for a moment on the manner in which it came. John tells us that it was a revelation of Jesus Christ, our Lord; that he sent and communicated it to him through the agency of an angel—he did not go himself; and then the

wonderful revelations which are made regarding the earth and its inhabitants, the future which is before us, were delivered by this personage to John, the divine disciple of Christ our Lord, who had been banished to the isle of Patmos by decree of the Roman governor.

And what did he tell John? John says: He showed me these things. I saw that the graves were opened; and the dead came forth, that small and great arose from them; that they appeared before God to be judged according to the things which are written in the books, according to their works. All men, he declared, are to be the beneficiaries of the redemption wrought out by Christ, our Lord. The sea gave up the dead which were in it. The graves were opened, and the dead came forth, and death and hell gave up the dead that were in them. They came to judgment, every man and woman according to the works done while they were in mortality, as we are in mortality now. Revealing to us definitely the obligation that we are under to God, our Father, to live righteous lives, to accomplish good purposes, to fulfil the mission for which we have been sent to earth, in a manner that will be pleasing to God our Father, and justified when the balance sheet is struck.

"NO MORE DEATH"

And then what else did John tell us?—I saw a new heaven and a new earth, for the old heaven and the old earth had passed away. And there was no more death, neither weeping nor sorrow, for all of those things had been done away.

Does this bring a degree of resignation to us? Does it bring happiness to us in time of trouble and sorrow? What does it all mean? It means that every wife who has stood at the bier of her husband, whom death has called, has hope that the separation is only temporary. It means that every husband who has laid away his wife has that same hope, if he understands. It means that mothers who have mourned the loss of children, relatives who have mourned the loss of friends that have been separated from them by death, have joy and consolation in the knowledge, the definite knowledge which has come to us, that there will be restoration from death in the life to come.

It is a wonderful thing to me. I glory in it. So I bear witness to this large congregation of people that we are redeemed from this change from mortality to immortality, which we call death, through the redemption wrought out by Christ our Lord. He is our Redeemer. He is our Savior and if we are true to him, we will be entitled to sit upon his right hand in the mansions of God our Father, when our mortal lives are ended. Every covenant, every promise made to men and women upon earth, which is sealed by the Holy Spirit of promise, will go with us into the life to come.

A MAN OF SORROW

Who was this man that made all of this possible? He was not a man of wealth. He was not a man of great national notoriety. He had no home to call his own. He had no place to lay his head. He was not a man who sought the praise of the world, not one to magnify

himself to the exclusion of others; but one who, while in reality a king, was not a king as we interpret that word to mean in human life. He washed the feet of his humble followers. He was not well known in Jerusalem, where he ministered; it was necessary that someone point him out that the officers of the law might know who this man was that was making such great disturbance. A man of humility! A man of sorrow! It is said of him that no one ever heard him laugh, but many people saw him weep, weep because of the sins of the world, weep because of his love for an unbelieving people, his own people, to whom he came but who rejected him as a malefactor and an imposter.

THE EARTH IS HAPPY

My brethren and sisters, these are things which these Easter lilies have brought to my mind. These are things which this springtime day recalls. How like our own lives! How like mortality is the earth itself! Winter time comes. The earth appears to die. Ice and snow enfold it. Should it continue so, the earth would not be habitable. It would become like the frozen country to the south of us which Byrd has so recently explored, devoid of vegetation, devoid of life, bleak, hopeless, uninhabitable. But the Lord has so provided that the sun comes back to us, or the earth moves back to the sun, the winter snows and ice are melted, and springtime comes. These trees, barren now of leaves, shoot out their buds, and put on their summer garments. The birds sing again. The earth is happy. So do I see our own lives illustrated in these things of mortality with which we are surrounded. God help us all to appreciate them. God help us all to understand that the resurrection from the dead is a reality, not a mythical thing, but a reality; and that it may apply to us all, I pray, through Jesus Christ. Amen.

PRESIDENT CHARLES W. NIBLEY

Second Counselor in the First Presidency

It is a great responsibility, my brethren and sisters, to stand before a congregation like this, and I feel the need of your faith, your sympathy and your prayers, for of myself I am not able to enlighten your minds; but if the Lord will favor us, and will favor me with the power of his Spirit, then by that power the mind is enlightened.

I bear witness to the truth of that which has been delivered by President Ivins. We believe literally and truly in the resurrection from the dead. It is taught in our books of scripture—the Book of Mormon and the Doctrine and Covenants, as well as the Bible. So we have good ground for our belief with respect to that.

ON STRANGE TIMES

The world has fallen on strange times. The times are out of joint. Troubles have been ere now, and many of them, in the history of the world. But history gives us no example of anything like the world-wide troublesome conditions that prevail at this very day. There

is perplexity of nations. And it is in fulfilment of the word of the Lord. The Elders of this Church for a hundred years have been preaching this Gospel, from the Bible, from the Book of Mormon, from the revelations given through the Prophet Joseph Smith, and proclaiming that the time of the end is nigh at hand, that the Savior of the world, our Redeemër, would come again, and that the time of his coming was nigh.

AS A YOUNG MISSIONARY

I myself, sixty-two years ago this summer, went from this city as a young missionary, twenty years of age, to proclaim this very doctrine, bearing witness that the Book of Mormon was true, and that Joseph Smith was in very deed a prophet, raised up to warn the world in this last dispensation—the dispensation of the fulness of times. Of course many times we were not listened to, even with tolerance. We were ridiculed, decried; contumely heaped upon us. Nevertheless, the Elders persevered, knowing of a certainty that what they went forth to preach was true, was revealed from heaven. They were converted by the same spirit that Peter said converted the Apostles. The Savior asked the Apostles:

"Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."

What rock? The rock of revelation. And by the spirit and power of revelation, the spirit and power of the Holy Ghost, the Lord has made us to know and understand in this day that this is indeed and of a truth the work of the Lord.

TROUBLE AND DISTRESS

This nation of ours, which is the best in the world, the freest, the most choice land upon all the earth, so we are told in the Book of Mormon—"a land choice above all other lands"—is going through a series of troubles. All is not well with us by a long way. I don't think we are as badly off in these mountain valleys as they are in many other parts of the United States. I think there is a little more of a feeling of safety right here than I can find anywhere else in the country. At least I feel it so, and I believe many others do.

IN EFFECT AN INCREASE

Certainly a very large proportion of our community have been kept steadily at work and their wages have not been reduced. Among these could be mentioned all of the federal employes in the state, including all postoffice employes and mail carriers. And there has been a considerable proportion of our people employed by the state, by the

different counties, and by the different municipalities. Also a very large number of school teachers throughout the state, and employes in hundreds of different companies, large and small, have remained unchanged. And the same with all Church employes in offices, schools and temples.

All these taken together would probably amount to one hundred thousand men and women drawing the same salaries that they were paid in 1928-1929. Now the government's bulletin states that prices are thirty-two per cent lower than they were in 1928. That means then that these people, instead of having their wages reduced, have had in effect an increase of wages of thirty per cent or better. So taken all together Utah is not in such a bad fix, after all.

But the country as a whole is going through a period of trouble and distress.

"AFTER YOUR TESTIMONY"

As I have told you, we young Elders preached that this was the dispensation of the fulness of times—the last dispensation; that there would be no other following this dispensation of the Gospel. The Lord has given notice that these are the last times, and the people must be warned. "Go ye into all the world and preach the Gospel to every creature," and so forth. We have been trying to do that faithfully.

Among other things, in warning the people, we have quoted—many of our Elders have done—from the eighty-eighth section of the Doctrine and Covenants, beginning with the eighty-eighth verse:

"And after your testimony cometh wrath and indignation upon the people.

"For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

"And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people."

These are among the warnings that were given and have been given with the preaching of the Gospel. I myself have felt: "O, well, it is true; I know it will come to pass; but it will not come in my time; I am not likely to be troubled with it." Well, the last few weeks, the last few months, the last year, the world has witnessed what it has never witnessed before in its history. So many of these calamities that this revelation calls our attention to have come upon the children of men, and fear begins to enter into the hearts of the people.

I do not think it is a good thing to frighten people. I don't preach this doctrine in this way. I only call attention to these truths, for they are true—these prophecies are true. More and more will these things occur in our history, as time goes on. For the Lord's work will be accomplished, and he will accomplish it in his own way.

A FAMINE IN THE LAND

Meanwhile it is our work to build up the Church and kingdom of God, to preach the Gospel. I said last evening in the priesthood meet-

ing: "What a dearth there is for missionaries to preach this Gospel!" Do you know there is a famine in the land, you elders of Israel, bishops, presidents? Positively there is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." You presidents of missions and others testify of it. People are hungering for the word of God. A perfect famine exists, and this Church is the agency by which that can be supplied, and the only agency in all the world that can supply it. We are somewhat derelict in our duty in respect to this matter. There is no use mincing words, brethren and sisters. You sisters can do much to encourage the brethren, and you do. I think you are better than the men are, more faithful. The splendid work that these sisters do in the Relief Society, Sister Robison and her helpers, Sister Fox and her helpers, Sister Anderson and hers—the great work they are doing in helping along these matters is worthy of all praise. And sisters, you can say to your husbands, your brothers, your sons: "We can spare a missionary. We can sacrifice that much for the Church."

SACRIFICE AND SAVING

I have begun to think lately that there is not a sufficient spirit of sacrifice among us. There are two things that we have lost lately—sacrifice and saving. We don't know how to save a dollar now, to put away a dollar for a rainy day. Not one family in a dozen thinks of it. They will tell you: "Oh, we don't have enough to live on as it is." The wife or the daughter will say: "Why we haven't any money to spare. I haven't had a new dress for so and so, and so and so."

Senator Smoot told us the other day that of all the nations of the earth the one that suffered the most in blood and treasure in the late war—France—is the most prosperous nation in all the world today. And why are they prosperous? I will tell you in two words: they work and save. We won't be prosperous, and no other people will be prosperous, only upon those conditions. We have lost the idea of saving. I know many families, in fact most that I do know—their children see more picture shows in a month than I ever saw—well of course we did not have picture shows in my day. They have money to spend to fill these picture shows. I do when I am dragged into one by some of my children and I try to laugh and enjoy it, and sometimes do get a laugh out of it. But, oh, there is so much trash in it all. And yet these places are full every day. They are full today you will find if any of you should go there. I hope you won't go and spend your money so foolishly. But we fill these picture houses. If you were to say to the mother of those children that must see everything that comes to town: "Why not practice a little self-denial and have these children do without a picture show. Save that money and put their names on the tithing record," she would very likely reply, "Oh heavens, would you want to stop the children from going to a picture show, a little thing like that?" So I repeat, we have lost the forcefulness of these two words—sacrifice and saving.

WORTH EVERYTHING

I believe with all my heart that this Gospel of ours, this Church of Jesus Christ of Latter-day Saints, this priesthood of the Son of God that has been conferred upon us is worth everything. I ought to be ready to sacrifice everything for it. I covenant in my prayers time and time again to "dedicate all unto thee." Yet the words are meaningless, if I am not ready to say: "I will go on a mission; glad to go; glad to sacrifice for the work." The children wouldn't be able to see so many picture shows, but they will be just as good children, let me tell you, just as able, and I believe more so, because a lot of what we call education is not very good education. I would rather have faith implanted into the hearts of children, faith in this work, a true testimony of the Gospel, than mere intellectuality. Do not misunderstand me. I am in favor of education. I believe in it. If there is any people in the world who have proved they are in favor of education the Latter-day Saints have proved it by the millions of dollars that we have poured out for education. I wish we had educated men with degrees everywhere—if only they would retain their faith as they get their degrees. For this faith is worth more than degrees. That is the point I would like to send home.

"GIVE US FAITH"

Oh God, increase our faith, and give us faith enough, power enough that we may be able to sacrifice, and in order to make the sacrifice that we will save dollar by dollar first and then be ready and willing to say: "Here it is. I am going to spend it for the upbuilding of the kingdom of God."

There is a famine in the land, again I say, not for bread, but for the word of God, and the responsibility, my brother, my sister, rests on you and me and all of us to supply this want, this extreme need.

That the Lord will give us faith and persistence and courage; that he will stay the powers of evil from us; that we may be kept as in the hollow of his hand; that all things may be overruled for the good of them who serve him and keep his commandments, is my most humble and earnest prayer.

God bless you, my brethren and sisters. You are the best there are, after all is said and done. You are the salt of the earth, because you and your fathers and mothers have sacrificed. They knew what the word meant and they followed it, and they lived through it. My parents did, far more than I have had to do, but they did it, and that is why I am here, because of their help and their example.

Now, derelict as we may be in some things, we are the chosen of the Lord. You bishops and counselors, you presidents of stakes, presidents of missions, great responsibilities rest upon you. You are called of God, brethren, and sisters likewise, called in the same way, by the same power. Let us honor that call. Let us be faithful. Let us resolve anew, here and now, that we will, God helping us, keep his commandments. And we will sacrifice, and we will save our means, and be prudent and frugal and wise in all things.

I humbly pray that his blessings may be with us to this end, through Jesus Christ. Amen.

Elder Melvin J. Ballard sang a solo, "I Know That My Redeemer Lives," the Choir and congregation singing the chorus.

PRESIDENT HEBER J. GRANT

We are favored today by having with us Dr. H. E. Barnard, of Washington, D. C., Director of the White House Conference on Child Health and Protection. We will ask him to please come to the stand and address us.

DR. H. E. BARNARD

Director of the White House Conference on Child Health and Protection

Oh, how I wish every father and mother, every lover of children in this great country of ours, could be here with us this morning, to sit, as I have been sitting, and receive the inspiration given you in your great Church, from your leaders; to hear this wonderful music swelling out from this great Tabernacle! I am sure they would all realize, as I realize, that our children are in good hands, and that the citizens of tomorrow will be finer citizens even than the citizens of today.

I speak to you as a messenger from Washington, representing the White House Conference on Child Health and Protection. How fortunate it is that this conference, called by the Governor of Utah, will be held in this city immediately following this great conference of your Church. Certainly there has never been a time more opportune to hope for the children of the future everything which is guaranteed to them by the Children's Charter, adopted at the close of the White House Conference in Washington last November.

May I read to you the first paragraph of that great Charter, because I know every member of your Church, and every citizen of the country, wishes for every child spiritual and moral training to help him to stand firm under the pressure of life:

"For every child understanding, and the guarding of his personality as his most precious right; and for every child a home, and that love and security which a home provides."

May I, speaking for the twelve hundred members of the White House Conference, who have labored for a long time to bring together facts on which we can build a finer world for our children, bring you my grateful thanks for the opportunity you have given me to stand before you this morning.

ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles and President of the
European Mission*

My dear brethren and sisters, I must confess that during the last few years I have thought with longing of you and these great assemblies, when the time of the General Conferences has arrived. The opportunity to mingle with you now, and to feel of your spirit, and this day to declare with you my faith in the Lord Jesus Christ, fills my heart with gratitude.

THE SAME SPIRIT AND PURPOSE

I am grateful for the testimony of the truth of the Gospel of Jesus Christ, which has been given me—the greatest gift that I possess. I rejoice this day that the spirit which I have felt in these gatherings yesterday and today is quite the same spirit as that which I have felt in the small gatherings in the various European countries. The Latter-day Saints who live the Gospel of Jesus Christ speak and hear by the same spirit. They understand one another by that same spirit. This is one great church, whether in Salt Lake City or in the far distant branches of the missions, one people, with one understanding, with one purpose, with one holy desire to please the Almighty Father.

I think I am safe in saying that the work of the Lord is going forward satisfactorily in the European missions. Never before, because of the new inventions and discoveries for the dissemination of truth, has the testimony of the restoration of the Gospel of Jesus Christ been so widely scattered, and made to reach so many people, as at this time.

GREETINGS FROM THE EUROPEAN MISSIONS

I bring you greetings from the faithful, devoted, intelligent mission presidents who have charge of the affairs of the European missions. They and their wives are doing splendid work. Your sons are safe in their hands.

I bring you greetings from the Elders themselves, young men, but desirous of doing their work with all their might, and accomplishing a wonderful work, through the assistance of their Father in heaven.

And I bring you in particular greetings from the membership of the Church in the European lands, a body of faithful men and women, loving the Gospel just as we love it here; ready to sacrifice and to save, if they can, as President Nibley has suggested; ready to do whatever may be demanded of them, insofar as their strength permits. They live in the outposts of Zion, but they are ready and willing to labor there, and to help maintain and retain those outposts until such time as in the providences of the Lord we may have larger units of the Church, even in those far-distant countries.

A NEW DAY

Opposition and oppression have very largely vanished from our

work in the European lands. A new day has dawned, and it seems to us, who labor there, that if the Lord will only bless our efforts it may be possible, in the near future, to bring a convincing message of the truth of this work to the hearts of thousands in those lands who are honest in heart.

SPIRITUAL INDIFFERENCE

We have many difficulties; there is no question about that; there are difficulties on every hand; the greatest difficulty, perhaps, that we have to contend with is the spiritual or religious indifference of the present day. It is an indifference which seems to cover the earth everywhere. It takes the form of a resentment or revulsion against organized religion—not so much a contempt for religion itself, for the principles of it, but rather a contempt or near-contempt for the organized forms of religion, for the churches themselves. Every man seems to be willing to do as best he can under the law, to live a wholesome and a proper life, but unwilling to conform to the regulations and practices of any church.

It is commonly said throughout the world that there is no need of a church today. In pondering upon this subject the thought has come to me and has lingered with me, that perhaps this rebuke of organized religion is a rebuke to the fundamental conception of religion as taught in the world today.

MAN-MADE GODS

Out of the thunderings of Sinai came the word of the Lord. The first commandment was: "Thou shalt have no other gods before me." Throughout the long ages after that command was given, men gradually forsook their graven images, their worship of stock and stone, and gradually Jehovah, the God of Israel, became the God of many, or perhaps most of the foremost people of the world. Gradually the simple conception of God as the father of humanity prevailed, or began to prevail upon the earth. Then, after the days of Jesus, when men should have known better, when the Christ, and God through him, had been revealed, men again departed from the truth, and made unto themselves gods, this time in an immaterial realm, but man-made just as truly as the man-made gods of wood and stone and iron of earlier ages.

I believe that the spiritual resentment in the world today has resulted from the idolatry which still lingers upon the earth, the attempt to force men to worship a God that is man-made, an incomprehensible God, an essence, one who is so far from us in understanding that men cannot bow down before him as they should, and pray to him as a child should pray to his father.

THE TRUE GOD

The Latter-day Saints are able to answer this great need of humanity and to define God properly. In the mission field, whether in Europe or elsewhere, it is the greatest message that the Church has to

give to the world today—the true definition and the true conception of God our Father, the maker of the heavens and the earth. He is a personage who is literally our father in a pre-existent state, to whom we can speak as sons or daughters speak to their father; with whom they can take counsel and be intimate; a God to whom we may express our inmost desires, and from whom we may expect answers from time to time to satisfy our hearts' inmost desires.

I pray in my heart and by word of mouth that the true conception and knowledge of the Father of us all, may, through our agency, be spread abroad among the nations, to make happy the many thousands, tens of thousands and millions of honest souls who today are lost in a modern type of idolatrous worship. It is perhaps a strong word to use, but a thought or conception may be as man-made as is a material thing.

We find, as we travel about in the European missions, that men respond to a correct doctrine concerning divinity. They are eager to learn the truth about their Maker. When the superstitions of the past and the crust of misunderstanding and false teaching are broken through, then men and women rejoice in the new understanding of man's relationship to the Maker of us all.

JOSEPH SMITH'S FIRST VISION

I rejoice in the glorious first vision given to the Prophet Joseph Smith, the greatest of the visions and teachings of these latter days. On that occasion God himself and his Son Jesus Christ stood before the boy, kneeling in humble, earnest prayer, in the little grove in New York State. Joseph then held converse with God. In humility and simplicity he dared to state his heart's need, and God spoke to him, and commissioned his Son to speak yet further to him, so that the lad might understand and might be prepared for the great work for which he had been chosen before the foundations of the earth were laid.

This is a glorious gift of these latter days, and we must stand upon it firmly, without yielding. We must teach forever and to all people the truth of the fatherhood of God, of the sonship of man, of the eternal relationship of God and man. Then we shall be blessed, and God will look down upon us in mercy and give us strength to do the things that we are required to do, that we may win full salvation on this earth and in the life to come.

AUTHORITATIVE LEADERSHIP

Men ask for more than a knowledge of God. Men do not know the truth of themselves. Men are suffering, hungering for authoritative leadership. Men have been led by men so long, churches have been made by man so often, things have come through human agencies for so many years, that in this day of high intelligence, of the greatest knowledge of the world, men resent the thought that when they deal with the greatest of all realities, religion and all that pertains to it, they must follow man-made leadership—leadership that is of one type in one church, of another type in another church; leadership that may

be subject to parliamentary debate and rule, that may be determined by the voice of a community.

The world is hungering and reaching out for authoritative leadership. Mankind has long followed the prophets of old, which indeed have been of human service, but today men say: "Moses was a great prophet; Isaiah, Jeremiah, Malachi, were all great prophets, but they belong to the past. We live today. We want the same authoritative leadership today that was enjoyed by the people of the past."

The world is asking for a living prophet, one who can interpret the prophets of old to the people and generations of this day. We have this very offering to make to the world. We are able to give humanity what they need in the way of authoritative leadership; for we declare in all solemnity, without hesitation, that God not only spoke to the Prophet Joseph Smith, but conferred upon him the power and authority of the eternal, everlasting, unchangeable, indestructible Priesthood of Almighty God, the power by which the heavens were made, and the earth was made, and all the things we know were made. By that power, or the portion that was given to the Prophet Joseph Smith, the work that the Lord intended for the salvation of mankind will be established and conducted and continued until the purposes of the Lord have been completed.

TEACHERS OF THE WORLD

The world is looking for such authority. We must stand upon our feet as men and as women possessing the true knowledge and authority of God, and teach it without hesitation to all the world. We are not to be taught of the world. We are the teachers of the world. We must be as interpreters, as men and women who, with full knowledge and authority, fit the knowledge of the world into the great scheme of salvation.

The Lord said to the Church through the Prophet Joseph Smith in the early days of the Church:

"Again I say, hearken, ye elders of my church, whom I have appointed: Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit.

"And ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken."

This is a wonderful message to all Latter-day Saints, to the Elders of Israel, who preach the Gospel of Jesus Christ. We are not here to be taught; we are here to teach. Whatever offering of good the world may make to us, we must use in declaring faith and repentance and the other principles of the Gospel, and the consummation of the purposes of the Lord. We are not to be taught by the world. We are the teachers of the world.

At the head of this Church stands a living prophet, one who speaks with authority. He is the mouth-piece of God to this generation. He is a man, it is true, as every prophet who has spoken, but a man who possesses the authority of the prophetic power, and who has the right,

in this day, to interpret the things of humanity for the good of the cause of the Lord.

We have the authority of the priesthood. We are teachers to all the world. As we magnify our commission and rise to the full possibilities of world teachers, we shall be blessed and made powerful. Joy will fill our hearts; power will come to our hands, and the things that need to be done we shall be able to do.

So run my thoughts as I consider the work that has been done in European lands during the last few years. I am happy that I have had the privilege of laboring in those lands. I am grateful to President Grant and his associates for that great privilege.

THE SEARCH FOR ETERNAL TRUTH

Men seek a religion that may be used in daily life, but they want that practical religion tinged, suffused, mingled and mixed with eternal truth. They want everything in terms of the truth which has accumulated throughout the ages, and the truth which God has in his keeping to give to his children in the future.

The purpose of man's life is happiness and joy. "Men are that they might have joy." A simple purpose, but difficult to attain, so the history of the world has shown. Yet, if we take eternal truth as the woof of the pattern, and human experience as the warp, just as we make a pattern of linen or of cotton, making truth go this way, and human experience the other way, then we shall weave into it that thing which we call human happiness, a joyful life—the desire of man since the world began.

I pray the Lord to bless the Latter-day Saints, to bless each one of us within his own home, in his own place of residence, within his own field of labor, that we may rise to the authority, understanding and sacrifice that should be practiced by the people of this Church. May we all be messengers of joy to the people of the world, to assist in their redemption, I pray in the name of the Lord Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

Of the Council of the Twelve Apostles

THE SPIRIT OF THE LORD

In what I am about to say, I hope I shall have the Spirit of the Lord. It is all-important that we should possess that Spirit, whether we preach or sing or pray. Prayers unprompted by it do not ascend to Heaven; sermons uninspired by it fail to touch the heart of the hearer; and the songs that are sung in our worshiping assemblies, if not in tune with it, are but discords in the ear of Deity.

GOD'S GREATEST GIFT

The Savior, when instructing his disciples regarding the Sacrament of the Lord's Supper, told them to partake of it in remembrance

of him, and he promised that if they remembered him they should have his Spirit to be with them.

Why did he not promise them gold and silver, houses and lands, and all the other "good things of this world?" These were his to give; for "the earth is the Lord's and the fulness thereof," and he gives it to whomsoever he will. But he had something better to bestow than that which perishes with the using, and he wanted his disciples, his choice friends, to have it. So he promised them the Holy Spirit—the power to lay hold upon eternal life, his greatest and most precious gift.

A SPIRITUAL FEAST

The Spirit of the Lord is the food of our spirits. Without it they would starve. In the Eucharist, as it is called, we partake of Christ; but it is a spiritual, not a temporal, partaking. The bread and water, or bread and wine, used in that ordinance, are not, as some suppose, the transubstantiated body and blood of our crucified Lord. They are but emblems, symbolizing his sacrificial atonement. "Eat, this is my body; drink, this is my blood"—the alleged words of the Savior when instituting the Sacrament among his Jewish disciples, are to be interpreted, not literally, but figuratively. If not a mistranslation, they are certainly a misinterpretation.

THE SOURCE OF LIFE AND LIGHT

The Spirit of the Lord is the life and light of the world. It is the fountain of revelation, manifesting eternal truth and making known to man the mind and will of his Maker.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

So says Paul the Apostle, and he adds:

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:9-11.)

And that Spirit is given to every member of the Church of Christ, so that he or she can comprehend divine purposes and be led and guided into all truth. The eye that sees not, the ear that hears not, the heart into which the things of God have not entered, are the eye and ear and heart of "the natural man," who "is an enemy to God," as the same Apostle declares. Those to whom the Spirit has revealed the Truth stand upon another plane entirely.

LETTER AND SPIRIT

The Spirit of the Lord interprets the Word of the Lord, and those who take that Spirit for their guide cannot be deceived so long as they heed its promptings. If they do not heed, but allow their own selfish desires to influence them; or if they take the dead letter for their guide,

and ignore the living spirit, they are liable to be led astray. "For the letter killeth but the spirit giveth life." (2 Cor. 3:6.)

The good old Bible, which the Latter-day Saints accept as "the word of God as far as it has been translated correctly," contains many passages which, if only the letter be relied upon and the spirit ignored, are bound to be of a misleading character.

THE WORD MADE FLESH

One instance has been cited, that pertaining to the Eucharist. Here is another. In the first chapter of the Gospel according to St. John, its author is made to say: "No man hath seen God at any time" (1:18), a statement which, if taken literally, not only puts the Beloved Disciple in the attitude of disputing Moses and the prophets, but actually makes him contradict himself. For the very same chapter in which that surprising statement is found; opens with this declaration: "In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (1:14.) Jesus Christ was God in the flesh. "For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9.) *And He was seen by multitudes of men.*

But long before the divine Word was "made flesh," men had seen God, and none knew it better than John. Adam had seen him, Enoch had walked with him, Abraham had conversed with him. Moses and Aaron, with Nadab and Abihu and seventy of the elders of Israel, "went up into the mountain and saw the God of Israel." So says the Bible. But all this would have to be blotted out if the saying were literally true, that "no man hath seen God at any time." There could be no surer way of tearing out the foundations of the Christian religion and destroying all our hopes of salvation, than to establish as a fact this fallacy.

In the Pearl of Great Price (Book of Moses 1:11) that prophet and seer, having seen God, tells *how* he saw him in these words: "Now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face; for I was transfigured before him."

JOHN'S TRUE MEANING

What John meant to say—and probably did say—was this: No man with his natural eyes hath seen God at any time. Or, as Joseph Smith puts it: "No man has seen God at any time, except quickened by the Spirit of God"—which means precisely the same thing. (Doc. and Cov. 67:11.) That John was mistranslated, or misinterpreted, is evident.

We all have spiritual eyes—the eyes of our spirits. By means of them we "walked by sight" and "kept the first estate"—our pre-existent spirit life; thus earning the right to a second estate—this mortal life,

where we "walk by faith," with our spirit sight temporarily obscured. But when a seer is needed, "a choice seer," God sends one into the world; puts his power upon him, and thus enables him to use his spirit eyes and "see out of obscurity," to behold God if need be, and to comprehend the things of God in the only way that they can be comprehended. Such a seer was Moses, and such a seer was Joseph Smith. *They both saw God.*

SPIRITUAL THINGS SPIRITUALLY DISCERNED

It is not man's native intelligence nor his scholastic culture, that enables him to understand spiritual things. They are *spiritually* discerned, and the Spirit that discerns them can be had only in one way—God's way, not man's. Hence, after faith, repentance and water baptism, comes spirit baptism, whereby the Holy Ghost is given to those who become members of the Church of Christ.

The things of God should be surveyed by the light of the Spirit of God, not by the flickering candle of human wisdom. In our attitude toward divine revelations, the laws and ordinances of the Gospel, we should never take a shallow, material dollar-and-cent view, but always the higher, broader, deeper, spiritual view.

A CASE IN POINT

Many years ago, when I was a Ward Bishop, I was sitting with my counselors one evening for the settlement of tithing. A brother who was a member of the Ward came in, tossed a roll of bills upon the table, and when asked the usual question, "Is this a full tithing?"—a question necessary at such times, in order that the reports may be full and accurate—he answered, "No it is not; but you may be thankful to get that much."

"Thankful," I echoed, "What makes you think I ought to be thankful for it? You are not paying it to me. I am only an agent to receive and pass it on to the higher authorities. I am glad, of course, to know that you pay your tithing even in part; but I do not see why I should thank you for it. I pay my tithing in full, but nobody thanks me, nor do I want any thanks for it. I esteem it a privilege."

WHEN THANKS ARE OUT OF PLACE

Now, I believe in commendation and encouragement. I love to hear kind and generous expressions of appreciation for any good thing well done by anybody. But I do not believe in thanking people for keeping the commandments of God, nor for rendering service to him in any capacity. We do not thank them for coming into the Church. We rejoice over them, but a vote of thanks in such a case would be ridiculous. And it is just so with other things. To hold office in the Church of Christ is a great honor—none greater. A vote of thanks could add nothing to it, and would be entirely out of place.

We do not confer a favor upon the Almighty by obeying his laws, by receiving his blessings; though we please him, no doubt, by so doing. And when we stand before him at the last day, having "come

up through great tribulation" and made our calling and election sure, I think I can hear Him say: "Well done, good and faithful servant, or good and faithful handmaid—enter into the joy of thy Lord." But I cannot by any stretch of imagination, conceive Him as saying: "*Thank you, my child, for coming to Heaven!*"

A SPIRITUAL DIVIDEND

Now, as to the Law of Tithing. What we render in obedience to that divine law, is not ours; it belongs to the Lord. We may consider it ours, if we will, up to the point of dropping it into his treasury; but right there even our apparent ownership ends. And it is unseemly in anyone to consider it his or hers, or to complain of the use made of it by the Lord's servants, those appointed by him to receive and disburse it according to his will as made known to them.

Moreover—and this is the great desideratum—the main fact to which I wish to call attention. You know it as well as I do, but we all need reminding. When we obey the Law of Tithing we do it not to please men, but to honor God, and we draw from Him, in return, a *spiritual dividend* far more precious and of much greater consequence than the dollars and cents or other means that we part with in rendering unto the Lord his own.

THE LAW OF CONSECRATION

The Law of Tithing is sometimes referred to as the revenue law of the Church—and such it is; for it provides means to carry on the Church's work in some of its most important phases. But in taking that view, let us not lose sight of a higher consideration. The Law of Tithing was given to supersede, for the time being, a greater law known as the Law of Consecration, the object of which was and is to sanctify the Lord's people and "prepare them for a place in the celestial world." To that end it was designed to do away with selfishness, greed, pride, envy, poverty, and all the ills that spring from such conditions. For none of these things can be admitted into the kingdom of heaven. It was to institute an order of equality and consequent unity, in which every man, employed at that for which he was best fitted, would be "seeking the interest of his neighbor and doing all things with an eye single to the glory of God." It is an ancient law. It was practised by Enoch and his people, and later by the Apostles and their proselytes at Jerusalem, and by the followers of Christ, both Nephites and Lamanites, upon this chosen land. A brave attempt to practise it was made by the Latter-day Saints, soon after this Church was organized. But they lacked experience, and did not completely rise to the occasion. Selfishness within, and persecution without, prevented a perfect achievement. So the Lord withdrew the Law of Consecration and gave to his people a lesser law, one easier to live, but pointing forward, like the other, to something grand and glorious in the future. That lesser law, the Law of Tithing, is as a schoolmaster, a disciplinary agent, to bring the Saints eventually up to the practise of the higher law, and meanwhile to keep their hearts open for its re-

ception when it returns. Those who obey the Law of Tithing will be prepared to live the Law of Consecration. Those who do not obey it will not be prepared. That is the whole thing in a nut shell. We are tithed that the Church may have means to build and maintain temples and tabernacles, to found and sustain missions and schools, and otherwise carry on its great work throughout the world. But that is not all. The spiritual dividend that we draw from heaven as the reward of our obedience, is the principal purpose for which the Law of Tithing was instituted. All the rest is incidental or secondary.

WHY WE FAST

The same argument applies to fasting. We are not required to fast merely to provide the bishop with means whereby to feed or otherwise minister to the poor. That is not the main object. We fast, primarily, for the purity of heart, the clearness of mind, the spiritual strength and uplift that comes from the observance of this sacred requirement. We are benefited physically, mentally and morally, by temporarily abstaining from bodily food, and thereby securing the spiritual food that more than takes its place. And, as an indirect result of our act of self-denial, the bishop, by means of the fast offerings (which should equal the cost of the food ordinarily used during the fasting period) is enabled to care for the poor that we "have always with us," and always shall have until God's higher law is practised by his people and *there shall be "no poor among them."*

BODY AND SPIRIT

The body as well as the spirit is essential. The two combined, "inseparably connected" by the resurrection, constitute the immortal soul; and it is the soul that goes on to perfection—the Gospel's paramount aim from the beginning. But the spiritual is above the temporal, the substance greater than the shadow that follows it; and happy is the man who recognizes this truth and honors the divine injunction: "Seek ye *first* the kingdom of God and his righteousness, and all these things (food, drink, clothing, etc.) shall be added unto you."

THE SICK WORLD'S PANACEA

What do you suppose is the matter with this sick world at the present time? And what is the panacea that will restore it to perfect health? The matter is, that it has turned away from God and exalted the material over the spiritual. Like the dog in the fable, crossing the brook with a piece of meat in his mouth, and losing it in an attempt to possess what looked like another piece of meat in the mouth of another dog, but which was only a vain reflection of himself in the water—even so this selfish, greedy, money-loving world has grasped at the shadow and lost the substance. As a result the Ship of Human Progress is lopsided and in danger of going on the rocks. The cargo, unevenly bestowed, has unbalanced the vessel, and the pilot has been thrown overboard.

Right the ship, ye would-be arbiters of human destiny! Right the ship! Put the temporal under hatches, and place the spiritual at the helm, where it belongs; and the danger will disappear. That is the panacea, and there will be no relief—no permanent relief from the evils that afflict and threaten this world, until that sovereign remedy is applied; until proud, self-sufficient man, acknowledging his own weakness and his own folly, turns to the Source of all power and all wisdom, in response to the sweet invitation of the Savior: "Come unto Me, all ye that labor and are heavy laden! and I will give you rest." Amen.

PRESIDENT HEBER J. GRANT

I wish to read for the benefit of our distinguished guest, Dr. Barnard, the following:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

"And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them."

We very much appreciate having our eminent visitor here, and would have been happy had he seen fit to make further remarks.

As a closing number, the Choir sang the anthem, "The Heavens Are Telling."

After the benediction, which was pronounced by Elder Walter A. Jensen of the Lost River Stake, Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference commenced promptly at 2 o'clock p. m.

The attendance at this meeting was similar in number to that at the morning meeting.

President Heber J. Grant, who presided, in calling the meeting to order announced that the Tabernacle Choir and the congregation

would sing the hymn, "Praise to the Man Who Communed With Jehovah."

After the singing, Elder Henry W. Henderson, President of the Pocatello Stake, offered the opening prayer.

The Choir then rendered the anthem, "Send Ye Swift Messengers."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I believe that I realize as much as I ever did the responsibility which is upon me in standing here to address this assembly. It is a great honor to have this privilege. It is also a great responsibility, for I realize that those who occupy this position at a General Conference of the Church should have something to say that will be edifying, strengthening and encouraging, that will build up the members of the Church in their faith.

I pray that I may have the guidance of the Spirit of the Lord, and your faith and prayers, for the few moments that I stand here.

AN OPPORTUNITY FOR ALL

I have rejoiced in the admonition, the testimony, and the presentation of the principles of the Gospel, as they have been declared by our brethren who have spoken. In my heart I feel thankful that I have the opportunity of living in this day, when the Gospel in its fulness, its simplicity and its power, is on the earth. Today all men have the opportunity of receiving the truth, for the Gospel is being proclaimed among the nations of the earth and the privilege is granted to those who repent and accept the Gospel of receiving the remission of their sins, through the ordinance of baptism, and the gift of the Holy Ghost, through the laying on of hands of those who have the authority of the holy priesthood. The Lord has made the promise to all who will repent and remain faithful, exercising a spirit of humility and diligence, that they will be entitled to the guidance of the Spirit of God. This Spirit will lead them and direct them throughout their lives.

TO AVOID DECEPTION

We are living, as it has already been stated, in a day of trouble, of tribulation, when men's hearts are failing them. The Lord pointed out this day while in his ministry, and admonished by prophecy those living now to watch and pray, that they might not be led astray, that they might not be found unprepared, should they be so fortunate as to be here at the great day of his coming.

Much has been said by way of warning and for the guidance of this people by the previous speakers, so that we may be prepared to discern between truth and falsehood, and that we may detect those who speak falsely and do not love the truth. I would like to present another phase of this matter, because I feel that it is timely. Several times

within the past three months I have been approached by individuals and have received communications through the mails, making inquiry concerning a certain purported revelation said to have been given many years ago to President Joseph F. Smith, in which he saw the destruction of many great cities and many countries of the world and other very unusual things. Inquiry has also been made regarding a purported vision given to the Prophet Joseph Smith in relation to the same things, and which has been in circulation for many years. It is evident that these things are again being circulated and many of the people are becoming agitated over them wondering if they are true or not, and some of the people have been deceived.

BRANDED AS FALSE BY PRESIDENT JOSEPH F. SMITH

At the October Conference of the Church in the year 1918, which was the last General Conference attended by President Joseph F. Smith. I made some remarks in relation to these two so-called visions and pointed out the fact that they were not true. At the close of my remarks President Smith arose and also spoke of them. Let me say that this communication that has come into my hands recently, and about which I have been asked for advice, was being circulated very extensively at that time. It is a purported revelation given to Joseph F. Smith many years ago.

As I have said, at the close of my remarks at that General Conference of the Church, President Smith arose and said:

"Again I feel that it is an opportunity for me to say a few words. This wonderful, mysterious revelation, that I have been said to have received a great many years ago, was given in French, and I never knew but two or three words in French in my life. Consequently I could not have been the originator of that revelation. I want you to understand that I have denied it, I suppose a hundred times, when people have inquired about it. It was gotten up by some mysterious person who undertook to create a sensation, and laid the responsibility upon me. I am not guilty. When the Lord reveals something to me I will consider the matter with my brethren. When it becomes proper I will let it be known to the people, and not otherwise.

"The ridiculous story about the red horse, and the black horse, and the white horse, and a lot of trash, that has been circulated and sent around as a great revelation given by the Prophet Joseph Smith, is a matter that was gotten up, I understand, some ten years after the death of the Prophet Joseph Smith, by two of our brethren, who put together some broken sentences from the Prophet that they may have heard him utter from time to time, and formulated this so-called revelation out of it; and it was never spoken by the Prophet in the manner in which they have put it forth. It is simply false, that is all there is to it."

Now, I think we are fortunate in having President Smith's own expression in regard to these purported revelations. It seems strange to me that now, some twelve years later, we still find them in circulation. But the thing that astonishes me more is the fact that members of the Church seem to be bewildered and in wonderment whether or not these purported revelations were indeed given to the Prophet Joseph and to President Joseph F. Smith.

FALSE SPIRITS IN THE EARTH

In a revelation given to the Church in May, 1831, when matters of a similar kind were being circulated among the people, the Lord said:

"Hearken, O ye elders of my Church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the Church, and the spirits which have gone abroad in the earth.

"Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world.

"And also Satan hath sought to deceive you, that he might overthrow you."

Then the revelation goes on further to give instructions in regard to the receiving of revelations, and the duty of members of the Church in regard to matters of this kind.

A KEY FOR OUR GUIDANCE

I would like to say, for the benefit of the members of the Church, that we have a key given us by revelation, by which false spirits may be known, by which false revelation may be known. There is only one man in this Church, at a time, who has the right to receive revelation for the Church. The Lord has said that his house is a house of order, not a house of confusion, and therefore one is appointed to speak. One has the right to receive the word of the Lord and give it to the Church. We all have the right to receive revelation for our own guidance. A president of a Stake has the right of revelation for the guidance of his Stake. But no man has the right to receive revelation for this Church, except the one whom the Lord has called. If he receives a revelation it will be declared without question, if it is intended for the Church, in a manner by which we may all know the source from whence it comes. And when we find people secretly distributing what are said to be revelations, or visions, or manifestations, that have not come from nor received the approval of the Authorities of the Church, we may put it down that such things are not of God.

We do not need to write to ask questions in regard to these things. We do not need to question them for a moment, because the Lord is not going to give a revelation to any high priest, any elder, or seventy, for this Church. It will come through the one who is so appointed. And if the Lord is not going to choose those who have standing in the quorums of the priesthood, you may be certainly assured that he is not going to choose some one who does not hold the priesthood at all. So our minds may be at rest in regard to matters of this kind.

BY THE SPIRIT OF TRUTH

Furthermore, in this same revelation to which I have made reference, the Lord also says:

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

Now, think of that. If we will follow the spirit of light, the spirit of truth, the spirit that is set forth in the revelations of the Lord; if we will, through the spirit of prayer and humility, seek for the guidance of the Holy Ghost, the Lord will increase our light and our understanding; so that we shall have the spirit of discernment, we shall understand the truth, we shall know falsehood when we see it, and we shall not be deceived.

Who is it that is deceived in this Church? Not the man who has been faithful in the discharge of duty; not the man who has made himself acquainted with the word of the Lord; not the man who has practiced the commandments given in these revelations; but the man who is not acquainted with the truth, the man who is in spiritual darkness, the man who does not comprehend and understand the principles of the Gospel. Such a man will be deceived, and when these false spirits come among us he may not understand or be able to distinguish between light and darkness.

But if we will walk in the light of the revelations of the Lord, if we will hearken to the counsels that are given by those who stand in the councils of the Church, empowered to give the instructions, we will not go astray.

"WHOSO TREASURETH UP MY WORD"

In the twenty-fourth chapter of Matthew, as the Lord revealed it to the Prophet Joseph Smith, not as you find it in the Bible, but as you find it in the Pearl of Great Price, we find this expression:

"And whoso treasureth up my word, shall not be deceived, for the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other."

I repeat: *"And whoso treasureth up my word shall not be deceived."* Therefore let us go to with our might in the labor of this Church, and in the study and understanding of the principles of the Gospel, these principles of light, and as we study them the Lord will reveal to us further light, until we shall receive the fulness, in due time, of the perfect day, and we shall not be under the necessity of being subject to doubt and seeking for advice when confronted by matters of this kind, because the Spirit of the Lord itself will teach us.

The day is coming, so Jeremiah says, when it will not be necessary for one man to teach his neighbor, saying, "Know the Lord," for they all know him, from the greatest to the least. And that will come when we, in all full purpose of heart, are willing to serve the Lord and keep his commandments and hearken to the counsels that come to us from

those who preside; which I pray we will do, in the name of the Lord Jesus Christ, Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

THE WORLD'S GREAT NEED

The greatest need of the world today is religion. The greatest need of the people of the United States is religion. At this moment mankind needs most the Gospel of Jesus Christ. The heavens have been opened, the voice of the Lord has been heard, the angel spoken of has flown through the midst of heaven, saying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come."

To supply this vital need, the Department of Education, under the direction of the Presidency of the Church, has prepared a course in religious instruction to be given side by side with the training of the public schools.

ASSIGNMENT OF WORK

To the Primary organization has been assigned the task of giving this religious instruction to the children of the first six grades. In the junior seminaries, religious education is given to the children of the 7th, 8th and 9th grades; in the seminary, to those who attend high school; and institutes are being established to give a proper appreciation of religious truth to our sons and daughters who go to college.

ATTITUDE OF COLLEGE MEN

The indifference, if not the actual antagonism, toward religion on the part of many who are college-trained, is due primarily to the fact that their religious education has been neglected. Their religious ideals and motives have not been developed along with the growth of ideas and ideals in science, literature, and the arts. Our aim, therefore, is to produce a generation of college men and women who will understand, appreciate, and enjoy Gospel incentives, motives, and ideals, with the same interest, enthusiasm, and devotion that they develop for the new ideas they acquire in science, literature, and art.

IMPORTANCE OF RELIGIOUS THOUGHT

To any who regard training in science, language, and mathematics as most valuable, I put these questions: Is not religion more weighty than other subjects? Is not character of more consequence than a knowledge of science? Honesty of greater moment than a knowledge of mathematics? Dependability more important than a knowledge of languages?

Give your children all the training you can in these other subjects, but see to it that along with their school instruction they are given this most valuable branch of education—a study of the Gospel of Jesus Christ, a study of the life and teachings of our Lord and Savior. For

the prime purpose of this line of Gospel education, this training in religion, is to make people happier and better.

FAITH IS THE BASIS

Let me make it clear and definite that religion is not founded primarily on logic; religion is founded on faith. Faith, like electricity, is hard to define; but, like electricity, it has tremendous power. Faith is that satisfying something which comes into humble human hearts as a result of prayerful life and righteous living.

Affection, like faith, is not based on the logical operations of the human mind. It does not obey the dictates of the will, neither is it controlled by the rules of logic.

HAPPINESS THE AIM

We are endeavoring to teach faith—faith in our fellowmen, faith in God, faith in a life beyond the grave.

It is said that the most lonely, lonesome, and unhappy individual is he who says he does not know—the man who has no faith in God, no faith in a life beyond. We are aiming so to bring up our young folks that they will escape the unhappiness of unbelief. And while the faith of which I speak is not often created by reason, nevertheless reason can justify this faith, and can ward off attacks which may be made upon it. In the language of the scripture (Heb. 11:1), "Faith is the substance of things hoped for, the evidence of things not seen."

HONESTY MEANS PROGRESS

Outstanding among the elements in the Gospel plan is common, every-day honesty. "We believe in being honest."

Men who do not keep their word, who fail to fulfil their contracts, or who can scarcely do business without cheating, are men who obstruct the progress and prosperity of the country.

Imagine a community made up of such people. However gifted they might be mentally, they could not prosper; one man could not trust another. Nothing could be bought or sold without the closest inspection. There could be no cooperation. Everyone would have to spend a great deal of time watching his dishonest neighbors. Honesty, therefore, when it is practised by an entire community, is a great labor-saving device.

Lincoln's chief trait, all his life long, was honesty. Pervasive honesty was the outstanding mark of his personality. From the beginning to the end it stayed with him. "When other traits seemed to be changing, this universal honesty was always there." (Morse.)

NOBILITY OF HONOR

Our nation is united in teaching Boy Scouts the value, the nobility, of honesty and of honor. "On my honor I will do my best to do my duty to God and my country." This is their chief lesson.

"I cannot do so in honor." With these words—words which will be remembered forever—King Albert of Belgium refused to let the

German army pass through his country. As long as there are mothers' tongues to teach their children, just so long will mothers hold up with pride and commendation the honor, the honesty, the integrity, of the Belgian people, who, against tremendous odds, "stood to their guns and maintained their honor, intact and immortal." (Van Dyke.)

Our own Karl G. Maeser had the highest regard for honor. Though a great teacher of science and literature, he was most of all an instructor in the Gospel, a builder of character. He used to say: "Place me behind prison walls ever so high, ever so thick, ever so strong, yet in some way, at some time, I may escape; but draw a chalk line around me and have me give my word of honor not to cross it, can I ever escape? No, never! I die first!"

WHY AMERICA HAS PROSPERED

Our country has had a growth and prosperity no other country has ever known. These unusual blessings have come because of honor, honesty, dependability—qualities which religious training brought into the lives of the people.

While many of our countrymen who are rich ridicule religion, a wise man (Babson) has said that these same prosperous Americans are indebted for all they possess to the family prayers once held daily in the homes of their fathers.

SOBRIETY INDISPENSABLE

Next to honesty, one of the most important elements in the Gospel is sobriety.

"In the rudimentary state of society," says Carver, "where each individual worked and acted most of the time alone, and where, therefore, there was little interdependence, drunkenness was not so vicious as it has now become. But in our interlocking civilization, no personal habit or vice, except lying, so unfits a man for useful service as does drunkenness. If you had to take your choice between riding behind a locomotive engineer addicted to drunkenness, and addicted to any other vice, there is not much doubt as to which you would choose.

"Apply a similar test to anyone in any other responsible position, and you will reach the conclusion that the person who is addicted to drink is about the least dependable, and the least desirable, citizen you can name. There are fewer places where he is of use and more places where he is a menace than is the case with the victims of almost any other vice."

THE HIGH VIRTUES

Honor, honesty, dependability, sobriety—these rank high among the virtues. Living in accordance with them has brought to our country a growth, a prosperity, unknown to other nations.

Before taking public office in state or nation, every official is required solemnly to swear that he will support, obey, and defend the Constitution of the United States and the Constitution of his own State.

It is said that among our public officials there are some who hold their hands toward high heaven and take this sacred oath of office one day, and break their solemn pledge the next. The story of Washington and the cherry tree told to every American child, the honesty

of Abraham Lincoln told to every American youth, the Boy Scout oath, the honor of King Albert of Belgium, the sterling worth and character of our own Dr. Maeser—these in the past have been the standards of our country. Have our ideals changed? Have we given up these old-fashioned virtues? Do some public officials have no regard for the most solemn oath that public men can take? Are there officials who regard the Constitution of the United States as only a scrap of paper? Can this nation—the land of Washington, Franklin, Lincoln, Roosevelt, Wilson—the nation founded on honor, honesty, and dependability—can it endure if this undermining of its very foundation continues? I say it cannot. Nothing enduring can be built upon falsehood. Without honor, without honesty, without dependability, no nation can stand.

A PLEDGE TO OUR COUNTRY

I have personally made a solemn public pledge not to participate in any function, social or otherwise, where the law is broken—I refer particularly to the prohibition law; and furthermore I am working on a program whose purpose is to seek out those who also are willing to invite good citizens to come to the support of the Constitution of the United States.

You who are willing to cooperate are invited to get signatures to the following pledge:

I hereby pledge to the Republic of the United States and to myself:

1. Not to participate in any function, social or otherwise, where the law is broken.
2. Not knowingly to cast my vote for any candidate who does not live in accordance with the law.

WHAT ONE INDIVIDUAL MAY ACCOMPLISH

The influence of a single person who will live in accordance with the law and who will work to get others to do likewise is effective and far-reaching.

A few examples:

"Mr. Chairman, since I stand with Abraham Lincoln for the law," said one committee member, "and, further, since I have pledged myself, as have President and Mrs. Hoover, not to participate in any function where the law is broken, if you are going to serve liquor on this occasion, I shall ask to be excused from this meeting."

The liquor was not served.

"But just a minute," said one of those who had been invited. "I do not desire to create a scene at your fine dinner, nor do I wish to make myself appear ridiculous or non-appreciative; therefore, if liquor is to be served, I shall ask you now to excuse me, since I cannot in honor participate in a function where the law is broken."

No liquor was served.

A WHOLE CONVENTION RESPONDS

At a convention recently, where nearly a thousand delegates were

registered, wine was served in unlimited quantities. Before the next convention, one member wrote the following to the officials of the organization: "I am for the law. I appeal to you to recommend to the Society that at our next meeting we pass a resolution informing the people of the United States that this Society stands for the Constitution and the laws of our country; and that, while some of our members may not like the Prohibition law, yet while it remains on our statute books we pledge ourselves to live in accordance with its provisions and to assist the President and other officials in their efforts to enforce it."

No liquor was in evidence at the next convention.

If one prominent business or social leader who breaks the law were placed behind prison bars, this one act would create for the law an immediate respect so strong that it would reform a whole city.

A CALL TO PATRIOTS

Thus, "in these last days," and "from the top of the mountains," as a representative of the Church of Jesus Christ of Latter-day Saints, I appeal to the people of the country to come to the support of the Constitution of the United States.

And in accordance with the motto of our nation may we in God so trust that "government of the people, by the people, and for the people, shall not perish from the earth."

At the request of President Grant, the Choir and congregation arose and sang the first verse of the hymn, "The Spirit of God Like a Fire is Burning."

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I am very grateful, my brethren and sisters, to be present upon this occasion. I don't remember having ever attended a Conference that was more blessed of the Lord. I have been thrilled with the testimonies and remarks of all the brethren, and with all the songs that have been sung. The Spirit of the Lord, and the spirit of the Gospel have touched my heart in testimony of their divinity.

I am thankful for the wonderful privilege of associating with men who the Lord has chosen to stand in the leadership of the Church in this important time of the world.

BLESSINGS THROUGH SACRIFICES OF OTHERS

For several months past, about the most important meetings of a public character which I have attended have been funerals. I have attended a number of them of late, due to the fact that a great number of my relatives have recently passed away. At these services, of course, the addresses and the remarks of the brethren have been largely tempered with the spirit and teaching relative to the resurrection, the

great mission of life, and the great blessings that have come to the human family through the atonement of Jesus Christ.

I am always impressed with the spirit of devotion and humility when I hear my brethren and my friends speak in remembrance of the great experiences, sometimes called sacrifices, which our parents and forefathers endured, that we, as younger members of the Church might enjoy the multiplicity of blessings and privileges of the present time, for many faithful souls gave their lives for the cause of this Gospel.

Personally, I am grateful for the blessings which have come to me, because of the sacrifices of others. I feel my unworthiness of the great blessings that have come to me, the great privileges and opportunities, especially the responsibilities. I do not say this in any manner of boasting, but I wish to say it by way of reporting the growth of the Church as seen from my particular viewpoint.

HELPED BY PATRIARCHAL BLESSINGS

I think my predecessor, the late John Smith, holds the record in point of time for any officer holding one position in the Church. He was Presiding Patriarch for over fifty-six years. During that time he was instrumental in administering to members of the Church something over twenty-one thousand recorded blessings. During the last nineteen years nearly twenty-one thousand recorded blessings stand to my credit in the office.

A great many faithful Latter-day Saints are struggling with their responsibilities in life. Many times they have come to the office, fasting, with a prayer of faith and a keen desire for help to guide them in handling those responsibilities. And in their patriarchal blessings many have received the desired consolation.

ANSWERS TO PRAYERS

I am grateful for the faith and the prayers of the members of the Church. I believe in prayer. I know that the Lord hears and answers prayer. I have heard little children pray, and almost immediately have seen the answers come. I have seen adults and older people pray with faith, and have seen immediate and soul-satisfying results. I am converted to the devotion and the practice of prayer. I believe in it, and I practice it myself. I teach my children to pray. They pray for others as well as for themselves. My children, all of them, pray for the President of this Church, and for his associates, for the members of the Church, for the missionaries, for the sick and for all who need the favors of the Lord.

Through the kindness of the Lord, a great many testimonies have come to us in our home relative to the answering of our prayers. I will not take your time to tell these stories, but our family history is replete with testimonies that are soul-satisfying, relative to the answering of our prayers. So I believe in prayer.

I thank you for your prayers, my brethren and sisters. I have

felt the benefit myself. I am very grateful to you personally for your faith and prayers.

I regret very much that I am physically unable at the present time, and have been for some time past, to visit with the people, and to carry on my duties as I would like to do. However, I feel very grateful that my strength is returning, and I hope to be able soon to discharge my duties in full.

I pray that the Lord will bless you, my brethren and sisters, throughout the Stakes, Wards, and Missions, and in the auxiliary organizations. My heart is filled with blessings for your success, for your happiness, for your peace in carrying on the great work.

A STRIKING EXAMPLE

I realize that we are living in a peculiar time, when conditions are not just as we would like to have them: many are out of employment.

A very striking example came to me only a few days ago. A convert to the Church, a well educated man, who was trained for the ministry in one of the religious organizations of the land, left his family at home in Canada, and came here to Salt Lake City, where he received his patriarchal blessing. After searching in vain for employment he decided to "hike" back home, a distance of two thousand miles, which he covered in eight days, he reports. He found his patriarchal blessing of great value in overcoming his despair. He acknowledged the hand of the Lord in his blessings, for he realized that he had been spared and blessed; and that he and the Church were still good friends.

This example is only one of thousands who manifest faith in their blessings and who acknowledge the Lord as the Giver of them.

FOR COMFORT AND BENEFIT

I commend to you the faith and the devotion of the good men who are authorized, in the Church, to administer the ordinance of patriarchal blessings. These blessings are for those who understand them and who have a knowledge of their use and value in the Church. They are indeed valuable instruments for the comfort and benefit of faithful members of the Church.

My heart is filled with sympathy and a desire to bless the entire membership of the Church, to see the Lord's work prosper, and to see faith increase in the hearts of our fellow members.

I pray the Lord to magnify, bless, inspire, protect, preserve, and spare those who preside over the Church and who stand as its leaders today.

BLESSES THE PEOPLE

In the name of the Lord, I bless you all with peace and with prosperity, notwithstanding the uncertainty of things at the present time. You will go to your homes, and plant, cultivate, and reap, but not in vain, for the harvest will be satisfying and satisfactory; the blessings of the Lord will be upon your lands, and upon your possessions, and upon your faithful labors. Therefore, be honest with the Lord in your

tithes and in your offerings; that the great promises concerning this land and its people may be fulfilled.

I pray God to grant these blessings, that they may be upon the Church, its leaders and its members, and all the organizations in the Church, to the honor and glory of the Lord and his work, and I do it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

In his farewell address to the American people George Washington said:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens.

"Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in the exclusion of religious principle.

"Let us with caution indulge the supposition that morality can be maintained without religion."

ELDER DAVID O. McKAY

Of the Council of the Twelve Apostles

"Simon, son of Jonas, lovest thou me?"

"Lord, thou knowest that I love thee."

"Feed my lambs."

"Jesus said to him the second time: "Simon, son of Jonas, lovest thou me?"
* * * Feed my sheep."

This was one of the last and one of the most important injunctions that Jesus gave his apostles, following the resurrection. The Savior's charge to watch over the flock and to feed the lambs is as applicable at the present time as it was in the days of Peter. The Church of Christ must particularly accept this responsibility.

During the few moments that I stand before you I desire to direct your attention to the work that the Church can do in this regard and at the same time co-operate in the great national movement of Child Health and Protection.

THE LOST AND FOUND

In the fifteenth chapter of St. Luke there is recorded a very significant message from Christ, relative to the lost and found. That message is embraced in three remarkable parables, one the parable of the lost sheep; another, the lost coin; and a third, the prodigal son.

In the first the straying one seems to have become lost through stupidly wandering away for the necessary things of life. Perhaps the wandering was prompted by just a desire to seek the necessary things of existence.

The second, however, relates to a different kind of lost one—one that seems to be wholly unconscious of having wandered away; and the

third, to another class, one who deliberately and wilfully becomes estranged from God.

I am not sure that I have applied these parables properly, but certainly there are just such classes of young men and young women who wander away and become lost. There are those in the world who become so absorbed in gaining a livelihood, and so interested in the material things of life, that they lose sight entirely of the religious ideals, the significance of which President Grant has just called to our attention, as other speakers have during this important Conference.

Of the second class, those who are unconscious of being in the dark, there are many such—speaking of the nation at large. It is admitted that in the United States there are twenty-seven million children who, though nominally Protestant, are not receiving any religious instruction. There are eight million children, if I remember rightly, less than ten years of age, who receive absolutely no religious instruction. I think we may consistently place this large group in the second class named,—little children growing up in darkness, unconscious of the light. They are like this Easter lily before it blooms. They have an existence but are struggling out of the darkness of humanity. They may never bloom into the sunlight of the Holy Spirit. Now, that is a tragedy.

Of the third, we see around us every day young men who wilfully and deliberately choose the pathway of indulgence, which leads them away from the Holy Spirit, and leads them away from the testimony of the Gospel of Jesus Christ. It is a great mission, the greatest in the world, to reach out after these young people, to extend a hand to the child, following Jesus' injunction to Peter to bring the lambs into Christ's fold. Indeed, there is nothing greater.

THE IMPORTANCE OF SUCH A MISSION

I think the President of the United States expressed the importance of such a mission most impressively when he said:

"These questions of child health and protection are a complicated problem, requiring much learning and much action, and we need have great concern over this matter. Let no one believe that these are questions which should not stir a nation, that they are below the dignity of statesmen or government. If we could have but one generation of properly born, trained, educated, and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies, to direct the energies of our nation to yet greater heights of achievement. Moreover, one good community nurse will save a dozen future policemen."

TWO PICTURES

In accordance with the spirit of the White House Conference on Child Health and Protection, Elder Fielding K. Smith, a local artist, at a suggestion, drew two pictures which I have in my office. One is the picture of a home out of which comes a young man, a youth just entering his teens, but he doesn't follow the pathway that leads to good citizenship, through the school, the church, supervised recreation, etc.

He wanders back and forth until he comes in contact with a rough-looking character, with his cap pulled down over his face, who entices him to the "easy way." Standing a short distance away is a policeman, ready to take the two of them into custody, and back farther in the picture stands the prison: Over that scene is written the cost to the country of that kind of supervision, necessary, it is true.

In the other picture another young man is coming out of the same home, walking straight along the pathway until he meets his day-school teacher, who leads him into the path of learning. He meets a Sunday School teacher, and other officers in his church. You see him in supervised play, developing into a good citizen, and over in the back ground is the school-room, the church, the playgrounds, trips to the woods, association with older people.

THE COST

The first is costing the United States Government today \$16,000,000,000 annually. Mark O. Prentice who organized the National Crime Commission in 1925, says that when we include all the cost of crime the figures come close to \$20,000,000,000. "Every year the United States loses more money in its war on crime than the \$11,000,000,000 advanced to Europe during and since the war." It is stupendous.

The cost of training the child, if we can reach him properly and in time, is less than one-fifth that amount annually, and yet the cost of punishing the criminal is centered upon only about one million of our citizens; this other, upon the other hundred and nineteen million, if we take the entire population; and the majority of the one million are at an age that averages less than twenty years.

Here is a real challenge to America! I rejoice with you that the chief executive has accepted the challenge and determined to call the attention of the nation to the prevention of crime, rather than to its punishment.

WHAT THE CHURCH CAN DO

Now, what can the Church do? Much. As I stand before you today my heart is filled with gratitude to God for having revealed this organization. When I think how easily we may reach every child within our domain, when I think that we can go to him with the assurance that we can lead him into the presence of God, if he will but live up to the principles of the Gospel, I feel a spirit of appreciation overwhelm me. Thank the Lord for his revelation to the Prophet Joseph Smith! When we realize that the Church, almost in its entirety, was given before Joseph Smith was twenty-five years of age—a few other revelations came later; when we think of the utter dependence of that youth upon God for his wisdom, not having the learning of man, it seems to me we are forced to the conclusion that he received light from a higher source than any man could give him; and we know that is true.

How may we reach these youth? In some of the organizations of

the Church every boy and girl should be enrolled. His name or her name should appear on some record, if not on several records, throughout the Church, and some teacher or some officer has the obligation of coming in contact with that individual boy or girl.

PERSONAL INFLUENCE

There are two ways to stem criminality. One is by united, concentrated public opinion. The other, and more effective, is by personal contact. There are many in this audience who can look back with gratitude to the visit of some kind man, somebody who put his hand on your shoulder and said: "Don't do that," or "I commend you for not doing this, my boy." Some word of commendation, some gentle hand led you back into the path that has given you the success to which you have attained. *Personal influence*,—we must not lose sight of it. That organization which can supply that personal influence with the least waste of effort, and with the highest degree of efficiency, is the most potent organization in the world.

You have before you, bishops, the following means in your hands: the Priesthood, Relief Society, Sunday School, Young Men's and Young Ladies' and Primary Associations, not to name the Church schools and seminaries. I say bishops, because the bishop is the head of these organizations, and if the bishop will accept the responsibility of formulating and of assigning the list, as I am going to outline it, there need not be a boy or girl who within two months may not have had a personal visit from an efficient officer or teacher.

For example, we have in the Priesthood quorums of the Church approximately 10,411 officers.

We have in the Relief Society 10,000 teachers. That excludes the 20,000 visiting teachers. I am naming only the others.

The Sunday Schools, over 27,000.

The Young Men and Young Ladies, combined, 25,000.

The Primary, 13,500.

Now there are some duplications in this, of course, for which we should make allowance. That makes a total of over 86,000 officers and teachers; and I haven't included the instructors in the Priesthood. These are just the officers—86,000. If we assign to each of these but five persons, you can see at once that that army of officers and teachers could come in contact with over 430,000 men and women, boys and girls.

SEEKING THE LOST ONE

But many of those 430,000 need not the personal visits. The ninety and nine are safe within the fold. It is the one that is lost whom we should seek.

The Chief of Police of Berkeley, who visited this city recently, said:

"Our investigations reveal the fact that we have four hundred in our schools

who need personal visiting. The others are going along without much concern, but these four hundred are the potential criminals in our city."

So we find in each group there are one or two, three or four, who need special care, special guidance. How best can we reach them? In this way: Let every teacher in the quorums, every teacher in these auxiliaries, have before him the list of these potential delinquents. Be not satisfied with the good class you have Sunday morning or Tuesday night, but feel that the work is not done until you have carefully considered that other list which you hold in your hand, in regard to which you will report to your bishop at least once a month your success in reaching those whose names are found thereon.

We know you can't bring them all in. We have tried it. But you can bring some, "and if you labor all your days," says the Lord through the Prophet, "and bring, save it be one soul unto a knowledge of the truth, how great shall be your joy in the presence of your Father!" And who knows what that soul may be in that kingdom? Through loving effort you might discover some "inglorious Milton."

"I passed a stagnant marsh that lay
Beneath a reeking scum of green,
A loathsome puddle by the way,
No sorrier pool was ever seen.
I thought, how lost to all things pure,
And clean and white, those foul depths be!
Next day, from out that pond obscure
Two queenly lilies laughed at me.

"I passed a hovel, round whose door
The signs of penury were strewn.
I saw the grimed and littered floor,
The walls of logs from tree trunks hewn.
I said, 'The gates of life are shut
To those within that wretched pen.'
But lo! from out that lowly hut
Came one to rule the world of men!"

ACCOUNTING FOR EVERY ONE

I have touched upon only one phase of this great national movement, which is one of the cardinal activities of the Church of Christ, and that is the *duty of accounting for every one*. God inspire us as we go from this Conference, to bring into the fold every child, every youth, and as far as possible, every man and woman, for there isn't one who is not God's child. And when we are thus working we are carrying out the great purpose of the Almighty, the very purpose for which he established his Church on earth, namely, to bring to pass the immortality and eternal life of man.

I bless you, my fellow workers, that you may be inspired to co-operate, not only with the officers who preside over you, not only with the President of the United States, but with the Savior, who said of old, as he says today: "Lovest thou me? Then feed my lambs."

God help us to follow that injunction, I pray in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

I am laying aside the remarks that I had prepared to deliver during this Conference, should I happen to be called upon, and this for special reasons that have occurred to me during the last few minutes. In the first place, I realize that this congregation has been together for a long time. It has been a strenuous day throughout, and according to the announcement of President Grant, I am to be the closing speaker of this meeting.

It has been, to me, a glorious day. Many great and important themes have been developed. I was thrilled with the beautiful discourse of President Ivins on the subject of the resurrection, and pleased with the reassertion of our faith in that simple story that he developed chiefly from the New Testament. And in all the other addresses there has been more or less of intensity of thought in reference to organized effort to achieve righteous ends. All through, I repeat, this has been a strenuous day in our worship.

It seems to me that if I could get the spirit of it, it could be a fitting close to proceed in a manner that would permit us to relax a little the intensity of our intellectual effort. So I am going to proceed in a way that perhaps may have that effect. I trust it will.

To begin with, there is no reason on earth that I know of why I should refer to the opening address of President Heber J. Grant, on the first day of our Conference, because that was a complete thing in itself as he delivered it—in the introduction of it, in the development of it, and in the closing admonitions of it. From my youth I have been delighted in the defense of the faith and of the Saints, and have made some efforts, humble ones, of course, in that direction. I was pleased beyond all expression that at this time, when falsehood had reared its head, and slanders would spread their baneful influence to hinder the progress of the Church, the Church itself was able, through its President, to make a complete and comprehensive denial and denunciation of all those things. I am sure President Grant has created for the Church, at this Conference, a permanent document that will be useful in all time to come as a standard to which we can refer in denial of false charges, now and hereafter on the points treated; because I do not suppose that the enemies of the Church will cease their efforts; and others will arise—even if these present ones were supposed to be crushed—others will arise to perpetuate their evil work.

Yesterday afternoon, as I entered the building, you were singing that wonderful hymn of Montgomery's on "prayer":

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

I presume that it is inconvenient, and perhaps hardly tolerable to sing all the eight verses of this beautiful hymn, though each verse is in itself a gem; but if we may not sing all the eight verses, I have often

thought that I would like to see the Church adopt the practice of singing the last verse of that hymn. If we could put that in with the others usually sung, I should be happy over it. It runs as follows:

"O Thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray."

One of the sweetest incidents related in the New Testament is that one where the disciples gather about the Christ and say to him: "Master, John taught his disciples to pray. Teach us how to pray." And it was in answer to that petition of theirs that the Christ gave his very wonderful instructions on prayer, and then introduced that classic of devotional exercise, the Lord's prayer; and then continued his comments upon it. He taught them *how* to pray, and moreover, he set them the example of prayer.

The prayer known as the Lord's Prayer may not be the prayer that would be suitable for all occasions, although it is so comprehensive and covers such important matters. I think he intended that it should be rather a sample of prayer, in simplicity, in brevity, in spirit, and you will note perhaps that it was a universal prayer. It was not a strictly Christian prayer, in that it was not offered in the name of Christ, but was an address unto the "All Father," and has become a universal prayer, given to the world through which every cult, sect or division of religion could express its attitude towards God. It is valuable chiefly for the very universal spirit that is in it.

But I call your attention to this great request, "Lord, teach us how to pray." I want to call your attention to the fact that this New Dispensation has not been left without instruction on that subject. You will find in the history of the Prophet Joseph Smith a rather singular declaration. Speaking in the early part of October, 1831, the Prophet Joseph said: "I received the following prayer, given through revelation." But it is more than a revelation to be *called* a prayer. It is in reality a revelation *on* prayer, and that is quite another matter. Very little has ever been said of it. It just seemed to drop out of the clear sky, into the record of the Prophet: but as I said, it is not only a revelation called a prayer, but it is a revelation *on* prayer, in that the Lord outlines for us the things, I think, he would have us hold nearest to our hearts and comprehend in our deep and earnest desires concerning the work of God in the earth.

Because it has been so infrequently referred to and used by the Church, I thought that we could now just relax our tense nerves, and could close this meeting, on the accepted anniversary of the resurrection of the Christ, by the reading of this wonderful prayer, and go hence, influenced with the spirit which I am sure it will leave; and let us indulge in the feeling of divine worship while we consider the beauty and grandeur, and express the desires that are given through revelation to this New Dispensation Church on the great theme that God would have our minds dwell upon.

During my short experience in the army I learned to appreciate the psychology of standing at attention before the officers of the army. There was a wonderful spirit that went with that custom of the army, and it tended much to improve the *corps d'esprit* of the companies and of the battalions and regiments and divisions into which the army was divided.

Now, what I am going to suggest is that in our spirits, at least, we here assembled draw our minds to attention to these great things that God revealed, through his prophet, to the Church. I read:

"Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men." (The foregoing, of course, has reference to the Christ.) "Prepare ye the way of the Lord, make his paths straight.

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

"Yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom."

Here the scene shifts, and this revelation on prayer becomes a commandment to pray:

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen."

So pray we, in thy words given to thy Church through the revelation of thy servant Joseph on prayer, and ask thee, O God, to accept these divine expressions concerning the going forth of the kingdom of God on the earth, that the kingdom of heaven may come, and the two be joined, to the glory of God and the salvation of the world. We so pray, in the name of Jesus. Amen.

As a closing number the Choir sang the anthem, "The Lord Now Victorious."

The closing prayer was offered by Elder Jesse W. Richins, President of the Twin Falls Stake.

Conference adjourned until 10 o'clock, April 6th.

THIRD DAY

MORNING MEETING

The fifth session of the Conference convened at 10 o'clock, Monday morning, April 6th, 1931.

The congregation sang the hymn, "Guide Us, O Thou Great Jehovah."

Elder Almon T. Butterfield, President of the West Jordan Stake, offered the opening prayer.

The congregation sang the hymn, "Israel, Israel, God is Calling."

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I feel as I have always felt relative to the Church of Jesus Christ of Latter-day Saints. I have no doubt in my heart that this is the work of the Lord. Surely we who have faith believe that the Lord's arm is not shortened, that he is amply able to direct and carry on this great work.

I realize the responsibility coming to any person who is called to speak to this people. I have sat on the "anxious bench" now for two days, and I feel this morning that everything I have heard and read and know has oozed out of me. I want you to know that I antedate in age and in service as one of the First Council of Seventy all of the Council of the Twelve who sit in front of me. I feel honored and have always felt honored to associate with the General Authorities of the Church. I desire to say to the people, the presidents of Stakes and their counselors, the high councilors, the bishops and their counselors, you have always extended to me the greatest courtesy and respect, and whenever I have attended a conference and returned home I have felt that I amounted to something. But after I wandered around here in Salt Lake I sort of lost that feeling, sometimes, and felt like a stranger among strangers.

I desire to refer back to a time when I was about thirteen years of age, when Heber C. Kimball sent word to my brother, Joseph Kimball, who is now in the Church Office Building, and myself, to come to his office. When we arrived there, mere boys, he said to us: "If you want your father's blessing you be at the endowment house in the morning and have your endowments."

Of course we were frightened nearly to death. I do not know how people feel when they are going to be executed, but that is the sort of feeling I had, not knowing and having no conception of what it all meant. However, we were there and we had our endowments. I did not remember much of that which transpired, but I was awed, and the impression was burned into my soul of the sacredness of that

place, and the sacredness of the covenants which I had entered into when almost a child. When I was fifteen years old our father passed away, and we were left as many children are left to wander and fight our battles as best we could.

My father, Heber C. Kimball, trained fourteen years in the military service. In an excerpt which I have copied from his biography he remarks with honest pride that he was never brought before a court martial for neglect. He further says: "I was a Free Mason at the age of twenty-two in the Lodge at Victor and received the first three degrees of Masonry." He said: "I have been as true as an angel to my covenants with the Masons. No man was admitted into the Lodge unless he bore a good moral character and was a man of steady habits. A man would be suspended for getting drunk. I wish that all men were Masons and would live up to their profession. The world would be much better for it." This was said at least ten years prior to his baptism as a member of the Latter-day Church.

Now, the point I want to reach if I can, if the Lord will give me his Spirit, is just this: Heber C. Kimball made the following statement which deeply impressed me: "I would that all men and women who enter these holy temples could be made to understand that we are placed under obligations to God." Whenever we are permitted to enter the holy temples and perform those ordinances "We make covenants with the Father, the Son and the Holy Ghost."

I cannot conceive of a more sacred covenant made by mortal man. That is the impression I desire to impart to you good people, especially those who hold the holy priesthood, and I think it is high time that every man who is so honored of God should understand his office and calling. I understand my calling as one of the First Council, a Seventy in the Church of Jesus Christ.

President Brigham Young said at a priesthood meeting in Logan, the same year that he died, that the Prophet Joseph Smith said to them in early days: "Brethren, you are going out to ordain Seventies, and you are to ordain them to the high priesthood. You are to ordain them to the High Priesthood and ordain them Seventy-Apostles."

President Young said: "That is the language I use, and that is the way." I think none of us would question President Brigham Young, who was privileged above most men to associate with the Prophet Joseph Smith. I understand what it all means. It means that we Seventies are under the direction of the Twelve Apostles and the First Council of the Seventy. It means that they are to open the doors to all the nations of the earth and proclaim the truth; that we are under their direction, and "whenever they need assistance they are to call upon the Seventies instead of any others." It simply means that Seventies have the apostolic calling as witnesses and preachers of the Gospel of Jesus Christ to all the world.

I am not ignorant of the fact. I know what the trouble is. I want to convey that idea to you. We have 185 quorums

of Seventy. They tell me that they number 10,741. There are Seventies by the hundreds in this Church who can be prepared to go out as witnesses for the Lord and preachers of righteousness under the direction of the Apostles, but the fault is not wholly with men, it is a financial question, almost entirely a financial question, because the rule is that many of the Seventies have filled missions and their sons, also. A number of Elders have filled missions and have come home and been ordained Seventies who have married wives and cannot for the present go on a second mission. That is the chief reason. Any time the Lord moves upon his servants to call upon the Seventies, I assure you they will respond for I am as familiar with the quorums of Seventy as any man in the Church. I have labored among the Seventies for nearly forty years, and I love the work and God has given me the spirit of my office and calling when laboring among them.

It is not my province nor intention to preach. I have something here that I would like to read to you but time will not permit. It is scripture; it is the word of God, and I would advise myself and every other man and woman in this Church to read the Bible. It is not read as much as it should be. The same is true of the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. You will find within the lids of those great books many prophecies and revelations, and if you will go to God and ask him in humility if these things are true he will give you the testimony and you will know. God bless you. Amen.

ELDER REY L. PRATT

Of the First Council of Seventy and President of the Mexican Mission

I very greatly rejoice, my brethren and sisters, that the Lord has permitted me to be in attendance at this wonderful Conference. But I think that most of all I am thankful for the fact that I find myself in every way in harmony and agreeing with the admonitions, counsels and teachings of this splendid Conference. It has certainly been an inspiration to see the wonderful attendance yesterday and the day before. It is not so large today, due, I feel sure, to the fact that many of our brethren and sisters from this city and nearby settlements are under the necessity of returning home and taking up their labors in the pursuit of a livelihood.

But as I have meditated upon the matter the thought has come to me, surely there have been great multitudes who have listened to the teachings of this Conference, for through the instrumentality of the radio, many thousands have been brought in touch with the advice, counsel and admonitions that have come to us from the Lord through his chosen servants.

As my mind has gone back over the history of the Lord's people from the remote past to the present, I have reflected that it has been the disposition of men to stray away from the paths marked out by

the Lord and of some to prefer to walk in bypaths. It has always been necessary for the servants of the Lord, through him inspired, to admonish the people, to counsel them, to reprove them and bring them back, if possible, into the right road, where they would walk in the ways of the Lord and seek after him and keep his commandments.

It is true, my brethren and sisters, that the Lord has given us our free agency. We are not forced, but we are admonished and taught. So it seems to me there is no excuse for us if we stray away.

The Lord, in speaking to his prophet, Ezekiel, reminded him that when the people set up a watchman to watch over their interests—and the Lord admonished him that he had been called as a watchman over Israel—and that watchman saw the enemy coming and danger threaten the people, it was his duty to sound a warning and blow his trumpet and advise the people of the impending danger. Then he goes on to say that if he does so and warns the people, if danger comes and they are overtaken in their sins and perish, the responsibility shall be upon their own heads. But if the watchman discharges not his duty and warns not the people, and danger comes and they are destroyed, and even if they die in their sins, yet will the Lord hold responsible the watchman that he has placed over them.

Truly, my brethren and sisters, as a people we have reason to rejoice that the Lord has placed watchmen over us who, in times past, and particularly during this Conference, have advised the people of impending danger, and in no uncertain terms. Surely, with no equivocation, we have been told where we might walk with safety and wherein danger lies; so that the responsibility of our actions in regard to the things spoken of during this Conference, I take it, now rests upon the people, upon each of us individually, and my hope and prayer is that we may walk in the way of the Lord.

It has been my experience throughout my life until now that the Holy Spirit, if left to operate freely in our lives, will most surely make known to us what is true and what is false; and it is only by quenching that Spirit that man can be led away. I admonish the people to seek for the Spirit of the Lord, to stir up, as Paul says, the gifts of God that are in you through the laying on of hands of the Elders who have confirmed you members of the Church and who have bestowed upon you, after your water baptism, the Holy Ghost. It is the witness of the Father and the Son. It is the witness of all truth, and its mission is to reveal unto us all truth as pertaining to things past and present, and it will make known and reveal to us that which we should know pertaining to things that are yet to come.

All true things might be duplicated. In the history of the Lord's people we have found that miracles wrought by his servants and by his power have been so closely duplicated by the evil one that they are hard to detect from the genuine. And in the last days, as a sign of the coming of the Savior of the world, we are admonished by him that there should be false teachers, that there should be false prophets,

that there should even be false Christs; and they shall work wonderful and mighty miracles, even to the extent that they shall be able to call down fire from heaven and deceive if possible the very elect. So that it is not safe, brethren and sisters, for us to tie our faith to miracles. But I believe sincerely and firmly that there is one thing that Satan cannot duplicate, and that is the witness of the Holy Ghost, the witness that burns within us and makes us know when a thing is true. That witness is yours to have if you will live in harmony with the teachings of the Gospel of Jesus Christ.

As I said in the beginning, I am happy to find myself in harmony and in accord with the teachings of the Church, in accord with the Gospel as it has been restored through the instrumentality of Joseph Smith. I have not one word or thought of criticism to offer as to the policy of the Church now or in times past. I feel perfectly secure, my brethren and sisters, in following the teachings of those whom I bear witness to you are prophets, seers and revelators unto this people. And it is a serious and a dangerous thing for us to set up our desires or our judgment contrary to that which comes through the servants of the Lord, particularly when spoken, as have been the admonitions of President Grant during this Conference.

I bear you my witness that the Gospel is true. I am happy in my ministry. I shall be delighted to continue as long as the Lord sees fit to use me as an instrument in the spread of the Gospel among the nations of the earth, and I am particularly happy to be laboring among the Lamanite people. I rejoice to bring to you greetings from them, particularly from our people in the far-off land of Mexico, where for nearly six years now they have not been permitted to have the association and the ministrations of the Elders from Zion. But they are happy and are growing and progressing in the work. The local priesthood have risen to the occasion, and our district presidents, our branch presidents and our missionaries from among the people of that land, who are actively engaged in the land of Mexico, are doing a wonderful work, and their ministry I am sure is acceptable to the Lord. They are building meeting houses. Since this crisis has come in the affairs of Mexico that has kept us from sending our Elders there and made it impossible for us to hire halls freely in which to hold services, due to the fact that the law requires that services must be held in a building dedicated exclusively as a Church building, our Saints have erected four meeting houses near the vicinity of Mexico City and are endeavoring to provide themselves with places in which they can worship the Lord freely and not be handicapped in any way.

There is no disposition on the part of the Mexican government to prohibit our work as long as we comply with the law of the land. There is no disposition to try to prevent the spread of Mormonism, or for that matter the free exercise of any religion in the land. They do require, however, that those who minister in churches in Mexico be citizens of the country and that they register with the government,

also that all places of worship be dedicated as such and be registered with the government.

I pray that the blessings of the Lord may continue with his people everywhere, that the Gospel may spread, and that the Church may grow until ultimately the cause of right shall triumph in the earth. This is my prayer, which I ask humbly in the name of Jesus Christ, Amen.

ELDER RULON S. WELLS

of the First Council of Seventy

My heart is full, made so by the spirit of this great Conference, for we have been fed the bread of life.

My thoughts have been led to consider the holy scriptures, the word of the Lord, and I shall take the liberty of quoting a few of those precious words which are found in Holy Writ.

Let me start at the beginning:

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

"And God said, Let there be light: and there was light.

"And God saw the light, that it was good; and God divided the light from the darkness.

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

What a glorious beginning to the great work of creation! What tremendous forces were turned loose with the utterance of that great command: "Let there be light!"

It seems from this passage of scripture that light played a most important part in the creation of the heavens and the earth. How was that all accomplished? The Apostle Paul gives us a little idea of it, for he tells us, this great Apostle to the Gentiles, in his letter which he wrote to the Hebrews, not only how it *was* done, but also how it *was* not done. Says he:

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

No, they were not made in this way. This is man's way. When we build our homes to house our families, our wives and children and see our home in its completed form, we conclude at once that it has been made out of the things which do appear around about us. We gather the rock—quarry it from the mountain side. We hew the timbers from the forests, we gather the sand and slack the lime to make the mortar, and we gather clay and make it into bricks; and thus we build our homes. But not so with God. He has a better way—a more effective way—in creating the home of his children.

In the very beginning God created the heaven and the earth. What for? He created the worlds to become the habitation of his

children. When, therefore, he considered us who were born of him in the spirit before the world was, as he stood in our midst he said unto those who were with him: "We will go down, for there is space there, and we will take of these materials and we will make an earth whereon these may dwell." (Abraham 3:24.) The materials were not created; they were already there, but they were without form and void—the elements are eternal, but God understands the constitution of matter and the forces of the universe; so, looking out upon the great expanse, he says:

"Let us go down and make an earth whereon these may dwell."
 "These" meant you and me, my brethren and sisters, and the many millions who inhabit this globe, and the many other millions that have inhabited it from the very beginning of time.

And how did he do it? By the word of God, through faith. "Let there be light," was the beginning. There must then be something in this light possessing creative power. Let us seek a little more light by quoting more scripture:

"In the beginning was the Word, and the Word was with God and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehendeth it not."

"That was the true light which lighteth every man that cometh into the world."

This then was the Word that was with God in the very beginning and by whom, through his unbounded faith, the worlds were framed, and without whom was not anything made that was made, and in whom was life itself, and this life was the light of men and is the "light that shineth in darkness." This light even penetrated that darkness that was "upon the face of the deep" and there are ninety-three million miles of it between us and the sun, and how many more millions of miles there are between us and the dwelling place of God, where "He sits enthroned in the midst of all things in the bosom of eternity," we may not even guess. Science teaches us, however, that utter darkness prevails throughout the boundless space; but when God says: "Let there be light," it penetrates it all and shineth in it but the darkness comprehends it not.

Again I quote from the first chapter of John: "No man hath seen God at any time." This was quoted and properly explained yesterday by Apostle Orson F. Whitney in his excellent address, by citing these words added by the Prophet Joseph Smith: "unless quickened by the Spirit of God." Surely this clarifies it and makes it harmonize with the scriptures wherein are recorded the many appearances of God to his servants the prophets. And yet, I think there was another thought in the mind of the beloved disciple John when he wrote this paragraph which I infer from the remaining part of this verse. Let me quote it

in full: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Who was it that created this world? Have we not read it was the Word that was with the Father in the very beginning, and that all things were made by him and without him was not anything made? He it was then that created the heavens and the earth. He it was then who, under the Father, created Adam and Eve and placed them in the Garden of Eden. He it was, this Son of God, known then as Jehovah, who appeared to Abraham upon the plains of Mamre. He it was who called Moses up into the mountain and delivered unto him the law of the Lord, the law of carnal commandments. He it was who came in the meridian of time and was born of the Virgin Mary. Thus he was made flesh. This Son of God, the Only Begotten of the Father, full of grace and truth, who now sits at the right hand of the Majesty on High from whence proceedeth the light to fill the immensity of space, even "the light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doc. and Cov. 88:13). So John to whom the heavens were opened, seeing these wonderful achievements of his Lord and Master but having God the Father in mind, declares "No man hath seen God [that is the Father] at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

From these scriptures which I have quoted and many more that might be cited, it is evident that our Redeemer, known to ancient Israel as Jehovah and to us as Jesus Christ, was the One who appeared to the prophets and although the voice of the Father had been heard as at the baptism of the Savior: "This is my beloved Son in whom I am well pleased," not until the spring of 1820 do we have any account of the appearance of the Father, when both Father and Son appeared to Joseph in the Sacred Grove, when this latter-day Prophet, then less than fifteen years of age, being transfigured before them and quickened by the Spirit, not only beheld them both, observing that the one was the express image of the other, but also heard again his voice declaring: "This is my beloved Son, hear ye him." A most wonderful vision which, although most unusual, was doubtless made necessary in order to dispel forever the false conceptions of the modern religious world regarding the personality of God.

What unanimity there is in the utterances of the inspired apostles and prophets of God! One of the characteristics by which we are able to recognize all true prophets of God is this: They all teach the same thing—they do not contradict each other but uniformly bear witness to the same fundamental truths. Let me now call your attention to some of the revelations given to the Prophet Joseph Smith and we shall discover that same unanimity, the same incontrovertible evidence that he too was a true prophet of the living God. Let me read:

"He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth;

"Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.

"As also he is in the moon, and is the light of the moon, and the power thereof by which it was made;

"As also the light of the stars, and the power thereof by which they were made;

"And the earth also, and the power thereof, even the earth upon which you stand." (Doc. and Cov. 88:6-10).

If the former prophets and apostles have been even in the smallest degree obscure regarding the "Light" and the part it performed in the creation and as to who that Light was, then these paragraphs which I have just read remove all dubiety and declare unequivocally that Christ was that Light which animated the universe and by which through faith the worlds were evolved or framed by the Word of God.

Now let me read a little more from John:

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

And again:

"He came unto his own, and his own received him not.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Here we are told that power was given to them that believe on him to become the sons of God. That applies to all true believers. What was that power to which he refers? It was the Gospel of Jesus Christ, through obedience to which we may become both sons and daughters of God; thus as Paul tells us the Gospel is the power of God unto salvation. But how are we to become his sons and daughters, we who were born "not of blood nor of the will of the flesh, nor of the will of man, but of God?" No, there was only one that was thus born, "the only Begotten Son;" he was the only one begotten in the flesh but we were also born not of flesh nor blood but of God. Clearly this can only refer to our pre-existence where we were born of God in the spirit, but he gave them that believe on him the power through obedience to his Gospel to become his sons and daughters, both in body and spirit, and members in his household.

He came to his own and not only did they reject him but they crucified him, and on the third day he rose from the tomb, having overcome death and the grave, thus becoming the Redeemer of mankind. And how was that accomplished? The answer is plain: The principle of life was in him by which he became our Creator, for "in him we live and move and have our being." By that same power he becomes the resurrection, overcomes death and makes alive again for "as in Adam all men die so in Jesus Christ shall all be made alive again."

The incident recorded in the eleventh chapter of John makes this plain. It will be remembered that Lazarus, the brother of Martha and Mary, the friend of Jesus, died when the Savior was in another part of the country; but when he came up to the home of Martha and Mary, Martha came out to meet him and said this:

"Lord, if thou hadst been here, my brother had not died."

"Thy brother shall rise again."

"I know that he shall rise again in the resurrection at the last day."

Then the Lord makes this declaration:

"I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.

"And whosoever liveth and believeth in me shall never die. Believest thou this?"

"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

Now let me give one more illustration of the perfect unanimity among the prophets, but in this instance as between this statement made by the Savior which I have just read and a revelation given to Joseph Smith wherein the Lord makes known to him the same truth. It is told in entirely different language and was given under entirely different circumstances and yet it sets forth in great plainness the same truth:

"And the spirit and the body are the soul of man,

"And the resurrection from the dead is the redemption of the soul.

"And the redemption of the soul is through him that quickeneth all things."

In other words, he is the resurrection and the life. Here we also learn that the redemption of the soul which is the resurrection from the dead is through him who quickeneth all things, or in other words, it is through him who is "the light which is in all things which giveth life to all things, which is the law by which all things are governed, even the power of God," as I have already quoted from Section 88 of the Doctrine and Covenants; or as John states it: "In him was life and the life was the light of men;" and as we read further in the Doctrine and Covenants, he is also the light of the sun, the moon and the stars and the earth upon which we stand and is the power thereof by which they were made; and when we look out upon this beautiful world and behold the splendor of the starry heavens, the morning and the evening red, the different forms and colors of the clouds and particularly at this time of the year when we see the swelling of the buds, the unfolding of the leaves, the blossoms and the flowers and all nature bursting into life, we may know from these numerous quotations which I have read from the revealed word that all this is through him who was in the beginning with the Father, even the Lord, our Savior, the Redeemer of mankind. As we contemplate these things let our hearts rejoice, let us lift up our souls in grateful adoration to God that he has so beautifully and inimitably adorned his great creation work. Amen.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

I had not expected to be called on to address this Conference, but I do appreciate the privilege and the honor that is bestowed upon me in thus being called.

What President Wells has said today has been in my mind and heart throughout the Conference. The thought that the light shineth in darkness and the darkness comprehendeth it not is apparent in all the world.

When the treasurer of the queen of Ethiopia was returning from Jerusalem, to which place he had gone to worship, he was reading from the prophet Isaiah. Phillip, an inspired servant of God was impressed to come near unto him and inquire if he understood what he read, to which he replied, "How can I, except some man teach me?"

Around the Eunuch was this spirit which has ever shone in darkness. Being unable to get into contact with it, he could not understand the word of God. But this servant of God, endowed with the priesthood and the authority to teach, was able to make that which to him was darkness, plain and as light.

As I conceive it, that is the responsibility of the missionary. The light shineth in darkness in all the world, and there are honest souls reaching upward for the light. It is our earnest prayer that the Lord will bless us and inspire us and help us to seek them out and find them and bring them to the light, that they may see the truths of the Gospel and rejoice in them.

We feel in the missions—I am sure that all the missions feel alike—that the prayers of the Saints and of our brethren are the great sustaining influence behind us in our work. Therefore, I make this appeal to you this morning, to continue your prayers in behalf of the missions, that the Lord may inspire his servants who have the task of seeking out those who want to know the truth. There are many of them. We do not know how to find them except we be led to them. Will you pray for us? Will you continue to sustain us as you have done? We in turn will do the best we can to carry the message.

I am happy to be able to say that the mission over which I have the honor to preside seems to be doing very well. The Saints are faithful, the missionaries are faithful, and they are all enjoying health, strength, happiness and joy.

May the Lord bless you. May he bless Zion and his servants who preside over the Church, and help them to be strong. May we love and sustain them, I humbly pray, in the name of Jesus, Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, I feel grateful to my Heavenly Father for this opportunity of being associated with you and enjoying with you this wonderful Conference.

As I look over the strength of the Church and observe that all the General Authorities whom we love, revere and sustain are here, and that we have had an opportunity of listening to the inspired words as they have come from the lips of these living oracles of God, my heart has swelled with gratitude. I feel indeed grateful to my Heavenly Father for the many blessings that have come to me in my life.

It has been my pleasure to labor for ten and one-half years in a Stake of Zion, and during that period I have learned to love and revere each and every one of these brethren whom we sustain as our General Authorities. I have learned to respect and admire those who stand at the head of the various auxiliary organizations, and I feel greatly honored of our Heavenly Father in being called at this time to help carry this work into the nations of the world.

I am happy to say to you, brethren and sisters, that I bring greetings from the Saints and missionaries of the Texas Mission. Our Mission comprises the States of Texas and Louisiana. The Mission covers approximately 314,402 square miles, or is about as large as Utah, Idaho, Wyoming and Nevada. We have 22,990 square miles more than Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Delaware, Maryland, New York, Pennsylvania, Virginia, West Virginia and Ohio combined. Within the State of Texas we have 253 counties, fifty-seven of which are larger than the State of Rhode Island. And yet in that great field I find that the people generally speaking are anxious to meet the servants of Almighty God, and I am happy, my brethren and sisters, to say to you that each and every missionary laboring in that field is enjoying good health; that they are all enjoying the spirit of their calling; that they are laboring zealously and earnestly to disseminate the Gospel truths; and that the people are receiving their message in a very fine way.

I am happy to be with you, and I bear you my testimony in the name of the Lord Jesus Christ that I know that this is the Gospel of Jesus Christ; that I know that he lives, that God our Father actually exists, and that we have been created in his image.

May the Lord bless you and may he bless us. May you in Zion so live that the tourists as they come into our country may see that you are absolutely sincere, that you are genuine in the things that you believe; and then I am sure you will make it more pleasant and more fruitful for the missionaries in the world. God bless you all, I pray in the name of Jesus Christ. Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

If Brother J. Golden Kimball, with all the years of experience he has had and the many times he has been in this stand, has been "upon the anxious seat" during the past two days of this Conference, you may know to some extent how I feel at the present moment.

I am reminded, while standing here at this west end of the tabernacle, that some fifty-four years ago I sat in the gallery of this house in the first seat just behind where the clock is now fastened. At that time I was an immigrant boy, just over from far-off Stockholm, Sweden, unable to speak the language. The only words of the language, I knew were "yes" and "no".

Remarkable as it may seem those two words have been of considerable importance in my life. It is a matter of regret that I have not always been able to say No when that was the answer that may have been required, but I appreciate and am thankful to my Heavenly Father that I have been able to say No as often as I have done; that I have been able to retain the faith and the testimony of the Gospel of the Lord Jesus Christ that has come to me.

It is a matter of still greater appreciation that every time when I have been expected to say Yes I have been able to do so. I do remember also in my life that there was a time when I very much desired a "yes," and she gave it. For the past forty-six years we have been living together in love, affection and happiness.

I have been upon two missions, one in the Southern States, and one in England. On those occasions I had to go as it were alone, except for the assistance of my Heavenly Father, which I need as much now as ever. This time I have the privilege of having her with me, and it is a pleasure and a matter of wonderment to me the way she has taken to this work and this mission.

I rejoice in the privilege of accepting the call that has come to me to preside over the Canadian Mission. I recognize the responsibility and I feel very humble in seeking to follow in the footsteps of those who have preceded me in that work, when I see the labor they have performed, the work that has been accomplished.

I cannot enumerate the number of States that could be covered by the area that comprises the Canadian Mission, but I did learn this much, that if one should take the lands within the Canadian Mission and divide them up between the men, women and children that comprise the membership of the Latter-day Saint Church in the Canadian Mission, each one would be entitled to 700,000 acres. From that you can decide whether the mission is extensive or whether the membership is small. As I find it, both are the case.

I rejoice in the work, and I do pray that the Spirit of God may be with me in that work, that in the labors that come to us that Spirit may ever attend us; that a love for the children of God shall be in our

hearts; that we shall spare no effort, no labor, no toil, in getting to them the message of life and salvation which has come into our hearts and has given us joy, happiness and satisfaction.

When we see the hundreds of thousands of people gathering at shrines in other churches, we regret the fact that it seems to us they are as yet impervious to the message of the Gospel that we have to give them, which would give them more truth than they have now, more light and knowledge, and greater opportunity for advancement, progress, glory and salvation in God's kingdom. But all we can do is to seek our Father for the strength he can give unto us and bend every energy to cleanse our garments of the blood of this generation by neglecting no opportunity to preach the Gospel unto them and give them the opportunity to reject or accept, to have joy and gladness come into their hearts, or to have to wait another time and for other methods by which to receive it.

We pray our Heavenly Father that he may inspire the hearts of the fathers and the mothers who are here at home that they may feel to sacrifice and send their sons and daughters into the missions, that we may not go as short-handed as we are at the present time. We have at present fifty-two missionaries in the Canadian Mission, while we had eighty-two last year, a loss of thirty. We have five District Presidents who are at present working alone. In the State of New Hampshire we have but two missionaries. The field is great and the laborers are few, and we depend upon the brethren and sisters at home who have a love for the work and an appreciation of the responsibilities that are upon us, to carry the message of the Gospel to the world. May we do all that lies in our power to discharge this responsibility.

I bear my testimony to the truth and the divinity of this work, that that which the world calls "Mormonism" is indeed the work of the Lord, restored to us in these last days, which gives to the world an opportunity of knowledge and understanding and a better conception of God and our relationship unto him, the purpose of our being here and what we may accomplish. May we be blessed with his Holy Spirit to give unto them that message, and to discharge our duties and responsibilities in humility. That God may give us strength to that end, I humbly pray in the name of Jesus Christ, Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

It seems necessary at times that we must have skirmishes from the enemy to serve notice on us that our forces must be well organized and well trained if we hope to make the battle of righteousness decisive. The proceedings of this Conference so far have impressed me with this thought. We have in the Church an unlimited amount of defensive material at hand, and each day increases our store.

At the Priesthood Meeting Saturday evening, President Ivins called

our attention to an article published in the *Popular Science Monthly* of January, 1930. His watchful eye is always looking for such information. The mere mention of the ancient American inhabitants will immediately attract his attention. He is always happy to talk about them. His knowledge of and interest in them has been a source of inspiration to me. He called my attention to this article soon after its publication. I quote:

"With records cut in imperishable stone the Mayas suddenly made their first appearance upon the historical scene on August 6, 613 B. C. On that remote day—the oldest date in American history—they put into operation a workable and astonishingly accurate calendar system which has been the marvel of the scientific world since it was deciphered. Why on August 6, 613 B. C.? Where were the Mayas on August 5? Had they lived, tilled the soil, developed their wonderful astronomy and admirable architecture, pursued their other arts and sciences on this continent before they carved that first inscription? If so, for how long? If not, whence did they come? Nobody knows. Step by step, along trails of tangible remains, science has been able to trace the evolution of the Egyptian and other ancient peoples back to their earliest and crudest beginnings. But not so in the case of the Mayas. So far as any concrete evidence is concerned, they might as well have dropped down from Mars or some other planet on the morning of that 6th day of August, 2,542 years ago."

Nephi, the historian of the Book of Mormon, tells us that in the commencement of the first year of the reign of Zedekiah, king of Judah, there came many prophets to Jerusalem prophesying unto the people that they must repent or the great city Jerusalem must be destroyed; and that his father, Lehi, was warned to take his family and flee into the wilderness. He also tells us that according to the word of the angel, the God of Israel, whom men should trample under their feet, would come in 600 years from the time his father left Jerusalem. Nephi stated that he would not write all details, for said he, "It matter-eth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates, for I desire the room that I may write of the things of God." To me these statements of Nephi answer the question, "Where were the Mayas on August 5, 613 B. C.?" To get the full story, one must read the Book of Mormon. Recent years have brought forth many evidences to support this claim.

I have only a few minutes in which to address you, and during this time I desire, if the Lord will help me, to mention some of these evidences. Through the writings and traditions of the ancient Americans, historians and archaeologists have preserved for us a most wonderful story, a story that harmonizes perfectly with the story of the Book of Mormon. I shall not attempt to make a detailed comparison. My time will not permit.

Nephi tells us his record is written in the language of his father, which consists of the learning of the Jews and the language of the Egyptians. (1 Nephi 1:1-2.) Compare with the following:

"The Mexicans had more than one method of writing. Not only did they use hieroglyphic signs 'figurative and symbolic,' but like the ancient Egyptians they had also phonetic signs representing not a thing, an action, or an idea,

but a sound. From thence to the alphabet is but a step, or, rather it is the alphabet already; but they made far less use of the valuable discovery of phonetic signs than did the Egyptians. They confined themselves almost entirely to the figurative and symbolic. The result was that the writing had to be greatly aided by the memory." ("History of Mexico," Claverijo, Volume 2, page 43.)

Lehi had four sons. Nephi became the leader. Baldwin in his "Ancient America," on page 264, makes the following statement:

"It (this civilization of South America) was originated, he says, by a people led by four brothers who settled in the valley of Tuzco and developed a civilization there in a very human way. The youngest of these brothers assumed supreme authority and became the first of a long line of sovereigns."

"They believed in God. Human in form and feeling, and yet most divine, were the gods and deities of the ancient Seneca and other Iroquoian peoples. While the divine, social, and political organization was necessarily, for psychological reasons, a close reflex or replica of the human, and although both gods and man derived descent from an original first parent, yet the first divine ancestor was a self-existing god and the first man was the creature of one of these divine powers." (Annual Report of the Bureau of American Ethnology, 1918.)

"They believed the soul to be immortal. They distinguished three plans for the soul when separated from the body." ("History of Mexico," Claverijo, Volume 2, page 3.)

"They believed in an evil spirit, the enemy of mankind, which they called the rational owl, and said that he often appeared to men for the purpose of terrifying or doing them an injury. The Mexicans, with all other civilized nations, have a clear tradition, though somewhat corrupted by fable, of the creation of the world, of the universal deluge, of the confusion of tongues and of the dispersion of the people; and had actually all these events represented in their pictures." (History of Mexico," Claverijo, Volume 2, page 2.)

"The Aztecs believed that two persons survived the deluge, a man and his wife. Their heads are represented in ancient paintings, together with a boat floating on the water, at the foot of the mountain, a dove is also depicted, with the hieroglyphical emblem of language in his mouth which he is distributing to the children of the survivors. The people held the further tradition, that the boat in which their Noah escaped, was filled with various kinds of animals and birds. After some time a vulture was sent out from it, but remained feeding on the dead bodies of the giants which had been left on the earth as the water subsided. The little humming bird was sent forth and returned with a twig in its mouth." ("Conquest of Mexico," Prescott, page 385.)

Speaking of the pyramid of Cholula, Prescott says:

"Popular tradition in regard to its building is that it was erected by a family of giants who had escaped the great inundation, and designated to raise the building to the clouds: but the gods offended with their presumption, sent fire from heaven on the pyramid and compelled them to abandon the attempt."

Referring to Quetzalcoatl, they say:

"He it is that was born of the virgin that is called Chimalmar in heaven. This Quetzalcoatl was he who they said made the world, because, they say, that this supreme god who resides in the most high heaven, when it pleased him, breathed and begot this Quetzalcoatl. To this being they built the round churches that have no corners at all. They say that it is he who made the first man. A god that was called Titlalacomac, sent a messenger from heaven with a message for a virgin that lived in Tula, that was called Chimalmar. This virgin conceived a son without knowing a man, the which was called Quetzalcoatl, and they say he is the god of the air." (Cortez Mess. Rios, No. 3738, page 25.)

"Quetzalcoatl was among the Mexicans and all other nations of Anahuac, the god of the air. He was said to have once been high priest of Tula. They

figured him tall, big, and of fair complexion with an open forehead, large eyes, long black hair and a thick beard, from a love of decency he wore always a long robe. He was thought to possess the greatest industry and to have invented the art of smelting metals and cutting gems. He was supposed to have had the most profound wisdom which he displayed in the laws which he left to mankind; and above all to have had the most rigid and exemplary manners. Whenever he intended to promulgate a law in his kingdom, he ordered a crier to the top of the mountain near the city of Tula whose voice was heard at a distance of 300 miles. All his subjects were rich, and to sum up all in one word the Mexicans imagined as much happiness under the priesthood of Quetzalcoatl as the Greeks did under the reign of Saturn." ("History of Mexico" by Claverijo, Volume 2, page 14. Compare with 3 Nephi 11.)

"Quetzalcoatl after being twenty years in Cholula, resolved to pursue his journey to the imaginary kingdoms of Tlapatla, carrying along with him four noble and virtuous youths. In the maritime province of Coatzacoalco he dismissed them and desired them to assure the Cholulas that he would return to comfort and direct them." ("History of Mexico," Claverijo, Volume 2, page 12. See 3 Nephi 18:38, 39.)

Referring to the destruction at the time of the death of the Savior, we have the following statement:

"There had been a very great error among these natives and very general throughout all this new state, for they said that this world had had two endings and that the one had been by flood and tempestuous waters, and that the world had been turned upside down and that those who at that time had lived had been giants whose bones are found in the broken places, and thus, they say also that there had been another ending of the world by wind and hurricane that were so great that all there was in it was destroyed, even the plants and trees of the highest mountains, and that the men of that time were seized and taken up from the ground until they were lost to sight, and that a few people of those that escaped were converted into monkeys and lost the use of reason and lost their speech and became as we now see them. They believe as certainly that there is to be another ending and that it is to be by fire." (Historiatlaxcala Mexico, 1892, page 153. See 3 Nephi 8.)

"Some Mexican writers are persuaded that the gospel had been preached in America some centuries before the arrival of the Spaniards. The grounds of that opinion are some crosses which have been found at different times which seem to have been made before the arrival of the Spaniards; the fast of forty days observed by the people of the new world; the tradition of the future arrival of a strange people with beards." ("History of Mexico," Claverijo, Volume 2, page 14.)

In referring to the first visit of Cortez to Yucatan, Prescott says:

"The houses were some of them large and often built of stone and lime. He was particularly struck with the temple in which were towers constructed of the same solid material and rising several stories in height. In the court of one of these he was amazed by the sight of a cross of stone and lime about ten palms high. It was the emblem of the god of rain. Yet, it must be regarded as a curious fact that the cross should have been venerated as the object of religious worship both in the new world and in the regions of the old world where the light of Christianity had never risen."

Concerning the belief of this people that their god Quetzalcoatl, when he departed, promised to return again at some future date, Prescott makes the following statement:

"In a preceding chapter I have noticed the popular tradition respecting Quetzalcoatl, that deity with a fair complexion and flowing beard, so unlike the Indian Physiognomy, who, after fulfilling his mission of benevolence among

the Aztecs embarked on the Atlantic Sea for the mysterious shores of Tlapallan. He promised on his departure to return at some future day with his posterity and resume the possession of his empire. That day was looked forward to with hope or with apprehension, according to the interests of the believer, but with general confidence throughout the wide borders of Anahuac. Even after the conquest, it still lingered among the Indian races by whom it was as fondly cherished, as the advent of their king Sebastian continued to be by the Portuguese, or that of the Messiah by the Jews. A general feeling seems to have prevailed in the time of Montezuma, that the period for the return of the deity, and the full accomplishment of his promise, was near at hand. This conviction is said to have gained ground from various preternatural occurrences, reported with more or less detail by all the most ancient historians." ("History of Mexico," Prescott, 218.)

"At the arrival of the Spaniards on the coast of Anahuac, the Mexican governors of those coasts were confounded at the sight of vessels so large and men of so strange an aspect and figure."

Nephi calls our attention to the fact that his people built large buildings of cement and stone. Historians have preserved for us the following statement:

"In many other ways the Mayas uncannily anticipated modern methods. They discovered the use of concrete in the construction of buildings. It appears that they erected wooden forms against which were laid blocks of stone, cut smooth in front only, to serve as a facing. Then a mixture of crushed rock and liquid mortar was poured into the space between the facing and the inner wooden form. This produced a strong monolithic wall. In their painting, they embodied the principles of perspective and foreshortening, and even developed a certain technique in presenting a three-quarters view. And devotees of the Sunday comics may be surprised to learn that the Mayas, in their carvings of human figures in conversation, originated the 'speech-balloon' without which no modern 'funny' is complete." (New Clues to the Mayan Riddle, Popular Science Monthly, January, 1930.)

"The pyramid is nearly 30 feet high and at the base measures about 100 by 120 feet. The flattish summit preserves nearly its original dimensions, having been protected by a firm cement floor and measures 60 by 80 feet. Resting on this is a low mass of earth about 5 feet high having near the middle remnants of a Spanish building, probably a church. This massive pile is composed of stone of various sizes and shapes imbedded in adobe as in many of the north side structures, but we cannot at present say whether the facings were of stone or cement. The most noteworthy feature of this pyramid is the cement or concrete floors of the terraces which are so firm and fixed as to stand out in places far beyond the crumbling slope." ("Ancient Cities of Mexico," Holmes, Vol. 1, page 275.)

"Mortar, made of lime and sand, and cement-like mixtures composed of mortar tempered with gravel, pounded stone, etc., were extensively used and their durability is remarkable. Numerous floors and roofs are still preserved." ("Ancient Cities of Mexico," Holmes, Vol. 1, page 25.)

We are told that upon the arrival of Cortez on the coast of Yucatan the people were greatly alarmed when they saw the large ships with white sails. Cortez, having heard of the tradition of the people, it is said, caused his cannon to be fired. This had the effect upon the natives of making them believe Quetzalcoatl, god of the air, had returned as promised. The smoke ascending into the heavens, the roar of the cannon, the appearance of the white men with beards, seemed to bear out this fact. Claverijo records this in the following statement:

"Montezuma was extremely disturbed on hearing their account; but, to

avoid any rash step in an affair of such consequence and alarm, he held a council with Cacamatzi, king of Acolhuacan, his nephew, Cuilahuatzur, lord of Iztapalapan, his brother and other twelve personages his ordinary counselors. After a long conference they concluded unanimously, that he who had landed upon that shore, with so great an army, could be no other person than Quetzalcoatl, the god of air, who had for many years been expected in that country; for there prevailed among those nations, as we have already mentioned, an ancient tradition, that such a deity, after having, by his beneficence and innocence of life acquired the esteem and veneration of the people in Totlan, Cholula, and Onohualco had disappeared to them, promised to return after a certain period to govern them in peace and render them happiness."

After a long conference with Cortez, it seems the natives had not been favorably impressed with their doctrines or teachings regarding God. Montezuma made the statement that their god was similar to that described by the Spaniards.

"But," says Prescott, "there seems to have been much division of opinion in that body. Some were for resisting the stranger at once, whether by fraud or by open force. Others contended that if they were supernatural beings, fraud and force would be alike useless. If they were, as they pretended, ambassadors from a foreign prince, such a policy would be cowardly and unjust. That they were not of the family of Quetzalcoatl was argued from the fact that they had shown themselves hostile to his religion, for tidings of the proceedings of the Spaniards in Tabasco it seems had already reached the capital. If Montezuma had resisted their visit to his capital it was because he had heard such accounts of their cruelty, that they sent the lightning to consume his people or crushed them to pieces under the hard feet of the ferocious animals on which they rode." (Prescott, page 221.)

Yesterday, on these grounds, a few descendants of these Lamanites held a short service. They sang and prayed in English and their native language. Nephi saw in a vision that through wickedness his people should become a dark and loathsome people. He also saw that in the day when this book he was writing should come into the hands of the Gentiles and should be delivered to his people they should again become a white and delightsome people. These Lamanites, whom we met yesterday, are dark like their forefathers, but their souls are white. They have faith in the living God, that faith which leads to eternal life.

In conclusion I shall read a statement from Lord Kingsborough concerning these people. He gives the following reasons why he believes they are descendants of the Hebrews:

"Because of their division into tribes; their worship of Jehovah; their notions of theocracy; their belief in the ministration of angels; their language and dialects; their manner of counting time; their prophets and high priests; their festivals, fasts and religious rites; their daily sacrifice; their ablutions and anointings; their laws of uncleanness; their abstinence from unclean things; their marriages, divorces, punishment of adultery; their several punishments; their cities of refuge; their purifications and ceremonies preparatory to war; their ornaments; their manner of curing the sick; their burial of the dead; their raising of seed to a deceased brother; their choice of names adapted to their circumstances and the times; their own traditions, the accounts of our English writers, and the testimonies which the Spanish and others have given concerning primitive inhabitants of Peru and Mexico."

A song of their minstrel as interpreted seems to have been prophetic. To us it is prophetic.

"Enjoy the fragrant flowers that spring
 Around thy kingly state;
 A day will come which shall destroy
 Thy present bliss—thy present joy—
 When fate the scepter of command
 Shall wrench from out thy royal hand
 Thy moon diminished rise;
 And as thy pride and strength are quenched
 From thy adherents shall be wrenched
 All that they love or prize.
 When sorrows shall thy truth attest,
 And this thy throne decline—
 The birds of thy ancestral nest,
 The princes of thy line—
 The mighty of thy race—shall see
 The bitter ills of poverty—
 And then shall memory recall
 Thy envied greatness, and on all
 Thy brilliant triumphs dwell;
 And as they think of bygone years
 Compared with present shame, their tears
 Shall to the ocean swell,
 And those, who, through a royal band,
 Serve thee for crown, or plume,
 Remote from Culhuacan's land
 Shall find the exile's doom,
 Deprived of thee—their rank forgot,
 Misfortune shall o'erwhelm their lot.
 Then fame shall grudgingly withhold
 Her meed to greatness, which of old
 Blazons and crowns displayed;
 The people shall retain alone
 Remembrance of that triple throne
 Which this our land obeyed."

My brethren and sisters, I am thrilled when I read the Book of Mormon. The more I study it the more I see in it of worth. It is one of the most wonderful evidences of the divinity of this work which God has placed in our hands. I plead with you to read it and study it with a prayerful heart. Read the last chapter first. Follow that instruction to the letter, and the Lord will be with you, for he has so promised.

God help us in our efforts to carry on in his great work, is my prayer, which I ask in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission.

I earnestly pray that the word of the Lord that has been delivered to us at this Conference will take hold of us. It seems to me, brethren and sisters, that the beauty and power of this Gospel are revealed in the lives of the Latter-day Saints as much and probably more than they are revealed in the books.

Two or three days ago I saw a happy mother walking along Main Street. Her face beamed with maternal pride, for at her side, walking

with her, was her son, a manly young man who had been recently honorably released from filling a mission. With every step that mother took she seemed to say, "I am the mother of this boy."

These wonderful mothers in Israel are not astonished at the gratifying progress their splendid sons and daughters make in the mission field, because they know that the testimony of the Gospel and the power to preach it were born with them. These mothers believe in their sons and daughters. My brethren and sisters, we cannot do very much with young people except we show them that we do believe in their integrity and power to fill their missions.

Recently a married man came into the Mission. After he had labored for three or four months he received the sorrowful news that his only child, about two years old, had died. The bishop comforted the grief-stricken mother and told her that if it would help her to bear her grief he would send for her husband. But she replied, "No, bishop. Ever since we have been married I have prayed and worked and saved in order that my husband could fill a mission, and if he were to come home now the happiness he would bring me would not equal the joy that fills my heart because he is preaching the everlasting Gospel."

Such a spirit, brethren and sisters, is unconquerable. It is invincible. And in that spirit of sacrifice, devotion and self-denial this glorious Gospel is being preached.

A Presbyterian minister said a short time ago: "The church that evangelizes America will be the dominating factor in evangelizing the world." Noble words. Magnificent ideal. The mission of the Church of Jesus Christ of Latter-day Saints is to preach the Gospel to every nation and kindred and tongue and people, to bring about the glorious consummation, when every knee shall bend and every tongue confess that Jesus is the Christ. And how will the Church accomplish this? "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

God help us all to work in the spirit of sacrifice and devotion. Let us send out our splendid sons and daughters to "wake up the world for the conflict of justice," I pray in the name of Jesus Christ, Amen.

ELDER ARTHUR GAETH

President of the Czechoslovak Mission

My dear brethren and sisters, I bring you greeting from the smallest mission in the Church, consisting of thirteen of your sons and eleven members. I am happy to be here to enjoy the spirit of this Conference, happy that I was able to come and obtain a companion who will return with me, so that we can continue in our work in building up that mission of the Church.

We are happy to be able to labor among the Slavic people—among the Czechs and the Slovaks—a people who have been religiously persecuted for centuries. They first received Christianity in the ninth century, when two Slavs, missionaries of the Byzantine church, came

to them, and under the reign of Wenceslas, that famous Christian king in whose honor we sing one of our religious songs, they were practically Christianized. From that time on Christianity was a powerful factor in their history. But so well did the predominant church know how to inculcate the ideas of its religion into the lives of those people and into their affairs that by the fourteenth century it controlled practically one-third of all the lands, and most of the people were serfs and peasants under its dominion.

It was said at that time that the Archbishop of Prague controlled one-third of the Province of Bohemia, and he had a large retinue of priests and followers who spent a good deal of their time in riotous living. This greatly incited the feelings of honest men and women who believed in the message of Christ.

One of these was the famous reformer, John Huss, who began to preach against the corruption within the Church. He gained a following among the common people and the movement became so powerful that the attention of the Popes in Rome—and at that time there were two—was attracted to this movement. Huss was asked to come to trial on the shores of Lake Constance. His friends warned him and told him not to go, but he had a motto, the motto of the Bohemian people today, "Truth will conquer."

And so with two or three followers and with a promise of safe passageway from the king of the Empire at that time, Sigismund, he went on to Constance. There, at a mock trial, he was condemned to death and was burned at the stake.

Huss died, but his spirit lived on among the people, and for two centuries after that they were a Protestant nation. But at the beginning of the Thirty Years' War the Catholic forces came into the country and at the battle of White Mountain the Bohemians were defeated and were put in bondage. There were more than two million Bohemians living in the country at the beginning of the Thirty Years' War, and at the close, thirty years later, that number had dwindled to less than one million. The rest had been killed or forced into exile. For three hundred years after that they lived in bondage, spiritually. They were forced to accept teachings for which they had no desire and in which they did not believe. But slowly these things became a part of them, and the mass of the people became members of the Catholic church.

Then the World War came and that people succeeded in gaining their freedom and in establishing religious liberty. The educated people began to break away from the church. They began to go off into the paths of skepticism and agnosticism. The masses still remain in that church and are remaining so probably because they feel they must have some kind of a cloak and that the cloak they are wearing now is probably as good as any they could get. But the leaders and the educated people are opposed to organized religion. They want nothing of it, because the experiences they have had with organized religion have taught them that it has meant bondage to them.

We are laboring among the more educated people of the country,

a skeptical people who weigh everything and who are paying attention to teachings and investigating them because they are interested in the development of their people and their country as probably no other leaders in Europe are today. They have gained their freedom. The spirit of liberty permeates their souls and they work and slave and accomplish. That is why the country of Czechoslovakia has made more progress in re-establishing and reconstructing since the war than any other country that participated in the war, except probably France.

We are proud to be engaged in service among those people. We are thankful to our Heavenly Father that we can work there, and we feel that the time will come when the teachings of the Church, because they are practical and can be applied in every day life, will take hold among those people and we will be able to bring many of them into the fold of the Church. We are only a small group, fourteen of us laboring among fourteen million seven hundred and twenty-five thousand people. We feel that we have a great mission and that we need help. We ask the Lord to bless you here at home so that you may be able to send your sons and daughters out into the world to preach the Gospel, where they can gain the experiences so valuable to life, and at the same time preach the true and everlasting Gospel to the many nations of the world who are hungering for truth.

May the Lord bless you and help you, is my prayer in the name of Jesus Christ. Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

My brethren and sisters, I too rejoice and am grateful with all my heart for the privilege and honor that has come to me as a missionary of this great Church, and for the opportunity of bearing my testimony along with those already borne at this Conference.

In the North Central States Mission we are well, and busy, and happy in our work, and the Lord is blessing our efforts. Last year, despite its many handicaps, we had more baptisms, more tithing paid, and more people paying tithing than ever before in our history. This year (1931), notwithstanding a reduction of more than one-third (from 80 to 50) in our missionary force, we feel and hope results may be even better. We are proud of our missionaries and of our Saints and friends. All that we need is more of each. There are many good people in the world. Given more missionaries, for whom we hope and pray, we shall strive earnestly to find them, and with the help of the Lord, to teach them the truth.

A book has been written by Bertrand Russell and others entitled, "If I had but one sermon to preach." If we of the North Central States Mission had but one sermon to preach to the world it would be an humble testimony that God lives, the same wise, kind Heavenly Father, who in the beginning "Created man in his image," and who continues to be interested in all his children; that Jesus of Nazareth

lives, a resurrected, immortalized, glorified member of the Godhead; that Joseph Smith, the prophet of this dispensation, was privileged to converse with these two heavenly personages, Father and Son, and of them was instructed in the manner of the organization of the only authorized Church of Christ upon the earth today; that this is that Church; that in it, under the administration of President Heber J. Grant, seventh in succession from the Prophet Joseph, are held and exercised all the keys of authority in the priesthood that characterized it in the early days.

Such, my brethren and sisters, is our testimony to the world. And if, as upon one occasion long ago, some should be "pricked in their hearts" and should say, "Men and brethren, what shall we do?" the answer is ever the same:

"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For this promise is unto you, and unto your children, and to all they that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39).

If we could preach but once to the youth of Zion it would be, in humble adaptation of the third great commandment: "Thou shalt not take the name of the Lord thy God IN VAIN." In vain? What do we mean—In vain?

Consider for a moment the splendid oath and promise of the Boy Scout:

"On my honor I will do my best to do my duty to God and to my country, and to obey the Scout Law; to help other people at all times; and to keep myself physically strong, mentally awake, and morally straight."

Suppose the Boy Scout, having given this splendid commitment to service, should go his way forgetful that "A scout is Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean and Reverent." He shall have taken the Boy Scout Oath IN VAIN, shall he not?

Let us not, my young brethren and sisters in particular, take the name of the Lord our God, in vain. Who cares to become a deacon, a teacher, a priest, an auxiliary worker, or a missionary of the Church of Jesus Christ of Latter-day Saints IN VAIN? Nobody. Last of all the youth of this day and age in the Church.

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye be found blameless before God at the last day."

Such, my young friends, the vision toward which our fathers wrought;
Such their proud hope and faith in us, that we should carry on,
Nor carry on IN VAIN, the work by them begun.
So shall we prove ourselves in very deed their sons.
So shall we prove to skeptic friends, "This is the Place;"
This is his Church; and this the greatest day,
(Though perhaps also the most critical and dangerous of days),
That ever yet has dawned.

God bless and keep the youth of Israel. God bless and magnify

his missionaries in every land and clime. God bless and save the world, through Jesus Christ our Lord. Amen.

Singing by the congregation, "Come, All Ye Sons of Zion."
The closing prayer was offered by Elder Joseph F. Merrill.
Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The Closing session of the One Hundred and First Annual Conference of the Church convened at 2 o'clock Monday, April 6th. President Heber J. Grant presided.
The congregation sang the hymn, "O Ye Mountains High."
Elder George H. Brimhall offered the opening prayer.
The hymn, "The Time is Far Spent," was sung by the congregation.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

Never in my life have I felt more humble and dependent upon the Spirit of the Lord than I do at this time. I was just as positive as of anything in the world that I would be the first speaker this afternoon. Something seemed to whisper that to my soul. You brethren who have never had this experience will probably never know with what feelings of timidity a man stands in the presence of these holy men to edify those present and say the things that should be said to this great body of priesthood, servants of the Lord.

It seems to me that the great burden of this Conference has been the burden that is incumbent upon us as Elders in Israel, namely, the proclaiming of the Gospel of Jesus Christ to the world. As we were singing the last hymn my mind reverted to a revelation given through the Prophet Joseph to Peter Whitmer, June, 1829. I should like to read it.

"Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer.

"For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

"And I will tell you that which no man knoweth save me and thee alone—

"For many times you have desired of me to know that which would be of most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.

"And now, behold, I say unto you, that the thing which will be of most worth unto you will be to declare repentance unto this people, that you may bring souls unto me that you may rest with them in the kingdom of my Father."

I am honored, my brethren and sisters, in being called to preside over the Northwestern States Mission, one of the grandest missions of

this Church. Millions of people live within the boundaries of this great mission. Their attitude towards this Church is changing rapidly. Hundreds of them are seeking for the truth. They are reading the truth as your sons and daughters are delivering it to them from day to day, in the various parts of that mission, so far as our force will permit us to visit. We are limited in man power and in the strength of our women who have been doing missionary work and are doing missionary work there today, as is no doubt the case in all missions. Obviating that handicap we are calling a number of our local brethren and sisters within the immediate confines of the mission, to the service, and they are spending some time—some of them part of their time, others all of their time—and thus helping in overcoming the great shortage of missionaries today.

I realize the sacrifice that you parents are making. I appreciate the hard times that we are going through financially; yet I realize too that God can overrule all things for the good of his people and for the promulgating of his work.

Not long ago one of the Elders laboring in the Northwestern States Mission was worried over financial conditions at home, although his father had never mentioned finances to him. Yet, away up in Alaska he felt that all was not well. So, one evening he went out by himself to pray and he asked the Lord to remove this feeling from him that he might know of conditions at home. To his astonishment, that night when he retired a vision as it were came to him. Just as plain as the noonday sun he saw his good father going away from home and in seclusion kneeling in prayer, telling the Lord that he had a son in the mission field and his finances were such that he was worried as to whether he could retain him there longer or not; and he asked that this condition be overruled if it were the Lord's will.

The next morning the son wrote a letter to his father and outlined in detail that which he had seen in vision. A few weeks later came a letter to the son, and he in turn sent it to me. That good father said: "Son, the very night that you had that vision, I was out there in seclusion away from home, praying, telling my troubles to the Lord, and he heard me. The next day as I went along the street I met a man, not a member of the Church, who voluntarily asked me if I did not need a little money, that he had some with which he could help me. His letter said, "Son, you remain on your mission as long as you are needed."

These things, my brethren and sisters, are happening to the missionaries in the Northwestern States. They are kind, sweet, honest, willing young men and women. They are acquitting themselves admirably of the responsibilities that rest upon them.

God bless you, my brethren and sisters. Oh, may he bless these men who preside over Israel! May we, brethren and sisters, stand back of them, every man and every woman, that Zion may grow through the united efforts and support we give these noble servants of God. I bear witness to you that I know this is God's work. Joseph Smith was a prophet of God, and this work will never be overthrown

nor given to another people. This I do in the name of the Lord Jesus Christ. Amen.

ELDER NOAH S. POND

President of the Northern States Mission

My brethren and sisters, the spirit of this Conference I am sure will extend to the extreme portions of the world, farther perhaps than missionaries or the representatives of the Church may be able to travel.

While all these glorious truths have been presented for our consideration I have thought how wonderful that God, the great Creator, the Engineer, the Architect, knew the material from which he would create this earth, and the material from which he would create his sons and daughters to become inhabitants upon this earth. He knew Adam and selected him as the progenitor of the human race. Our Father knew Abraham and selected him to be the father of the faithful. He knew Noah and placed him as the replenisher of the human race after the deluge. He knew Moses and selected him as the great law-giver. He knew the Son of God as the Savior of the world, as his Beloved Son, upon whom he could place the responsibility for the redemption, salvation and exaltation of the inhabitants of the world.

God knew the prophets and apostles, the inventors and discoverers, and he called them each in his day and time. God knew the Prophet Joseph Smith and he knew you and me, and this is proven by the fact that we are here.

To Latter-day Saints it isn't so much a matter of chronology—when these goodly men and servants came or when these things occurred—as it is to know the actuality of them and to know that they did occur. These men came in their dispensations and accomplished their work.

The Northern States Mission is doing its work as creditably as it is within the power of the humble servants of the Lord who labor there to do it. The incident related by Brother Sloan might be duplicated in the experiences within our observation, but it was a goodly mother instead of a father who knew her son was upon the operation table—he needed her. She prayed and she heard his voice calling her, and he heard his mother's voice. In checking the time both mother and son knew of the prayers of each other and that they could be together in spirit although three thousand miles apart.

We have 77 organized and partially organized Branch and District Sunday Schools, in which there are enrolled 4,845 out of a membership of 7,000 in the mission. We have twenty-three Relief Societies over which Sister Pond presides, and nearly one hundred per cent of our good sisters are maintaining their *Relief Society Magazine* in which the lessons for the mothers are presented. Sixteen thriving Mutual Improvement Associations, with an enrollment of 741, participated recently in contest work in a way that would be creditable to any of the Wards or Stakes of Zion. We have 23 Neighborhood Primaries taught by local people and our sister missionaries.

I bear to you the testimony of my heart of the truthfulness and beauty of the Gospel of Jesus Christ that has been so forcefully preached to us during the sessions of this Conference; and say to you, brethren and sisters, that your missionary sons and daughters are doing true, active missionary work and enjoying the spirit and calling of their missions.

May our Father's blessings be upon the leadership of this great work, those that we hold in respectful remembrance of the past, and the Presidency and Apostles and other presiding authorities who guide and direct his work today, through Jesus Christ. Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

This Conference has been a very profitable one for me. I have listened with deep interest to the speakers and enjoyed the beautiful music. I hope that I may be able to recall many of the things that the brethren have said, so that I may use them in His service. We have been admonished and advised regarding our duties and responsibilities, and no doubt we shall return home determined to take advantage of all this counsel, so that we may become more firmly established in the Church.

Many testimonies have been given to me. I have a testimony of the Gospel. I have been blessed with the knowledge that this is the work of the Lord; that Jesus Christ is the Redeemer of the world; that he came in the meridian of time to redeem us from the fall of Adam and laid down a plan of redemption through which we may obtain eternal life. I know that Joseph Smith is a prophet of the living God; that he came and established the dispensation of the fulness of times.

I deeply appreciate my brethren and sisters with whom I labor. I appreciate my presiding brethren, the First Presidency, the Council of the Twelve, the First Council of Seventy, and my Presiding Bishop, Sylvester Q. Cannon, and his counselor, Bishop David A. Smith, both of whom labor diligently. No one could labor harder it seems to me, than does our Presiding Bishop, for the welfare of the youth of Zion. He utilizes his time, talents and energy for the building up of the kingdom of God, giving special attention to the Aaronic priesthood. I sincerely appreciate the feeling of mutual helpfulness and confidence of my brethren in the Stakes and Wards, particularly the bishoprics, for upon them rests so much of the labor of developing the youth of Zion, administering in temporal things, receiving and handling the tithes and offerings, caring for the poor, and many other duties connected with their calling. I also appreciate the close association with the Relief Society. Sixty-five thousand devoted women, presided over by an able presidency, have zealously labored during the past winter to relieve suffering and poverty in all of its phases. President Grant said that large sums have been paid out for charity. Some people say we waste it.

I hardly think so. We treat our brethren and sisters who are less fortunate than ourselves, as our neighbors, in harmony with the spirit of the Gospel.

The subject of tithing is very near to my heart. I have been delighted during this Conference to hear Elder Orson F. Whitney and some of the other brethren discuss this principle. I feel that it is important for us to get into the habit of right thinking along this line. We are flooded with magazines and newspapers, so much that many of us spend a great deal of our time in reading and thinking superficially. We should train ourselves to think straight, and when we think straight we shall be in harmony with the Gospel of Jesus Christ. The world is passing through a crisis. How long it will last none of us knows. The time of the coming of the Savior is near at hand. Whether we shall entirely recover from this serious business depression, we shall have to leave in the hands of our Father. But I appeal to you not to let these hard times and misfortunes be an excuse to neglect the payment of your tithes and offerings. We must discipline ourselves to meet these situations and in spite of our misfortunes to pay the Lord his one-tenth first and trust that his blessings may rest upon the 90% left.

In one of the Stakes of Zion, a few years ago, after I had spoken on the subject of tithing, a group of young men waited for me after the meeting and asked, "How are we to know how much tithing to pay when we don't know what our living expenses will be?" I said, "If you wait to pay all your living expenses first, you may then not have enough left with which to pay tithing."

Now, my brethren, when the Lord gives us means, monthly or otherwise, why not sit down with our conscience, alone if necessary, and find out on the first or last day of each month what the Lord has given us, and then and there tithe it and not wait until the end of the year or the end of the season. Give the Lord an opportunity to bless the 90%. This is what I call straight thinking in relation to the law of tithing.

What are we doing with the 150,000 young men and women in this Church between the ages of 12 and 20? Are we, as parents, teaching these children the importance of the law of tithing? Are we impressing upon them that this is a fundamental principle of the Gospel; that it will add to their joy and satisfaction in the Church; that the payment of tithing will give them greater faith and greater interest in the work of the Lord? We should teach our children from the time they are baptized that whatever the Lord gives them, whether dimes or dollars, it should be tithed monthly. The bishops in this Church are happy and glad to see these young people come with their tithes and offerings. When a boy is ordained to the office of a deacon, he should be taught to obey this important law, so that it will become a habit of his life. Good habits fixed in childhood or early youth are dominating factors of the lives of men and women. We owe it to the Church to teach them this principle.

The great prophet and statesman, Joshua, succeeded Moses. The book of Joshua records that after the land of promise had been occupied and when Joshua had become old, he called upon the chiefs of the tribes of Israel to meet him in the land now known as Samaria. There, on the hillside, he recited to them his labors and what the Lord had done for the Israelites to bring them into that goodly land. He called attention to the worshiping of false gods, and then closed with this statement:

"Now therefore fear the Lord and serve him in sincerity and in truth: * * * Choose you this day whom ye will serve: * * * but as for me and my house, we will serve the Lord."

Now, brethren, heads of households, give heed to your families, and may this counsel of Joshua be our motto. Let us serve the Lord. May we remember him with our tithes.

I pray that we may grow in spirituality and in the service of the Lord, in the name of Jesus Christ. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

I certainly feel my weakness this afternoon, my brethren and sisters, in attempting to report the activities of the missionaries in the East Central States Mission.

I rejoice exceedingly in having the privilege of laboring with your sons and daughters and your husbands who are engaged in the work of the Lord in that part of the Lord's vineyard. It is pleasing to me to meet with those who have returned from the mission field and hear them express themselves to the effect that they would like to be back in the service of the Lord again; showing that they had been imbued with the spirit of their work and that they still have that spirit with them.

I would like to say to the Bishops of Wards and to the Presidents of Stakes of Zion where these young men and young women reside that I would appreciate it very much if you would find something for them to do to keep them active in the work, because they are active while in the mission field and have endeavored to do their duty to the best of their ability.

About a year ago a message came from the mother of one of our missionaries, who is still laboring in the field, to the effect that his father had passed from this life. In that message the mother expressed the wish that her son remain in the field and complete his mission, and he chose to do so. Just a short time ago, two years, which is the usual term of missionary service, had passed, and learning of the financial condition at his home, I wrote to this young Elder and told him that his labors were acceptable to the Lord, and that he would be honorably released to return home so as to be in attendance at this Conference. In answer to my letter he said:

"President, I have been very careful with my means. I have practiced economy and have saved enough to maintain me for another two months, or more. While I do not like to suggest it, if it would be permissible and agreeable I would like to remain for at least that length of time."

It is needless for me to say that that Elder is still in the field. He has work ahead of him and prospects that he wants to see consummated before he returns to his home.

Just two or three weeks ago a message came from President Grant and his counselors to the effect that the father of one of our very able lady missionaries had met with a serious accident and was taken from this life. The message was forwarded to her. Her companions rallied to her support, as did also the good Saints in that district, and comforted her. I received a letter in answer to one that I wrote to her just a few days afterwards in which she too expressed herself as wanting to remain and complete her mission before returning home. She is still in the mission field.

My brethren and sisters, it fills my heart with thanksgiving when I see the faith that is exhibited by the young men and young women who go into the mission field. They are interested in the work. They want to accomplish their work in a way that the Lord will be pleased with their efforts, and I am sure that they are succeeding.

My brethren and sisters, encourage the young people to prepare themselves for the mission field, for as President Nibley said yesterday, "there is a famine in the land, not for bread nor a thirst for water, but for hearing the words of the Lord." The harvest is great and the laborers are few; the time is far spent and there is little remaining.

I pray God to bless you with every needful blessing. May he bless President Grant and his counselors, the quorum of the Twelve and all those who are engaged in this great latter-day work. I pray in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy

I have rejoiced, my brethren and sisters, very greatly at the speeches and the music we have heard at this Conference. We have been truly fed the bread of life and by the spirit thereof, and I have felt to thank the Lord for the gift that each of our brethren has possessed at this Conference in being able to give us the measure of the word of the Lord that has been given.

It was a strong indictment against intemperance that was read at one of the sessions, and yet after experience in each of the three great departments of government I am persuaded that that indictment is not overdrawn. I have in memory the picture of a man indicted and convicted of murder being arraigned for the judgment of the court, and when I asked him if he had any legal cause to show why the sentence of the court should not be pronounced upon him, in a solemn and dramatic manner which I shall always remember, he declared

that he had killed the best friend he had on earth and did not know it until he was awakened the next morning from his drunken slumbers. He appeared to be sincere. A little later he had to be committed to the insane asylum, he worried so over the fact that he had taken the life of his dear friend and left a widow and children to mourn the loss of a husband and a father who was providing for them.

I think that what we need in this country is more regard for law, constitutional law and laws passed in accordance with the Constitution of the United States. I frequently have had an opportunity to speak on the Constitution of the United States as a divinely inspired instrument, and have brought forward the testimony of such disinterested witnesses as William E. Gladstone, Premier of England, and Sir Thomas Bryce, the author of the monumental work on American Commonwealths.

There are other great Americans who enjoyed inspiration in framing the institutions of this country, and in saying this I am not denying the room for inspiration in the formation and guidance of other countries. We pray for their guidance and the guidance of the officials of not only our own nation here in America but the rulers of other nations. I have thought sometimes we have neglected some of those great characters who were instrumental in shaping the foundations of our country and those who have made comments upon them. I know that we are familiar with the work that Franklin, Jefferson and others did in connection with the framing of the Constitution of our country, but we are less familiar with the work that the great Chief Justice John Marshall did. The formation of the Constitution of the United States is really spoken of as the greatest single achievement of the eighteenth century. There was that about it that inspired Daniel Webster to love it, "to have a profound passion for it," "to cherish it day and night," "to live on its healthful saving influence," and "to trust never to cease to heed it until he should go to the grave of his fathers," "to earnestly desire not to outlive it."

Judge Marshall of Wisconsin in the case of *Borgnis vs. Falk County*, in a decision written by him for the Supreme Court of Wisconsin, said:

"At no period has appreciation of the great work of the fathers been more important than now. We need to sit anew at their feet, revive knowledge that the result was wrought by a body of men, representatives of the great seat of learning of the English speaking races of two hemispheres, and otherwise men of broad experience, many of whom had been students of all federal governments of all prior ages in preparation for the special task—as the historian declared, 'the goodliest fellowship of lawgivers whereof this world has record,' a body dominated by specialists, inspired by ennobling love for their fellow-men and the thought that they wrought, not for their age alone, but for the ages to come, and so sought to avoid the infirmities of previous systems of government by the people, by carefully providing that no change in letter or spirit should occur except in a particular and most deliberate and conservative way."

John Marshall, the Chief Justice of the Supreme Court of the

United States, performed an inspired work in the framing of the Constitution of our country.

You read the 101st Section of the Doctrine and Covenants. I will not take time to read it here, the seventy-ninth and eightieth verses, and then consider the work that Marshall did in connection with the interpretation of this great document.

Marshall was not only a great man in his own age and country, but he would be considered a great man in any age and clime. Webster, in 1814, in a letter to his brother Ezekiel, said:

"There is no man in the court who strikes me like Marshall. I have never seen a man of whose intellect I had a higher opinion."

Again Webster said of him that if there was ever a human being who did not argue from the obscure to the more obscure it certainly was Chief Justice Marshall.

George R. Peck of the Chicago bar said of Marshall:

"Take him for all in all, he was the greatest judge that ever lived. By the common and unfettered judgment of the bar, lay the unanimous voice of statesmen, jurists and scholars. He was the oracle of our Constitutional law, the interpreter, the expounder and in a certain sense the maker of the Constitution. * * * Our profession looks upon him with a somewhat idolatrous feeling, but I do not think it excessive. When we consider what might have been our fate if another and not he had occupied that great seat we may well believe that providence watched over the republic."

Justice Joseph Story, a very great justice of that Supreme Court of the United States, who knew Marshall very well spoke of him and said:

"His life speaks its own best eulogy. It had such a simplicity, purity, consistency and harmony that the narrative of the events in their natural order invests it with an attraction which art need not seek to heighten and friendship may well be content to leave with its original coloring. He learned to love the Union with a supreme unconquerable love, a love which was never cooled by neglect or alienated by disappointment; a love which survived the trials of adversity; and still more dangerous trials of prosperity; a love which clung more closely to its object as it seemed less dear or less valuable in the eyes of others, a love which faltered not, fainted not, wearied not, on this side the grave. Yes, his thoughts ever dwelt on the Union as the first and best of all our earthly hopes. The last expressions which lingered on his dying lips breathed forth a prayer for his country. Such in that moment as in all the past, 'O save my country, Heaven,' was then his last. * * * He was one of those to whom centuries alone give birth, standing out like beacon lights on the loftiest eminences to guide, admonish and instruct future generations as well as the present."

It has been truly and forcibly said of him:

"Marshall found the Constitution paper and made it a power; he found it a skeleton and he clothed it with flesh and blood."

I remember hearing a great orator and judge once express the hope that he might have the leisure sometime before he passed away to read one great decision each day from the Supreme Court of the United States. If one were going to do that he might well select from the great decisions of the Supreme Court such cases as *Marbury vs.*

Madison, Gibbons vs. Ogden, and McCulloch vs. the State of Maryland. All these are great landmarks showing the growth of the Constitution of our country.

What we need most in this country is more respect for the Constitution of the United States and its laws and a deep conviction of the necessity of being law-abiding.

I rejoice in the testimonies that have been given in this Conference. I want to add my testimony to that which has already been given by so many in such a splendid form at this Conference. I ask the blessings of the Lord upon us in the name of Jesus Christ. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

I rejoice in the work in which we are engaged. For some reason I am impelled to say—though it is manifestly unnecessary, as President Grant needs no defense from me, but I think it is proper—that I am not only in hearty accord with his declarations relative to the enforcement of, and obedience to law; but that I have known him for nearly half a century, lived in the same Ward, associated with him in business, socially, religiously and even politically, and there has been nothing more characteristic of him than his frankness and above-board expressions. Any man who knows him will not say to the contrary. May God bless him, and may he live long to continue the splendid work which he is doing, and those also who are upholding his hands.

The Eastern States Mission is in a very healthy condition, especially the missionaries. Our winter was as open and mild as it was severe here. Branches of the Church are in a very healthy condition. I know of no better evidence of that fact, than that last year there was paid something over thirty per cent more tithing than was ever paid before in the mission, and the amount paid the preceding year was largely in excess of that of any former year. If there is anything that tests honesty and sincerity, it is the payment of tithing. Well may the old prophets have said: "Will ye rob God in tithes and offerings?" We can account for the maintenance of the payment of tithing to some extent, if not largely, because our people are generally employed by large institutions with many employes; and although hundreds of thousands, even millions, have been thrown out of employment, the honest tithepayers, I testify, as a very general rule, have not. Their sincerity, their honesty, have been so reflected, I am sure, in the stability and value of their characters that their employers have recognized the same.

The Mission has been exceptionally blessed during the past year. Indeed, I think a marvelous work has been done through the providence of God, which was commenced in this building, by broadcasting sermons and organ recitals. The hearts of the people of the East have softened marvelously in the last two years. The press has materially changed its attitude. A different atmosphere, very largely prevails. We were

deeply impressed with the importance of utilizing modern agencies in the dissemination of the truth.

We organized three new departments of our activities. The first and most important, broadcasting of sermons over the radio; second, exhibiting Mormonism in a practical way in exhibitions and fairs. The largest of these exhibits was at the Eastern States Exhibition where all of the states in our mission meet annually. They have permanent buildings at Springfield, Massachusetts. Our exhibition was in a booth in the main building over which was displayed in large letters the name of the Church of Jesus Christ of Latter-day Saints, and in still larger letters, "See what God hath wrought." In the rear of our exhibit we had a small replica of the Salt Lake Temple. The booth was appropriately decorated. Streamers were used leading to the Temple, on which pertinent data were displayed concerning the Word of Wisdom, our system of educating the young, and our unequalled charity system. On a table at the entrance was an ample supply of tracts. There we distributed in eight days over 25,000 tracts. A half dozen missionaries distributed thousands of tracts daily, making friends, having conversations, and reaching people who would not permit them to come into their homes. They could not get past the butler, or the servant, ordinarily.

Then we went to the country fairs. The young artist, for such Elder Carl E. Olson (whom we made Director of Exhibitions) proved himself to be, skilfully designed, out on the green, an old oaken bucket well, over which he had written in large letters, "The well of living water," with the name of the Church above it. It attracted a great deal of attention and thousands of tracts were again distributed.

Time will not permit more on that line. I should like to tell you more about other things. We are desperately in need of missionaries and especially singers. If we are not supplied with some singers soon to take the places of those who are leaving, we shall have to give up some of the stations over which we are broadcasting the Gospel every Sabbath day. The prediction of Isaiah is fulfilled, wherein it says that "A little child shall lead them," and that the Lord would take "the weak things of the world to confound the mighty," and accomplish his marvelous works. Also the prediction in the Book of Mormon that the Gospel will be preached from the housetops is being literally fulfilled.

The first missionary who broadcast for us over the radio was Elder Carrol D. Parkinson of Preston, Idaho, a nineteen year old missionary. We had to pay for the privilege so gave it up temporarily. That was on the 11th of April last, and immediately following the great Centennial celebration in this city. We sent President Grant over a thousand clippings from newspapers; some of the largest, like the *New York Times*, had lengthy articles.

This great organ has been making us friends. The intelligent realize that such music can come only from a people of intelligence and elevated ideals, and not from ignorance and bigotry. And thus interest has been aroused in our people. It is certainly marvelous that

where we found an opening we had without previous thought the best talent available.

The first real opening was at Wilkesbarre, Pa., a city of nearly one hundred thousand population, where two of our young elders were laboring—Elder D. Glen Brown of Provo, twenty years of age, who has been with us only seven months, and his companion John M. Anderson of Logan. They did the real pioneering, persisting in their efforts to obtain the privilege of speaking over the radio without cost. Finally the station, the oldest in the city, and the largest, was in need of something to fill in with, and the privilege was given to these young men. Notwithstanding the short notice, they met the occasion splendidly. A quartet of our missionaries sang some of our hymns which with the address was so pleasing, that they were invited to continue, and every Sabbath evening since the 18th day of May last, we have had a half hour, during which we sing the hymns of Zion and preach a sermon.

On September 10th, Elder Brown, with only two years education at the Brigham Young University, was made editor and director of radio work for the mission.

The next opening was at Wilmington, the largest city in Delaware. Sister Mary Woosley, from Malad, had won the friendship of the members of a Scottish society, partly by her piano playing; and ever since the 31st of August we have likewise broadcast there, Elder George F. Williams, of Ogden, another nineteen year old missionary, being the principal address writer and speaker. That station is the largest in the State of Delaware. It has a population of over two million within a radius of one hundred miles.

They say that there are more than thirty million people in our mission. It is the great center of wealth and of the leading educational institutions of the nation. It is singularly appropriate that in the very section where the Gospel was introduced, the most modern and effective methods should be utilized in proclaiming the Gospel. We have only about three missionaries to a million of people to preach the Gospel in this mission, but they can and are doing a marvelous work over the radio.

The next opportunity came in a still larger city, Syracuse, which has a population of more than two hundred thousand. There, another young man, Elder Earl H. Martin, was located, the only solo singer in the Mission. He won the hearts of the radio listeners by singing for several months without doing any preaching. Finally, we decided to use him elsewhere unless they permitted us to also preach. Then they gave us an hour on Sunday evening and called it a vesper service. Sometimes we deliver two sermons during the evening, with music intervening. This so aroused the other churches that they demanded the same privilege, and now we have to take turns with them.

There is no place in the Mission, where an opportunity has been given us to preach over the radio, that the privilege has been taken from us. If you will give us the missionaries, especially those who can sing, we can accomplish a great work. We have thus, in ten

months, delivered 212 Gospel messages over the radio in the Mission in important and prominent cities of the East, without cost to the Church; and the work has been splendidly done by youths generally under twenty-two years. To me it is nothing short of marvelous. For some time, as we contemplated and discussed this matter, I thought that unless we could have Dr. Talmage, President Roberts or some such speaker and writer, it would be useless for us to try. They could not come to our aid. The desirability of attempting this work was pressed upon us so strongly that we concluded to utilize the material that we had at hand. If the Lord ever blessed missionaries he has those in the Eastern States Mission who have participated in this work, for they were all young and inexperienced. Some of our indifferent missionaries who could sing or write have been aroused to greater activity. Forty-one of our missionaries, some of them quite uneducated, have written addresses. Twenty-eight of them have spoken over the radio. Young ladies have written splendid addresses. Two of them have spoken over the radio. I say it is marvelous. But more marvelous and important—and more do I value it above all else—is the knowledge that I have of the divinity of this work, that God lives, that his servants, when in the performance of their duty under the call of the priesthood of God, have the inspiration of the Lord with them. He is with us, and there is a joy, a happiness and a consolation in the performance of duty, in the service of the Lord, that is inexplicable.

May we appreciate our opportunities and blessings, and may you send us missionaries who can sing, I pray in the name of Jesus. Amen.

PRESIDENT HEBER J. GRANT

The national broadcast of the tabernacle choir begins at 4:15 this afternoon. It is important, therefore, that this meeting close promptly at four o'clock, in order to permit those who desire to leave the building to do so before that time, so that the doors can be closed and absolute quiet prevail during the broadcast.

The national broadcasts of the tabernacle choir number to date approximately ninety. These have covered practically this entire nation as well as Canada. They have been transmitted to some extent at least, by short waves, to Europe. Many thousands of letters have been received expressing appreciation for these broadcasts. Some such letters have come from England.

ELDER JOSEPH W. McMURRIN

*Of the First Council of Seventy and President of the
California Mission*

I sincerely hope that the blessings of the Lord may attend me during the few moments I occupy this position.

Some of the other brethren have referred to the sensations they have had during the past three days. I have passed through all of

those sensations and some I think in addition. To sit for three days not knowing what moment you are to speak is an anxious time.

I desire to read a few words given by way of revelation at the opening of the great Gospel dispensation in which we now live. The Lord says:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Harken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled."

And the Lord says further:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jun., and spake unto him from heaven and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

* * * *

"And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh;

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

"For behold, and lo, the Lord is God, and the Spirit beareth record and the record is true, and the truth abideth forever and ever."

I would like to call the attention of this congregation to the fact

that in this very first revelation in the book of Doctrine and Covenants the Lord has said that the weak things of the earth should be chosen to accomplish this marvelous work to which reference has been made. It may seem a little ridiculous in the eyes of those who do not believe that the Lord God of heaven has placed his hand to bring to pass in these latter times that marvelous work which has been sung about by all the prophets, that this revelation should say, "Fear and tremble, O ye inhabitants of the earth," because of the weakness of the men and women who are called to represent the work of God in the preaching of the Gospel.

In my mind's eye I see standing in a little river, just fifty years ago this year, one of those weak missionary boys who had been appointed by his traveling companion to administer the ordinance of baptism to one who had been convinced of the truth. As he stood there in the river and thought of lifting his hand to make the declaration, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost," how weak that poor instrument was; and in his soul he cried out to God, "Father, if there be aught wrong in this act that I am about to perform, forgive thy servant, who believes that he is possessed of divine authority."

There could not be a weaker instrument, it seems to me, on the face of the whole earth, and that humble and frightened instrument was Joseph W. McMurrin.

I have met a great many of these weak men right here in Salt Lake City who have been assigned to the California Mission, and sometimes as I have hearkened to them and have noted their weakness, they could hardly make answer to simple questions because of the fear that was in their souls. I have thought, "What can this man or this woman do in the mission field?" I am a witness that shortly after meeting them here I have met them in the mission field changed and improved. I would not want to convey the thought that they had suddenly become strong, educated, powerful men and women. No. But there had something come into their souls that had driven out fear; they had learned to know for themselves concerning the divine authority they possessed, that they had actually been called by the Lord God of heaven to represent him in the preaching of the holy Gospel, and that they were of a surety servants of the living God. Men may well tremble at the authority and power of God that has been given in this dispensation to mortal men.

I want to tell you that when men and women become possessed in their own souls of this thought, there is a strength about their presence, and about their testimony, and about their faith in God, that is marvelous and beyond my power to describe. I thank God that the promises are being fulfilled. No matter how weak we are we do bear divine authority, and through the help and blessing and power of God, and the companionship of his Spirit we are making our way, little by little, among those with whom we come in contact; and God is convincing us in our very souls that we represent him.

This is my testimony concerning the ministry that is being carried on by these weak vessels in the California Mission. We are perishing because of the lack of help. One of the First Presidency has made a declaration that has been referred to: "There is a famine in the land." He made it especially to the bishops, stake presidents and presiding men, and he said, "You are not meeting your responsibility." In attestation of the truth of this declaration I would like to say that the California Mission has been operating with 150 to 200 missionaries in years gone by, and we are now reduced to about eighty-five. We would like you brethren who select missionaries to take this declaration with you, and I hope it will ring in your ears—*eighty-five*. There is a famine in the California Mission because of the lack of men to proclaim the glorious Gospel of the Son of God. I hope the necessity will be met. You presiding men can change it, if you will.

God bless all, I pray in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very happy, my brethren and sisters, to be present at another Conference of this Church. The great testimonies that have gone forth from the speakers will add, I know, to the stability and strength of the membership of the Church, and men and women will become more convinced that the Spirit of God is with these men who stand at the head and have the authority of the Lord Jesus Christ to administer in the ordinances of the Gospel.

When President Grant was addressing this congregation at the opening session the words of Solomon came to my mind: "Where there is no vision, the people perish: but he that keepeth the law, happy is he." It is through obedience to this principle that the Church of Jesus Christ of Latter-day Saints has advanced and prospered. For a century of time it has maintained a steady growth because its people have kept the laws of God.

I was more than happy to hear the President say that the Church is out of debt. It maintains a great army of men both at home and abroad who give their time unselfishly, paying their own way, for the building up of the Church and kingdom of God. They are taken away from the great earning power of its membership for years at a time; yet we find the Church strong, strong in faith, wonderful in power, out of debt, paying its way. There is nothing else like it under the shining sun.

I draw the attention of the people of the world who have known this Church for many years and who have not been obedient to its teachings to the fact that they need the gospel of repentance, and unless they do repent they cannot inherit the glory that was promised by the early leaders to those who would accept the truth.

I know the Gospel is true. It never was so wonderful as it is today.

There never was more to do. Surely there is a famine in the land. There has probably never been a time when there was more money or more food produced, or more clothing manufactured, than at the present time in this land of America. But there is a great famine, not for bread nor for water, but for the hearing of the word of God. Elders are needed everywhere. The missionaries are working hard and doing perhaps twice the amount of work that ever was done before. We need more missionaries. We have but sixty-eight in the Central States Mission, which is one of the very oldest missions of the Church. We wish that more could come, but we will have to leave that in the hands of the Lord and with those in authority.

I endorse all that has been said in regard to the strength of the leadership of our Church. It is the Church of God in the earth. It will win, it will lead, because God our eternal Father has not forsaken it, and the power of his Spirit has been felt among our leaders, as each president has come and gone. And this Spirit has been with the membership, too, as is evidenced in the testimonies they have borne in all parts of the world, from the inception of the work until now.

I pray our Father's blessings upon us in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I asked all the Mission Presidents who have just addressed us, with the exception of Brother Moyle, to occupy only ten minutes each. Every one of them complied with my request. They spoke from three and a half to eight and a half minutes each, and for the first time in four or five years there is a little spare time at the closing session of Conference.

GEMS FROM THE DOCTRINE AND COVENANTS

I felt impressed that the splendid things contained in Section 88 of the Doctrine and Covenants ought to come before this Conference. I had several passages copied and intended to read them, but I was very pleased to hear nearly every word of them quoted by Brother Rulon S. Wells. There is, however, in that section something further which I think it well to read to you:

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him and of him, even God, forever and ever."

And this from Section 84:

"And any man that shall go and preach this gospel of the kingdom, and

fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed."

President Grant then presented the General Authorities and Officers and General Auxiliary Officers of the Church who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

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Charles W. Nibley, Second Counselor in the First Presidency.

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Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

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Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

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Joseph W. McMurrin

Charles H. Hart

Levi Edgar Young

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Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

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CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund.

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May Anderson, Superintendent
 Isabelle S. Ross, 1st Asst. Superintendent
 Edna Harker Thomas, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

I rejoice exceedingly in the testimony of Brother James H. Moyle. He pleaded, oh so hard, for Brother Talmage or Brother Roberts or someone else to come to his mission and speak over the radio. We could not yield to his pleadings. We rejoice that during the last six months the Lord has seen fit to magnify the young men and the young women in the Eastern States Mission and that he has inspired and blessed them in the marvelous way he has done.

OBEY THE LAWS OF GOD

We hear a great deal about obeying the Constitution of the United States. What is the matter with our obeying the constitution of the Church of Jesus Christ of Latter-day Saints? What is the matter with us being honest in obeying the laws of Almighty God by paying our tithing? There are a great many people who are very active in preaching this Gospel who fail to obey it themselves. Let us obey it, and then we shall find that there is no power on earth or beneath the earth that can stop us in good works.

LOYALTY IN PREACHING THE GOSPEL

I do not believe that one missionary in every twenty that are sent into the mission field has had previous experience in missionary work. It seems to me that there should be more loyalty in preaching the Gospel than exists at the present time. I remember that when I was a young man the Church did not send boys on missions as it has to do today, but men of experience made sacrifices to go into the mission field. Men laid down almost anything that they were doing when the call came to go upon a mission. But now, if there is any excuse under heaven that we can make to stay home many of us are staying.

I want to endorse all that has been said that is calculated in its nature to inspire the leading men of this Church, all over the Church, and the members, to make sacrifices and prepare themselves to proclaim the Gospel.

THE BEST CONFERENCE

I am very happy indeed over all that has been said and done in this Conference. I pray earnestly and sincerely that the Lord will sanctify to our blessing all that we have heard. I rejoice in the fact that I have heard on all sides as far back as I can remember, "Well, we have had the finest Conference ever." It shows that the people have the spirit of the Gospel of Jesus Christ; that when they are fed the bread of life their hearts are warmed. Tears of gratitude come into their eyes for the authority of the living God, for the power that comes to the people, and it does seem as though the last Conference is always the best.

May God help us each and all to live in such way and manner that his Spirit may be our constant guide and companion, I ask in the name of Jesus and in the authority of the priesthood of the living God that I hold. May God bless the people; may he bless the General, the Stake and the Ward authorities and the officers of the auxiliary organizations throughout the Church. May he bless the missionaries at home and abroad, and may he inspire the people to do missionary work.

TO WARN OUR NEIGHBORS

I would like to call the attention of President Joseph W. McMurrin to the fact that there are three Stakes of Zion in California, that there are residing in California today probably twenty thousand members of the Church. We should remember that the Lord has told us that it is our duty to warn our neighbors and to preach this Gospel—that duty is upon all of us—we should be missionaries. There are very many men in the Church who are devoting nearly all their time outside of their daily vocations in an endeavor to bring people to a knowledge of the Gospel, although they have not been called upon missions. There are some of our Bishops who not only do their duty in their Wards, but when they find someone whom they can interest in the Gospel they preach it to him. I think one of the best preachers I have known ever since he came home from his mission as a young man is Bishop Thomas A. Clawson of the Eighteenth Ward. He is zealous in keeping his returned missionaries at work.

Let us all realize that this work belongs to each and every one of us, and let us do all in our power for its advancement.

"THE SONG OF THE HEART"

May the Lord bless our singers, not only those who belong to this great tabernacle choir, but our singers throughout the entire Church. There is no other people in the world who take greater interest in music, in singing, and in advancement along those lines than do the

Latter-day Saints. Why? Because we realize that the Lord has given a revelation wherein he has said that his soul delighteth in the song of the heart, that it is a prayer unto him, and that it shall be answered with a blessing upon our heads. Let us remember the kind of songs the Lord likes, songs with the Gospel in them. I have gone to conferences where I have heard three or four anthems, with the words of which I could not agree. They were sung to good music but they were not good doctrine.

May the Lord guide us by the unerring counsels of his Spirit, I ask in the name of Jesus Christ our Redeemer, Amen.

The congregation sang, as a closing number, the hymn, "Come, Come, Ye Saints."

Elder John W. Hart, President of the Rigby Stake, offered the benediction.

Conference adjourned for six months.

The singing at the meetings on Sunday was conducted by B. Cecil Gates, Assistant Conductor of the Tabernacle Choir, and at the other sessions of the Conference by Edward P. Kimball.

Accompaniments and interludes were played on the great organ by Edward P. Kimball and Frank Asper.

Stenographic reports of the discourses were made by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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One Hundred and Second Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Second Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 2, 3 and 4, 1931.

The proceedings of all the sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and Charles W. Nibley.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, *, and Joseph F. Merrill.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, **, Charles H. Hart, Levi Edgar Young, and Antoine R. Ivins.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and Brigham H. Roberts, ***.

Presidents of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: James H. Moyle, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S. Woodruff, Western States; William R. Sloan, Northwestern States; John V. Bluth, Canada; Antoine R. Ivins, Mexico; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

*John A. Widtsoe was in Europe, presiding over the European Mission.

**Joseph W. McMurrin was absent on account of illness.

***A. William Lund was in England, presiding over the British Mission.

FIRST DAY

MORNING MEETING

The first session of the Conference convened Friday morning, October 2nd, 1931, at 10 o'clock, with President Heber J. Grant presiding.

The great tabernacle auditorium and galleries were filled with people who had assembled from all parts of the Church.

President Grant announced that the meeting would commence by the congregation singing the hymn "We thank thee, O God, for a Prophet."

After the singing of this hymn, the opening prayer was offered by Elder LeGrand Richards, President of the Hollywood Stake.

The congregation sang the hymn, "O say, what is truth?"

PRESIDENT HEBER J. GRANT

It is a pleasure to again have the opportunity of meeting the Latter-day Saints in general conference. I rejoice in the progress of the work of the Lord.

It has been my privilege during the last six months since we were assembled here in this capacity, to visit quite a number of the stakes of Zion and to be in a number of the missions of the Church, and to dedicate a great many chapels and recreational halls in different parts of the Church.

Notwithstanding the great trouble financially all over the world I believe that as a people we are suffering less than are those in other sections of the country, for which I am very grateful to the Lord.

WORK PROGRESSES

The work of the Lord is progressing all over the world without any exceptions. We are receiving calls from the presidents of all our missions for additional missionaries.

Our missionary force has been reduced very materially on account of the present financial condition at home and abroad, but the spirit of the work is progressing splendidly, and many of the local people all over the world where we have missions are engaged actively in missionary work; and in many places local people are being installed in presiding positions, thus relieving many of the missionaries from some of the activities that they have heretofore engaged in. I rejoice in the present condition of the Church and the progress it is making.

NO NEED TO WORRY

I do not think that we need to worry the least bit about any of the Latter-day Saints suffering on account of lack of food or shelter during these hard times. I am confident beyond the shadow of a doubt that with our system of fast-day donations and the work that is being done by our Relief Society, the bishops in all the various wards, with

the help of the auxiliary officers, will be able to look after those who are in real distress.

I am converted to the fact that if the Latter-day Saints as a people would actually do without two or three meals once a month, as prescribed, on fast days, and give the full equivalent to the bishop, thus benefitting their own individual health and that of their families—if they conscientiously paid a full fast day donation, each and every person giving the equivalent of two or three meals one Sunday in each month—it would fully take care of those who are in distressed circumstances.

I rejoice in the fact that from many sections of the country we have received reports that our people, as a rule, who have been honest and conscientious in the mission field, in the payment of their tithes, almost without exception are retaining their employment and are getting along all right financially.

FALSEHOODS BEING CIRCULATED

I do not know that the subject is worthy of my notice, and yet it has been suggested that it might be well to refer to the continued falsifying by some people who have been excommunicated from the Church and are going around distributing papers and documents and publishing papers that are as full of lies as an egg is full of meat. I believe that the very best liars I have any acquaintance with are those who have been cut off from the Church and cast out. They seem to be very active at the present time, making statements that our property is being mortgaged, etc., notwithstanding the fact that there is no Church property mortgaged. Any person could go down to the county court house in any of the counties and find out if the Church's property is mortgaged. There is no part of the property of any one of the wards or stakes in our Church, or of the general Church property, that is mortgaged.

These people talk about the funds of the Church having been used for individual benefit and so on, so I hear. It is only fair to say that I have never taken the trouble to read what they publish in their "New Era." It would be more properly named the "Regular Liar," instead of the "New Era." I have heard that a lie can travel around the world while truth is getting out of bed, but nevertheless truth eventually overtakes the lie and steps on it.

MONEY LOANED TO SUGAR COMPANY

The fact remains that the Church has loaned some money to the Sugar Company and it has taken a mortgage for that money, and the loan is well secured. The fact remains that in helping the Sugar Company the Church is helping itself, because the first beet sugar factory ever built in the United States of America with American machinery was built at Lehi, and the Church used its credit and borrowed the money to help build it. Yes, the Church had to borrow the money

at that time. Now it does not need to borrow it. The Church is the principal stockholder in the Utah-Idaho Sugar Company, and by lending it some money and taking security on real estate, it is simply protecting its own property.

PENALIZED FOR LOYALTY

I shall be very happy indeed if in the providence of the Lord there shall be a return of prosperity for the Sugar Company. We are being penalized today in the sugar business because of the loyalty of the people in response to the appeals of the Government when sugar was retailing at 20, 25 and sometimes 30 cents a pound. We built at that time twice as many factories as we can now get beets to operate, and I suppose it is just as well that we could not get the beets during the last year or two to operate all our factories inasmuch as there is no profit in the business.

I am sure that whenever the time comes that sugar will sell at reasonable prices, so that the farmers can get a little more money for raising beets, some of our idle factories can be opened, and there will be an increase of prosperity for the farmers and the people generally, if this industry can only grow and increase.

PERSONAL PROFIT DENIED

The original sugar factory was built by Wilford Woodruff and his associates and friends mainly for the benefit of the farmers, so that they might have an increased variety of crops. That was the only object.

The idea that businesses have been established by the Church for the individual profit of men who are connected with the leadership of the Church is absolutely false. Many of us borrowed money and put it into that factory at the request of President Woodruff and lost the money that we invested.

I know something about it individually because I personally borrowed a large sum of money, bought stock, paid interest on it for five years and then sold the stock for less than one half of what it cost. I gained a whole lot of experience financially out of it and have never recovered, so far as the Sugar Company is concerned. I thought I would make this much of an explanation.

SATISFIED WITH STATUS

I remember delivering a sermon here nearly a year ago—perhaps it was longer ago than that, I do not remember the exact date—in which I referred to the fact that some people had said that if the Mormons would only do away with their belief in Joseph Smith and his prophecies they might now really, with the progress they are making and the changes they are making, etc., be counted in the Christian family.

Inasmuch as the Church to which you and I belong is the Church of Jesus Christ, established by the Savior himself through the instru-

mentality of the Prophet Joseph Smith, I do not think we need to worry about being admitted into the various Christian denominations. The one thing that you and I need to worry about, and the only thing, is with regard to keeping the commandments of the Lord, living our religion as Latter-day Saints.

TRUE LATTER-DAY SAINTS

I am sure that the man who is honestly and conscientiously observing the Word of Wisdom, who is a full and honest tithe-payer, and attends to his meetings and his family and secret prayers, such a man need not worry about anything that might be said concerning this Church by apostate Mormons or anyone else.

A true Latter-day Saint is living a life that is above reproach. He is living a life that stamps him in the eyes of all honest, conscientious people as a man worthy of respect and one who can be relied upon, because the true Latter-day Saint believes in God and in Jesus Christ, the Redeemer of the world. He believes in sustaining the laws of God and the laws of his country, and in living a virtuous, true, upright life. No man can be a true Latter-day Saint without being worthy of the confidence of all men, without regard to whether they believe as he does or have any respect for his beliefs.

CHANGES AMONG GENERAL AUTHORITIES

There have been some changes made since our last conference. As you all know, Brother Orson F. Whitney, one of the Council of the Twelve, and Elder Rey L. Pratt, one of the First Council of Seventy and president of the Mexican mission, have passed away. They were two outstanding preachers of the Gospel of Jesus Christ, men of great ability in proclaiming the Gospel and men of great personal inspiration. They lived lives that brought honor and respect to them and thereby honor and respect to the people that they represented as general officials.

The Presidency and Apostles have nominated, as you know, although they have not yet been ordained and set apart, Brother Joseph F. Merrill and Brother Antoine R. Ivins to fill the positions made vacant by the death of these two stalwart workers in the Church. The other changes are as follows:

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST APRIL CONFERENCE

STAKE PRESIDENTS APPOINTED

LeGrand Richards has been appointed president of the Hollywood stake to succeed George W. McCune.

Hyrum B. Calder has been appointed president of the Uintah stake to succeed Wallace Calder.

Peter J. Ricks has been appointed president of the Fremont stake to succeed George S. Romney.

Joseph R. Christiansen has been appointed president of the Moroni stake to succeed James L. Nielson.

We wish to say that Brothers George W. McCune, Wallace Calder, George S. Romney and James L. Nielson have all labored diligently and faithfully in the positions they have occupied and they have been honorably released.

NEW MISSION PRESIDENTS

George S. Romney has been appointed president of the Northern States mission to succeed Noah S. Pond, who has been honorably released after having filled a splendid mission.

Leonidas D. Mecham has been appointed acting president of the Australian mission to succeed Clarence H. Tingey, who has returned from Australia in the enjoyment of health after filling a most splendid mission.

Francis Salzner has been appointed president of the Swiss and German mission to succeed Fred Tadge. Sister Tadge has returned from the mission and Brother Tadge will undoubtedly come after his successor has been installed.

NEW TEMPLE PRESIDENT

William M. Waddoups has been appointed president of the Hawaiian temple, to succeed Castle H. Murphy, who is president of the Hawaiian mission, and who was also directing the affairs of the temple. We considered it wisdom to have Brother Waddoups return to Hawaii, where he has labored for so many years and so faithfully, to preside over the temple there.

NEW WARDS ORGANIZED

Burbank ward, Hollywood stake.
 Salmon ward, Lost River stake.
 Elysian Park ward, Hollywood-stake.
 Pasadena ward, Hollywood stake.

STAKE PRESIDENT WHO HAS PASSED AWAY

James P. Jensen, president of the San Luis stake, Colorado, has passed away after an honorable, faithful presidency there.

BISHOPS WHO HAVE PASSED AWAY DURING THE PAST SIX MONTHS

Harold Winterton, Woodland ward in the Summit stake, by an auto accident.

Lawrence Gates of the Antimony ward, Garfield stake.

THE FOUNDATION OF THE CHURCH

Coming back to the suggestion that we as Latter-day Saints do away with faith in Joseph Smith, I want to announce, as I stated on the

occasion referred to, that the moment any individual or individuals shall lose faith in the divine mission of the Prophet Joseph Smith, that minute they are not entitled to be called Latter-day Saints. The whole foundation of this Church rests firmly upon the inspiration of the living God through Joseph Smith the Prophet.

When I hear the song—

“We thank thee, O God, for a prophet
To guide us in these latter days,”

I never feel as though it applies to me. I never hear it but that I feel it applies to that man who was the instrument in the hands of God of restoring again to the earth the Gospel of the Lord Jesus Christ, the plan of life and salvation, the pearl of great price, that which is of more value than everything else in all the world, namely, the plan which if you and I live it will bring us back into the presence of God our Heavenly Father, to dwell there in joy and peace eternally.

TRUTH EVIDENCED

When anybody talks about Joseph Smith not being a prophet he should look into the great and remarkable prophecies that he uttered. He should read the marvelous and wonderful revelations in the Doctrine and Covenants which the Lord has given to us through him. I am sure when people realize that the war of the rebellion was foretold and prophesied of by him, and that he gave the world a solution, so to speak, of the difficulties which brought about the war, advocating the sale of the public lands of the country to purchase the slaves as England had done, they must recognize that he was inspired of the Lord.

PUZZLES WRITER

I remember very distinctly that in the book entitled “Figures of the Past” the man who wrote it said he could not account for Joseph Smith and intimated that he must have been partially insane. He said he had visited a place where the insane were kept, and I suppose he was on a par with the man who said that Joseph Smith received his revelations at the time he was in epileptic fits. Joseph Smith was one of the stalwarts physically. He was an athlete, a very strong man.

The wisdom of the wise shall be confounded. This same man goes on to say, in paying tribute to Joseph Smith, that of all the men he had ever met, Elisha R. Potter of Rhode Island and Joseph Smith seemed best endowed with “that kingly faculty which directs as by divine right feeble and confused souls looking for guidance.” He went on to say that great credit had been given to Ralph Waldo Emerson as being a statesman ahead of his day because of his advocating the sale of the public lands for the purchase of the slaves; but he said, “What shall we say of the Mormon prophet who advocated the same thing eleven years previously, when the heavens were clear and tranquil?” At the time Ralph Waldo Emerson advocated this course there were war clouds in the heavens.

SUPERIORITY ADMITTED

We say that Joseph Smith was a prophet of the living God and that he gave to the people a solution that would have saved that terrible fratricidal war between the Northern and Southern States.

He goes on to say :

"Such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problems he presents to us. Fanatics and imposters are living and dying every day and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be incriminated, but as a phenomenon to be explained."

He also says that with hundreds of thousands believing that he is an emissary from the Most High God we cannot dispose of him by ridiculing his name.

A MIGHTY PEOPLE

All the lies that are being told about the people today are as nothing in comparison with those that were told about the prophet. He taught the people that we would be driven from city to city, county to county, state to state and finally beyond the confines of the United States, and that we would become a great and a mighty people in the midst of the Rocky Mountains. He said the day would come when not only a city, a county or a state would be arrayed against this handful of people called Mormons, but that the day would come when the whole United States would be arrayed against them.

And we have lived to see these statements fulfilled. We have become a mighty people. We have over a thousand wards and independent branches from Canada on the north to Mexico on the south. We have more than nine hundred branches in the missions throughout the world. We have splendid edifices in our wards and branches from Canada to Mexico. We have some magnificent temples that have been erected from Canada on the north to Arizona on the south, and one splendid temple way off in the Hawaiian Islands.

The work of the Lord is progressing, the people are growing in faith and a love of the truth, in absolute testimony that Joseph Smith was in very deed a prophet of the true and the living God.

DURING THE PAST ONE HUNDRED YEARS

This Gospel has been proclaimed now for over one hundred years all over the world, in every land and every clime where religious liberty has been granted, and it has gathered out people from every denomination under heaven; and as I have remarked in my public addresses, I know of no missionary in my entire experience, although we have at times had more than two thousand in the field, that has ever returned to announce that he had found that some other religion, in England, in Ireland, or some other part of the world, was the truth, the Gospel

of Jesus Christ. Our missionaries have come home during the past one hundred years with increased testimony of the divinity of the mission of the Prophet Joseph Smith.

We have lived to see the issuing of an exterminating order by the governor of a state to expel the Latter-day Saints; we have lived to see the army of the United States of America, because of the lies of runaway judges, come against this people. We have lived to see the property of the Church both real and personal, confiscated by the highest tribunal, under the acts of Congress; and I have picked up the paper time and time again during the litigation for the return of our property and have read in bold headlines, "The United States of America versus the Church of Jesus Christ of Latter-day Saints," and have laid down the paper and thanked God that the United States had placed the stamp of divinity upon the utterances of the prophet of the living God.

EXAMPLE QUOTED

Stephen A. Douglas, believing absolutely that he had within his grasp the presidency of the United States, that he would be overwhelmingly elected, presumed to say that we had destroying angels, that we were in league with the Indians, that we were in rebellion against the government, that we were setting up a kingdom of our own here with Brigham Young at the head of it. Then he was reminded by The Deseret News that the Prophet Joseph Smith had said to him when he was an obscure country judge:

"Judge Douglas, the day will come when you will aspire to the presidency of the United States, and if you ever lift your voice against my people you shall be disappointed in your ambitions, you shall die a broken-hearted, disappointed man, and the conversation of this day will stick to you until the day of your death."

DEFIES STATEMENT

He defied that statement. When? He defied that utterance of the Prophet when he felt sure that he would be elected president, and this was at a time when we did not have a single vote in the electoral college for the presidency of the United States. We were a territory without a vote and there was no occasion for this man to make the speech that he did unless he felt in his heart that he could brand Joseph Smith as a false prophet. But instead of branding him as such he brought forth one of the strongest evidences of the divine mission of Joseph Smith.

May the Lord bless us during our conference sessions. May the light and inspiration of his Spirit attend us. May we, one and all, seek every day of our lives to fully live up to the requirements of the Gospel. And I can promise you that if you do so, peace, prosperity and happiness physically, intellectually, and above all, spiritually, will attend you. I ask this blessing in the name of Jesus Christ our Redeemer. Amen.

ELDER DAVID O. McKAY

Of the Council of the Twelve Apostles

I have listened with great interest to the remarks of President Grant. He has outlined a course of procedure and attitude of mind and spirit which all Israel should accept and follow.

TRY THE SPIRITS

Just as my name was announced I was turning the leaves of my Bible to find the text:

"Believe not every spirit, but try the spirits whether they are of God."

It is a wonderful thing to be anchored in the truth. When one is anchored to a testimony that God has spoken in this dispensation, that he has revealed his truth, there is little danger of one's becoming moved from one's place by any false theory, or any half truth, or any false accusation, that may be brought into his life. All such will affect one only as the waves affect immovable cliffs on the shore. But when one is not anchored then one becomes easily moved, at least unrestful and ill at ease. So it is necessary at all times to try the spirits, to make the test. Let the Church, the Gospel of Jesus Christ, be the measuring rod. When things do not harmonize with the truths of the Gospel we can pass them by, or at least hold them in abeyance until either their truth or falsity be established.

AN EXPERIENCE IN THE MISSION FIELD

My mind recently has been drawn to the importance of our people testing the spirit of slander, of calumny, and I would like to raise my voice this morning in warning against such a spirit. It is easy to distinguish between the spirit of slander and the spirit of the Gospel. I remember an instance in England during my late mission that may illustrate my meaning. Two Elders had gone to great expense, for them, in procuring a hall, in announcing their meeting, in distributing literature, etc. Their hopes were high on Sunday morning when as they approached that hired hall, they saw a goodly number of persons accepting their invitation. One gentleman who was dressed in the garb of a Christian divine approached the hall and was greeted by the Elder who was standing at the door. The latter extended his hand, but the minister refused, saying contemptuously, "I did not come here to shake hands with you."

"Very well," said the Elder, "you are welcome," and invited him into the hall.

When the Elder reported this to me he said: "I felt somewhat discouraged and gloomy."

I said: "You ought to be very thankful for the experience that came to you that morning. That gentleman misjudged you. You know he misjudged you. You know your sincerity. You know what you had in your heart. You know also that he was wrong in his

accusation and in his feelings toward you and your people. Test that spirit and see if you have not more confidence in the work in which you are engaged than you ever had before."

THE SPIRIT OF SLANDER

And so, Latter-day Saints, test the spirit of the various accusations that are sometimes hurled against our leaders and against the Church. We have always had lies, calumny and vituperation to fight and the Church of God will always have it. Our only problem is for us to be unmoved from our station.

The scriptures tell us that,

"Whoso privily slandereth his neighbor, him will I cut off.

"He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."

Slander is defined as "defamation whether oral or written." "A false report maliciously uttered and tending to injure the reputation of another."

"Slander," says Shakespeare, "whose edge is sharper than the sword;
whose tongue

Outvenoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world: kings, queens and states,
Maids, matrons, nay, the secrets of the grave
This viperous slander enters."

"Slander is a poison which extinguishes charity, both in the slanderer and in the person who listens to it; so that a single calumny may prove fatal to an infinite number of souls; since it kills not only those who circulate it, but also all those who receive it."

Diogenes being asked, "What is that beast, the bite of which is the most dangerous?" replied, "Of wild beasts, the bite of a slanderer; and of tame beasts, that of the flatterer."

The source of slander may be found in a depraved nature. It is a weed the roots of which find richest sustenance in a soul that is seeking to destroy his fellows. In uncultured souls there is a desire to ride on the downfall of another—their souls feed on others' failures.

It was Emerson who said, referring to this depravity in human nature, that an accident cannot happen in the street but the bystanders will be animated with the faint hope that the victim may die.

GEORGE WASHINGTON'S EXPERIENCE

If we look back into history we shall find that great men have suffered perhaps more from this evil than from any other one thing. I ask you to recall the father of our country. We can think of him appropriately on this occasion as the nation will soon celebrate the two-hundredth anniversary of his birth. Perhaps the saddest experience of his life was at Valley Forge, December, 1777. His army was in winter quarters, about twenty-two miles from Philadelphia. He had fewer than ten thousand men, three thousand of whom deserted to the British.

"The soldiers were thinly clad, some half naked, others with no clothing, but tattered blankets wrapped around them. So many were sick as the result of privation, and so many were without coats, blankets, hats or shoes, that one wonders how the army held together at all."

Under this stress of critical, desperate condition it must have seemed to Washington that he was abandoned not only by Congress, then in session at York, but also by most of his friends as well. John Adams had turned against him, so also had Richard Henry Lee. General Gates insulted him by sending reports direct to Congress instead of to Washington, his superior officer.

As carrions hover around a dying creature, so in Washington's dire calamity came men to seek to crush him—men who formed what has been called the "Conway Cabal," a contemptible attempt to dishonor Washington and to supplant him by a self-asserting, arrogant schemer. Falsehoods most damnable appeared in print, and lies fell like froth from unclean mouths.

In the midst of all this Washington's imperturbable conduct makes his character shine in immortal glory.

I need not refer to Lincoln who, surrounded by men who attacked him, who accused him falsely, towered as Goldsmith has said of another,

"As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

AN IMPRESSIVE INSTANCE IN CHURCH HISTORY

One of the most impressive instances in all the world of the dire effect of calumny we have in the history of our own Church. About June, 1844, Joseph Smith, Hyrum Smith and the other leaders of the Church were lied about. Enemies right in the city of Nauvoo circulated some of the worst blasphemous accusations that men could contemplate or imagine. Not only that but they began to publish vituperative slander. You know that there was one issue of the *Expositor* which so insulted the women and cast reflections on the men that the City Council convened and declared that printing press a nuisance. Later Joseph Smith the Prophet, in speaking to Governor Ford, said: "There is not a state in the Union that would have stood it as calmly as we, that would have put up with it one hour."

But the Prophet controlled himself and so did his associates, and only legal action was taken. He gave himself up under the protection of Governor Ford, assured by the honor of the State of Illinois that he would be protected and given a proper hearing and a fair trial. After he received what seemed to be a partial fulfilment of this promise he was released; then a false charge of treason was placed against him, and illegally and without shadow of right he and his brother were incarcerated in jail. Then lies continued to circulate. We know what the result was. The best blood of this country was shed in innocence. He knew he was innocent. He knew his rights. So did his brother Hyrum, John Taylor and Willard Richards who were there with him.

But because of lies, black and damnable, the Prophet Joseph and his brother Hyrum were martyred.

Governor Ford himself tells about the falsehoods that were circulated after the martyrdom, and how the people's minds were stirred up against them. In the midst of it all what was the Prophet's attitude? A calm, Christ-like attitude. Said he, when he was going to Carthage that evening:

"I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and all men. If they take my life I shall die an innocent man, and it will yet be said of me, he was murdered in cold blood."

THE MAN OF GALILEE

What was Jesus' attitude when they circulated calumny against him? Wherever he went he was pursued by men who were his enemies. They watched him in order that they might trip him. They questioned him in order that they might get him into a trap.

"How difficult it is to speak if one is speaking in the presence of people who are watching each sentence, determined if possible to catch the speaker in error. Wherever Jesus went his conduct was scrutinized by eyes that were green with envy. Everything he did was criticized, every action called forth a storm of abuse. His enemies gathered around him like a swarm of mosquitoes biting him, like a swarm of hornets stinging him—but he never complained. They nagged at him, pelted him with abusive epithets, sowed the land with lies about him, but he never grew bitter. We have known many a good man to grow sour simply because he had been misunderstood by a few people. Many a woman has grown bitter because of unfortunate experiences with those who were her fellow-workers in the Church. This Man of Galilee knew little but misunderstanding and ingratitude and criticism and abuse; but he never complained, and at the end of the day he was as sweet as at dawn. Long before he came somebody had said that when the supreme man arrived he would submit to tribulation without complaining. As men looked upon this Man of Galilee they were reminded of the great line of the prophet, 'As a lamb before the shearer is dumb, so he opened not his mouth.'"

Brethren and sisters, what is the attitude, the spirit of the vilifier, as compared with the spirit of the Christ, the spirit of the leaders of the Church, the spirit of every true Latter-day Saint? It is better to suffer wrong than to do wrong, and if we as Latter-day Saints will but hold to the truth as it has been revealed all will eventually be well. My brethren and sisters, let me bear you my testimony that in the Gospel of Jesus Christ as it has been revealed in this day lies the hope and the salvation of the human family. I feel it with all my soul. I believe I can prove it to the satisfaction of any who will honestly and prayerfully investigate the tenets and organization of the Church.

THE TRIUMPH OF TRUTH

Then let us rally around our President who this morning said, "Hold to the truth, be true to the principles of life and salvation as revealed in this dispensation."

It has been impressively said that:

"A man cannot believe in God without believing in the final inevitable triumph of truth. If you have truth on your side you can pass through the dark valley of slander, misrepresentation and abuse, undaunted, as though you wore a suit of mail that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, look every man calmly and unflinchingly in the eye, as though you rode, a victorious king, returning at the head of your legions with banners waving and lances glistening, and bugles filling the air with music. You can feel the great expansive wave of moral health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come right in the end, that it *must* come, that error must flee before the great white light of truth, as darkness slinks away into nothingness in the presence of the sunburst. Then, with truth as your guide, your companion, your ally, and inspiration, you tingle with the consciousness of your kinship with the Infinite and all the petty trials, sorrows and sufferings of life fade away like temporary, harmless visions seen in a dream."

God help us to be anchored in the truth, give us power to preach it, and power to live it. Then, when slander, calumny and misrepresentation are hurled against us, they will fall as weakened arrows against an impenetrable coat of mail.

May we ever carry forward this great work in the spirit of the Master, I pray in the name of Jesus Christ, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I feel assured this morning that we are to have a most excellent conference because the Spirit of the Lord has been with us and has dictated the words that have been spoken. I trust that for the few moments I stand here I too may be led to say that which will be pleasing in the sight of our Heavenly Father and beneficial to you.

TESTIMONY CONCERNING GREAT TRUTHS

I am grateful for a testimony of the Gospel, for a knowledge that Jesus Christ is the Redeemer of the world, the Only Begotten Son of the living God. I know that he came into the world as its Redeemer and as the Savior of men. He brought salvation and exaltation to all who are willing to accept in faithfulness all of his teachings. Moreover, I know that Joseph Smith was called of God and was a prophet, and that he was given divine authority and spoke the truth. To him were the heavens opened. He received a visitation of the Father and the Son and was called to usher in the great last dispensation known as the Dispensation of the Fulness of Times. This dispensation was spoken of by ancient prophets and by the apostles of former times. The ancient prophets looked forward to this dispensation for they knew it was to be the time of the restoration of all things both which are in heaven and which are on earth. This restoration was to come through the sending of the Gospel from heaven with the fulness of the priesthood, and all things were eventually to be set in order according to the will of the Lord.

I am grateful for the Gospel as it has come to us in its simplicity, and in its fulness, with all its power and authority, for the holy priesthood cannot be separated from the Gospel which is the power of God unto salvation. This power has again been brought to men and they have the privilege of worshipping God in spirit and in truth. How grateful I am for this knowledge, and to know that I have been reared in it. All my life it has been my desire to know the truth and to have a testimony which comes from the Spirit of the Lord, and I can say that I know that these things are true.

THAT WE MAY NOT BE DECEIVED

Our attention has been called this morning to the fact that there are many spirits abroad in the world, that we are to try the spirits. As I understand this it means that we should prove them to know from what source they come. How are we going to prove the spirits and understand which are right and which are wrong unless we ourselves are walking in the light? Unless we have been studying and pondering over the principles of the Gospel we may be deceived. If we have not had in our hearts the spirit of prayer, of faith, of humility, and have been obedient to our Eternal Father, then how are we going to distinguish between these spirits and discover what comes from God and what comes from man or from some evil source?

The Lord has marked out the way. He has given us a key to the situation. It was never the intention of our Father in heaven to leave men to grope and feel their way in darkness and that without any light to guide them, and expect them under such conditions to find their way back into his kingdom and into his holy presence. That is not the way of the Lord. All down the ages from the beginning our Father in heaven has shown his kindness for his children and has been willing to give them direction. From the earliest times the heavens have been opened, the Lord has sent messengers from his presence to divinely appointed servants, men holding the authority of the priesthood who have been commissioned to teach the principles of the Gospel, to warn the people and teach them righteousness; and these men have received this knowledge, this inspiration and guidance from these messengers from the presence of God. This is true of our own dispensation. There is no need for men to shut their eyes and feel that there is no light only as they may depend upon their reason, for the Lord has always been willing to lead and direct and show the way. He has sent, as I say, messengers from his presence. He has sent revelation. He has commanded that his word be written, that it be published, so that all the people might know it.

UNTO ALL MEN

In the very first section of the Doctrine and Covenants there are some very significant things in relation to this matter as the Lord has given it both to the Church and to the world. This revelation, known

as the preface to the Doctrine and Covenants, is the preface by the Son of God himself to this great body of revelation and commandment which has been given to the Church and to the world if they will receive it for their salvation. And it begins as follows:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together."

So you see, in this introduction to this preface the Lord calls the members of the Church, the people of the islands of the sea, in foreign lands, in all parts of the earth, to listen, to give heed to the words which he shall speak, that they might receive his truth and come out of darkness. And then he says:

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."

HERE OR HEREAFTER

We may wonder how that will come to pass because we understand that with the best efforts we can make in sending forth and publishing this word there are many who do not hear it. Our two thousand missionaries who are scattered over the face of the earth preaching the Gospel are very few in comparison with the millions unto whom this Gospel is to be proclaimed. But the Lord will reach the hearts of the people, his word will not fail. And I do not understand even from this wording that it is necessary that every heart be penetrated and every ear hear in this life. But if they have not heard, if this opportunity has not come to them through the preaching of the Elders and through the things that have been published in the word of the Lord that has gone forth by revelation, the opportunity is going to come to them and they must hear it in the spirit world.

And so the Lord in his kindness and mercy intends to bring these truths of this restored Gospel to every soul living or dead. In this manner every heart shall be penetrated and every ear shall hear.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days."

THE LORD'S PURPOSE

And then farther on in this revelation the Lord declares:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding."

SEARCH THESE THINGS

I have read from this revelation with the idea of impressing upon our minds the commandment that comes from our Father in heaven through his Son Jesus Christ who is the author of these words, that it is the duty not only of the eldership of this Church but of all the members of this Church to search these revelations and commandments, that we might know them. The Elder of this Church no matter who he is who is unfamiliar with the word of the Lord as it has come unto us through the proclamation of his Son and through his servants in these latter days, is not magnifying his calling in this Church. Moreover, it is the duty of the members of this Church to make themselves familiar with the revelations as they have been given, and with the commandments as they have been taught in these revelations, or have been presented in them and given to the people, that we might know the truth which makes us free. And if we will study them, if we will put them into practice, if we will keep the commandments of the Lord, we will know the truth and there shall be no weapon formed against us that shall prosper. There shall be no false doctrines, no teaching of men that will deceive us. There are many cults and many false faiths, there are many strange ideas in the world, but if we will search these revelations then we will be fortified against errors and we will be made strong. False teachings will have no effect upon us for we will know that truth which makes us free.

The word of the Lord which he spoke when in his ministry is just as true today as it was then to this effect, that he who will do the will of the Father shall know of the doctrine, and he will not be led astray; he will not be enticed or overcome by falsehoods and these teachings that prevail in the world which tend to destroy faith in God and his revelations.

"WHOSO TREASURETH UP MY WORD"

Let me read to you this key that the Lord gave to his disciples when he was in his ministry. Speaking of the last days, the days just preceding his coming he said:

"And whoso treasureth up my word shall not be deceived, for the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other."

Now remember, brethren and sisters, if you treasure up the word of the Lord, if you study these revelations, not merely those that are

in the Doctrine and Covenants, but those that are in all the standard works of the Church, and you put into practice the commandments that are here found, you will not be deceived in these perilous times, but you shall have the spirit of discernment and you shall know the truth and shall know falsehood, for you shall have power to know the spirits of men and to understand the Spirit of the Lord.

May we do this I pray, walking in righteousness, in the name of the Lord Jesus Christ, Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

It is my purpose to make a few remarks on temperance and upon upholding the Prohibition laws.

WHAT SAYS THE LAW?

In Utah it is unlawful to import, advertise, give away, exchange, dispense, or serve liquor in any form. In fact, he who has liquor in his hand, in his home, or otherwise in his possession, violates the Utah statute. The Federal Constitution prohibits the manufacture, the sale, or the transportation of intoxicating liquors.

WHAT SAYS LINCOLN?

Abraham Lincoln has been called our greatest American. He says: "Bad laws, if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed."

In this day of lawlessness and disrespect for law, my purpose is to appeal to the members of my own Church, as well as to all other good citizens, to support the laws of our state and the Constitution of our country. By disregarding or breaking the Prohibition statutes, we may bring *all* law into disrespect.

By taking one glass of beer, leading and influential citizens, those who direct business and are owners of property, are encouraging disrespect for all law. Just as touching the little electric exciter brings into operation the mammoth dynamo so he who drinks a single glass of liquor ought to realize that he is helping to break down those fundamental barriers which the law provides for protecting him in his rights to his own property.

WHAT SAYS SCIENCE?

In this age of science and scientific investigation, it has been demonstrated beyond question that alcoholic liquor is harmful. It has been proved that alcohol is not, as was formerly believed, merely a stimulant; it is a poison, it is a dangerous habit-forming drug. Always it produces stupor. It has been shown that alcohol has much the same effect on the human body and mind that ether or chloroform has.

The great mass of people today accept the teachings of science—that alcohol, even when taken in small amounts, is harmful. Says Professor Sims Woodhead of Cambridge: “A man under the influence of a small quantity of alcohol (not drunk I remind you) has no right to believe his own senses. He cannot trust them to give him facts, and he cannot rely upon his judgment for the interpretation of the facts.”

Experiments show that when men have taken alcohol they actually feel able to do more, and think they are doing more; but measurements demonstrate that the work they actually accomplish is considerably less and is inferior. Alcohol deceives. It deadens the power of judgment; he who uses it is no longer capable of drawing correct conclusions.

WHAT SAY WE?

Liquor may make tongues wag more freely, but the thoughts expressed are less accurate, less worth-while. Who would care to carry on a conversation even with his dearest friend if that friend were drunk or even tipsy? The use of alcohol is a curse, not only to him who indulges, but to his dependents, his kindred, and his country. To enforce Prohibition, and thus to banish alcohol as a beverage, would produce benefits immeasurable.

WHAT SAY THE DOCTORS?

Dr. C. P. Bells of Toledo says that he has in his files more than \$11,000 in bad accounts of those who drank and did not pay their bills before 1918. Since that period his loss from unpaid bills has not exceeded \$500.

To users of liquor, Dr. Henry Smith Williams says: “You are threatening the physical structure of your stomach, your liver, your kidneys, your heart, your blood vessels, your nerves, your brain; you are decreasing your capacity for work in any field; you are lowering the grade of your mind, dulling your higher æsthetic sense, and taking the finer edge off your morals; you are distinctly lessening your chances of maintaining health; you may be entailing on your descendants incalculable misery.”

And the famous surgeon Sir Frederick Greves remarks that “the best physical condition is impossible if any alcohol is used”—that “no man is at his best who works on even a moderate amount of liquor.”

WHAT SAYS THE CHURCH?

At the time, a hundred years ago, when Joseph Smith proclaimed to the Church and the world that strong drinks are not good for man, the daily rations of soldiers included a certain quantity of rum or whiskey. Stimulants were supposed to be necessary to fortify the soldier against fatigue and hardship, to aid him on his tedious marches, and especially to give him courage in battle. In our day, science has demonstrated that alcohol does none of these things, that its effects are

the very opposite. Alcohol no longer is served to soldiers, and every effort is made to prevent them from using it.

WHAT SAY THE PAPERS?

The successful enforcement of Prohibition will reduce the amount of drunken driving. Look at any issue of the *Deseret News*, the *Tribune*, the *Telegram*; observe how much space is devoted to drunken driving, to the accidents resulting from it, and to court proceedings arising out of it.

A recent editorial in the *Salt Lake Telegram* criticizes drunken drivers and also those public officials who permit these offenders to settle their cases out of court. It scores those "who cast their deadly menace across traffic, thus threatening lives and property, but who, through a streak of good luck, escape a crash."

In an editorial dated September 27, the *Tribune* says Utah is bound to recognize the serious problem of drunken driving and fruitless prosecutions. The public, the police, the prosecutors, and the courts have been held intermittently to blame.

"The public contributes witnesses who refuse to testify, * * * provides the friendly influence which seeks to tamper with officials charged with enforcement; places selfish interests above public welfare; and contributes the juror who does not take seriously his responsibility."

WHAT ACCOUNTS FOR SUCCESS?

We live in an age of keen competition. There may be but little difference between the work of individuals, yet one succeeds while another fails. He wins who works a little faster, a little more accurately, a little more efficiently. Intoxicants, even in small quantities, produce that little difference which changes work—changes a life—from success to failure. This poison, alcohol, if used in only small quantities, decreases efficiency.

DO PUBLIC OFFICIALS BREAK THE LAW?

Do public officials or other leading citizens violate the law in your presence?

Some maintain that there is no moral turpitude in breaking a traffic law, for example; but that stealing horses or robbing banks is a very different and much more serious offense.

Those who steal cattle or rob banks are taking only that which can be measured with money. But when prominent and influential citizens, by their example, lead young folks into a temptation that has wrecked so many human lives, they are taking from young men and women, from their fathers and mothers, and from the Republic, something that dollars cannot measure, that money cannot replace.

WILL LEADERS LEAD?

Social and business leaders, being strong characters, are able to resist temptation; to them I make special appeal. The success of our

youth demands that leading citizens live the law and set examples they desire to have young folks follow. Will they not aid the youth to acquire those sterling qualities which mean success—honesty, honor, dependability, and sobriety? For these the world is always looking, and for these the world stands always ready to pay.

WHAT CAN EXAMPLE DO?

In the days of the saloon it was continuously demonstrated that many have not the ability to resist its temptations. So by the example of those who are older, the younger generation is led into a temptation that may mean ruin; to their parents it will mean disgrace. To the nation, if the great mass of the youth become drinkers, it will mean decay.

Imagine the condition where a law-breaker has an associate law-breaker for an arresting officer, another such associate as a prosecuting attorney, and a third on the bench as the presiding judge. What must be the verdict when the law-breaker is looking into the faces of members of the jury who are equally guilty of breaking the law? Heaven preserve us from such a situation. Under such conditions the life of any nation would be short. Ruin would be certain; the end of the country would be near.

Nor does it take a great stretch of the imagination to see such conditions actually existing in our own country.

"At Milton, N. H., one night last week, (*"Time"*, September 28, 1931) an automobile careened down the street and smashed into a telephone pole. Police approached the darkened car, peered in at a bald man, pronounced him drunk, took him to the station house. When they got him under a light and saw who he was they immediately released him, preferred no charges. He was Judge Eri C. Oakes, 42, of the State Superior Court.

"Ironically, one of the first cases on his docket the next morning was the trial of a drunken driver. A jury found the man guilty; Judge Oakes sentenced him to jail for 90 days, but did not impose fine or costs, suspended sentence until the man could harvest his crops. * * * The following day he presided at the trial of a hit-and-run driver. As the trial got under way, a court attendant tiptoed up, whispered to Judge Oakes that an assistant attorney-general of the state wanted to see him.

"With a tragic, white face Judge Oakes returned from his conference. 'I am obliged to call this a mistrial,' he said. Court attendants flocked around him sympathetically, watched him walk slowly out of the courtroom. When he got home he sent his motherless 14-year-old daughter away, climbed into bed, * * * and shot himself through the head."

For our present, serious wide-spread disrespect for law, many of our well-to-do social and business leaders are in part to blame. To their patriotism I appeal, and urge that they obey the law and support the Constitution. If bootleggers were patronized only by the vicious and the wicked, their profits and business would soon disappear.

WHAT IS OUR ANSWER?

If you are undecided about whether or not to obey the law, or

uncertain as to whether or not it will be wise to participate in no functions where the Prohibition law is broken, ask yourselves (Oral Hygiene, July, 1931):

1. Does it improve young men and women morally, socially, or financially, to be drinkers of liquor?

2. Can you name well-known manufacturers who hire men who drink in preference to those who do not?

3. Can affidavits be produced from citizens who drink to prove it beneficial to their health and occupation?

4. Can evidence be produced from bankers that their deposits fell off when the sale of liquor was discontinued?

5. Will manufacturers testify that it is an advantage to have saloons near their plants?

6. Do charitable organizations have more families among non-drinkers that require assistance than among those who drink?

7. Do statistics show that a man who drinks is a better citizen than one who does not?

8. Can letters be produced from wives or mothers who pray for saloons or government depositories, that their husbands and sons may have places in which to spend their time and money?

9. Do we desire railroad engineers, chauffeurs, and those who drive air-planes to drink?!

In civilized and modern America we must preserve the young people of our nation from drunkenness. Even in Russia "tremendous educational efforts are being made to eliminate drinking from the life of the peasant and worker. Everywhere, in every station, hotel, and factory, one sees posters depicting some phase of the drink evil. Most of the younger generation won't touch alcohol in any form, and I have seen the Young Pioneers (the Communist Boy Scouts of Russia) many times attempting to restrain grown-ups from overindulgence." (The Nation, June 3 and 17, 1931.)

WHY NOT DECIDE WISELY?

I appeal to you as citizens of our nation, to decide whether you are ready to follow the dignified and glorious example of our Pilgrim fathers, who went to Church carrying their Bibles; or whether you will follow the leadership of the few of our American Legion who recently rode through the streets of Detroit swinging their bottles and shouting for beer.

I am not speaking of the great patriotic body of the Legion or of its high-minded, law-abiding leaders. I refer only to the drunken few. For the American Legion I have the highest regard. For the men who stood ready and willing to give their lives for the liberty of the world, I have real reverence. But in these days, when the greatest problem before America is lawlessness, I cannot countenance the breaking of the law by even a few members of the American Legion, or a few of any other organization.

I have before made a solemn pledge, and in conclusion I make

it here. Fellow churchmen, fellow countrymen—all who are living in the land of Lincoln, to you I appeal to save our country from destruction because of lawlessness and disrespect for law. This is the covenant I have made: God helping me, I promise not to participate in any function, social or otherwise, where the law is broken; and that I will not cast my vote for any candidate on any ticket unless I have reasonable assurance that the man himself lives in accordance with the law.

The hymn, "O ye mountains high," was sung by the congregation. Elder Peter J. Ricks, President of the Fremont Stake, offered the closing prayer.

The Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference commenced promptly at 2 o'clock p. m.

President Heber J. Grant presided and announced that the congregation would sing the hymn, "Now let us rejoice in the day of Salvation."

After the singing of this hymn, Elder Hyrum B. Calder, President of the Uintah Stake, offered the invocation.

The congregation sang "How firm a foundation, ye Saints of the Lord."

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

I am happy, my brethren and sisters, to be with you here this morning and to listen to the remarks that have been made. As a member of the Presiding Bishopric much of my time during the last year has been taken by those who find themselves distressed. In an effort to discover the reason for such distress I find that a large majority have brought that condition upon themselves through their own actions. May I give you an example?

One laboring man seeking employment was put to work at a nominal salary and he understood that he was to be employed only a few days and then would be replaced by someone else. After a week he received his check. He stated that he had purchased a radio, had paid five dollars down and agreed to pay a dollar a week, and would lose his radio unless he continued in employment.

An aged brother, past the fruitful age of life, who some years ago owned clear a very choice farm, had sufficient means to spend his winters in California. He now finds himself without a farm, too old to find employment, wondering what he is going to do. It seems that

he was not satisfied with the land he had and felt that he should have more. To secure more it was necessary to mortgage that which he had. Prices did not continue as they were. His land did not produce crops as it had been producing and he soon found that he could not keep up his payments on principal and interest and taxes. He thus lost his inheritance to those who held the mortgage.

On the other hand, one of our bishops called at the office to ask advice. He had money in the bank and desired to know where he could put that money to make it safe. I inquired how this money had come to him? His answer was:

"When I came from the old country I heard your father deliver a sermon in the tabernacle in which he told the people to keep out of debt, to get a little piece of land, just enough upon which to make a home, and then save. When enough money is accumulated to buy more, buy it, but do not go into debt. Live within your means. Do without some things you would like, with the hope that in time you will enjoy those things without being in bondage during the time of enjoyment. I remembered that and secured a small piece of ground, a neighbor loaned me his team and plow to do the first plowing.

"I had a little means with which to build a modest little one-room house, and since that time I have added to my holdings." He said: "I have always produced enough on my farm to pay my tithing and my taxes and then have sufficient left to keep myself and my family in comfort, and I have never been in debt."

A few weeks ago while attending a conference I was taken to the home of a bishop, a modest, comfortable little home. There were eight children in the family. He had a small farm of about thirty acres.

I asked about conditions in his ward. He answered:

"We are not suffering, at least those of us who have not contracted debts. Some are suffering; those who have gone into debt for things they could do without are finding this to be a real hard time. I will not suffer. The Lord has been good to me. I have harvested my wheat crop—turned it into the mill and taken flour—I have enough flour put away to last me during the coming year. My potato crop is promising, and my other vegetables also. We will have sufficient food to carry us through the winter and I have enough money to pay my taxes and to fill my bin with coal sufficient to keep us warm."

I have given you two sides of a great story which is at the present time a problem world-wide—what are we to do during these times of depression? A year after the close of the World War I attended a convention in the East. One of the speakers in that convention among other sayings made the following statement:

"Our experience with the army has taught us that today the people have no love for the old conventional religion. Instead, there are selfishness and pettiness. We must do away with the false social distinction and create a new church ideal for our present needs, one with social aims worth fighting for, not a mere selfish gospel of safety. Let them lift up the better faith of the Christian life. Let them practice as well as preach fraternity and draw together in one common cause."

We may well recall that from the very beginning of the world

the Lord has used two methods of calling forcibly to the attention of his children the fact that they owe obedience to him and his laws. One is that of war, destruction by the sword; the other is that of famine through which he brings us face to face with his power. It seems that under the conditions of poverty we are more apt to turn to God than we are when facing the cannon or the sword. The last war developed the fact that men were turning from God. Mammon was made their God. They seemed to console themselves in the thought that man is not actually created in the image of God, that he is a spirit, a God of love, who dwells in the heart of man, which it seems to me makes of man an infidel, for under such conditions one can create his own God and worship in his own manner. At the present time we find ourselves in a condition that has followed such periods from the very beginning, and the Lord has found it necessary to remind us, as he has others in ages past, that he will not be mocked and that it is our duty to turn again to him, to meet our obligations to him, and serve him in faith. To do this is not only a duty but a privilege with a promise of blessings.

President Grant has again urged us to pay our tithing and fast offerings. How many of us are paying an honest tithe and fast offering? I shall not mention at this time the average amount paid, but suggest that when we go home we look over our tithing and fast offering record, study it carefully, and I think many will find that although they feel they are doing a wonderful work they are only paying a mere pittance. Many of us feel that we are faithfully serving the Lord, and many are. The Lord has said that we have many things to do and many things to repent of, and that we are not pardoned because we seek to counsel in our own way.

As I travel through this Church I find many men of integrity and faith who are willing to give up all in the world they have in an effort to serve God. I am not belittling in the least their work, but there are many of us who should be following, who are leaving them to carry the load. We are not measuring up, and because of those who fail to keep the commandments of God many who are striving to serve him are required to pay the penalty with them.

My brethren and sisters, let us think of these things seriously and in the spirit of faith and humility. Time will not permit me to go into more detail. Let us study our own conditions and our own affairs, not forgetting our neighbors, plead with the Lord that he will help us overcome these conditions which are so distressing at this time. He has shown the way and given his promise. Have we faith in him? Have we faith in his servants whom we sustain as our leaders? If so, we shall not be long in finding the way out.

May his blessings be upon us. May we have wisdom and judgment and love to guide us in all that we do, I pray in the name of Jesus Christ, Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I am very grateful to be present on this occasion, and trust that I may enjoy the Spirit of the Lord while I stand before you this afternoon. I enjoyed this morning's session very much, and testify that the Spirit of the Lord was present in goodly portion.

I desire to express my appreciation and gratitude for the prayers of the Saints, in my behalf, and I acknowledge the hand of the Lord in his blessings, that I am able to be present upon this occasion.

PEOPLE DISTURBED OVER FINANCIAL CONDITIONS

A great many of the Latter-day Saints have been somewhat disturbed in their feelings as to how they are going to take care of themselves financially, or how they are going to support their families. Among the chief visitors at my office seeking comfort are those having had employment and lost it. I have learned of their sympathy and their faith, which are pure and sacred, and their testimonies are of great value to them.

I am grateful for the support that has come to me through answer to prayer, for I know that the Lord has blessed us, both as a people and as individuals.

FAITH IN THE CHURCH AND ITS LEADERS

I am not discouraged or downhearted. My faith has not wavered. I still have faith in the work, and know that it is true. I have faith in the leaders of the Church, and know that they are worthy servants, that they are humble and devoted to the work of the Lord, some of them going beyond their natural strength in order to perform their wonderful tasks or to fulfil their appointments. Our missionaries, too, have been wonderfully blessed and preserved. They have been attended by the Spirit and power of the Lord. They have made many friends, and their teachings have brought conviction to many honest-hearted souls.

VISITORS FROM MANY STATES AND COUNTRIES

During the summer months a great many tourists, both members and non-members, have visited my office, people who have come from the States, and in many cases those who have come from the countries of the world and from the islands of the sea. Automobiles and good roads make these conditions possible. These friendly visits from the people both far and near are doing much to spread and establish the truth.

Many who come to my office are filled with some degree of anxiety over their conditions and their circumstances, and as a rule when people are out of work and do not know from where their needs are to be supplied, they are very humble, so that I have been instrumental, in a way, in trying to cheer and comfort those who are

tried in their feelings and in their conditions and circumstances.

I bear testimony that the Lord has been very gracious to the members of the Church and that he has further promises and blessings in store for them.

DISCERNING BETWEEN GOOD AND EVIL SPIRITS

I should like also to add my testimony to the testimonies of my brethren who spoke this morning, concerning the spirits that are with us to guide, inspire, and protect us. Many people have said to me: "Brother Smith, how can you tell the difference between the promptings of the Lord, or his agencies, and the promptings of the adversary or his agencies?" They say they are unable, in most respects, to discern the difference between those promptings. I have said: "After earnest and sincere prayer follow your first impression, and you will always go right." Then they say: "Well, how can I tell which is my first impression? They are usually so close to each other it is difficult to even tell which is the first impression." Then I say: "The impression made by the Spirit that is for our guide in safety in the Church is always from a good spirit, the Spirit that proclaims and announces the truth, and the truth doesn't need an alibi or crutches to support it." So if you go back and knock down all the crutches, all the alibis, all the excuses, the ifs and ands and buts that attempt to support it, that crowd and urge us—because, as a rule, I have discovered that the adversary's agencies, in their promptings, are usually of an urging, crowding, hurrying nature; while the Spirit of the Lord and his agencies are always of a quiet, sweet, peaceful and convincing character,—so that after we have done away with all the excuses, all the alibis that usually support our experiences, we can discover which is the right spirit. The spirit of conviction, of peace and of charity, which is the love of the Lord and his work, is not in a hurry, but has time to decide, time to weigh, time to consider; does not act in haste, but in calm deliberation. We learn then the truth, and we have a guide which is a companion to every member of the Church who is faithful and true, so that we are able, through the blessings of the Lord, to receive that comfort and consolation which will support us, even in time of distress.

I bear my testimony, my brethren and sisters, that the Lord does give us this guide and this support, if we are faithful and true to him.

BLESSINGS THROUGH DEVOTION

I desire to extend to the Latter-day Saints in all the Church the blessings of the Lord, and as his humble servant I pray that peace and comfort and consolation from the Lord may come to every member of the Church. I am sure in my feelings that the Lord will continue to bless and support us, but I think he is also giving us a splendid lesson for service, while he is giving a greater lesson to the world, who know him not. He is giving us a splendid opportunity to show our faith and our works. None of us has suffered in want. We

have been supplied, comforted, and sustained. We have had many blessings of the land and of the things that are produced upon it. Our comfortable and happy homes and our conditions in life all proclaim the graciousness of the Lord to his people. We can retain these blessings through our devotion to the Lord.

I pray that the Lord will continue to remember us, and especially those who have made sacred covenants in sacred places, and those who have been magnified with the power of the priesthood, which is a great honor to bear. It always brings a distressful feeling to me to see members of the Church careless and indifferent and slight their covenants and their privileges. I pray that the Lord will help us, that we may not slight our privileges, that we may be true to our covenants and hold them sacred always. I pray the Lord to bless our young people when they start out in life, that they may have strength and faith sufficient to retain their companionship and association, and be true and faithful to their responsibilities in the Church.

I desire to bless you all, and I pray the favors of the Lord upon you, upon the officers and members of the Church, the missionaries, and all who are laboring for the truth; and I declare these testimonies and pray God's blessings upon you all in the name of Jesus Christ, Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I feel very happy, my brethren and sisters, to be in attendance at this conference and I appreciate the opportunity of meeting and visiting with the Saints of God at this time.

Yesterday, when President Grant was speaking, the thought came to my mind, What does it profit a person to pray to our Heavenly Father for guidance and for spiritual strength and wisdom if at the same time that person does not reverence God's authority here in the earth? It seems to me that men could not help but recognize that it would be futile to ask God for favors and at the same time disregard the council of the Authority of the Lord Jesus Christ here in the earth. The Authorities of this Church are our Eternal Father's representatives here in the earth and if men will not abide by their instructions, how can they expect to receive instruction from God, our Father; and, yet, we do find some people who will not recognize the council of the Lord's Authority here in the earth, but, they feel that they can go over the heads of the Authority of God and get what they want direct from the Father.

I have never found in my life where the Lord ever allowed an angel even to overstep God's Authority in the earth. He did not do it himself while he sojourned in the earth and he most certainly has not changed for he is the same yesterday, today and forever. He changes not, neither does he change his principles for they are eternal truths.

These principles have been revealed to us anew in this day for our guidance and for our salvation.

I bring you good tidings from your sons and daughters who are laboring in the mission field of the Central States. A fine lot of young men and women, and they are laboring earnestly and zealously and in a creditable way for the building up of the Church and Kingdom of God in the earth. There seems never to have been a time when there was a better opportunity to do missionary work than at the present time. People are paying more attention to the calls made by missionaries and they are received better. People have more time, and I have concluded it is partly because of the unemployment, a situation that exists almost everywhere at the present time. When people are busy and when their time is employed in the making of a living, and in the acquiring of money they do not have time to listen to the Gospel plan for their soul's salvation, but now, while many of them are not employed they do have time and they are more open to conviction and give better entertainment than they usually do. As a result, more converts are obtained than we ordinarily average in our mission. Environment has much to do with the progress of men generally, and where men are surrounded by business activities they are, of course, influenced by that activity, but when they are not surrounded by business engagements and have time to devote, then they are more inclined to listen, and especially is this true when times of depression exist such as we are now witnessing.

It is the natural intent of most men and women to worship God, and they are generally found to be associated with different organizations or religious sects. Men and women come into this world with a desire to reverence God and that desire continues with them unless they destroy their possibilities through living wickedly and through lack of proper respect for our Father in heaven.

I sincerely hope and pray that the spirit of this conference may continue to abide with us as a people. We have here representative men and women from all over the Church who have come here to get instructions and advice and counsel. We ought to be a good people. We ought to be a better people. We ought to grow better, and I believe that we are growing better and that we do take advantage, to a great extent, of the opportunities these conferences offer us, as we are able to listen to the advice and counsel of our leaders, who are inspired men of God and men who are appointed to represent the work of God in the earth. President Grant, who stands at the head of this organization, is the representative of God in the earth, and those who are associated with him are also appointed to act under his direction. Men who attempt to reach God and ignore his Authority in the earth are making a mistake.

May the Lord continue to enlighten and bless us with his Spirit, and may we yield obedience to the impressions of that Spirit, I humbly pray.

ELDER MILES L. JONES

President of the East Central States Mission

My brethren and sisters, I rejoice exceedingly in the opportunity of meeting with you upon this occasion. While I would much rather have remained on my seat and listened to others, yet I realize that when we are called upon we should respond and give utterance to such words as may be dictated to us by the Spirit of the Lord.

I am happy in the work in which I am engaged, the missionary work in the East Central States. It is opening up wonderfully. During the past summer the missionaries have gone out into the country districts, especially in the county seats, and there on the county courthouse grounds and on the streets have held meetings and presented the Gospel teachings to those people. We have been instrumental in making many friends. In fact, it seems that there is scarcely any opposition wherever we go, and the foundation is being laid so that in time to come a harvest may be reaped by those who may follow after the ones who have been there this season.

It may be well for me to refer to one particular occasion. Many of you recall that years ago the Saints living upon what is known as Harker's Island, in North Carolina, built a chapel, which, about the time that it was completed, was burned down by their enemies. A few of our Saints have been faithful there up to the present time, and occasionally the Elders have visited that locality and encouraged those few people. Some time ago, when those who were engaged in delivering Book of Mormon lectures and exhibiting pictures in connection therewith visited the island, a young Elder, J. Hopkins Smith, followed these lectures with a Gospel discourse, taking the entire evening, giving a good outline of Mormonism and showing just what we believe. They had wonderful success in these meetings. Before these brethren arrived upon the island one of the leading ministers there tried by every possible means to prevent them from exhibiting these views and giving these lectures, but there was sufficient influence brought to bear that they were permitted to go ahead with their meetings. After they had completed them this divine vilified them through the press, and the Elders answered him. The editor was kind enough to say that it was an open forum and that they were entitled to the same space as was the reverend gentleman. So they answered his accusations. If I recall aright two articles were answered.

Recently I have had this young Elder visit various parts of the mission. He has been in the field now 28 months, and he desires to remain until after the conference that we are holding at Roanoke in October. He is now going from one district to another, and he desired very much, in connection with the president of that district, to visit this island again. They announced ahead of time that they would be there and hold four meetings. At the first meeting there were about five hundred people in attendance, and this same reverend gentleman attended the services. He brought with him a nice easy chair, seated

himself directly in front of the stand, and was there at every session. At the closing session there were more than seven hundred people in attendance. After the services had closed this gentleman came up, shook hands with the Elders, and said: "God bless you, gentlemen. You have the truth."

That shows the change in sentiment in that locality, and we find the same condition, with very few exceptions, in practically every place that we go. I have met with a number of the prominent men in the city of Louisville and other places, and have had the privilege of conversing upon the principles of the Gospel with them. It is really pleasing to me to hear of their expressions, even in public, after our conversations. So I can say that the foundation is being laid for a wonderful growth in the Church in the states in which I have the privilege of laboring at the present time.

I rejoice in having the privilege of going into the world, even again, and assisting in this great latter-day work. I am thankful to my Heavenly Father for the blessing that I enjoy in the way of health. I have never enjoyed better health in my life than I have had while in that locality, and I am happy to say also that Sister Jones is enjoying good health and enjoying the work along with me. Your sons and your daughters are laboring energetically and earnestly in spreading this work. I am glad to meet those who have been released and who have returned home. I have met a number today, and without a single exception I have heard them say that they would be glad to come back into the field again and take up the work just where they left it off. That is the proper spirit for them to maintain, and I am happy to find them feeling that way.

I rejoice in this work. I know as I know that I live that it is the work of the Lord, that the Gospel has been restored to the earth in this day and age of the world.

Just a week ago last Monday a prominent minister came into my office, and we had a nice conversation which lasted for an hour or so. He said: "I can't understand how it is that you people have prospered and grown in spite of the opposition you have had to contend with from the very organization of your church." It didn't take very long to explain that, and I went on a little further and told him that when the Gospel was upon the earth, Christ said unto Peter: "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." When Peter and his associates were killed, that same power was taken from the earth. And when the Gospel was restored in these last days who should come but Peter, James and John to restore that power. I want to say, as I said to that reverend gentleman and bore testimony to him, that Peter, James and John have come to the earth and restored the Melchizedek priesthood. This minister turned to me and he said: "Do you believe that?" I said: "No, I don't believe it; I know it." When Jesus said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or

whether I speak of myself," they were no idle words, and they apply today.

I want to say to you, that a testimony of the Gospel is one of the greatest blessings that one can enjoy today. God bless you, my brethren and my sisters. Encourage your sons and your daughters that are in the mission field. Encourage others to come out and assist in this great latter-day work, and blessings will come to you. I pray that God will continue to bless you with every needful blessing, and I ask it in the name of Jesus Christ, Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I am filled with gratitude for the privilege of being here today in this conference assembly. This conference has given me encouragement, and we all need encouragement sometimes. Above all, I am filled with thankfulness to my Heavenly Father for the testimony which I enjoy and the knowledge of the Gospel that has come to me.

I desire to testify that I know this work is the work of the Lord, it is the plan of salvation, and by living its precepts we can return to our Father in heaven. I know that Joseph Smith was a prophet of God, who came in this last dispensation for the purpose of establishing the Gospel, and this is another reason that my heart is filled with thankfulness.

This morning I desire to refer to an incident in the life of the Master which has impressed me very much. On the Tuesday before his crucifixion Christ was in the temple. Here certain Pharisees questioned him on doctrine, hoping to catch him in his words, and make him an offender of the law. Mark tells us that during this day a scribe came to him and perceiving that Jesus answered them well, he asked him: "Which is the first commandment of all?" Jesus answered him in this manner:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like, namely this, thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

"And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

"And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

The present business and financial depression has brought with it many problems that were unthought of even a few years ago. Many Latter-day Saints who have been proud of the fact that they have always been givers to the Church through its various organizations are now in poverty themselves, and the outlook for the immediate future

is far from being bright. At this time of the year, when families need fuel, food, clothing, etc., the bishoprics of this Church are faced with a serious problem. They need more funds. The Church is expending large sums for benevolent and charitable purposes, and the tithes of the Church are being heavily drawn on, in response to urgent calls from members of wards who are unemployed. The bishops need more funds, more fast offerings, more donations from the members of the wards, as well as the splendid assistance of the Relief Societies.

The Prophet Joseph Smith, finding similar conditions prevailing in Kirtland, appointed the first Thursday of each month as a day of fasting and prayer. The Saints were notified to come to the meetings and bring with them foodstuffs of all kinds which were distributed to the poor. After that time it became a fixed routine of the Church to hold the fast-day meeting on the first Thursday of each month, for the purpose of bearing testimony and putting in practice the teachings of the Master concerning our fellow men, by donating funds for the poor to be distributed by the bishops. Later, the day was changed to the first Sunday of each month.

There is need in this Church for a revival of the old fast-day habit, that is, the habit of fasting and prayer on the first Sunday of each month. On this day we should all attend our meetings and bring our offerings for the poor, which should be equivalent to the value of two meals for each member of the family. This will provide a steady fund for the Bishops to use for the support of the worthy poor. We have in the Church certain proved methods of gathering and disbursing the fast offerings, without expense, and the plan has worked well since the institution of fast-day.

President Brigham Young requested that not only should fathers and mothers come to fast meeting, but their children also. Attendance at fast meeting will develop in our children the habit of giving, a habit which is slowly drifting away from us. We can show no better appreciation to our Master than by getting back to the habit of giving something every fast-day, in order that the Lord's storehouse may be properly provided.

Every bishop should see that no member of his ward suffers because of the lack of the necessities of life. He should call to his aid the Relief Society of his ward and they, at his request, should investigate cases of want and suffering and recommend to the bishop what, in their judgment, would be the proper course to pursue in each individual case or family.

Those Latter-day Saints who have previously been in the habit of giving and who are now unemployed and nearing poverty, should have the special consideration of the bishops in these trying times. If there is anyone who should have special consideration, it is the faithful tithe-payer and his family who are now without employment and in need of assistance.

Certainly, the meals for an ordinary person are worth 10c each. If only the cost of one meal were saved and the five hundred thousand

members of this Church paid 10c per person on fast day, there would be \$50,000.00 per month available, which is ample to provide adequately for the worthy poor among the Latter-day Saints. Those who are able to pay more should follow the old rule, that is, the equivalent of the cost of two meals per person.

Benevolence is founded on love for our fellow men. It is more far-reaching than charity. Is it not inconsistent for us Latter-day Saints to say that we love God whom we have not seen, and love not our brother whom we have seen? It is one of the outstanding characteristics of our Church to take care of our worthy poor, and our part in this benevolent duty should not be neglected. All help should be given in the spirit of kindness and love for our fellow men.

In many wards of the Church the deacons are sent to the homes of the Saints with an envelope containing a fast offering card. The family places in the envelope the amount they desire to pay for the support of the worthy poor and then bring the envelope to fast meeting. Those who do not attend this meeting are visited by the deacons the same day and given an opportunity to contribute. Fast offerings are also accepted by the bishop at the meeting house on fast-day.

A Latter-day Saint who observes the fast-day in its spirit and meaning will add to his humility, will develop in his soul a deep heartfelt sympathy and love for his fellow men; he will increase his spirituality and his brotherly kindness, and he will be kept in tune with this great latter-day work. If we would win eternal life we cannot afford to neglect our duty to our fellow men.

May we, as brothers and sisters in this Church, broaden our sympathies and during these times of stress be more diligent, attend our fast meetings, get the spirit of the occasion, the spirit of testimony. May we donate more liberally for the poor, so that there will be enough in the Lord's storehouse, or in the possession of the bishops, to feed the hungry, clothe the naked, and care for the widow and the orphan, so that cries of the distressed shall not ascend unto heaven unanswered.

Let us demonstrate to the Lord by our works that we are keeping the two great commandments, to love him and to love our neighbor. May his blessings attend us, I pray, in the name of Jesus Christ, Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren and sisters, since I have been occupying the position of Commissioner of Education in the Church, and at these conferences, sitting on the back row of these front seats, I have learned that there are many anxious seats up this way. Particularly did I observe this last April when not until the last session were most of the mission presidents called up, Sunday afternoon. They sat through the preceding sessions, not knowing when they would be called. This morning one member of the Council of Twelve said: "Brother Merrill, you need

not be worried. You will not be called until Sunday afternoon, after your name has been presented for the sustaining vote of the conference."

A POSITION OF HIGH HONOR

May I say, brethren and sisters, that a very high honor has come to me in the nomination I have received at the hands of the Presidency and the Council of the Twelve, to be a member of the Council of the Twelve. I regard this as the highest honor that can come to any man. Members of this Council are called by divine inspiration to a position in the Church that requires them to be special witnesses of our Lord Jesus Christ, the highest calling that any of us can receive. But, of course, before I can be ordained I must receive your sustaining vote. I say in all humility this is a wonderful honor. I am overwhelmed with it. I cannot fulfil the expectations of the position without hard work, without fervent prayer, the sustaining confidence and vote of the membership of the Church, and the companionship of the Holy Spirit.

A KEY TO SUCCESS

My experience has taught me from my boyhood, that service in this Church cannot be acceptably rendered except with the help of the Spirit of the Lord, and that this Spirit is given only to the worthy. All my life I have been taught that the Lord helps him who helps himself. Inasmuch as he has given us intelligence he expects us, when any duty is assigned us, to do the very best we can to discharge that duty, seeking his help in the meantime. I believe that my experience teaches me also that that help may not be received, no matter how fervent the prayer, unless the prayer is worthily made. That is to say, I must work if I am going to succeed. I must pray, if I am going to succeed. All my life I have been taught, and I have experienced the fact, that the Lord does answer the prayer of the worthy. Whenever I have prayed worthily I have never been disappointed. So I believe in prayer. I know that prayer is a source of strength and of help. I have proved this many, many times.

MEN OF DEVOTION

May I say that this honor that has come to me is very great, because the nomination that I have received expresses a confidence in me of what I have come to regard as the finest body of men that live. My work the last three or four years has brought me more or less into intimate contact with the General Authorities of the Church. I have learned that they are not only capable men, but they are very much devoted to their work; that they are very anxious that this work shall go forward as the Lord has intended it should go forward. So their lives and their energies are wholly devoted to it. They are also men of deep sympathies and great love for their fellowmen.

I have often remarked that in the position I have been occupying since coming to the Church Office Building, nearly four years ago, that I have experienced the greatest joys of my life, because I have been

contacting with and laboring with people who look at the work from one point of view only, the point of view of what is best for the whole, what is best for the Church. I have not seen a single instance where selfishness or selfish interest could be observed at all. These brethren, the General Authorities of the Church, are wholly devoted to your interests, to the saving of the souls of men. I love them. I have come to regard them as God's men. So I feel wholly incapable, my brethren and sisters, of being one of their number, because of my unworthiness and because of my inability. But I have been honored with the nomination. If I am sustained in the position I shall try, as hard as I know how to try, to fulfil its obligations. I have no other interests. All my time will be devoted to the cause of this Church, forwarding its interests and those of the people as best I can.

HONORED OF GOD

I spoke of being nominated by the First Presidency and the Council of Twelve. I would not have you think for a moment, my brethren and sisters, that this is all there is to it. If this were an honor given by men only I would not feel so much overwhelmed by it. But it is an honor that comes from God. These brethren are only his agents, his instruments in the call that has come to me. This is a fact that no member of the Church will question who has received a testimony of the divinity of this work. These men are God's servants. They are his prophets and they enjoy the spirit of their calling. I have had so many evidences and so many testimonies of it that I know it to be a fact. And in humility and all sincerity I testify to you that it is a truth.

THE YOUNG PEOPLE

For several years there has been growing in me a feeling that we ought to be more and more diligent in our work, particularly with our young people. I have been laboring for many years with young people, many of whom have been more or less critical, many of whom have grown indifferent to the Church; some of whom have left the Church. I have felt that if there is anything possible that I can do, that we can do for them, to save them, it ought to be done, because in their veins flows the blood of Israel. But if they are to be saved they must save themselves, through our help and through the guidance that we can give them. No one can save another. He must save himself.

TESTIMONY THROUGH SERVICE

Now then, we have been taught, as Brother Wells has said, that this is the work of the Lord, and the strength of the Church lies in the fact that hundreds and thousands upon thousands of members of the Church know that it is the work of the Lord. How do they know it? Not perhaps by some wonderful manifestation, some great miracle. They know it because the Spirit of the Lord has come into their souls, as a result of their worthiness and their service. If we do the will of

God we shall know of the doctrine. I testify, my brethren and sisters, that I know that this statement is true, and you know it is true, and you have gotten that knowledge because of the service that you have rendered. I care not in what position in the Church service may be rendered. Service in any position, no matter how humble, if faithfully rendered, brings us a testimony, the witness of the Spirit that this great work is divine.

I was in a meeting last Sunday morning with a group that was called to do block teaching in the ward where I live, and I recalled that among my earliest experiences in the Church was that of a block teacher. When a boy of seventeen, I recall that when I went out with my older brother (not a brother by blood, but a brother in the Church) and tried to do my duty, I returned home feeling an uplift that was truly remarkable in the joy and satisfaction that it brought to me. I don't know, my brethren and sisters, that I have ever rendered any service in the Church that I enjoyed more, in which I experienced more joy and satisfaction, than I did in trying to do my duty as a block teacher in the Church.

So it is all the way along the line. It makes no difference, my brethren and sisters, whether we are called to this stand, or whether we are serving in the humblest position in the Church. If we do our duty, if we serve the Lord and keep his commandments, as we have the privilege and the opportunity of doing, we shall for ourselves know that we are engaged in the work of the Lord. It is that satisfaction that gives strength to the Church and that makes us a body of men and women that does not have to rely for direction only upon the General Authorities, because if we enjoy the companionship of the Spirit we are directed in our own duties, labors and responsibilities.

KEEP YOUNG PEOPLE IN SCHOOL

Now, my brethren and sisters, may I say that we are living in more or less distressing times. There is a lot of unemployment. I have been engaged primarily in the work with the young people. We are very much concerned with this condition of idleness, particularly with the young, and so we feel that if we can keep these young people employed in school during these times of unemployment, we shall be rendering a splendid service to them. So I feel to encourage you parents, who are straining every nerve and calling upon every resource that you can command to keep your boys and girls in school, to continue doing it, for their good. Perhaps enough on that particular point.

BY KEEPING PHYSICALLY FIT

It was said this morning that we are trying to keep the Word of Wisdom. We have a wonderful course of study this year in the adult department of the Mutual Improvement Association, because it is the study of the Word of Wisdom, a study of one of the requirements of the Church of Jesus Christ of Latter-day Saints.

To render service we must keep ourselves physically fit. It is

incumbent, therefore, upon every member of the Church who would serve, to try to keep physically as well as mentally, morally and spiritually fit, and that can be done only by right living. God has endowed us with intelligence. Let us use it, that we may know better how to live, that we may know better how to serve.

SECURELY ANCHORED

Now, brethren and sisters, I have talked long enough. May I say that I do hope that I can function at least in some degree to your satisfaction, but may I repeat that if I do, I know it will be because I make myself worthy of the sustaining power and help of God. I want to testify to you in all sincerity that I know that this is the work of God. Elder McKay spoke this morning of being anchored in the faith, in the Church. I have felt securely anchored since I was a boy of nineteen years. There came to me at that time, as a result of fervent prayer, of many prayers uttered through a number of long years, a wonderful manifestation that I have believed has been a savior to me. I didn't know it at the time, but within three months I was to leave home to go to school, and during the succeeding ten years of my life I was engaged in college and university work. I felt that the manifestation I received at that time was to me an absolute anchor. I cared nothing what the teachings of men were, if opposed to the doctrines of the Church, for I knew, and have known from that time to this, that the Lord God lives; that he does answer prayer; that he will sustain those who are worthy of being sustained. And this sustenance comes, of course, as a result of right living and of sincere service in his cause.

May the Lord help us to be true to our covenants. May the Lord help us to keep our eyes upon these leaders—men of God, I testify to you, my brethren and sisters, whose whole hearts are given to the fulfilment completely of the obligations that the Lord God has placed upon their shoulders in the call that he has made of them. May the Lord help us to honor our callings and our positions, whatever they may be in the Church, I ask in the name of Jesus Christ. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

I am pleased to say that in the Eastern States mission our missionaries are enjoying exceptionally good health and that the work is progressing, I believe favorably, and I know that prejudice is being removed and that we are making many friends.

In addition to the usual missionary activities we have endeavored to use modern methods of reaching the public, with marked, if not remarkable, success. Many addresses have been broadcast and hundreds more would have been delivered if we only had more fairly good singers. To my mind, one of the marvelous things that has occurred in this work is the fact that all of the 329 sermons broadcast over the radio in our mission in less than eighteen months were written

and read by very young and inexperienced boys and girls. Every one of them was written by your sons and daughters, with comparatively little editing, to the enlightenment and enjoyment of many thousands of people.

Our missionary system is commanding the attention and admiration of the world. It is a wonderful means of educating your children, developing their initiative, broadening their understanding, and giving them a better conception of their possibilities. It is sad to hear some of our missionaries say that they have been praying and praying that they might be permitted to complete their missions, but finally are compelled to return home for the want of money. It is a sad mistake for a ward or a stake or quorum or wealthy members of the ward to permit such missionaries to prematurely end their missions, and especially when they have become somewhat efficient and are so anxious to remain. They are doing a glorious work for themselves as well as others.

We are also exhibiting the fruits as well as principles of the Gospel in fairs and expositions, and these young inexperienced missionaries are decorating and equipping attractive booths from which they distribute in a day thousands of tracts to people whom they could not otherwise reach. We have been successful in securing booths surrounded with prominent exhibitors, and thus have become the neighbors of all kinds of business men who are exhibiting their wares. Their frequent contact with our missionaries invariably makes them friendly. Our booths are so unusual, and with our fine young men and women who radiate the spirit of the Gospel, they arouse unusual interest and command respectful consideration. We thereby reach a very different class of people from those who ordinarily receive them in tracting and street meetings. People in the East, outside of the country, largely live in apartment houses and hotels where missionaries cannot enter, and in better residences they cannot get past the butler or maid.

Our tracts are distributed free like other advertising matter, and visitors come and carry them away without solicitation. Most of the same people would close their doors to our solicitations.

Another innovation is carried on through our newly established publicity department, through which we make personal contacts with newspaper men and thereby secure a greatly enlarged publicity of what we are doing and believe, and the same is presented to readers in a fair and respectful way. This makes Mormonism more acceptable and respected.

In this activity, as well as in the radio and exposition work, we have no one with any previous experience or training for the work. Remarkable as it is, those upon whom the responsibility is placed, however seemingly inadequately equipped, are undaunted and go at the work in faith with a will, relying on the Lord rather than their own ability, with the result that they are getting hundreds of

notices and friendly articles published which would otherwise not have appeared in the papers.

But, alas, we have only two-thirds of the missionaries that we formerly had. This is even cutting down invaluable opportunities on the radio, as the loss includes some of our best singers. We have no professionals. We only ask for young people who have fairly good voices, whether they have been trained or not. Their voices are more attractive there than here at home.

This is a wonderful work. I enjoy it. It is a great pleasure, and nothing have I enjoyed more than the uplifting spiritual influence which accompanies it, to discover more thoroughly and fully the depths of the truth and philosophy of the Gospel, and to make comparisons of it with the religious systems of the world.

Bishop Wells referred to a most timely scripture today—the declaration of the Savior that the great commandment in the law was—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself."

I call especial attention to the next striking statement of the Savior:

"On these two commandments hang all the law and the prophets."

The great trouble with the social, industrial, and other systems of today is that they are not based upon either of those great commandments. If they were there would be a very different brotherhood of man existing, which must ultimately come, as no other system can be permanent.

As I recently traveled through the Ohio and Mississippi valleys I saw miles of continuous fields with rich harvests of wheat in shocks, and corn standing as far as the eye could see; and yet there is unparalleled poverty stalking in the land. Half of the gold of the world is in this nation; wealth unbounded; granaries bulging, overflowing their capacity; over-production abounding; legislation of states to prevent the production of the prime necessities of life because of super-abundance,—and yet unparalleled poverty on every side. In the Latin-American republics there are revolutions; dictators and revolutions in Europe; dynasties falling; ungodly communism in Russia; threatened socialistic revolutions in Germany and unheard of mutiny in the pride and protection of the British Isles—her navy. Nothing, practically, but the dole stands between peace and revolution in old England, that land of liberty and law observance. In our own country, in the great cities, it is not an uncommon sight to see armored cars equipped with machine guns to protect the transportation of wealth—securities and moneys—through the thickly populated streets of the city, and from one bank to another. Revolution is threatening this very nation because of the unsatisfied demand of the many for social justice, or as we would put it, the lack of brotherly love that the Savior

advocated when he said to the wealthy young man, "Give unto the poor that which thou hast." Under his inspiration his followers established a Christian socialistic system in which there were no poor and no rich but all things were held in common.

That same system was revealed anew and an attempt made to establish it by the great prophet of this age, Joseph Smith. Like the former day saints they were apparently unable to live it. Then a stepping stone to it was established, the ancient law of tithing. My missionary experience has revealed to me that which I never fully appreciated before, namely; that the man who pays tithing is a Latter-day Saint. They say there are exceptions to all rules, but I haven't found an exception to this one yet. I have discovered that when one is a partial tithe payer he is only partially a Latter-day Saint, and when he doesn't pay any tithing at all he is not a Latter-day Saint, because his faith is dead—it being without works. He doesn't understand the philosophy of the Gospel, or if he does he is too selfish to yield obedience to that great beneficent law. The Lord would have us give, yes, and give in abundance, and it is only thereby that we are going to preserve the peace of the world and this most powerful of all nations. The level of intelligence of man is such that the extremes of poverty and wealth cannot exist beside each other. The cry of the father and husband for work in order that he may have food for his family cannot continue long unanswered. There is nothing that brings greater satisfaction than being of service to others. The Christianity of today must meet the challenge of the many who are weak for a greater brotherhood.

Selfish and weak as we are I nevertheless maintain that we are partially meeting that challenge and developing in a notable way real evidence of brotherly love through our willingness to render unselfish service in going on missions where we give years of our time, and great sums of money are spent without earthly compensation.

Again, our charity system is notable and unparalleled, for by it a hundred per cent of that which is contributed to charity goes to the object of charity through the unselfish and unpaid-for services of our ward teachers and bishops and our splendid woman's Relief Society. These are not temporary or spasmodic efforts; they have continued without interruption for a hundred years, and the world is coming to give us credit for our response to the needs of the poor.

Another clearly unselfish service is the vicarious work for the dead—doing something for those who can make no earthly return. The breadth and depth of that saving work is hardly fathomable. It is an unselfish earthly service, nobly conceived and unselfishly performed.

What other people are attempting such altruistic brotherly love effort?

Can we not point with pride to this evidence of being imbued with the spirit of the Gospel of Jesus Christ, and are we not an example in these respects at least, of making progress in the accomplishment of the purposes of the Lord; to which might appropriately be added

the payment of tithing, which I think is one of the surest tests of sincerity and honesty.

Another unique conception and practice is characteristic of Latter-day Saints, namely, the Fast Day donation, or contribution of the value of the morning and noonday meal on the first Sunday of each month for the relief of the poor. Greater stress could be appropriately placed upon its observance, as fasting is good for the body, as is also the giving, for the soul.

If that practice, common to us for a hundred years, were followed by all in the United States at 25c per meal or 50c per month for each individual, it would eliminate the cry for bread. Fifty cents a month from a hundred million would be fifty million per month or six hundred million per year, which if conserved in prosperous years, for years of scarcity, would remove the possibility of extreme poverty.

We have had ever since the days of the children of Israel in Egypt years of plenty and years of scarcity, and they will probably continue to come, and suffering will exist where there might be plenty, until that system of which I speak is established in the earth, and which I believe is nearer at hand than we realize.

Out of this great financial distress there should come some great good. Nothing could be better than a greater brotherhood, a better comprehension of the responsibilities and duties of the strong to the weak. We are our brother's keeper, and those who are strong and able and more richly endowed with the ability to do good and to accomplish the most in this life, whether physically, industrially, socially or religiously, must help those who are weak. That is the greatest problem that now confronts the world.

May the Lord help us to so live that we can enjoy his Spirit. I never was happier, I never enjoyed myself so much when striving only for selfish interests as I do now in working for the great cause of human redemption. His Spirit has been with me in this great and glorious work. It has enabled me to solve problems that I apparently could not see through and which looked dark indeed. I have gone to bed at night puzzled, but with a prayer for light and help, and have awakened in the morning with an understanding as clear as the noonday sun.

The Lord is blessing this work and those who give to its service their whole hearts, souls and minds. May he help us to so live that we may enjoy the companionship of his Spirit at all times, and have that joy and peace which accompanies it, and which I have experienced during the last two years and nine months of my life, I pray, in the name of Jesus Christ, Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, I rejoice in this opportunity that I have of being here at this wonderful conference. Another evidence, to my

mind, that God is still guiding his people, is the nomination of Dr. Merrill to become one of the apostles of our Church.

I am happy to bring greetings to you people from the saints and missionaries in the Texas mission, and I am happy to say to you, brethren and sisters, that with but one exception all of our missionaries are enjoying health and strength, and so far as I know, every missionary in that mission is enjoying the Spirit of the Lord and enjoying the missionary work. I have had an opportunity of visiting with every one of them within the last sixty days, and I rejoice, my brethren and sisters, as I hear them bear their solemn testimonies to the people, and hear them expound the Gospel of the Lord Jesus Christ. It is an evidence to me that there is still power in the Church of Jesus Christ of Latter-day Saints.

I am happy to say to you that we are making many friends among those who have prestige and influence. I find that it is an advertisement to announce to the people of Texas and Louisiana that you are a member of the Church of Jesus Christ of Latter-day Saints.

I am indeed grateful to my Heavenly Father for his many blessings. If I should be called upon to spend all the days of my life in the mission field, or in his service, I would not be able to repay him for his kindness to me. I am indeed grateful to him, brethren and sisters, for the fact that I was called on a mission twenty-eight years ago; that I had the pleasure of learning the Gospel of the Lord Jesus Christ in the Southern States, under President Ben E. Rich; that I had an opportunity to travel without purse or scrip, and that I had many things to be thankful for. I am grateful to my Heavenly Father for the testimony that I received at that time, and as I go forward now as a missionary in the great state of Texas, I find there is a different feeling, a different attitude among the people generally, and that very largely because we are becoming better understood.

May I read to you just a moment from the scripture:

"A good name is rather to be chosen than great riches, and loving favor rather than gold and silver.

"The rich and the poor meet together. The Lord is maker of them all. By humility and the fear of the Lord are riches and honor and life."

I have yet one individual to meet, who has been out in this country as a tourist and met our people, that has not been friendly, because they have discovered that our people, in the main, are honest; and the good name that you are establishing is making it possible for us to get into the homes of the people in the mission field.

So I rejoice, my brethren and sisters, in this great calling, and as I study the Book of Mormon, as I read the revelations contained in the book of Doctrine and Covenants, and as I read the Pearl of Great Price, my testimony becomes stronger, and I feel that there is abundant evidence to prove that Joseph Smith was indeed a prophet of God. I am happy to say to you, brethren and sisters, that your boys and girls are well and happy; that I am trying as hard as I can

to protect and safeguard their health; that I am trying to stimulate them to see the possibilities of the great vision of life that is before them; and that I am trying to impress upon them the seriousness and sacredness of the call which they have received from the Priesthood to proclaim this Gospel. I have enjoyed myself immensely. Never before in my life have I done anything that I have enjoyed so much as I have laboring as a missionary in that part of the Lord's vineyard.

I am happy to say, brethren and sisters, that these men whom we sustain as our Authorities are beloved by our people; that they respect them; that they reverence them. Our people generally are a praying people, and as they pray night and morning they pray that our Heavenly Father will guide and direct these men whom we sustain as our prophets, seers and revelators; and I feel confident in my heart that he is guiding them. I hope and trust that you people will recognize the important positions that you occupy here in Zion; that you will live your religion, so that when tourists and strangers come among you they will see that you are indeed a chosen people. As you treat them with honor and with respect, and as your lives are reflected in the things that you do, you will make it possible for your sons and daughters to reach their hearts.

May the Lord bless you. May you realize the importance of a good name, and may you keep alive the spirit that you received when you were confirmed members of this Church, and may we ultimately all come back into his presence to live and grow, is my prayer, and I ask it in the name of Jesus Christ, Amen.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

"Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence will weather the worst,
Eternal, unchanged, evermore."

We have been listening to those gems of truth this afternoon, and my heart has been made to rejoice in the testimonies of my brethren.

During the summer just past, we took to the Alberta Temple 400 members of our mission to enjoy the blessings of that holy house, many of them driving as far as 1200 miles distance there and 1200 miles back. One of our brethren whose health was impaired and who had been unable to work for years, his wife prevailed on him to go to the temple. "We can't both go," she said, "but you go and get a blessing." The malady with which this brother was afflicted doctors pronounced incurable. He went to the temple and spent two days with us. The third morning he left for home, traveling 150 miles. They stopped at a hotel, and he said to one of our missionary elders: "I went all this distance for a blessing and I am going home without it."

The Elder said, "Why brother, you can't go home without it, let us drive back tomorrow morning and get your blessing." You will remember brethren and sisters, that when Peter and John were entering the temple, a poor man, born with an infirmity, lay at the gates pleading for alms; and as Peter and John entered they looked upon him, and Peter said: "Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," and he was made whole. So this brother said, "In the morning we will go back."

They drove back and they entered the temple. The President laid his hands upon this brother's head and said, "Brother, this malady, this disease, will drop from your body as a robe being discarded, and you will be made well."

I was in Klamath Falls only a few weeks ago and shook hands with this good brother and his good wife, and he said: "President Sloan, I never was better physically in my life, than I am today." He too was made whole.

Sacrifice, my brethren and sisters, brings forth blessings.

I bring greetings to you from the missionaries in the Northwest and from the far off land of Alaska. Some of you have very vague ideas regarding Alaska—its climatic condition and size. If you could transport it and set it down in the United States, it would cover almost the entire country. That is the size of Alaska. As to climatic conditions, some call it Seward's icebox, but our missionaries have been holding street meetings during the winter months in Juneau, Ketchikan, and Wrangell, with success. We need experienced missionaries in Alaska. You brethren who can afford the finances, and who have had experience, here is a glorious opportunity. Your sons and daughters in the Northwest are marvelous boys and girls; and, fathers and mothers, their love for you is becoming intensified every day they remain in the mission. They love you for that which you are doing for them.

We released a splendid lady missionary not long ago. Her home is in Cardston. When she arrived there with the caravan, they drove to the temple first, circled around the city for a few minutes, and then she said, "I want you to drive me out to the cemetery." They did so, and there, on the arm of her companion, she stood over the graves of her deceased father and mother, to give her first report of the missionary labors she had performed, hoping for this privilege, and now ready to go forth and discharge her greater responsibility.

I pray the Lord to bless us in this work, to bless these men who preside; may we sustain them with our faith and prayers and our confidence I pray, in the name of Jesus, Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

I am very grateful that I can believe in spiritual realities. It is not difficult for me now to accept the statements of my brethren and sisters

as to their knowledge of the Gospel, as to the goodness of the Lord to them. I can believe that there are powers beyond the material manifestations of man's intellect and his force. I am grateful that God has made it possible for me to recognize the presence of his Holy Spirit. I cannot contemplate complete happiness in life without that recognition.

TOLERANT TOWARD OTHERS

While I am grateful for these blessings to myself, I am aware that there are many men in the world who do not have similar blessings.

They do not believe in spiritual realities. They do not understand the operation of the Spirit. Their hearts do not respond to impressions that come from divine sources. I regard it as unfortunate that it may be so, but I do not abuse men who have not such realization. I do not attempt to pass judgment upon them. I desire to be tolerant and merciful in my feelings toward them.

INFLUENCES THAT PERPLEX

It is in my heart today to plead for tolerance. Not all of us are raised in the same environment. Not all of mankind are subjected to the same influences. We who have been fortunate enough to have our souls touched with the testimony of Jesus, ought to be very compassionate with those who have not had such manifestations. I recognize that in the educational processes of the day there are to be found many factors which militate against spiritual training. Theories of men—and I do not deprecate them, because they are often founded upon the best investigations that men are able to make—are advanced for the solution of life's problems, and in answer to questions that perplex youth. They who are subjected to these educational processes and to the teachings of the day, are not altogether to be blamed because these teachings appeal to them; and they ultimately come to place reliance upon the philosophies, the systems and the theories which are advanced.

RELIANCE UPON REASON

The youth of today are taught to reason. Their intellects are highly trained, and they rely upon their reason. I know, and you know, that if their minds can but be kept open to the reception of spiritual truth, such truth may be made to appear reasonable to them; but they demand reason. I would like them to have reason. I would like them to understand the beauties of the Gospel of Jesus Christ. I would like them to come to feel the glorious impressions that a true conception of the Gospel brings, but I know that I cannot force them to these impressions. I know that our work is not one of coercion or of compulsion. I know that it is only by sympathetic, intelligent persuasion that the minds of youth, the intelligence, the reason, the sophisticated minds of youth can be made to ultimately comprehend the glories of the revealed truths of the Gospel of Jesus Christ. I plead for some tolerance in their treatment.

SYMPATHY IN TEMPTATION

I recognize that in the temptations that are presented to them they are obliged to exercise tremendous resistance, if they would keep themselves clean and spotless from the sins of the world. I know that sometimes they have not the courage to resist, and that unfortunately many fall victims to systems of enticement, the like of which all the world has never known before. In their fall they have my sympathy, and I trust that they may have the sympathy of the Church.

THE GOSPEL'S GREATER MISSION

I know that we inveigh—and rightly so—against the ills to which they are subject. We urge that they do not use tobacco, tea and coffee, and liquor. We point out in strong terms the consequences which ensue from an infraction of the Word of Wisdom, given of God. We engage in a great campaign to ban these evils from the Church, and it is well that we do so. But in our ardor, in our enthusiastic endeavor to prevent our youth from falling into these sins, God help us not to drive them out of the pale of the Church. The Lord help us not to ostracise them from our companionship and the saving grace of the merciful principles of the Gospel of our Lord and our Savior. I never want a youth who unfortunately takes to the habit of smoking to come to feel that he cannot enter with welcome the doors of our churches and the association of our church people. If there is ever a time when one needs the influence of the Church it is when, in the frailty of his human nature, he has transgressed a law of God and fallen from the standard of righteousness. I know that it might perhaps be misunderstood but I cannot help saying that I want the youth of this Church to come to know and understand that this great system of righteousness, the Gospel, is something more than just a mere campaign against tea, coffee and tobacco—important as is the abstinence from those noxious poisons to the human family.

Oh, I think so much of the glorious light of truth that God has given, of the great exaltation that he holds out to us, to come back into his presence by living the Gospel, that I would not have our youth miss the epitome of it all, the prime essentials, the glorious hopes, the rewards, the promises, that await those who live the truth and conform their lives to the teachings of the Church. I would like them all to know, however, that whenever one fails to keep a commandment he cuts himself off from so much of the glorious blessings which God has promised to the faithful.

TEMPERATE IN JUDGMENT

This is a church of free agency. Man may choose for himself. We are to disseminate the knowledge, that he may choose wisely. When we have done that adequately our duty is performed.

"Judge not, that ye be not judged," are said to be the most merciful words in all the world. We are not set to be the judges of our brethren, except in special cases. God is their judge. We are not always aware

of the feelings that prompt them. We do not always know the temptations which beset them. We cannot always correctly judge of the struggles which they have. May we be temperate in our judgments. Sometimes I find myself failing to distinguish between resentment at the sin and hatred toward the sinner. There is a pronounced distinction. We are not to compromise with truth. It has been given to us to preserve in its undiluted purity and beauty.

I believe in the orthodox teachings of this Church. I do not equivocate about them, nor attempt to explain away the requirements of the Gospel of Christ. But I want the Lord to give me sympathy and mercy and forbearance toward him who, in the weaknesses of the flesh, may not always sustain these standards and principles. So, to the leaders of the Church, the men and the women who guide the organizations of this great institution, I sincerely appeal to you to be considerate and merciful in your judgments, and to go, like the Savior, out to those who are sick, and bring them in for treatment, and not confine the functions and offices of the Church only to those who are spiritually well.

I pray that God will give us all wisdom and inspiration to deal with our families as we should, to assist in the salvation of the families of others, and to ever keep within our own hearts, as well as within the portals of our churches, a welcome for him who has fallen, as well as for him whom God has blessed with purity and uprightness of living. Amen.

The congregation sang the hymn, "Guide us, O thou great Jehovah."

Elder Andrew Jenson, Assistant Church Historian, pronounced the benediction.

Conference adjourned until 10 o'clock Saturday morning, October 3, 1931.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 3, 1931, at 10 o'clock.

President Heber J. Grant presided.

The congregation sang the hymn "Though Deep'ning Trials."

The opening prayer was offered by Elder David R. Langlois, President of the Burley Stake.

The congregation sang the hymn, "Our mountain home so dear."

PRESIDENT HEBER J. GRANT

The words of the first hymn that we sang this morning are by Sister Eliza R. Snow, who at one time was President of the Relief Societies of the Church. The music was composed by Brother George Careless. The words of the hymn we have just sung are by Sister Emmeline B. Wells, one of the successors to Sister Snow in the presidency of the Relief Societies. The music to this hymn was composed by the late Evan Stephens.

Personally, I am very grateful for the wonderful inspiration of our brethren and sisters who have written the words and composed the music for so many of our inspired hymns.

ELDER JAMES E. TALMAGE

Of the Council of the Twelve Apostles

There is reason for gratification in finding one's self a member of a goodly company. We can say, as yesterday many said in their hearts, and as it has been said aforetime, "Lord, it is good for us to be here."

If we put into action the admonition of which we often sing—count our many blessings, one by one—we surely shall be surprised at what the Lord has done and is doing for us. Among the blessings for which we should be devoutly thankful is the privilege of thus assembling from time to time, in local or in general capacity, to be taught, especially to be reminded, for we have been taught personally through the many years and indirectly by recorded scriptures through the centuries; but we are apt to forget.

I note at these conferences a striking feature in the matter of the addresses that are given, in that each speaker leaves something that may serve as a rich text for those who follow him; and thus the instructions are cumulative, leading on step by step.

SANCTITY OF THE LORD'S NAME

The grand summation of the whole duty of man, as presented

by the President in his opening address, can not be too closely taken to heart—that we strive to keep the commandments of the Lord. Among those commandments one in my mind at this moment is that written amidst the awe-inspiring glory of Sinai: “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”

The word translated into our language as “vain” is an interesting one, and its usage is instructive. “In vain” is about the only phrase and marks about the only occurrence in the English language in which the word “vain” is used as a noun. It is an adjective in common usage. It comes to us from a Latin root and meant, originally, empty and void, and as the lexicographers tell us, that meaning has been maintained through all its variations.

To take the name of God in vain, therefore, is to use that name lightly, to use it emptily, to use it without effect, so far as the intent is concerned—but nevertheless, with awful effect upon the profane user. We are apt to think that this has reference to the speaking of the name of God only, and in that particular respect the commandment is sufficiently weighty and important to us. Profanity is all too common in the world—profanity of speech.

PROFANITY IN SPEECH

But beyond this there is profanity of action, which is of greater import than the spoken word, even as the prayer of the heart is greater than the prayer of the lips. Profanity in this sense is any manifestation of disrespect or irreverence for the name of God; blasphemy consists in attributing to Deity any unworthy act or motive, or in claiming for one's self the distinguishing attributes of Deity.

I listen with horror to profane swearing. One can not escape it wholly, go where one will; that is to say, as one has to meet diverse associations one is sure to encounter it. Of profanity I have not yet heard one word of defense. It is wholly demoralizing, wholly base, to say nothing of the sacrilege and blasphemy oftentimes associated in the linking of the name of Deity with our perverse expressions.

I call to mind that Chapin has given us a thought in regard to the use of profanity. “Profaneness,” he wrote, “is a brutal vice. He who indulges in it is no gentleman. I care not what his stamp may be in society, or what clothes he wears, or what culture he boasts. Despite all his refinement, the light and habitual taking of God's name in vain betrays a coarse and brutal will.”

And yet another has said: “Profanity never did any man the least good. No man is the richer or happier or wiser for it. It commends no one to society. It is disgusting to the refined, abominable to the good, insulting to those with whom we associate, degrading to the mind, unprofitable, needless and injurious to society.”

Perhaps some of you may think my remarks are inept in this particular presence. I do not believe that the habitual taking of the

name of God in vain by profane speech is a prevalent vice among the Latter-day Saints. I refer to this in passing, only, as one way in which the name of God is all too frequently polluted among men in general. But there is much beyond and behind that. Profanity of the lips, I repeat, is not the only form in which this offense appears.

ENORMITY OF FALSE SWEARING

The name of God is a means of power. He is jealous—that is to say, righteously zealous of his name, because of that for which his name stands. “And ye shall not swear by my name falsely,” he spoke through his prophet of old, as is written in the book of the law, “Neither shalt thou profane the name of thy God. I am the Lord.” (Lev. 19:12.)

But, one may say, those commandments were given in the days when the law, as distinguished from the Gospel, was dominant. Very true. The people then had to be led by the code of “Thou shalt” and “Thou shalt not,” until under the tutelage of the law, as under the direction of a schoolmaster, they were brought, once erring children, to a state of preparation for the reception of the Gospel.

But the principle involved is an eternal one. The name of God is and will ever be honored in the heavens beyond, as it is required that we honor it here upon the earth, and he honors his own name and rightly demands that we honor it also.

But another phase of taking the name of God in vain is that referred to in the scripture just cited: “And ye shall not swear by my name falsely.” How that is disregarded in the world we know. In the courts of the land, yes, I will say, with reservation, in the courts of justice, the oath is administered, “So help you God,” and we witness every day practically, instances of such solemn adjuration being disregarded as soon as spoken; we see men perjuring themselves, defiling, polluting the name of God even on the witness stand. We have come to think that perjury in our courts is something to be condoned, palliated, and in some minds extolled, if by it some personal advantage can be gained.

USING THE HOLY NAME PRESUMPTUOUSLY

I ask your attention to another way by which the name of God is taken in vain, and that by the presumption of men who profess to speak in his name without authority. The Lord has been particularly careful as to those whom he commissions to use his name, may I say, officially, and having thus commissioned a man, or any being, man or angel, to speak in his name, he, the Lord, holds himself bound by what is done by that agent if it is done righteously in his holy name.

I pray you call to mind that striking instance of the Lord’s word to Israel as the hosts were journeying through the wilderness of old. He told them what he had done for them and what he would continue to do for them, and appointed one to represent him, and said unto Israel:

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." (Exo. 23:20, 21.)

Having thus placed his name in men for the accomplishment of his purposes, he has uttered words of warning time and again lest it be defiled.

"For I will not suffer my name to be polluted, and I will not give my glory unto another." (1 Nephi 20:11.)

In the days of the Gospel restoration in the meridian of time the word of the Lord was given unto the people to regard the sanctity of the name of God. Did not the Christ teach in that prayer of prayers that we should address our Father with the words of praise, "Hallowed be thy name," as of old he had declared through the Psalmist, "Holy and reverend is his name?" Unto those who had undertaken to falsely assume to speak in the name of God the Lord has uttered warnings in ancient times as in this age and dispensation. Consider these words, given by the Lord through his prophet, in August, 1831:

"Behold, I am Alpha and Omega, even Jesus Christ.

"Wherefore, let all men beware how they take my name in their lips—

"For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority.

"Wherefore, let the Church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off.

"Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation." (D. and C. 63:60-64.)

Yet in this day there are men who rise up and avow as in the name of the Lord that they have received his word, and actually presume to declare it unto the people as the word of God given by authority. But in the next section, sixty-four, as we have it recorded, the Lord again spoke:

"For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

"And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known." (D. and C. 64:38, 39.)

WE BEAR THE LORD'S NAME

And now there is yet another instance, method, way by which we are too prone to take the name of God in vain and in this connection I call your attention to the thirtieth chapter of Proverbs, verses seven to nine inclusive, and ask you to heed these words, the words of Agur, the son of Jakeh, speaking from the fulness of his heart:

"Two things have I required of thee; deny me them not before I die:

"Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

"Lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

What association is there between the crime of theft and that of

taking the name of God in vain, so closely brought together here? Lest I steal, and thereby take the name of God in vain—making it a double crime. Do we take the name of God in vain by stealing? Latter-day Saints, this applies to us. Is not the name of the Lord written in our foreheads? Where can a Latter-day Saint go without bearing the name of the Lord with him? And if he steal, he is stealing before the Lord, and with his name displayed, thus polluting the name of the Lord, for he has taken that name upon himself.

By way of summary:

1. We may take the name of God in vain by profane speech.
2. We take it in vain when we swear falsely, not being true to our oaths and promises.
3. We take it in vain in a blasphemous sense when we presume to speak in that name without authority.
4. And we take his name in vain whenever we wilfully do aught that is in defiance of his commandments, since we have taken his name upon ourselves.

Can we pray that prayer of Agur, the son of Jakeh: "Give me neither poverty nor riches"? The first part of it I think we can. None of us welcome poverty. But can we pray the prayer? We can say it, but that may not be praying. Lord, give me neither poverty nor riches beyond my power to bear. Do not send poverty that may lead me to steal. I fear I can not bear it. Lord, send me not riches that may make me full of conceit so that I spurn thee and say, Who is the Lord? But feed me with food suited to my condition that I may develop and be thy son in very deed.

Latter-day Saints let us remember the word of God, we must not take the name of the Lord our God in vain, for surely he will not hold us guiltless if we take his name in vain.

That we may speak and act, live and serve in his name, I fervently pray. Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

My brethren and sisters, I am proud to be a missionary of the Church of Jesus Christ of Latter-day Saints, and am very pleased to be able to report for the North Central States mission that all of our missionaries are well and busy and happy in their work.

When Jesus was asked by Pilate whether he were king of the Jews a part of his answer was:

"For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

We like to feel, in a modest, humble way, like that—that for this cause came we into the world, that we might testify of the truth that God, our Father in heaven, lives; that Jesus, our elder brother, gloriously resurrected, lives; that these two heavenly beings have condescended to again appear in these last days to our Prophet, and have taught

him concerning the things necessary to life and salvation.

We are not in the world to find fault with those who find it difficult to believe as we would like to have them believe. Ours is not a message of criticism nor of argument, but we do love to testify in deep humility of what we believe to be the truth.

Like the brethren who have reported here, we find friendship everywhere taking the place of misinformation and prejudice of the past. We rejoice in the wonderfully beneficial effects of radio broadcasts from this city and the impressions made upon tourists who visit here. The world is full of our friends, but, my brethren and sisters, in spite of that, it seems to me the work of carrying the message of Mormonism to the world is just begun. They find it difficult to believe as we believe about the things which we regard as fundamental to life and salvation.

Like the other brethren, we too have been on the air a few times in a modest way, and we have tried one small exhibit at a fair, with satisfactory results; but in the main we are plodding along, trying to reach the people personally, individually, in their homes, in their cottage meetings; trying to find an opportunity, where they have radios perhaps, to arrange a little group meeting in which they may listen to the Tabernacle Organ, or the Tabernacle Choir, or one of the speakers of the General Authorities here at home; and by such methods as that to reach the homes and the hearts of the people, for there are many who like to hear more about the truth.

I would like to tell you a lot about things in our mission, if time permitted, but I know it does not. I would just like to say, in passing, that if heaven holds no joy—should we ever be fortunate enough to reach there—greater than the joy I have in trying to preach the Gospel, or teach the people what we understand the Gospel to be, I shall be perfectly happy and satisfied.

I love the people with whom it is my privilege and honor to associate. I love the work. It is the most satisfying thing I have ever yet found.

I want to waive that thought, however, for a very brief reference, if I may, to what has been mentioned several times already—the times of stress in which we live. There is a little angle to that to which I would like to devote attention. Blessings of adversity—I like to think that. Do you remember the story of the marriage feast? I won't take time to repeat it but it seems to me we are approaching conditions like that. The man who before must prove the oxen which he had bought, or must go to inspect the farm which he had lately purchased, has time now, if we approach him in a right spirit, to listen to some of the things we would like him to listen to.

Those who are lovers of Dickens' works will remember the lines with which he opens *The Tale of Two Cities*: "It was the best of times; it was the worst of times," and so on. And I submit, my brethren—particularly those who preside—it seems to me we are facing conditions like that now. We learned yesterday that this is a good time

to pursue our educational work here at home. I ask you, in real sincerity, if you do not think it may also be a good time for missionary work, not only from the standpoint of the people of the world who have a little more time to listen, but from the standpoint of the men to be sent out from Zion to teach the truth. Most of us have to wear clothes and eat some food whatever we do, and many of our young people spend a little money here and there one way and another. If they are not in school and if they are not wage-earners, contributing something to the much needed funds of the family, would it be very much more expensive to maintain them in the mission field than here at home? We are constantly striving for economy, both of means and of time—the few there are of us, only fifty-one or fifty-two—in the mission in which I serve, and there are millions of people to be reached. And so we believe that economy of both time and means is a cardinal virtue. “Dost thou love life,” wrote Franklin, “then do not squander time; for it is the stuff life is made of.” And in these trying times we emphasize economy of means as well. I would therefore like to urge upon you consideration of the question if this be not also a good time, from the standpoint of the expense involved, for missionary work.

And now, in conclusion, with apologies to General Foch. These blessings of adversity, of which there are plenty—drouth, unemployment, grass-hoppers, and all—we have experienced them in the North Central States mission; but, although, as the Marshal said, his right was in retreat, and his left was broken, and his center was wavering, and so on—so it may be with us. We suffer under the continued depression and unemployment, and we are withering under the blight of the drouth, and we are still, as is perhaps the case in all the world, struggling against doubt and uncertainty and depression. But, my brethren and sisters, the situation is excellent, as the General said. So far as we are concerned we shall attack, not in criticism, not militantly, but in deep humility and in testimony of the truth, for which we go into the world. And may the Lord add his blessings and speed the right, we humbly pray in the name of Jesus Christ, Amen.

A vocal solo, “My faith in Thee,” was rendered by Sister Lottie Spencer Davis.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I feel more like saying, this morning, “Cheer up, the worst is to come.” All I know, brethren and sisters, is what I feel, what I sense, what I hear and what I see. I know of no better way to make this clear to you than to relate an incident that happened in my missionary experience, at the time I was appointed to preside over the Southern States mission. I succeeded Elder William Spry. There was only a few days notice given me. The brethren failed to inquire regarding my financial condition, my wife and children, my physical condition, or whether my teeth were all right, etc.; they just appointed me

without asking me any questions, and I had faith enough to go. The itinerary was made out by Elder Spry to visit those conferences which occurred only once a year, as the mission covered eleven states. We had the means to go through that mission only once a year. In fact, when Elder Spry turned the mission over to me he handed me thirty-five dollars. I said: "Is that all you've got?"

"Yes."

"How do you get your money?"

"Why, we go to the Lord and ask him."

"Well," I said, "I don't think he is very liberal." (Laughter)

The first conference appointed was in West Virginia. I rode all day and all night on the train, and we took no berths in those days. I arrived at Crow's Nest. It is the only place I remember in the South, because it was so lonely and desolate. The Elders who were to meet me had returned because the train was six or seven hours late, so I had to find my way to the conference as best I could. I wasn't very well. I climbed the mountain and stopped with a coal miner. He treated me very kindly. The next morning I started for the conference. I had not then received the spirit of my appointment. As I approached the top of another mountain I went into the woods to pray and I told the Lord all about it. I don't think I have been able to pray like that since. When I got through praying, I did not see anything; I failed to hear anything, but there was something came over me, a happiness, a joy, that it isn't possible for mortal man to express. I suppose it was a heavenly feeling; I was actually so overjoyed and so happy that I whistled. I haven't whistled since. The twenty miles that I walked was the happiest time I have ever had. That is how I felt. I know because I was clothed upon with the Holy Spirit. I have regretted more than I can express that the same sensation has not come to me with the same power since.

I had another experience. It was prior to my going on this mission. We were involved in speculation. If we had had our way we would have owned a large holding in Canada. We got into that mess. After having gone through that experience we were as near hell as a man will ever get if he is honest. An honest man is in hell when he is in debt. I know all about the feeling. I went through the mill of the gods, and it grinds slowly, but it grinds fine. If you have anything left when they get through with you, you have had a happier experience than I have had.

Well, it was on that occasion that I made a public declaration in the Logan tabernacle—foolish it may have been. We were able to pay all our personal obligations, although it took everything we had in the world—years of hard work, fifteen years in Bear Lake pioneering—and we exchanged it all for a 320 acre farm in Cache valley. We had two hundred acres of grain and one hundred tons of hay, all ready for harvest, and were sold out at the court house door for thirty-eight hundred dollars and a thousand dollar judgment. That farm some years afterwards was sold by David Eccles, who became the owner of

it, for thirty thousand dollars. I speak of this so that you will understand the dream.

After making my declaration in the Logan tabernacle, that I would never doff my hat and be servile to any man because of his money, that night I had a dream. I am not a dreamer; I believe in dreams when they come true, and I haven't any use for them until they do. It was very vivid. I haven't forgotten it, and it has been nearly forty years since it occurred. I have not repeated it but a few times. The devil appeared to me at the northeast corner of the Temple block. I was not very well acquainted with the devil. Brother Maeser used to tell us he was a great general; the man that I saw, and I seemed to know he was Satan, was of great personality in appearance, in height and bigness; he was dark and swarthy and seemed to be a real man. When he looked at me with those black eyes they pierced me to the soul. I trembled as I did in the woods when I was filled with the Holy Spirit of God. I trembled from head to heels with fear. He repeated what I had said at the Logan tabernacle. The Spirit of God came on me and thrilled me from crown to toe. I told him I would not bow to man. I then became frightened and ran like a coward. I was arrested and put in jail for four years. I saw myself come out of jail. My clothes were threadbare. I was thinner than I am now, if such a thing can be possible; but I was free. In four years from that time our creditors stripped us to the skin, and that dream came true. I do not want any more dreams of that kind.

I am in sympathy with the people. I know we have all been foolish. I am foolish. I don't think there is a bigger fool than an old fool. A man who has had experience ought to know better. One of my brethren said to me—and he is a man so kind and gentle that I had every reason to believe he would extend to me a little sympathy—I told him of one of my last speculations and he said: "If you are as big a sucker as that you ought to take your medicine." I said: "I am taking it, and it is not sugar-coated either." (Laughter)

I met a banker a few weeks ago—we were very friendly. Thank the Lord, I do not owe that bank anything, but I owe another bank. (Laughter) I said: "How are things going?"

"Well, we are taking everything but their suspenders."

I thought afterwards that I should have said to him: If that bank hasn't got any more elasticity than my suspenders, I will throw them in. (Laughter)

My brethren and sisters, in a few words I desire to say to you that I think the things of the world are better advertised than the things of God. When I hear those beautiful voices over the radio, advertising the things of the world, I am wonderstruck. If there is anything under heaven they do not advertise, and give it away at a dollar a week, I do not know what it is. By the time they get through with us—the "Lucky Strike" puts over their wonderful music—no wonder smokers' mouths water after hearing it. Men, boys, and girls who form the habit and have the appetite, I do not believe it is in our

power to sympathize with them, as foolish as it is to form a habit of that kind and then try to overcome it of themselves. They can not do it. God has to help them. They have to go to the Lord. We are up against those things. I don't feel like it is right when a man is in hell, to stand over him and say: "Well, son, you are in hell. Get out as best you can. Sweat it out; swim or drown." It does not sound Christ-like to me.

I pray God to soften the hearts of the people. They are, doing wonderful things and they are going to do wonderful things. We have the organization. We have the inspiration. We have the knowledge. We know how to take care of people, if the Lord will soften our hearts and help us to give and keep giving. I pray the Lord, while the people are giving, that he will soften the hearts of bankers. As long as you can pay your interest and pay your taxes you are safe, but I want to tell you if you don't pay it they will foreclose to protect the bank and its depositors. As I was once told: "Business is business, believe it or not." I am thankful to the bottom of my heart. At my age, I would be as helpless and dependent as a child if it wasn't for the Church and its protecting care over me.

God bless the Church. God bless his servants and help them to see and understand, and above all, help us, O God, to understand people, that we may be patient, that we may be long-suffering, that we may be gentle, that we may not listen to things that are told us, until they are proven to be true. God bless you. Amen.

The congregation then arose and sang the first two verses of the hymn, "Redeemer of Israel."

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy and President of the Temple Block Mission

The lovely lessons that have been given to us at this session of our conference will find lodgment in our hearts. Elder Talmage's thought that we should cultivate a deeper reverence for God will find in us a ready response; and Elder Welling's message that adversity should inspire us with greater faith in divine providence is a fine truth. Elder Kimball says that we should seek the Spirit of God as we travel the road of life, that we may be able to meet the battles and to overcome weaknesses. What would we do, if we did not have the Lord to help us?

Not long ago we had the pleasure of entertaining a Chinese priest of the religion of Buddha. He came to Salt Lake City with a letter of introduction from a noted scholar of the University of Tokyo, who had also visited our city. After a very delightful time at our home, I brought the distinguished guest to these grounds to see the buildings and to hear the great organ. As we stood before the west door of this old building, he asked if it were a place for worship. I replied that it is, and with that, he removed his hat and asked that his companion remove his. Said he in Chinese: "We are entering a holy temple of

the God of the Christians." We entered the building, and I made no explanation of its history and use, but with my guests, kept silence, for I could see that the Chinese visitor and his companion wished to say nothing. Something of the spirit of beauty and prayer came over us all, and I felt that we were worshipping.

I feel that we do not reverence our sacred buildings enough; that in our meetings there is often too much noise and confusion. To this tabernacle and to all our tabernacles, we come to hear the word of God, for every building we erect and dedicate to God, is a building for holy worship. The old tabernacle of the ancient Jews had an altar which was sacred. From these emanated the Spirit and word of God. So from this altar goes forth the word of God to all who will listen. It is a house of prayer and every meeting house built by the Latter-day Saints is a house of prayer.

In attending our Sunday evening sacrament meetings I sometimes wonder if we really carry with us from our homes the desire to lift our thoughts to God during an hour of service. A part of the service is the administering of the sacrament or the Lord's Supper. There we enter into a covenant with our Father in heaven. In our act of partaking of the sacrament is there the spirit of reverence and worship? And during the entire meeting, are our thoughts given in thanksgiving and praise for the blessings we have from God who loves us all? This is an important question for you and me to answer.

I recently read a book entitled "The Story of St. Michele." At the close of one of the chapters are these words: "What we keep, we lose; what we give away, we keep forever." These words express a divine truth, for as we give to God in thought and deed, the gift comes back to us ten-fold, yea, one hundred fold. So it is in all life.

We should cultivate reverence for the things of God, and remember that every human being is a child of God and is, therefore, naturally a divine spirit. We should speak to our fellow men with reverent thought and expression; we should carry into the houses of the Lord a reverence which comes from the true spirit of worship. A beautiful lesson of reverence is conveyed in the teachings of Jesus as found in twenty-fourth chapter of St. Luke. I will read it:

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

"Saying, The Lord is risen indeed, and hath appeared to Simon.

"And they were told what things were done in the way, and how he was known of them in breaking of bread.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?"

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet,

"And while the yet believed not for joy, and wondered, he said unto them, Have ye here any meat?"

"And they gave him a piece of broiled fish, and of an honeycomb.

"And he took it, and did eat before them.

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then opened he their understanding, that they might understand the scriptures.

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

"And ye are witnesses of these things.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

"And they worshipped him, and returned to Jerusalem with great joy:

"And were continually in the temple, praising and blessing God."

These words express the eternal truth that Christ our Lord has risen, and has sent you and me forth to proclaim the fact unto the world. He has endowed you and me with power from on high, and the expression of this will of God, this power of God, comes in holy reverence for God's name and house; for God's home and children. May we grow in this spirit and remember the words of Paul to Timothy:

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

May we be blessed to this end and go forth with that joy and happiness that comes from within when we reverence and bless his holy name, Amen.

ELDER CLARENCE H. TINGEY

Recently returned from presiding over the Australian Mission

My brethren and sisters, I am almost overwhelmed in my attempt to respond to this call, and yet one could scarcely feel insecure and uncomfortable, surrounded by such a vast concourse of friends.

As President Grant announced, Sister Tingey and I have just returned from the Australian mission. Those of you who have had missionary experience know that all of our audiences in the mission fields are not friendly nor sympathetic. I have enjoyed immensely my labors in the Australian mission, and delight now in representing the good people of that land in this conference session.

We have some very splendid Saints throughout Australia, and they are working zealously and faithfully in the performance of their labors. I think in all of my association I have not met better men and better

women than some of those who are holding positions of responsibility in the Church in that mission.

I have enjoyed also, far beyond my power to express, the companionship I have had with the young men who have been sent to us as missionaries—beautiful specimens of manhood, deeply endowed with the spirit of their callings. They are accomplishing a wonderful work in proclaiming the message of peace in that land.

Australia is a large country. Many people, when reference is made to it, look upon it as merely one of the islands of the sea; but quite contrary to that, it is a great continent. I was interested in President Sloan's reference yesterday, comparing the size of Alaska with that of the United States, wherein he stated that were Alaska placed over the United States, it would cover all of that portion west of Washington. If Australia were placed over the United States you would not be able to see the United States. We have one branch in our mission which is twenty-seven hundred and fifty miles from our mission headquarters. We have another branch one thousand miles north of our mission headquarters; and still another one thousand miles south.

To keep a group of men laboring in unison, and to keep a body of Saints in harmony, extending over a vast country of that sort, requires considerable help on the part of the Lord, and I am grateful to acknowledge here before you that we have had that help, and the work in that land is growing and progressing rapidly.

Unfortunately, Australia has experienced conditions which are not pleasant, financially and industrially, far greater than we are seeing here; and I hope we never see the conditions in the United States that we now have in that land. But the astonishing thing about it all, to me, is that while some of our people have been affected by it, they have stood unquestionably above the vast majority of the people of that land. Our tithes have fallen somewhat, but not in keeping with the exact reduction in the actual wage earnings of the people. There has been a definite reduction of more than fifteen per cent in the wages of the people. The tithing of our Saints has not fallen that much. I think it is a fulfilment of the promise given of the Lord that he would preserve his people, and I know that he is doing it in that land.

I hope and pray that the conditions which are now facing us will not be too severe to bear, even as has been stated by former speakers in this conference. I am reminded of an old German proverb which says: "The hard is the good." We are facing hard times, but they are good times, my brethren and sisters—good times because they are making us think more soberly, more sincerely, more deeply, into the things of life.

I was reading an article in the Literary Digest just yesterday in which this very thought is given, and it is declared that the people of the United States are making a greater demand for better literature, better types of entertainment, better ways of spending their means; and all of this, I think, speaks for progress and development.

I believe frankly that this Church, with two or three years of meager privation, will become stronger as a body, and its people will become more faithful; their testimonies will increase more abundantly. We need this, I think, definitely.

I want to bear witness before you, my brethren and sisters, that my stay in the mission field was the most enjoyable time of my life; that I return to you now with a more convincing knowledge that God lives than I have ever had before in my life. I want to bear testimony also, and I have reason to bear this witness because of a manifestation which was given me in the mission field, that our leader, President Heber J. Grant, is in very deed the one who is divinely and rightly selected to lead this people. I know it, and I can say no differently and be honorable before my God. I thank him for his leadership, and I hope and pray that the Lord will so sustain me that I will never turn a hand other than to give him aid and assistance.

God bless you, my brethren and sisters, and this Church, and particularly its leaders, with inspiration and revelation, that we may grow to be all that the Lord expected that we should be, I ask, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

"We believe the Bible to be the word of God, as far as it is translated correctly. We also believe the Book of Mormon to be the word of God."

I think I may safely add that we also believe the book of Doctrine and Covenants and the Pearl of Great Price to be the word of God. The scriptures have been given to us by our Heavenly Father for our guidance, for our instruction. The great work of the Lord is one of educating his children, and these are the text books from which we are to learn the ways of the Lord.

I think we may also say that salvation is rather synonymous to the term education, for we read in our scriptures, in the inspired words of the prophets, that we can gain salvation no faster than we obtain knowledge. It should be our purpose, then, to grow in the knowledge of God and in good works, day by day.

The Bible and these other scriptures are the words of eternal life, concerning which it has been said that "Heaven and earth may pass away, but my word shall not pass away." All shall be fulfilled. For this purpose they are given unto us. A great many people, in investigating the scriptures and searching in them, do it rather for the purpose of wresting them, and putting upon them private interpretations, or endeavoring to disprove them. It ought to be remembered that the Bible and the books of the inspired word are not given to us for the purpose of teaching us astronomy, geology, chronology, or any of these particular sciences. But they do have a specific purpose of educating us in the things of God. Education is important to all mankind. No man can be saved in his ignorance. How grateful we

ought to be for that army of men and women who are engaged in our public school systems, our teachers, the teachers of our children, for our professors, for our scientists, for our inventors and discoverers; for these too are servants of God, engaged in the great task of educating mankind.

If we are, however, to be educated in the higher branches of education—and by that I mean those particular ones that are of necessity excluded from our public schools on account of our differing opinions—if we are to be educated in those things particularly that pertain to the things of God, we need a particular kind of teachers. For this purpose we need apostles and prophets. We need inspired teachers—men who speak as they are moved by the Holy Ghost, for “no man knoweth the things of God but the Spirit of God.” As well might a man try to teach chemistry or algebra without knowing them as to undertake the teaching of the things of God without the Spirit of God. It cannot be done in either case.

The Apostle Peter tells us something of the importance of this truth. Says he:

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;

“Knowing this first, that no prophecy of the scripture is of any private interpretation.

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

That is what we believe, and that which they spoke under that divine power and influence is the word of God. Such should be our teaching and such should be our teachers in these higher branches of education.

Education, then, is the purpose of the Almighty, and we are here in God's great school. Our education did not begin when we entered the school rooms, neither does it end when we emerge from these institutions of learning. And as we come forth from them we very appropriately celebrate the affair by commencement exercises, for it is another commencement for which we have been preparing ourselves.

When I speak of education I mean that all-round education which contemplates the full development of all our faculties—physical, mental and spiritual—that we may indeed become like God. It is for this purpose he has sent us here. We are in attendance at God's Great School—a school of experience in bodies of flesh and bones—the earth life school with all of its potentialities for development and growth. And when we emerge from this great school and are called hence, let us hope that we will have so far advanced in our education and training that we may receive our diplomas, and then, that suitable commencement exercises may also be given: for this is indeed still another commencement as we enter into that still higher institution of learning, God's Great University, wherein we may continue to learn until we shall attain to that perfection which is contemplated in the words of the

Savior: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Is this secular education which we receive in our public schools an essential part of our education? Most assuredly. If we have any rational idea of God we must conceive that he is a great scholar, a scientist, an inventor, a discoverer, with full knowledge of the forces of the universe, a chemist, a mathematician. He who framed the universe is surely educated along all these lines.

Fortunately for us we have been formed and fashioned in his image, not only in his physical image but also in his divine attributes; and these attributes may be developed to their God-like proportions. But they may also be distorted and perverted until they become vices. The attributes that we have inherited are all good—there are no bad ones, but we may pervert, distort and counterfeit them until they appear as vices. The thing then to do is to cultivate the genuine and reject the counterfeits, for these are the devil's counterfeits and he has counterfeited every one of them. Let me illustrate for a few moments.

Economy is a divine attribute. In the economy of God there is no waste. A God-like attribute, but men have distorted it until it does not resemble the divine attribute at all. And what is that distorted form, that devil's counterfeit? It is stinginess. God isn't stingy but he is economical. There are some people who think they are economists when in fact they are only stingy—too stingy to educate their children and send them to places of learning, places, particularly, where they can be taught the things of God. They are too stingy sometimes to send their sons and daughters out into the mission field, sometimes too stingy to properly clothe them and give them the proper nourishment, too stingy to pay their tithes and their offerings. That is not economy. Don't be stingy but be economical.

Another thing is acquisitiveness, that quality whereby we are enabled to acquire property and surround ourselves with the comforts of life. What a splendid thing it is! Think of what the Lord has acquired! "The earth is the Lord's and the fulness thereof." But this too may be perverted, and it becomes, under the power of diabolical influences, one of the greatest vices. And what is that? It is greed, it is avarice, that soul-cankering vice; it is the love of money, that thing which lies at the very root of all evil, for which men will lie, will cheat, will misrepresent, will steal, will kill. Read the newspapers, and you will find abundant proof of this. It is the leading cause of strife, of bloodshed and all the horrors of war. Surely "the love of money is indeed the root of all evil." And yet, after all it is only a perversion, distortion or a counterfeit of the divine attribute—acquisitiveness, more commonly called frugality or thrift.

Again, fear is a divine attribute. What, fear a divine attribute? Yes, indeed! Even God would fear to do evil. Burnt children very properly fear the fire. "The fear of the Lord is the beginning of wisdom." Fear is that wholesome attribute which inspires the prayer,

"Deliver us from all evil." But the devil has his counterfeit. And what is it? It is cowardice. Don't be a coward. Be not afraid of the face of man but fear God and keep his commandments.

This, however, is not the greatest of attributes. The greatest attribute of all is love. Love is the biggest thing in the world. It is a panacea for every ill, a cure for every malady. And love casteth out fear. Conceive if you can, the great love of God. "God so loved the world that he gave his Only Begotten Son that whosoever believeth in him should not perish but have everlasting life." Think of that pure love of Christ. "Greater love hath no man than this, that a man lay down his life for his friends." The nearest approach that we see to this divine love is, I think, the unselfish love of a mother for her children. The more exalted and glorious the attribute is, the more contemptible and vicious is its counterfeit. Lust is the devil's counterfeit, the very embodiment of everything that is vile. "And now abideth faith, hope and charity, these three, but the greatest of these is charity." Charity which is the pure love of Christ.

Let us now consider Faith. A sectarian minister—I don't think he was orthodox—once said to me: "Mr. Wells, I don't like that doctrine of yours that you call faith. Just think, to believe everything you hear. It is a positive weakness—a vice." Very true, so it is; but this is not faith; it's the devil's counterfeit—credulity. Where would this not lead us if we were to believe everything we hear? What does faith require? What shall we believe? The answer is: "Believe on the Lord Jesus Christ and thou shalt be saved." Believe in his Gospel which has within it the power of God unto salvation. Believe the truth. His Gospel is the truth. Don't believe liars or deceivers. Faith is that inherent divine attribute which is cultivated by doing his will and which enables us to discern the truth. The Savior tells us that his sheep hear his voice and follow after him but a stranger they will not follow. Then what is faith? The Apostle Paul tells us in his epistle to the Hebrews: "Now faith is the substance (or assurance) of things hoped for, the evidence of things not seen." What are the things we are hoping for? Are we hoping for the sordid things of this world? For the gratification of evil desires? Then do we hope in vain. But if our hope is that inspired by the teachings of our Lord, the hope of life beyond the grave, of a reunion with loved ones that have gone before, a life of joy and happiness in the realms above, eternal life in the presence of God, then are our hopes founded upon the truth. Faith then is the assurance that God gives us that our exalted hopes shall be realized. It is one of those divine attributes which we have inherited with all the others from our divine parents. It is a part of his image in which we were created and should therefore be cultivated but its counterfeit should be rejected.

Many illustrations of the divine or genuine attributes which under evil influences are counterfeited and distorted into vices might be elaborated but I will merely cite a few for your reflection:

Pride becomes vanity.
 Self esteem becomes egotism.
 Praise becomes flattery.
 Courage becomes foolhardiness.

All good things are counterfeited. Our government issues currency as a legal tender, in various denominations—one, two, five, ten, twenty, fifty and hundred dollar bills and of still larger denomination—but some devil will make counterfeits and endeavor, sometimes successfully, to palm them off as genuine. The government also issues coins of gold and silver from its mints but some devil will take a baser metal and gild it over with gold and likewise palm it off for genuine.

Some people say they are not religious; they are not religiously inclined. They don't mean what they say, they are thinking of the devil's counterfeit. Don't despise the pure gold of religion because the devil makes a counterfeit of it in hypocrisy. Be religious but don't be a hypocrite. Our higher education consists then in developing the genuine, the divine attributes and casting out the false, the counterfeits. To do the former is an exercise in faith, the latter is one in repentance. That we might obtain this education our first parents partook of the fruit of the tree of knowledge of good and evil. We are still partaking of that forbidden fruit notwithstanding the dire consequences of earth life, its trials, its tribulations, its sorrow, its suffering and finally death. "For in the day that thou eatest thereof thou shalt surely die." But also with the full assurance of an unconditional redemption from that fall and an exaltation predicated upon our diligence in this preparatory school during the period of our mortal existence. Blessed are we then if we have accepted the good and rejected the evil, or, in other words, developed the genuine and cast out the counterfeits. God help us to do so. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

The Lord made this wonderful promise to Isaiah:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.)

This foreshadows the wonderful missionary work that is being done by every agency in the Church. Truly the Gospel is the leaven that is "leavening the whole lump." There is room and a congenial atmosphere in this Church for spiritually-minded people, men and women with most lofty spiritual ideals; and the intellectually great may drink from the fountain of truth until their souls are filled with knowledge, satisfying and soul-saving.

Recently there appeared an editorial in the New York Times in which the brilliant and scholarly editor gave an eloquent summary of the remarkable achievements of science during the year 1930, and he

closed with these words: "The science that not only has such practical application, but that has faith in a continuing creation and that co-operates with 'a Creator continually on the job,'"

Is this an echo of that glorious truth the Lord revealed unto Nephi, of old: "For my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever." (2 Nephi 29:9.) And again: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Pearl of Great Price, p. 4.)

"The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round."

A noted preacher, a few weeks ago was asked this question: "What has science done to help religion?" He replied: "For example, millions of us were taught to believe in God because he made the universe out of nothing in a single week. Now we are confronted by a large array of facts showing that this particular theory of creation is untenable."

Nearly a hundred years ago the Prophet Joseph Smith declared, by the inspiration of God, that the world was made of materials that have existed eternally: In the Book of Abraham it is recorded that the Creator said: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Pearl of Great Price, p. 37.)

How marvelous is the truth that the Prophet Joseph announced to the world!

"Praise to the man who communed with Jehovah!
Jesus anointed that prophet and seer—
Blessed to open the last dispensation;
Kings shall extol him, and nations revere."

A sailing vessel, long from port, so the story goes, when off the coast of South America, ran short of water, and the men were in sore straits. Suddenly a sail appeared on the horizon, and when the stranger drew near this message was signaled to her: "Water, we want water!" She answered by saying, "Cast down your bucket where you are!" Again the appeal was made, "Water, we want water!" And again the answer came, "Cast down your bucket where you are!" Once more the signal fluttered from the mast, "Water, we want water!" And for the third time the answer was waved back, "Cast down your bucket where you are!" This the incredulous captain finally did and it was drawn up filled with fresh water from the Amazon river, over the mouth of which they were then sailing.

In this Church there is a stream of living water that flows from the throne of God. Why go to the ends of the earth in search for the truth when it is here for you to partake of? Why seek for faith-

destroying mystery? Oh, won't you drink of this living stream? For if you will your souls shall never thirst again.

I testify to the glorious truth of this heavenly Gospel. The successful work those fine missionaries are doing is the best evidence that God is with them continually.

I bear you my testimony too that the leaders of this Church are men of God, raised up and consecrated by him for the marvelous work they are divinely commissioned to do. If we are great enough to be humble and diligent we will live to see this grand and inspiring work prosper more than it has ever done, and out of these hard times there will come a magnificent revival of spirituality, in the name of Jesus Christ. Amen.

Singing by the congregation, "Zion stands with hills surrounded."

The closing prayer was offered by Elder Walter L. Adamson, President of the Blaine Stake.

The Conference adjourned until 2:00 p. m.

SECOND DAY

AFTERNOON MEETING

Promptly at 2:00 p. m. President Heber J. Grant, who presided, called the fourth meeting of the Conference to order and announced the opening hymn "Prayer is the soul's sincere desire."

After the singing of this hymn by the congregation, the opening prayer was offered by Elder Robert I. Burton, President of the Mount Ogden Stake.

The congregation then sang the hymn "Come, come, ye Saints."

ELDER CHARLES H. HART

Of the First Council of Seventy

I am very grateful, my brethren and sisters, to have this privilege of meeting with you at this conference and of mingling my voice and testimony with that of the brethren in support of this great latter-day cause.

I miss my associate who usually sits at my right at these meetings, President Joseph W. McMurrin. I remember that at the last conference he read, in full, the first section of the Doctrine and Covenants, a beautiful and inspirational revelation outlining this great latter-day work. I know of no finer preface to be found in all literature than the preface to the Doctrine and Covenants.

I have rejoiced in this conference from the opening keynote speech by President Grant until the present time, including also the splendid testimonies by the mission presidents given in the inspirational way they have spoken in this conference.

An editorial from a secular paper, The Toronto, Ontario, Globe,

appeared a short time ago mentioning two books which I would like to mention here. I inquired of the librarian upon my arrival home but found neither of these books in our libraries. The librarian has kindly sent for and purchased each one of these books and I have really had a feast in reading such as I have been able to read of these two volumes. One of the books so mentioned is by Mr. Linton, who marshals the facts on the subject of belief in the Bible, and is entitled, "A Lawyer and the Bible," by I. H. Linton, published in 1929. It does not equal, I think, "Nelson on the Cause and Cure of Infidelity," which President Grant is very familiar with, and parts of which he has presented to the Latter-day Saints on several occasions. At least this book is a small replica of "Nelson on Infidelity," a book which I trust that each one of us will read who has not yet done so. This book of Linton is also well worth reading.

The "Globe," published in Toronto, which has the custom of publishing each week a religious editorial, says this of Mr. Linton's book:

"Here is a statement of remarkable significance from a lawyer. Mr. Linton marshals facts showing that when unbelieving lawyers who really supposed there was nothing to the claims of Christianity of the Bible, have honestly examined the evidence, they have come out uncompromisingly on the side of the old faith and have gladly admitted that they were completely convinced by the facts. The most charitable, and the most reasonable thing one can infer from Mr. Darrow's declared atheism—"

In mentioning Mr. Darrow's name I feel the same charity in judging him as was expressed here by Brother Stephen L. Richards, and I mention his name only for the purpose of presenting some other matters that I have checked upon and think worthy of presenting here.

The most reasonable thing one can infer from Mr. Darrow's declared atheism "is that he has never examined the evidence. For lawyers admittedly much greater than he have been convinced by a logical, dispassionate study of the facts in the case.

"Simon Greenleaf was one of these. He was the greatest master of the legal subject of Evidence that modern times have known. The London Law Magazine said of him: 'Upon the existing law of Evidence (by Greenleaf) more light has been shown from the New World than from all the lawyers who adorn the courts of Europe.' His words, says Linton, 'are always listened to with respect in any court, even though it be the English House of Lords or the Supreme Court of the United States—the two most august judicial bodies in the world.'

"Greenleaf applied his massive intellect to the study of the Gospels, and fortunately his work has been preserved for this generation in his book, 'Testimony of the Evangelists.' It is a classic work in the realm of logic and faith. By a study that makes the reasoning of most men seem childish and ignorant in comparison, Greenleaf patiently examines the available evidence, subjects it to unsparing scrutiny, and vindicates in triumph the utter reliability and unswerving accuracy of the writers of the four Gospels. This great master of evidence expresses his conviction and conclusion that 'every honest and impartial man' will accept the testimony of the evangelists as unimpeachable in a court of justice. And that means, in simple honesty and inescapable logic, that Christ is the Son of God and the only Savior of men; that he died for our sins and rose again; and that all who believe in him are given eternal life."

The book of Greenleaf's entitled "The Testimony of the Evangelists"—Matthew, Mark, Luke and John—was a new book to me. I was surprised that I could not find it in either of the law libraries in this city, and upon application the general library sent for it and bought it and I have since had the pleasure of purchasing a copy for myself. It is the most valuable law book that I have ever owned or read. I have not read it all yet because a great part of it, some four hundred pages, is taken up with a very thorough synopsis of the harmony of the Gospels. The closing testimony of Dr. Simon Greenleaf is a wonderful eulogy to Christianity.

I cannot understand in thinking about it how it could happen that such a valuable book on the Evangelists should have escaped my attention for so many years. It has really been a very great treat to me to read the work that he has so well done for the Christian religion in just presenting the testimony of the Evangelists together in a way that makes so strong a case.

The work is dedicated to the members of the legal profession in such striking language. He says:

"The things related by the Evangelists are certainly of the most momentous character, affecting the principles of our conduct here, and our happiness forever. * * * These are no ordinary claims and it seems hardly possible for a rational being to regard them with even a subdued interest, much less to treat them with mere indifference and contempt."

I am going to read the closing testimony which Dr. Greenleaf gives to Christianity:

"Lastly, the great character they have portrayed is perfect—" meaning of course the Savior and speaking of the evangelists—"It is the character of a sinless being; of one supremely wise and supremely good. It exhibits no error, no sinister intention, no imprudence, no ignorance, no evil passion, no impatience; in a word, no fault; but all is perfect uprightness; innocence, wisdom, goodness and truth. The mind of man has never conceived the idea of such a character, even for his gods; nor has history or poetry shadowed it forth. The doctrines and precepts of Jesus are in strict accordance with the attributes of God, agreeable to the most exalted idea which we can form of them, either from reason or from revelation. They are strikingly adapted to the capacity of mankind, and yet are delivered with a simplicity and majesty wholly divine. He spake as man never spake. He spake with authority; yet addressed himself to the reason and the understanding of men; and he spake with wisdom, for men could neither gainsay nor resist. In his private life he exhibits a character not merely of strict justice, but of overflowing benignity. He is temperate, without austerity; his meekness and humility are signal; his patience is invincible; truth and sincerity illustrate his whole conduct; every one of his virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the wonder and admiration of his enemies. He is represented in every variety of situation in life, from the height of worldly grandeur, amid the acclamations of an admiring multitude, to the deepest abyss of human degradation and woe, apparently deserted of God and man. Yet everywhere he is the same; displaying a character of unearthly perfection, symmetrical in all its proportions, and encircled with splendor more than human. Either the men of Galilee were men of superlative wisdom and extensive knowledge and experience, and of deeper skill in the arts of deception than any and all others, before or after them, or they have truly stated the astonishing things which they saw and heard.

"The narratives of the evangelists are now submitted to the reader's perusal and examination, upon the principle and by the rules already stated. For this purpose, and for the sake of more ready and close comparison, they are arranged in juxtaposition, after the general order of the latest and most approved harmonies."

How this remarkable book could have existed so long and the legal profession not be in possession of it and not to be found in the law libraries here I cannot understand.

"The question is not upon the strict propriety of the arrangement, but the veracity of the witnesses and the credibility of their narratives. With the relative merits of modern harmonists, and with points of controversy among theologians, the writer has no concern. His business is that of a lawyer, examining the testimony of witnesses by the rules of his profession, in order to ascertain whether, if they had thus testified on oath, in a court of justice, they would be entitled to credit; and whether their narratives as we now have them, would be received as ancient documents coming from the proper custody. If so, then it is believed that every honest and impartial man will act consistently with that result by receiving their testimony in all the extent of its import. To write out a full commentary or argument upon the text, would be a useless addition to the bulk of the volume; but a few notes have been added for illustration of the narratives, and for the clearing up of apparent discrepancies, as being all that members of the legal profession would desire."

I have been instructed and thrilled with the work the author has done. It indicates much patience and interest on the part of this great jurist, in placing and elucidating the testimony of the Evangelists and giving explanatory notes of some supposed contradictions which are not really such when they are carefully examined and considered in the light of rules of civil evidence as pointed out by a master mind and eminent authority such as Mr. Simon Greenleaf possesses.

There is much in reference to the rules of evidence that has been presented from time to time, and in fact at our Centennial Conference some of those rules to weigh and measure evidence were presented and it would be useless or unnecessary to repeat them further now.

I appreciate the kindness of my brethren, President Grant and the brethren who surround him, and the kindness of my friends and my people, and I am glad that I am regaining my strength and that I am able to appear before you and talk to you on this occasion.

My testimony corroborates the testimony given by Dr. Greenleaf in this wonderful work of his, a powerful one from a legal standpoint. I give my testimony after an experience in this Church of more than a quarter of a century, and after working with these my brethren, and I bear this confirmation of the testimony just read, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of Seventy and President of the Mexican Mission

My beloved brethren and sisters, I believe that this is the greatest occasion of my life. In all my experience I have never had the privilege of addressing such a vast and intelligent audience as this should be. It

is only the realization of the fact that you are all friends and brethren that makes it possible for me to stand here at this time and mingle my testimony with the testimonies that have already been borne.

In standing here I bring to you the greetings of people of a different race and a different hue from those into whose faces I am looking at this time. I bring you the greetings of about thirteen thousand people of the Pacific Isles. Every one of them would like to be here and greet you personally, to sit and listen to the words of exhortation that are given from this stand. This, on my part, is an unofficial greeting, but it is sincere nevertheless, for I know that those people with whom I have been laboring for the past ten years, each and every one, have the welfare of this work at heart.

I bring you also the greetings of not quite so many, but a kindred people who are living nearer to us, the Mexican people. There are quite a number of them in the Church, and they are faithful and sincere and reasonably energetic in the performance of their duties.

The work with that people was begun in the year 1875, when my father, as a junior companion with a party of half a dozen or more, rode his horse from St. George as far as the city of Chihuahua, in the State of Chihuahua and the Republic of Mexico, returning by the same means of transportation. Since that time various vicissitudes have befallen that mission. Men have gone and opened up the mission, then returned, and the mission has lapsed, and that has been repeated time and again. But every time that mission has been reopened people have been found who were willing to listen to the Gospel, people who had attempted, through all of the years of silence, to retain their faith in the Gospel. From those people I bring you greetings.

It is going to be a difficult problem, I realize, to shoulder the burden that has fallen upon me with the death of President Pratt. He was a noble and valiant man. He labored with all the power, zeal and energy that God gave him, to further the work among that people. He had their interest at heart, and he won their love and their respect. I pray that with the aid of your faith and prayers, with the power of God to back me up, I may have humility and faith sufficient to carry on the work that he so well and faithfully performed; that the work may not falter, but that it may go forward.

Now, if this is done it will have to be done through the aid of your boys and girls. We have in that mission at the present time forty-one of them, all faithful and energetic and lovable, all of them that I have met. It has not been my good fortune to meet them all, but I hope that within a few short weeks I shall have been through that mission and met every boy and girl that is laboring there.

It seems that the people of the Church are not entirely clear as to what the Mexican mission at present consists of. You will remember, those of you who have read the papers, that certain laws have recently been passed by the Mexican government, which forbid the entry into Mexico of priests and ministers of foreign birth; so that our own Elders were forced to leave Mexico under this rule. We have in

Mexico, laboring as an ordained missionary, only one person at this time, and he is a Mexican boy. He is laboring in the vicinity of Monterey and is doing a very excellent work. All of the other work that is being done by missionaries is being done in the United States. Our mission covers a length of two thousand miles, from Los Angeles to Brownsville, Texas. In addition to that we have a very thrifty and vigorous branch in this city, and we have organized branches that are laboring under the guidance of native branch presidents in various cities in and around the valley of Mexico.

I was very much surprised when I first learned, years ago, of the work that was being done among the Mexicans in the United States, but when you look into the matter it seems a logical field, for in the city of Los Angeles alone there are said to be no less than one hundred and fifty thousand Mexicans. We are attempting to make contact with those people. We are trying to do it with six persons—four boys and two young ladies. They are accomplishing a wonderful work, but they are limited, naturally, by their number, and as much as might be accomplished with more people is not being realized. We have there a very fine congregation, however. They are diligent, energetic and faithful.

From there our labor extends, as I have said, clear to Brownsville, and we have some of the finest young men and young ladies in the Church working with those people. We hope that you who are here and who are bearing the burden of that labor will have the wherewithal to supply them. Some of those boys right now are wondering how long they will be able to stay—when their missions may be terminated by the lack of funds. I hope that they will be able to stay until they care to return, for it is an unfortunate thing when a missionary from that field has to quit his work prematurely. It takes the first half of his period to learn the language, and then if he has to go home we miss the great accomplishments that he is capable of during the latter part of the missionary period. I trust that you will be able to stand the burden, that you will sacrifice willingly in their behalf, for every one of them is interested; every one of them is laboring with diligence and energy. Most of them are enjoying good health, and you have to worry little over that. However, they are in a warm country; they have differences of food to contend with, and occasionally some of them suffer because of that. Right now we have two or three boys concerning whom we have to be very careful, because they are suffering from the changes of food that they have had to meet.

I pray that the Lord will bless us, that he will give us power to endure, for the power to endure is the genius of this Gospel. If we cannot endure, the Lord pity us. These times are trying, but if we will round up our shoulders I am sure that the Lord will come to our rescue, that we will be able to carry on, and that we will not be the losers because of these trying times. The times of thrift and prosperity are the ones that we should be afraid of, not the times of adversity.

I bear you my testimony that this is the greatest work in the world that we are interested in. I hope the Lord will bless me with power to carry on, and with strength to continue to the end, and I do it in the name of Jesus, Amen.

A vocal duet, "I would not part the curtain," was rendered by Martha Smith Jenson and Donna Cox Gunderson.

ELDER JOHN W. HART

Of the Church Auditing Committee

This is one time in my life that I was really surprised. I was sitting very comfortably in the audience, with some of my friends, enjoying the services, as I usually do. However, being called upon I feel under obligation to respond. I never did, to my knowledge, refuse anything that was required of me by those who presided over me. I am very sorry that I missed the services yesterday. I was out in the state of Montana, and came directly from there this morning. I am very happy to get here for the second day's services.

I hope and pray that the Lord will sustain me this afternoon for the few minutes that I occupy this position. I know that he comes to the rescue of those who are called upon to perform service in the Church.

I was interested in the remarks of Brother Ivins this afternoon, as it was only last May that I had the privilege of visiting him in the Hawaiian Islands, and I was very happy to meet him. I was very happy also to note the progress of the work of the Lord in that island. While I was there one Sunday I had the privilege of attending the Sabbath school. I never in all my life attended a Sabbath school that was better disciplined and better organized, and that functioned any better than this Sunday school in Honolulu. There were practically all nationalities present. There were natives, Chinese, Japanese, Americans, and other people, but to my surprise, notwithstanding this great mixture there was order, and the Spirit of the Lord prevailed.

I had the privilege of attending their sacrament meeting at night, it being Aaronic Priesthood night. I sat there and listened to the natives—and it was principally natives that had part on the program—stand up and deliver their parts in a most efficient manner, enjoying the Spirit of the Lord. Their splendid chorus of about thirty-five singers rendered most efficiently the hymn, "An angel from on high." It was wonderful! I was asked to speak a few minutes, which I did, and can say that I enjoyed the Spirit of the Lord there as much as I ever enjoyed it anywhere in my life. This all goes to show, my brethren and sisters, that wherever we go, wherever we find a congregation or an organization of the Latter-day Saints, we find that same splendid, sweet Spirit of the Lord.

I am very happy that I am a member of this Church. I have never seen the day that I have had to apologize for being a member. I have

always told my own family, the people of the Rigby stake over whom I have the honor to preside, and others with whom I have come in contact, that the great thing for us to learn as Latter-day Saints, particularly the young men and the young women, is to find out God, the Eternal Father, and his Son Jesus Christ, and to know something about this great latter-day work; that if they would only inform themselves along these lines they would always have joy and satisfaction in meeting the public in any land, and discussing with them the beauties of this great and glorious plan that has been entrusted to our care as Latter-day Saints.

My brethren and sisters, I am in strict harmony with those who preside over this Church. I know that they are men of God. The Lord will inspire them as long as they hold these positions, to direct the affairs of this people in the manner in which they should be directed. I am happy to have their confidence. I rejoice in being able to associate with them, and especially when they come to the Rigby stake to have the privilege of entertaining them. They always bring with them a splendid spirit, and when they leave we are all better for their coming.

I testify to you, my brethren and sisters, that God the Eternal Father lives, that Joseph Smith is a prophet of God, and that these men who surround me here are inspired of God, and are the living oracles. May God help us to understand and know these things, and to maintain them all the time, is my prayer in the name of Jesus Christ, Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, a speaker who stands before a congregation of this character very well understands that he is under a great burden of responsibility and is expected to speak the truth, and nothing but the truth. If he should advance false doctrine it would be immediately detected by those who preside in the conference, and I think likely it would be detected by a congregation of Latter-day Saints. No man can long deceive the Latter-day Saints. This, I apprehend, is because the Spirit of God rests upon them, and they are able to distinguish between truth and error. I have attended many conferences in this building, and have never yet heard a false doctrine advanced from this pulpit. I take some pleasure in bearing this testimony.

PAST AND PRESENT LINKED TOGETHER

I have reflected much upon conditions that exist. I think I am safe in saying, my brethren and sisters, that the past and the present are connected by a chain of divine historical events, and also of historical, secular events—a chain that cannot be broken. This might be demonstrated by many incidents. Let me refer to one or two.

THE GOSPEL—INDIVISIBLE AND EVERLASTING

There is the Gospel of the Lord Jesus Christ. The Gospel was preached in the beginning, it is preached to the world at the present time, it will be declared to future generations. The teachings of the Gospel exert a profound influence upon the world. The Gospel is a code of principles which are declared to be principles of salvation to those who will receive and obey them. The Gospel is complete in itself. Nothing is to be added to it. Nothing may be subtracted from it. The Gospel cannot be divided up into sectional parts, and if it were these sectional parts could not be safely treated separately. The Gospel must be taken as a whole. It is everlasting in its nature. It existed before, it exists now, and it will exist hereafter.

AN INCIDENT FROM THE DISTANT PAST

Let me draw your attention briefly for a moment to another incident, taken from the distant past. Let us go back to the Garden of Eden, which is sometimes designated as the beginning. When Adam, who is referred to by divine revelation as the first man, as "the ancient of days," as the father of the human family,—when he partook of the forbidden fruit of the tree of knowledge of good and evil, mortality and death were introduced into the world, which has profoundly influenced the children of men from that distant day to the present time and will influence the world of men to the very end of time. Thus the past is connected with the present and will also have a direct bearing upon the future.

A DREADFUL DAY

Perhaps I may be pardoned if I particularize just a little further. One hears a voice coming out of the past. It is the voice of a humble servant of God, a prophet, and the words that issued from his mouth were also recorded in sacred writ and took the form of a prophecy which, if it shall be fulfilled, will influence the world of men very greatly. The prophet said: "A day is coming, a dreadful day will come upon the world." I fancy I hear some one say: "A dreadful day, Brother Clawson? We have had many dreadful days." Yes, we have had many dreadful days, when news came of earthquakes, destruction by fire and smoke, and waves of the ocean heaving themselves beyond their bounds, also cyclones and hurricanes sweeping over the earth. Yes, brother, these were dreadful days, but this particular day referred to by the prophet is somewhat different. It presents rather a different view. This day is called the "great and dreadful day of the Lord,"—quite different from these other days. And then we are told in a prophecy that before the great and dreadful day of the Lord shall come there must occur a very important circumstance, and it surely must precede the dreadful day of the Lord. Let us read the words of the prophecy, which is found in Malachi, the fourth chapter:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

DESTRUCTION OF WICKED

That is a dreadful day, and yet in connection with it, and somewhat related to it, is shown forth the mercy of God, for the record says:

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

It would seem from this that the wicked are to be destroyed absolutely, root and branch, because of their wickedness, of which they will not repent, and hence a just judgment comes upon them.

"Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."

MARVELOUS MANIFESTATIONS

Now comes a very singular and wonderful part of this great prophecy that was uttered in the long distant past:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

That is the prophecy, brethren and sisters, and I doubt not that it is greatly misunderstood by the people of the world generally. It is quite easily comprehended by the people of the Latter-day Saints, because, as a matter of fact, this great prophecy has been fulfilled, fulfilled in the present age. I refer you to our Doctrine and Covenants, section 110, relating to certain visions and manifestation given to the Prophet Joseph Smith in the Kirtland Temple. Those were very remarkable visions; nothing quite like them in this age of the world; nothing quite like them in any other age, except the manifestation given to Paul, the apostle, when he was caught up into heaven and beheld unutterable things.

In this manifestation the Savior appeared and stood upon the pulpit of the temple, and spoke to his servant, the Prophet, and to Oliver Cowdery, expressing his approval of the work that had been done in the building of that temple, and referring to the blessings that would result therefrom. Other glorious manifestations were given.

THE COMING OF ELIJAH

Finally, it was also said in section 110:

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and

by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

So this important prophecy, that comes out of the past, has been fulfilled in the present, and in a manner connecting the past with the present. We cannot, my brethren and sisters, as a people, neither can the children of men, separate and detach absolutely the past from the present.

THE WORD "TURN"

Now, in respect to this word "turn," we do not understand that that means that the fathers should simply assume a sympathetic attitude toward their children, that the children should have a sympathetic attitude toward their fathers, their fathers being dead. It means, if we may rely upon the word of the latter-day prophet, Joseph Smith, that the word "turn" should be translated "bind or seal," and if that be the case what a flood of light is thrown upon this important matter! It signifies that a work must be done for the dead and that we are to manifest our faith in the Gospel and in the prediction that has been made, by our work. Perhaps I might read a word or two from the history of the Church by the Prophet:

"Now the word 'turn' here should be translated 'bind or seal'. But what is the object of this important mission, or how is it to be fulfilled? The keys are to be delivered; the spirit of Elijah is to come; the Gospel to be established; the Saints of God gathered; Zion built up; and the Saints to come up as saviors upon Mount Zion. But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers, upon their heads, in behalf of all their progenitors who are dead, and redeem them, that they might come forth in the first resurrection and be exalted to thrones of glory with them, and herein is the chain that binds the hearts of the fathers to the children and the children to the fathers, which fulfils the mission of Elijah."

WORK FOR THE DEAD

Possibly some one will say: "Well, are we really required then to do work for the dead?" Yes, surely to do a great work. Is that not indicated in the scriptures, that a work should be done for the dead, when the Apostle Paul said: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" So you see that Paul, the Apostle, understood this principle of baptism for the dead.

BY PROXY

The question will naturally arise: "Well, how is it possible for one to stand for another in respect to this matter, one on the earth being baptized for one who is dead? It is done through the principle of proxy, a principle which is well established in the Gospel of Jesus Christ. He, himself, the Savior of the world, stood as proxy for the children of men, as set forth by the great principle of atonement. This work for the dead is to be done in a temple and, I may here say that wherever the people of God are to be found upon the earth, you will

find a temple-building people, and even now we are sitting under the eaves, as it were, of the temple of God—the temple, doubtless, that Isaiah saw in vision—the mountain of the Lord's house that was to be established in the tops of the mountains. I believe that the temple seen by Isaiah is the temple that stands adjacent to the tabernacle in which we are now assembled, and let me add we have other temples, some six in number.

THE CONNECTING LINK

We are permitted, under the gracious mercy of the Lord, my brethren and sisters, to go into these temples if we are worthy, and to do a work for the dead. We should be wide awake to the importance of this matter, because we are told that they, the dead, without us cannot be made perfect, and that we without our dead cannot be made perfect. Temple work is the link that connects us with our progenitors in the spirit world. Will the Gospel be preached to them? Surely it will be preached in the spirit world to them who had not the privilege of hearing it in this world. We are told in the epistle of Peter:

"For this cause was the Gospel preached also to them that are dead, that they may be judged according to men in the flesh, but live according to God in the spirit."

Oh, the beauty of the justice and mercy of God, who is no respecter of persons! And let it be remembered that what it takes to save one who is living, it takes just that much to save one who is dead. Therefore, brethren and sisters, look well to this matter, and let your hearts be turned toward the dead, and avail yourselves of the opportunity of sealing them to the living.

May the Lord bless us. May the Lord bestow upon us the spirit, the desire and the determination to hunt up and secure a record of our forefathers, and then to go forth and perform this important labor in their behalf.

I know that this is the Church of God. I testify to you in all solemnity that I do know that Jesus is the Christ and that Joseph Smith was and is a true prophet of God.

The great truth that I have emphasized here today came through this modern prophet, and surely there were few greater prophets than he. God's blessings I invoke upon you in the name of Jesus Christ. Amen.

The congregation arose and sang the first two verses of the hymn, "Do what is right."

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

The opening song of the conference was "We thank thee, O God, for a prophet." President Grant said in his opening remarks that when he sang that song he thought of the Prophet Joseph Smith.

Many times recently I have sung that song with great pleasure, and I have thought of President Heber J. Grant, and his counselors, and of the Twelve, and of those brethren who are appointed with them to be prophets, seers and revelators to this people. Without reservation I have been able to sing it with great joy and thanksgiving because we do have these men to "guide us in these latter days." It is a great anchor to this people. We go out among other people who are not thus blessed, who are trying to find out something about God, and they are groping in darkness. They may be following the rules of logic and reason to the best of their ability, but they are not guided by inspiration as we are.

In the Western States mission we have nearly seven thousand members of the Church. Any of them would be delighted to be present here today, as a few of them are, to listen to the inspired words of God's servants and to enjoy the spirit of this remarkable gathering. When I think of the greatness of this conference, as shown by the numbers of those who attend, I sometimes think that if all the members of the Church in the Western States mission were gathered in this tabernacle, it would be quite comfortably filled; and yet they are only a handful, as compared to the Church. Our Church is becoming numerous, and it is spread over every portion of the earth. The Gospel has been carried to nearly every part of the earth, and men and women have received it with joy and gladness.

I wonder sometimes if when we think of our missionary work we do not think of it as wholly missionary work; but quite an important part of our labors consists in looking after the interests of the saints who are organized in small branches throughout our missions. The time is coming, and coming with great speed, when the larger of our branches will assume something of the perfectness of the wards of the Church. We are beginning to do things, in some of the branches, as they do them in the wards. Our auxiliary organization are following the splendid lead given to them by those who head these auxiliary organizations. Our manuals and our Church magazines are informative and helpful to them. Our people read them with joy and gladness and follow their instructions—so much so that the branches are becoming a little more proficient all the time in the work of teaching each other.

The spirit and genius of this Church is that we help each other. Sometimes members of the Church get the impression that those who are unworthy or unfit should be cast out, and not permitted to enter into the house of worship. We welcome them that they may grow with us from a degree of weakness to a degree of strength. The Church was intended to be an organization for mutual helpfulness, and so Latter-day Saints are expected, and it is their duty, to help each other, to labor together for the improvement of each other.

Our branches are doing those things with some degree of excellence. The missionaries are carrying on satisfactory work. We are doing our best, with the few that we have, to reach the people, to carry

the message of the Gospel to them, trying to find better means all the time of engaging the attention of the people.

Last night, when I read that our Station K-S-L was to become a fifty thousand watt station, my heart rejoiced, because I realized that it would be possible, at least in the Western States mission, and I am sure in many other missions, to hear not only the Tabernacle Organ concerts, which are now nationally broadcast, but to hear the sermons that our brethren preach, with some degree of certainty and clearness. Sometimes we hear them; sometimes we do not. If we could depend upon them—and I am sure we will be able to do so with that powerful station operating—it would be a simple matter for us to organize cottage meetings on Sunday evenings, and have small groups, directed by Elders or sisters, meet together to hear the sermon, and then perhaps continue the service by bearing testimonies and singing the songs of Zion, and thus increase in the hearts of people faith in God.

Many of our friends who are not members of the Church listen in on the radio and are delighted with the organ recitals and with the sermons when they are able to hear them. Truly the Lord is utilizing, through his servants, the wonderful instruments of this great day for publishing the Gospel.

I pray the Lord to bless you. I pray the Lord to bless those whose children are on missions, and who are making the struggle that they must of necessity make to care for them. I appeal to you fathers and mothers of missionaries—and I think you will hear this appeal—don't send them too much money. In spite of the hard times we do have a few parents who insist on sending their missionaries more than they need. They would be ever so much better missionaries if you limited them to forty dollars a month, or a little less than that, than they will be if you send them fifty. At least I am speaking for the Western States. I would rather know that our missionaries could have only forty dollars a month, than to know that they could have more. That should not be hard advice to take these days, and yet I know of some parents who say: "Well, my son or my daughter must not be deprived. We are willing to deprive ourselves but they must have what they need." I want to testify to you that they will do much better if you will accept this advice. I know one young man whose parents sent him so much money that it almost ruined his mission. Finally the father and mother came out to see him. They were convinced that they had been making a mistake. They rectified the mistake, and today the boy is humble and sweet in his spirit, as energetic as he can be, filling a splendid mission, and happy to know that his source of revenue has been cut off, so that he has to depend upon his own efforts for his blessings.

I want to say, with gratitude, that we are all well, with the exception of one Elder, and we think he is in no danger. We are grateful for the blessings of the Lord, grateful for his watch-care and his favor over us. I testify to you that he does bless us, that God lives, that Jesus is the Christ, and that this is his true work. Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

My brethren and sisters, it is a matter of delight to be able to meet with you in conference. When I look over this congregation I feel comforted by the assurance that I can say: "Brethren and sisters;" that your spirits are in harmony, that you have come here to worship, that in your hearts there is a prayer for the speaker and for yourselves, that the speaker may be inspired in his utterances, that your hearts may be receptive, and that you may receive strength and benefit from that which is spoken.

I bring you greetings from the Saints, the Elders and sisters laboring in the Canadian mission. We have a glorious day for our conference, and we have had practically this kind of glorious weather during the entire summer in the Canadian mission—only a few hot, sultry days: nothing like that which our people have experienced in the western part of Canada and here. We rejoice in the delightful climate and the delightful country in which we have to labor. Eastern Canada, to me, is a glorious land, a land of forest, lake and stream. The province of Ontario alone has a hundred and fifty thousand square miles of forest, and as the country is a rolling country it lends itself to a myriad of lakes and streams that are delightful to the eye. It is a paradise to the tourist, one who desires to see nature and to rest himself for a few weeks or months, as the case might be and his time permits, in that land. We rejoice in that glorious country, in the privilege of being there, and of drinking in its beauty and having it enter into our souls.

Recently we have completed our third missionary trip since we went up to Canada in January—my wife and I and the secretary of the mission covering thirty-two hundred miles in making the circuit, which represented the eastern part of the mission, the western having already been covered. We held thirty-five meetings, and mingled with the Saints. We took three weeks for the trip. Brother Ballard visited it in June in shorter time. He visited the same part in twelve days, but it was holding meeting and catching train, holding meeting and catching train; very little opportunity to get very close to the people themselves; and for that reason we took a little more time.

In our meetings we have devoted about one-half of the time in defense of the principles of the Gospel, answering attacks upon the doctrines of the Church. The other half we have devoted to the one thing that we think very essential: We feel that we are sent into the world to warn the people and to give them the message of the Gospel. When we have done this we must depend upon the Spirit of the Lord to enter into their hearts, convert them to the Gospel, and bring them into the fold.

We also feel that our duty lies with those who have already accepted the Gospel, and that time must be given to hold them in the faith and to point out to them that which many of them cannot understand. In the world a great many people feel that they are "saved,"

that by confessing the name of Jesus Christ they have already, at a certain hour, on a certain date, in a certain place, become saved, and therefore they need not investigate the truth anywhere else. Some of our Saints, after having entered into baptism, received the gift of the Holy Ghost, and become members of the Church, feel that by attending only a few meetings they are doing their full duty. To my mind it seems that they have only advanced a step ahead of those who are still outside of the pale of the Church, and their entire journey still lies before them, the straight and the narrow way, the continual repentance from things that are evil in their nature, bringing themselves nearer unto God. We have devoted a great deal of time in an endeavor to convince them that their mission is not finished, that their salvation is not secure, unless they continue faithful in the keeping of the commandments of God. We have told them that blessings come through obedience, that our Father has said: "I, the Lord, am bound when ye do what I say, but when ye do not what I say ye have no promise."

We call their attention to the necessity of prayer, of living close to God, citing them the fact that in the early days the saints were afflicted because they did not keep the laws of God, did not seek him closely. I remember that the Lord has said, in one of the sections of the Doctrine and Covenants, that "in the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me."

We seek to teach them that they should so live that when adversity comes they can go to God with an assurance in their hearts that because they have sought to live his commandments, because they have been in touch with him in the days of their prosperity, he will answer their prayers; that they may not be like the man who, when in a dangerous position, knelt and prayed to God to save him, and, to make sure of an answer, said: "O Father, I have never troubled you before. Help me now."

Our idea is to be in touch with him continuously, seeking his help and his assistance, and giving unto him our praises, our rejoicing in the many blessings he has given unto us.

I rejoiced here today, while listening to the opening hymn of this afternoon's session:

"Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way."

Compare the condition of the Saints some eighty-five years ago, when that was written, with the conditions under which we worship here! I think of them plodding over the rain-sodden plains of Iowa, some four hundred miles, in order to reach the Missouri river, half-clad, starved, weary. That song was written to cheer their souls while they surrounded the camp fires, and to give them new courage for their labors of the following day, knowing that when they reached the Missouri river they still had another thousand miles of land travel before them, and that in hostile country. Compare

that with the conditions under which we worship here, and then talk about adversity and depression!

There are so many things which of late have become necessities that at one time were luxuries, and a few years earlier were not even heard of. If we really thought so, we could dispense with them today, and thereby lessen the depression we now suffer.

Brother McKay, in an earlier meeting, spoke of testing the spirits; and in our missionary meeting held on Wednesday there were many reports of the wonderful assistance of our Heavenly Father, as manifested in healings, in guidance under difficult circumstances, in providing for the missionaries on the highway, in their meetings, and in other capacities, showing that the Lord was with them and helping them; that there was power in the Gospel, and that the gifts and blessings follow the believers.

An interesting incident occurred in our mission, in which the blessing of God followed even a non-member, but the blessing did not benefit him. A man studying for the Baptist ministry became interested in the teachings of the Elders. He listened to them and declared his belief in what was stated as the truth. He learned that they had the gifts and blessings in the Church. He was afflicted with cancer, and his life despaired of. He lost all appetite and was unable to move about or to do anything much for himself. He asked the Elders—two of them—a young brother from Ogden and one from Salt Lake, to come and administer unto him. After questioning him, feeling of his spirit, probing his sincerity, they decided to administer to him. They did so and he was healed completely. Later on he was able to attend to his work, restored fully to his health, vitality, and the life that had been despaired of. A few weeks later, after having further investigated the principles of the Gospel, he asked for baptism, and was baptized. Several weeks later he fell out over some little money matter with a member of the Church, became possessed of an unforgiving spirit, and absolutely refused to make matters right. From that time until this he has become so possessed of the evil power that he will walk the streets where street meetings are held, and laugh and deride and make fun of the Elders. He has threatened them with violence, telling them that if they came near him he would mark them for life. He says that he does not believe in them and that the members of the Church are all liars and hypocrites. That spirit has so taken possession of him that he is far worse than he was before the time when he received this wonderful manifestation from God, and from what I learned in the conference held two weeks ago the affliction is coming back upon him. That is testing another kind of spirit than that of which we have heard today.

I pray God that he may bless us, that we may be faithful, keep our covenants with God, do everything that he desires, be ready to respond to every call and serve him so faithfully that when we have finished our work here upon the earth we may be counted worthy to dwell in his presence, and I ask it in the name of Jesus Christ, Amen.

ELDER GEORGE S. ROMNEY

President of the Northern States Mission

I have the privilege of representing seventy-four young men and women who are preaching the Gospel in the Northern States mission, also more than seven thousand Latter-day Saints who are there. I should like to tell you, if I can, something about the way these missionaries are meeting the great social problems which are confronting the people there.

Just a few days ago, a man from Toledo, Ohio, who claims a membership in the Church, came to my office to ask for some help. He said that he and his wife had been hunting over the city of Chicago for many days for work. I asked him the condition of the many men whom we see sitting on the park benches and other places, idle, in the city of Chicago. He said: "Come and go with me tonight, and I will take you down on the lake front and show you twenty-five thousand men or more—men who are willing to work and want work, and men who have nothing to eat." I went down through the subway under Michigan Avenue, and there I saw men in crowds, lying on the ground, with just a newspaper under them, keeping warm by the fires that they made from boxes that they had gathered from the stores.

This man said to me that he had made all the efforts that he could, and if it came to the worst, he had told his wife the day before that he would get a gun and go down-town and get food for her to eat. There are many of the larger steel mills, automobile factories and others, that are only employing now from forty to sixty percent of their men.

These social problems produce a feeling of unrest, and the thinking people are facing these problems and wondering how to meet them.

The feeling is growing, in the colleges and in the universities, that our problems must be solved, not by legislation, but by establishing character in the youth as they grow up, and in the people.

A minister of the Presbyterian church recently invited me to speak to his congregation. I asked him to suggest a subject and he said: "Tell us how the Latter-day Saints are meeting the social and economic problems which the world is facing at the present time." I had the privilege of explaining to them something about the law of tithing, and fast donations, and the way we take care of our poor through the wards and the Relief Societies. I also explained to them something of the character of the education which we give in our Sunday Schools, and Mutual Improvement, and other auxiliary organizations. After the meeting was over, the way that group of people gathered around and asked their questions indicated the interest which people are taking in these social problems.

Recently one of the boys (missionaries) wrote me that he had been traveling on the highway, and was picked up by the vice-president of one of the railroads. This Elder and his companion were invited to the home of this gentleman and had a long conversation. This official of the railroad expressed himself, as the boys were leaving, that he

considered the type of work that they were doing was of the very highest nature. He said that if they could carry that spirit among the people, and get others to feel as they felt, (that they were willing to spend their time in teaching principles of such value) that it would help to solve the problems.

We have many other incidents which I thought I would tell you, but cannot, of men who have expressed themselves in a similar way. That is, that the teaching, by example, of young men and women who are willing to spend their time, sustaining themselves while they are doing it, makes an impression. It is an object lesson that impresses the people of the world.

Thinking men, so far as intellectuality is concerned, appreciate the work of the Latter-day Saints.

But there is another way by which men and women are impressed by the work of the missionaries that is in addition to and I think far greater than this intellectual way. It is illustrated by a gentleman with whom I rode a few days ago, who is now a member of the Church. For a long time his wife was a member of the Church, and had been actively working, but he was in opposition. He was a user of tobacco. There was scarcely an hour or minute that he did not have tobacco in some form in his mouth. He said to me that he used foul language, that he was in opposition to the Church and felt that he treated his wife all the time in a very undesirable way. He went to a Relief Society meeting with his wife, not at her request, but just through a suggestion of his own. He sat and listened to the testimonies—because it was a testimony meeting—of some of the sisters, and he expressed himself something like this:

“While I was sitting there listening to them, a feeling came over me that passed through me from my head to my feet. I can’t describe it, but it was such a feeling that it made the tears stream from my eyes. I felt myself crying. I felt ashamed. I did not know what was the matter with me.” He said: “I went home. I threw my tobacco away, and from that day to this I have never touched it. I have treated my wife as I should do.” He is now a president of the Mutual Improvement organization, and is a very fine man.

It is that type of thing, wherein men and women change their lives, because the Spirit of the Lord comes over them, that will solve our social problems.

I am appreciative of the work I am doing, and testify to you that I know that the Lord does inspire the hearts of people through his Spirit. I pray the Lord to bless us, that we may all have the spirit of missionary work, and I do it in the name of Jesus. Amen.

The congregation sang the hymn, “Lord dismiss us with Thy blessing.”

After the benediction, which was pronounced by Elder Edward C. Rich, President of the Montpelier Stake, the Conference adjourned until 10:00 o’clock Sunday morning, October 4, 1931.

THIRD DAY

MORNING MEETING

The Conference reconvened Sunday morning, October 4, 1931, at 10 o'clock.

The great tabernacle auditorium and galleries were filled to capacity, every seat being taken and all available space in the aisles and doorways being occupied by people who were unable to find seats. Thousands who could not be accommodated in the tabernacle congregated in the large Assembly Hall directly south of the tabernacle and on the tabernacle grounds, where they listened to the Conference proceedings as they were broadcast by radio.

President Heber J. Grant presided.

As an opening number the Tabernacle Choir and the congregation sang the hymn, "Praise to the man who communed with Jehovah."

The invocation was offered by Elder S. Norman Lee, President of the Box Elder Stake.

"An angel from on high," duet and chorus, was rendered by Cyril Martin and Ida Hepworth and the Choir.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

My brethren and sisters, I stand before you this morning in humility and humbly ask that during the few moments of time I expect to occupy I may have your sympathy, the support of your faith, and the help of the Lord, that I may clearly outline to you the thoughts which I have in my mind.

I am going to read from the Book of Isaiah, 19th chapter, 19th and 20th verses:

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

"And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them."

REFERS TO BOOK

I have read this scripture, my brethren and sisters, as a basis for the brief remarks that I expect to make in regard to a matter that has caused more or less discussion among members of the Church because of the recent publication of this small book which I hold in my hand. The title of the book is "Our Bible in Stone." The author is Francis M. Darter of Los Angeles, a member of the Church, in good standing, an experienced engineer and a mathematician of ability.

It treats principally the erection, symbolism and prophetic character of the pyramid of Gizeh, or in Greek, Cheops. Various other

applications so far as the name is concerned have been applied to this structure. Because of its superiority over all other like structures it has come to be known and referred to as the Great Pyramid of Gizeh.

SITUATED IN EGYPT

The Great Pyramid of Gizeh is situated in Egypt, about ten miles west of the city of Cairo, and one hundred and twenty-five miles south from the city of Alexandria, which was founded by Alexander the Great 332 B. C. It is bounded on the west by the Libyan desert, and is therefore in the borders of the land. It is one of a group of nine other similar structures, which are known as the Pyramids of Gizeh.

It is a noteworthy fact that while many pyramids are found in Egypt, none is known to exist in other parts of the world except in America, where many such structures are known to have been erected, but no other pyramids can be compared with the unusual structure to which my remarks are to be confined.

The orientation of the great pile, as it applies to the points of the compass, and the accuracy with which its proportions are related one to the other, are a marvel to those who have made a study of it.

GOVERNED BY STARS

The relationship of the Pyramid to modern mathematics, by which scholars have endeavored to fix the date of its construction, indicates that in its erection the builders were familiar with and governed largely by the movement of the heavenly bodies, which science the moderns refer to as astronomy.

Sir John Herschel, from astronomical calculation, places the construction of the Pyramid at 2160 B. C., and Professor Piazza Smyth at 2170 B. C. Basil Stewart, in his recently published book, "The Witness of the Great Pyramid," after a careful study of the application of astronomy in its construction, says:

"The Great Pyramid therefore may be considered the earliest known record in existence wherein is embodied the fact of the immense cycle known as the precession of the equinoxes."

OF GREAT MAGNITUDE

The magnitude of the structure may be best understood by comparing it with something with which we are familiar. The area covered by the base of the structure is in excess of thirteen acres, or three acres larger than the block upon which this building stands, which is ten acres. The height of the Pyramid is 485 feet above the base, or more than twice the height of the temple to the east of us. The bulk of the building is more than ninety million cubic feet, and sufficient stone was used in its construction to build a wall four feet high and two feet thick, twenty-two hundred miles in length, or which would reach from Chicago to San Francisco.

THE BUILDERS

Who were the builders of the Pyramid no one knows. Khufu

(Cheops, in Greek) is given credit for having been the builder. This personage has been identified by some students as Seth, the son of Adam; others give Enoch, the son of Jared, credit for having been the builder; others Shem, the Son of Noah; while some believe that Melchizedek, that mysterious personage to whom Abraham paid tithes, and whom some of these scholars identify as the Patriarch Job, was the person who constructed it.

Herodotus, who lived nearly five hundred years before the birth of Christ, and who is referred to as the father of history, knew of the existence of the Great Pyramid, and wrote concerning it. He says that the Egyptians detested the memory of the kings who caused their fathers to erect these structures, and besides compelled them to close their own temples, and for this reason they were not willing to mention their names, but called the two first pyramids erected after Philition, a shepherd who fed his cattle about the place.

Manetho, himself an Egyptian, wrote as follows:

"There came from the east, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. All this invading nation was styled Hyksos, that is, 'Shepherd Kings'."

He then relates how they departed for Judea and built a city there named Jerusalem. This he says was long before the exodus of the Israelitish people from Egypt under Moses.

OLD THEORY CHALLENGED

It is known that Hyksos, or Shepherd Kings, dominated Egypt at the time that Jacob and his family went into that country, during the period when Joseph ruled as vice regent of the reigning Pharaoh, and it was among this people that Joseph chose his wife, Asenath, who became the mother of his sons Ephraim and Manasseh.

The first definite suggestion that the Great Pyramid was other than the tomb of a king, or other merely temporal monument, was in a work written by John Taylor in London in 1859. He conceived the idea that it was a divinely planned and constructed monument, designed to be a witness to the human race, showing in advance the history of mankind from the creation to the period of the second coming of our Lord, who would establish dominion over the earth upon which we dwell and usher in a reign of righteousness and peace.

At a later date C. Piazza Smyth, astronomer royal of Scotland, wrote upon the subject, agreeing with the conclusions reached by Taylor. Sir W. M. Flinders Petrie, Professor John Edgar, D. Davidson, Joseph A. Seiss, Sir John Herschel, Basil Stewart and many other scholarly men, after making a study of the subject, became advocates of the theory advanced by Taylor, that the Great Pyramid has something more than human in its construction and symbolism.

THE INTERIOR

For ages after its construction the interior of the Great Pyramid

remained a sealed mystery. Obsessed with the belief that within the great pile hordes of treasure had been concealed, men finally determined to penetrate and explore it. A tunnel was driven into the structure far towards the center, but the work was so difficult that it was about to be discontinued when the workmen unexpectedly broke into the passageway, and the mystery was solved.

Nothing was found to indicate that the Pyramid had been constructed to be the tomb of a king, as was usually the case with the smaller structures of like architecture. It was discovered that the original builders had constructed a series of passages or galleries in the interior of the Pyramid, the entrance to which had been concealed and so strongly closed that it became necessary to blast around it in order that entrance might be made possible. This entrance is on the north side of the structure, and the first gallery or passage descends from the opening at an angle of about twenty-six degrees to a point far below the floor of the Pyramid into the solid rock upon which it stands, where it terminates in a chamber which is called the Pit.

A short distance from the entrance, at the same angle, another passageway leads upward and communicates with two other chambers, one referred to as the Queen's Chamber, near the center, and the other, higher up, as the King's Chamber.

CONCLUSIONS OF SCHOLARS

It is the accuracy with which these galleries are constructed and certain markings and steps which are placed at intervals along the way, that have convinced scholars who have made careful study of the subject that the Pyramid was intended by its builders to represent the history of our race, as has been stated, from the remote past to the time of the second coming of our Lord.

Discussion of the symbolism of the Great Pyramid is not a new thing in the Church. I well remember that Orson Pratt, during his lifetime, lectured on the subject and made mathematical calculations by which he reached the conclusion that certain measurements of the galleries and markings which were upon them had reference to the opening of the Gospel dispensation in which we live, and the final consummation of the purposes of our Father in heaven, by which peace would come to the world and happiness to mankind.

I remember also that his calculations brought conclusions which differed from others who had made a study of the subject, but were in the main the same. Soon after the World War students of the Pyramid announced that according to their theory, and it is only a theory, the year 1928 would witness the beginning of a period of tribulation which would continue with increasing intensity until 1936, and would bring sorrow and mourning to the inhabitants of the earth. At that date their symbols and measurements bring us to the King's Chamber, and the record of the Pyramid, if it has a record, will cease with the advent of our Lord and the establishment of a period of peace, happiness and good will among men.

QUESTIONS CONCLUSIONS

The Church has not at any time, nor does it now, accept the conclusions of pyramid students to be definitely correct. In fact there is great doubt that the arbitrary basis upon which their calculations and conclusions are founded is correct.

I do not wish to be understood to say that they are in error. Neither do I say that they are correct. But this much I desire to declare to this congregation: While I have not given profound study to the theories of men regarding the origin and symbolism of this miracle in stone, I have read and studied it in a general way and have found nothing in it to convince me that the record of the Great Pyramid definitely forecasts coming events.

OTHER SOURCES

The Church does not depend upon Pyramids of Gizeh nor the conclusions of scientific investigators, however helpful they may sometimes be in the study of these questions, for an interpretation of the scripture which refers to the return of Christ our Lord to earth and the millennium of peace and good-will which is to be enjoyed under his personal administration.

We believe in the literal gathering of the house of Israel, that Judah and Benjamin will be united with Ephraim and the ten tribes from whom they have been separated since the reign of Rehoboam, the son of Solomon; that Zion will be built upon this continent; that Christ our Lord will reign personally among his people; and that the earth will be restored to its paradisaical glory.

This declaration of our faith is based upon the words of our Lord as they are contained in the Bible, and have come to us through modern revelation.

PRECEDING HIS SECOND COMING

As Jesus sat upon the Mount of Olives the disciples came to him privately, saying:

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Our Lord warned them to take heed lest they be deceived. He told them that preceding the time of his coming there would be a period when war would prevail throughout the world; that nation would rise against nation, and kingdom against kingdom, and that there would be famine and pestilences and earthquakes in divers places; that those who believed in him would suffer persecution, and that tribulation such as had never before been known would be experienced. But he assured them that those who had faith to endure to the end would be saved.

He told them that before his coming the Gospel which he taught would be restored to earth and preached among all people, as a witness, before the end should come. And then he said, "shall appear the

sign of the Son of man in heaven * * * and they shall see the Son of man coming in the clouds of heaven with power and great glory."

At the time of his ascension, when the cloud received him, as his disciples gazed in wonder and astonishment, two men in white apparel appeared and said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The affirmation of the crucifixion and resurrection of Christ and the further fact that he would at a subsequent period of time return to earth to assume control over its affairs and usher in a millennium of peace are so definitely attested that no real believer in the Bible can deny them.

EXACT TIME NOT REVEALED

Conditions which would prevail prior to his glorious appearance are definitely stated, but the exact time when he shall appear has not been revealed. He himself says, referring to the time of his glorious appearance: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

He does tell us that he will come in an hour when we expect him not and warns us that we must always be prepared to meet him. He warns us further that if at that time we are found oppressing our brethren and eating and drinking with the drunken he will cut us off, root and branch, which will cause weeping and wailing and gnashing of teeth.

THE AUTHOR'S OWN VIEWS

Now, my brethren and sisters, I have referred to this little book and its contents as I desire that you might understand. It will undoubtedly go into the mission field and our Elders may make use of it. I simply want to warn you against sensationalism of any kind.

While the author, as I have stated, is a member of the Church in full standing, this work goes out as his own views. I do not wish to deprecate the amount of work he must have applied in the preparation of this book, in the study of the scriptures, and in the preparation of the charts which are contained in it. I do not say that his conclusions are wrong, but I do say that they do not come to us as the voice of the Church, nor are they to be accepted as such.

TROUBLES FORECAST

Brother J. Golden Kimball told us yesterday that he was a great believer in dreams that come true. I am reminded of the fact that immediately after the close of the World War these students of the Pyramids announced and published it that according to their measurements and calculations there would begin in the year 1928 a period which would bring tribulation and sorrow to the people of the world; that they would be required to humble themselves before the Lord, and

that that period of tribulation would continue until the year 1936. This was based entirely upon the measurement of the galleries and the steps that are in the Pyramids.

We all know that a part of this dream at least has come true. Men come to us and tell us that there is no depression; that it is only our imagination. It is true that we are surrounded by plenty, but in the midst of plenty many are in want. Such talk to me is sheer nonsense. My father-in-law, Erastus Snow, used to say that such statements reminded him of a man trying to hold himself up by his own bootstraps. When Great Britain who has stood in the ages past as a financial master of the world sends out cries for financial help; when Germany who stands in the very forefront of the nations of the world in intellectual development, in music, in chemistry, in mechanism, sends out calls for help, and is on the very verge of dissolution and anarchy, it is obvious that there is something wrong.

TRIBULATIONS EVIDENT

When our own government is wrestling with problems which they hardly know how to control, but are doing their very best to meet them; when banking establishments are going down like block-houses, and hundreds of millions of dollars of the savings of poor people are being lost to them because of these failures, it appears obvious to me that we are passing through a time of tribulation. I believe it is better at any rate that we should think so. I agree with the Governor of our state in his declaration that we are in a period which requires our most careful attention and our best efforts to avert. If there are those who do not believe it they will find it out before we are through with it.

DEFENDS BANKS

While I am on my feet I want to say one thing: This condition naturally brings trouble to banking institutions, and men are referring to banks as heartless usurers. Banks are not money-lenders alone, they are the custodians of the funds of the people. They do not lend their own money, they lend the money of the widow and the orphan and the fatherless which has been entrusted to them. They make investment of it that it may bring returns to these people who so greatly need it, and it is their sacred duty to preserve those funds to save them from loss. When men go to banks and borrow money they must do it with the expectation that they are to pay it back. It is not their money, it is not the money of the bank; it is the money of the people. And so when banks are careful to preserve their resources and to keep them liquid, so they can meet the demands that are made upon them, they should be complimented and not found fault with.

This brings me right back to another thing that the Redeemer said. He told us, you know, that there would be weeping and wailing among the merchants—or the prophet told us that—because there would be no one to buy their merchandise. We have very nearly lived to see

that. He told us that it will be the same with the giver of usury as it is with the taker of usury from him. This is not a condition which affects one class of our citizens only, it affects men from the wealthy of our country to those who are in the most humble circumstances.

Well, now, my brethren and sisters, what about it all?

TRUST THE LORD

Just be calm and turn to the Lord. It is not the result of any occurrence of the immediate past. We have been gradually drifting toward it for years and years, and personally I have known that it would come, and I bore witness of it from this stand to the people a year ago. I applied it to my own affairs. I pleaded with the people to put their houses in order and get out of debt, for I knew this was coming, because God himself through his Only Begotten Son had declared it.

There is nothing that men can do, nothing that we can do that will avert the fulfilment of those sayings, and it is not the design of our Father in heaven at all either. It is simply the result of our own lack of wisdom, of our own disposition to be selfish, of the accumulation of the wealth of the country in the hands of a few men, which prevents its equal distribution among the masses.

Now, my brethren and sisters, if the Church has anything to say to you it will come from them direct and not from the writings of other men. It will come to you in a manner that you will understand it. It will not be speculative. It will come to you philosophically, truthfully and governed by common sense.

God bless you, is my humble prayer, through Jesus Christ, Amen.

PRESIDENT CHARLES W. NIBLEY

Second Counselor in the First Presidency

This is a wonderful gathering, wonderful from many angles, and from every point of view outstanding and remarkable.

I enjoy working in the ministry and always have done from my youth up. I have enjoyed working for the Church, but I must confess that of all the work I have to do and of all the duties I am called upon to perform I always approach this duty with fear and trembling. I pray that you will assist me with your faith and your sympathy, and that I may have the blessing of the Lord and the Spirit of the Lord to season my remarks.

OMINOUS SIGNS

We have fallen upon strange times, as have been outlined by President Ivins, and the end is not yet. The distress of nations, not this nation alone, this people alone, but the distress of nations and the perplexity of nations is here now at the present time. There are signs about us that are ominous, in some ways almost terrible.

President Moyle yesterday pointed out to us some of the difficulties,

some of the obvious reasons that go to show how dreadful, and ominous, some of the signs of the times are. There is unemployment by the millions, men who would like to work, not the idler, but men who want to work and are able to work and can find no work.

Nearly one hundred and fifty years ago the great Scottish poet sang in a doleful refrain of this very condition in his day:

“See yonder poor o’er-labored wight,
So abject, mean and vile.
Who begs a brother of the earth
To give him leave to toil.
And see his lordly fellow-worm
The poor petition spurn.
Unmindful, though a weeping wife
And helpless children mourn.”

Then he passes on to say:

“Man’s inhumanity to man
Makes countless thousands mourn.”

TO ALLEVIATE DISTRESS.

And so we have that condition today. Committees are appointed, and well appointed, in every state, and the very head of the nation, the president, has appointed his committee, able men, the ablest men who can be found—good men, men who are desirous of the good of the people—to see if something cannot be done to mitigate these hard conditions. In our own state we have committees appointed by the governor and the mayor, and in small towns and villages of the country committees are at work to see if they cannot help out in this present situation. The work of these committees is to see that those who have, give up and contribute to those who are in need. That is the sum and substance of it all. We have heard that labor organizations are rather threatening.

ENGLAND’S NAVY

We have heard of one of the most ominous signs of the time that has occurred in England. President Moyle, I think it was, said that the dole alone, in England, stands between that country and anarchy; and one of the worst signs we have had in the last few weeks is a mutiny in the English navy. The chancellor of the exchequer, Philip Snowden, in paring down expenses, taxing to the last degree—twenty-five per cent of all the income of the people, and large incomes taxed much higher than that—trying to make ends meet, trying to get enough to stabilize the English pound and carry on with the government, and everybody is making sacrifices—in doing this he pared down a little on the English navy’s sailors’ compensation and the result was mutiny in the navy—in England’s navy—something unheard of, unbelievable. Hardly can we conceive that such a thing would transpire. That doesn’t have a good look, because it has been the English navy that has done more for the world than any one can imagine. From the days

that the Armada of Spain came up the channel to overthrow England and take possession of the country, in 1588, when Drake and Hawkins and a few of the bravest sailors and leaders ever known came out to defend their country, and did defend it, and in the goodness of the Almighty a strong wind was sent to blow that Armada up the channel and help out the weak English contingent. The outcome of it was that the British navy from that day took possession of the seas, and from that day to this has held that possession. It made Elizabeth, who was then queen, mistress of the seas. Spain became a second rate or a third rate power a little later on.

And now, after such a wonderful record, a record that when the World War broke out seventeen years ago this summer the one instrument of war that was ready and right on the spot was the English navy, this thing has happened. These things do not have a good look. That matter of mutiny was just patched up. We have not heard of anybody being thrown into chains or prison.

THE LORD'S PLAN

Well, now, in all this distress are we left without the word of the Lord? Has the Lord not provided a way out? I think he has. A hundred years ago last March a revelation was given to the Prophet Joseph Smith. I read from Section 49, 19th and 20th verses:

"For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth—"

"I wish you to get that in your minds: "that which cometh of the earth," for when we come to think about it everything in the world that we have "cometh of the earth." We have not had anything of a material nature handed down from any other planet. And so this revelation says:

—"and that which cometh of the earth is ordained for the use of man for food, for raiment, and that he might have in abundance.

"But it is not given that one man should possess that which is above another, wherefore the world lieth in sin."

The revelation on the United Order had not yet been given. This revelation was given one hundred years ago last March, and has been in print for about a hundred years, and we have taken practically little note of it. We go on in the same old way. Of course, we do in some respects try to do a little more, I think, for our poor than many other people do. Some of us pay our tithes, and that tithing is administered for the good of the whole Church, every cent of it. We go on missions, our sons and daughters go, and they spend two or more years, I may say, working as in the United Order, working without money and without price for the benefit and salvation of others. And everyone who works faithfully at his mission comes back testifying, as I testify regarding my own case, that never in all the experiences of life was there a happier time than the missionary time.

I have wondered if I would not be much happier, sleep better of

nights, without trouble to a great extent, if I knew my family were provided for, just sufficient, not with riches, but sweet content, with enough. If that were the case why should I not give my whole time to the Church?

IN MOSES' TIME

In the days of ancient Israel, in the time of Moses, we find that the land, which we now mortgage and buy and sell, could not be alienated from the family to which it belonged, those who were born on it, so to speak. It belonged not only to those who were alive, but to the unborn generations as well. This is the law of Moses that I will read from Leviticus, chapter twenty-five:

"The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me.

"And in all the land of your possession ye shall grant a redemption for the land.

"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

"And if the man have none to redeem it, and himself be able to redeem it:

"Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

"But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it, until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession."

That was the law in olden times. People could not be dispossessed of their land. They did allow it to be sold, it seems, but there was a cloud on the title—it would revert back to the original possessor.

EQUAL POSSESSIONS

The Lord, in the revelation that I have read, given over a hundred years ago, states that it is not given that one man should possess that which is above another. I do not think that means that every man should have the same quantity of ground allotted to him. Every man shall be appointed to labor, just as our missionaries are now appointed to labor. The Presidency appoint presidents of missions, select the best men they can find who are qualified and who are willing and obedient, that is to say, obedient to righteous law, to take charge here and there. And so it would be if we had great, extensive operations. Every man could be called to the work which he is most fitted to do, and he could do it, and the proceeds, the surplus, should remain with the Church, not the individual.

NOT DESTRUCTIVE OF INITIATIVE

I know that some will say, Well that destroys initiative. Nothing of the kind. I was on a mission in the Liverpool office for two years on my last mission and I labored with William Budge and John Nicholson, two outstanding men. I labored under their direction. They had great initiative. They were men of ability and capacity far more than I because I was younger, only twenty-eight years of age.

while they had had much experience. In their minds they were planning and praying to know how to extend this work, in this direction and in the other. They were full of initiative, and yet I got just as much as they got. They got their board and clothes, what clothes were necessary, and I got the same. It was not given to them to possess that which was above me, and all were happy. We worked together and were like a happy family. It has been done; and with the tithing, as I say, and our fast offerings, expended for the benefit of the whole Church, we are ten per cent in the United Order. We should pay our tithes. Why could we not be twenty per cent, forty per cent, or all? Why couldn't I, I say again, if my family were cared for, work continually, helping for the benefit of others?

REGARD FOR OTHERS

Here is something more that was given to us January 2nd, 1831 (Doctrine and Covenants, section thirty-eight) :

"And let every man esteem his brother as himself—" That is pretty hard, I suppose, but there it is and it has been there for over a hundred years:—"and practice virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself. "For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine."

SELFISHNESS MUST BE OVERCOME

I do not know, I haven't the wisdom to understand, how we can take people who are still so selfish that they cannot part with ten per cent and make them so that they will part with all, being assured that they will share equally with all. We ought not to ask anything better than that, if we have assurance of that. What justice would there be in our asking for more than that? And that could be done. Just how to do it and when it will be done I do not know, but I do believe this that for many years past, for all the years past, I may say—I do not believe that while times were prosperous it would have been possible to organize the Saints into the United Order. If we did accept it, if we did go ahead and become powerful and great and rich I am sure it would be taken that we were a menace to the country, too powerful, too rich, too much of oneness. "And if ye are not one ye are not mine." Well, then, we were not his up to that point, and up to this point.

IF CONDITIONS MEND

But now, things are coming about so that we ask, What are we to do? We are waiting until things mend. How can they do so unless the farmers and working people get money to spend? If we go on in the old way, if we go on producing just as we have produced, in mass production, and if our labor-saving machinery that has been invented for the blessing of mankind, and which should shorten the hours of

labor, shorten the work of the laborer, goes on producing and producing just as it has in the past two or three years, we will be flooded again and will be in the same old condition. I do not see any other outcome, even if times change so that we can go on a little way with the hire and salary method, and begging for a job to work. In the phraseology of the streets, we are right up against it. We really don't know what to do.

THE WAY OF THE LORD

I have only time to quote from another revelation that the Lord has given on this same subject. (Section eighty-two of the Doctrine and Covenants) This was given in April, 1832—one hundred years ago next April:

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

"Therefore I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

"Behold, here is wisdom also in me for your good.

"And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

"And all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church—

"Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

"This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not."

The Lord has provided a way out. People all over the world are groping for a way out. I do not know anything that quite equals this that was given a hundred years ago for the benefit of this Church and the revelations tell us that the center stake of Zion cannot be built up on any other principle.

I see that my time has expired. The Lord bless you, my brethren and sisters, you faithful workers in the cause of Christ. O, how my heart and soul go out to you! You are the salt of the earth. The Church depends on you. God bless you. Amen.

The Choir and congregation arose and sang the hymn, "God moves in a mysterious way."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I appreciate very much the honor and privilege of expressing my feelings on this auspicious occasion when many thousands of people are assembled and many thousands of others no doubt are listening in on the radio to the proceedings of this conference. While I appreciate this opportunity I want to say that

there is no other labor I have to perform in connection with my ministry that gives me so much anxiety and concern as that of anticipating a call to speak in the General Conferences of the Church. Notwithstanding the anxiety I have had I have enjoyed this conference exceedingly and I feel in my soul that it is one of the best we have ever had.

I think that in considering the character of this vast audience I might conclude that there are present Latter-day Saints of every degree of faith and faithfulness, and others, good men and women, who have not identified themselves with the Church of Jesus Christ of Latter-day Saints. I desire with all my heart to be able to say something that will be of interest and profit to my listeners, and to this end I trust that the Lord will help me to bring forth some of the reflections which I have had while sitting here upon the stand.

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

This, without any qualification or apology.

MORONI'S EXHORTATION

I want to read to you a few verses from the 10th chapter of the Book of Moroni in the Book of Mormon. It was Moroni who had the responsibility of hiding up in the Hill Cumorah, many centuries ago, the plates from which the Book of Mormon was translated; and he had the responsibility of delivering those plates to Joseph Smith, and after they had been translated by the gift and power of God, received them back at the hands of the Prophet Joseph.

Speaking of the time when this work should come forth he said:

"Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your heart.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things."

THE REVEALED WORD OF GOD

We read in the scriptures of the New Testament that "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost."

The things contained in the Book of Mormon are the things of God given to the children of men by the inspiration and power of the Holy Ghost, and so are the things contained in the Doctrine and Covenants, in the Pearl of Great Price, and in the Holy Bible, which books constitute the standard works of the Church of Jesus Christ of Latter-day Saints. If we can enjoy that measure of the Holy Ghost

which was felt by and which actuated those prophets of God who spoke the things contained in these books, and wrote them, we will understand as they understood, and they will not be mysteries unto us. Every Latter-day Saint who is faithful, having accepted the first principles and ordinances of the Gospel, having had the Holy Ghost conferred upon him, if he is true to these things, will know the truth when he reads it or when he hears it spoken.

MEN OF GOD

When President Heber J. Grant stood up before the congregation in the first session of the conference and spoke, every true Latter-day Saint who heard him knew that he was and is the Lord's anointed, his mouthpiece and prophet to this people and to the world, as well as being the President of the Church of Jesus Christ of Latter-day Saints. I bear testimony to you that I know that he is God's recognized leader of this people and that he is guided by inspiration from on high—a humble man who seeks to know the will of the Lord in all matters pertaining to his work. I am grateful for the association I have had with President Grant and his counselors and with President Joseph F. Smith and those who were associated with him and are associated now in the leading councils of this Church. I know that they are prophets, seers and revelators in very deed. They are men of God, worthy the confidence and the following of this people, and if the people will follow them they will walk in paths which are straight and narrow and which lead to everlasting life.

THE OFFICE OF THE HOLY GHOST

By the power of the Holy Ghost which we through righteousness have a right to enjoy we know that all of those who have spoken in this conference in our hearing have spoken by the power of the Lord. They have spoken words of truth, and words which will make for salvation if we will receive them in good and honest hearts and live by them. This is the office of the Holy Ghost, who is a personage of spirit, one of the trinity of the Godhead. It is his mission and office to bear witness of the Father and of the Son and of the truth of all things. "No man may know that Jesus is the Lord except by the Holy Ghost."

A MARVELOUS MANIFESTATION

I want to say something about these other personages. I desire to call the attention of my hearers to an event which took place more than a century ago—to be more exact, in the spring of the year 1820—when God the Eternal Father and his Son Jesus Christ, in answer to humble but fervent prayer on the part of the boy, Joseph Smith, whom they had raised up for the ushering in of this Gospel Dispensation of the Fulness of Times, appeared to him in vision. I would call your attention to and have you visualize that wonderful manifestation, the greatest perhaps that ever did transpire. I know of no record or

account of an occasion when both the Father and the Son have appeared to any individual at any previous time. I would call your attention to the importance and necessity of that wonderful revelation. You have but to consider today the lack of knowledge on the part of religionists the world over, pertaining to God the Father and his Son Jesus Christ and the Holy Ghost, to realize how necessary it was.

OUR RESPONSIBILITY

In 1820 it was just as necessary that this revelation should be given to the world as at any other time in the world's history, I am sure, and more needed because of the ushering in of the Dispensation of the Fulness of Times. We have had the revelation now for more than a century, and as members of the Church of Jesus Christ of Latter-day Saints, which Church has been established by inspiration from the Lord through the instrumentality of the Prophet Joseph Smith and those who have succeeded him, we have accepted the Gospel and with it the responsibility of preaching it in all the world as a witness before the end comes. For a century we have tried to present this message to the world, that God the Father and his Son Jesus Christ have revealed themselves anew to man on the earth, and that the children of men need no longer be in spiritual darkness pertaining to the personality and the attributes of these heavenly beings and the relationship which we sustain to them.

IMMORTAL BEINGS

You know the story of the appearing of the Father and the Son to Joseph Smith. Think of it, as the Father and the Son stood there we see them as men, not as women, nor as angels, nor anything else. They stood in the midst of a light although it was at midday, brighter than the noonday sun, and their countenances shone with a glory that was beyond description, showing that they were something more than are we mortal men. And what are they? They are immortal beings. And what are immortal beings? Immortal beings are those who have passed through the change by which there is a separation of the body and the spirit, and then the resurrection, which is a uniting of the body and the spirit, so that there will be no more any separation. And this inseparable connection of body and spirit is necessary in order that one may obtain eternal life. In these heavenly personages we see two immortal beings, two beings who are glorified and exalted, and one of them is the Father, and the other the Son—there can be no question about that, because the personage speaking said to the boy, "This is my Beloved Son, hear him."

CONTRARY TO SECTARIAN BELIEF

Now we come to the scriptures to find out if that is in keeping with the New Testament, and we find that it is. Yet the whole Christian world believe otherwise and have tried to disprove this for more than a century, but they have signally failed and they forever will

fail, for they cannot prove the truth a lie. The Gospel which we have received, with its principles and ordinances, is just as foreign to the views and ideas of the sectarian world as is the fact of the personality of God the Father, his Son Jesus Christ, and the Holy Ghost, and yet it is scriptural and true. The belief that is almost universal is that God the Father and his Son Jesus Christ are not personages having bodies of flesh and bones, but that they are something having no body, no parts, no passions; and that Jesus Christ has done for us all that is necessary to be done except to believe on him. I want to say that that is a grave and serious mistake. There has been a falling away from the true Gospel of the Master. Ordinances have been changed, the laws of the Gospel have been transgressed, the Everlasting Covenant has been broken, as it has been predicted they would be.

GOSPEL TRUTHS REVEALED ANEW

The Lord has revealed anew the Gospel of Jesus Christ in its fulness, and it comprises faith in God the Eternal Father, in his Son, Jesus Christ, and in the Holy Ghost. It includes repentance from sin and baptism by immersion in water by one having authority, for the remission of sins and the fulfilment of the law. It includes the laying on of hands by those in authority for confirmation to membership in the Church of Jesus Christ of Latter-day Saints and for the bestowal of the Holy Ghost. It includes other ordinances; and we have the holy priesthood. No man can under present rulings go into the temple to receive the ordinances there administered, above those of baptism and confirmation, without bearing the holy Melchizedek priesthood. And there are ordinances there administered which are absolutely necessary for those who would enter into the celestial kingdom, which makes the holding of and bearing worthily the Melchizedek priesthood, a condition necessary for any man to obtain a fulness of glory in the kingdom of God.

Do the world understand that? They have not the priesthood; they have no power to receive it, only as they come into the fold of Christ and receive it at the hands of those who have authority to confer it. That priesthood is conferred upon those only who are proven to be worthy, if those who have the conferring of it follow instructions given and the established order of the Church of Christ.

MARRIAGE FOR ETERNITY

There are other blessings and ordinances necessary to man's exaltation, that the sectarian world know not of; for instance, the eternity of the marriage covenant. Those who attain to a fulness of glory in the celestial kingdom are to have an eternal increase and a continuation of the seeds forever. It is unthinkable and untrue that that condition could exist without sustaining the marriage relation in the other world. But in order that men and women may live there as man and wife they must enter into most solemn covenants that they will be husband and wife for time and eternity, and there must be a solemn ceremony per-

formed by one having authority, sealing them as husband and wife for time and eternity, and then they must live worthy otherwise to enter into the celestial kingdom.

OTHER REQUIREMENTS

There are commandments to be kept, laws to be obeyed, and there is service to be rendered. We have to engage in this work of preaching the Gospel abroad. We have to engage in the work of redeeming the dead. This is a service of the very highest type, like unto that which God our Father and his Son Jesus Christ rendered when the Father gave the Son, and the Son gave himself, to be the Redeemer and Savior of this world. Yes, and there are sins to be avoided. We are to learn to love the Lord our God with all our heart, might, mind and strength, and our neighbor as ourself, and manifest it in our life.

Should we not be thankful, Latter-day Saints, for the light of the everlasting Gospel, and although it entails sacrifice, service, self denial, etc., we know that in the end our reward will be ample, even that of eternal life.

I am grateful above all that I can express, for the understanding I have of the Gospel, and of the Father and of the Son and of the Holy Ghost, and the testimony I have of the truth. I praise God for these things. May he add his blessings, I pray in the name of Jesus Christ, Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am happy, my brethren and sisters and friends, to associate with you at this time in this splendid conference and to partake of the spirit of this gathering. But I tremble in the occupancy of this position.

We have met together in this conference to consider matters pertaining to the welfare and progress not only of the Latter-day Saints, but of all mankind. The principles of this Gospel which we accept, and the practices which we endeavor to carry forward are, we consider, not only beneficial to us but to all the people of the earth. We realize that this Gospel has come to us as a free gift. That is, we have not organized it, but the Lord has established it, and we have been offered the opportunity to accept it and enjoy the benefits which come from obedience to it. I am sure that all that has been said in this conference is profitable to all men everywhere.

LEADERSHIP OF MOSES

I am reminded of the time when Moses had endeavored to lead the people of Israel out of Egypt into the promised land. After they had rejected his counsels and instruction, and the Lord had declared that they, as a people, should not enter into the promised land, they were kept in the wilderness until that generation had passed away, with one or two exceptions, and a new generation had grown up.

But under the leadership of Joshua they were permitted to go into the land of Canaan. After they had been in the land of Canaan and had subdued that country and had become established therein, many of them neglected the observance of the commandments of the Lord and fell away and were led into strange ways and to the worship of strange gods.

CHOOSE WHOM YOU WILL SERVE

We are told that shortly before his death Joshua called the people together and presented these matters to them. I should like to read to you briefly what he said:

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

FAITH IN GOD NEEDED

It seems to me that if there ever was a time in the history of the world when faith in the living God was necessary it is the present time—faith which will produce works of righteousness; faith which will enable men to live in accordance with the will of God and be able to walk in his paths; faith which will cause them to desire to consecrate themselves to the advancement of the purposes of the Lord. This will enable them also to cultivate the spirit of repentance, to realize from time to time, their shortcomings, their mistakes, and the things which they are doing contrary to the will of God, and to endeavor to overcome those things and thereby to develop in power, righteousness and truth.

PURPOSE OF GOSPEL

The Latter-day Saints believe that the Gospel comprehends the worship of the living God—the Father and the Son—as has been testified to by Brother Richards who has just spoken. We believe that this Gospel is intended for the welfare of all mankind. It will enable all who accept and live it to learn how to live together in unity in this life, and to prepare for eternity. It comprehends within itself those things which will help to promote not only the spiritual welfare of mankind, which is the most vital thing, but also their temporal progress.

CONSIDERATION FOR OTHERS

If this is the Gospel of Jesus Christ, what does it do for us? It helps us first to improve ourselves, to put our own lives in harmony with the principles which the Savior declared at the time when he was upon the earth, and which have been revealed anew in these days; to live lives of fairness, of justice, of mercy, of sympathy and of righteousness. It enables us also to cultivate greater consideration for our

fellow men and desire for their progress and welfare. Likewise, it helps men to cultivate that spirit of repentance which is necessary in order to be able to overcome past mistakes, and to resist highmindedness, pride and selfishness.

PRIESTHOOD FOR GUIDANCE

So also is it important that all who have accepted this Gospel should be able to keep ourselves free from the worship of strange gods, that will interfere with our progress, whether it be that of wealth, the desire for excessive luxury, incorrect principles, or what not. The Church has within itself the power to aid greatly in the solution of temporal as well as spiritual problems that trouble mankind, because it has that inspired leadership which leads to truth—the basis of all real progress. In this connection you will realize that when Joshua spoke to the people of Israel he spoke as one who had been ordained to lead the people by the authority of the priesthood, which Moses had conferred upon him. So, in these days, we have those who are called to lead this people by the authority of the holy priesthood and hold the keys of the authority thereof. They labor in all humility and faith, and with a desire to serve the people as their servants, as was expressed to us last night by President Nibley.

DEMAND FOR A MODERN MOSES

Recently, in a number of magazines and newspapers, articles have appeared calling for a modern Moses to lead the people out of the temporal depression which prevails throughout the world. When such a desire is expressed the question naturally arises whether the counsels of such a leader would be given any more attention than were those of that prophet by the people among whom he lived. Mankind is always much the same, except as it may be imbued with faith and the Spirit of God. You will remember that Moses himself could not lead the people over whom he presided out of the wilderness, because they refused to accept his counsel, even though he spoke to them in the name of the Lord. They rejected him and, because of the rejection of the Lord through his servant, they failed to enter the promised land. But, in the thousands of years that have elapsed since the death of Moses, people have come to honor him as a prophet. As the Savior said, they honor the dead, but they stone the living prophets. It is probably natural for people to fail to accept the counsel of those who are in their midst—wise men, great men—who may be inspired to declare what is helpful and good for them.

INSPIRED LEADERSHIP IN THE CHURCH

The Latter-day Saints have been blessed in the leadership of men who have had wisdom and judgment. We believe not only in the teaching of spiritual things, but also of things that affect the temporal welfare of the Latter-day Saints and of mankind at large. The Lord has inspired his servants who lead this people, to declare the things that

are good for them in the midst of this prevailing depression. I would like to recite to you some of the things that have been said by the leaders of this Church today, yesterday, the day before, and for a long time past, which affect the welfare not only of this people but of all mankind for good; and would have helped them to relieve themselves of much of the trouble that prevails today, if they had accepted and lived in accordance with these things. When I say these things I speak to myself as well as to you.

Here are some of the things which I desire to call briefly to your attention because I think they are important. They are counsels that have been given us that would save us from trouble, distress and tribulation:

Live within your Income: It is the only way to progress, peace and prosperity. President Brigham Young declared:

"Learn to do without that which you cannot purchase and pay for; and bring your minds into subjection that you must and will live within your means."

Cultivate Thrift: It is just as important for us to realize that we should save out of that which we earn for times of trouble and distress as it was for Egypt in the time of Joseph to save during the seven years of prosperity and of growing crops, for the seven years of famine and distress that would come after them. It has been said that capital represents the savings of civilization. We should put aside our savings in the form of cash and place those savings where they will be taken care of and where they will be secure. That requires wisdom and judgment.

Get out of Debt: We were told that last evening by President Ivins, and we have been counseled to this effect repeatedly in the past. How many of us have accepted that advice? All of us would be far better off if we had accepted it and observed it.

Avoid Speculation: One of the important causes of the present depression and of every other panic is excessive speculation during prosperous times. In 1929 the fever of speculation spread everywhere. It has been said that periods of prosperity and of hard times will recur as long as the agencies of production and exchange are strained to the limit to meet demands stimulated to extravagance by a universal passion of speculation.

Pay as You Go: We have been counseled again and again not to mortgage our futures. We should not be misled by those high pressure salesmen who will sell us continually on the promise of our being able to pay during our lifetime. Shall we profit by such counsel in the future?

Patronize Home Industry: We heard the counsel from President Grant last evening to support local industries, and we have heard it repeatedly from many other leaders of the Church. As stated by him, thousands, in fact I have been told by the Manufacturers' Association

that in this State alone twenty thousand men and women, could be employed in addition to those already employed, if the people of this State were to buy the products that are manufactured here. In these intermountain states particularly greater encouragement and patronage of home manufactures on the part of people who live here are necessary for our mutual welfare, because we are not so favorably situated as the coast cities and others advantageously located for transportation rates and markets. But we have the raw materials, and it seems to me there should be nothing go out of this intermountain country as far as it is possible to avoid that is not in manufactured form. There should be no good reason why the price and quality of all our products should not favorably compete with others.

Watch your Markets—Avoid Over-production: The people have been advised by Church leaders to study market conditions and to avoid excessive production, whether in farm products or in prepared commodities. Agriculturists have been urged to diversify, and to produce for their own requirements as far as possible. President Brigham Young told the people: "Learn to sustain yourselves. Produce everything you need to eat, drink or wear." Industries have been encouraged to cater particularly to nearby markets. One of the most powerful causes of the trouble that exists today is because of the difference between production and consumption. It has been declared that prosperity is a state of equilibrium between production and consumption.

Overcome Selfishness—Avoid Greed: This counsel applies less to the Latter-day Saints probably than to any other group. But the prevalence of selfishness and greed among mankind has contributed greatly to the present situation. The free operation of economic laws is interfered with by selfish human interests. It has been said that the fundamental cause of unrighteousness is the desire for power and for wealth, coupled with the character and purpose of that desire.

OVERCOME PAST MISTAKES

My brethren and sisters, if we as a people had in past years observed these instructions, referred to here very briefly, we should hardly have noticed the depression. It would scarcely affect us, certainly not nearly to the extent that it has done up to the present time. If we will learn from our mistakes and repent of our shortsightedness and our failure to observe the counsel and advice of these men who stand here to lead and guide us, we shall profit in the future. And if the people of this nation and the world would generally observe these instructions which have been given from time to time by the inspired leaders of the Church, all would be far better off and there would not be suffering nearly to the same extent as that which has occurred. Neglect to follow such rules has contributed very largely to produce the present unfavorable conditions.

CRITICAL ATTITUDE CAUSED BY ADVERSITY

A critical attitude is prevalent at present throughout the earth with relation to existing conditions. Such an attitude is probably to be expected because of the adverse circumstances and the suffering that many people are going through for lack even of the necessities of life. They are almost desperate. It is, of course, very important that everything possible should be done through cooperation, by donations and every other available means to prevent suffering and assure at least the necessities of life for people everywhere. It is vital, also, that everyone, as far as possible, shall be given opportunity to work.

PANACEAS SUGGESTED

Many panaceas have been suggested to avoid the recurrence of such conditions as prevail at present. Some are constructive; others are destructive. Some proposals are altruistic in nature; others are utterly selfish. There are those who would forcibly and unlawfully take the property of others in violation of the rights guaranteed to all citizens under the Constitution. Naturally, the representatives of the people in Congress can, with the approval of the President, proceed to change the laws wherever necessary to protect the citizens as a whole from improper aggrandizement of property by a few, and to promote the general welfare. You cannot legislate righteousness into people, but you can and should bring about, through the law-enforcing agencies general respect for and observance of law.

ALL THINGS IN COMMON

There are others who advocate the principle of having all things in common. That is a very fine doctrine. Any group that can subscribe to it wholeheartedly, labor unitedly, wisely and diligently for the welfare of the whole, and maintain loyalty, altruism and kindness constantly, can doubtless succeed in developing a splendid community. But it requires all of these qualities. There needs to be entire banishment of envy and greed from the hearts of those who would undertake it. How many are able to maintain the unselfishness necessary to bring about such a desirable condition?

Then, there is the doctrine of communism, which is more extreme. Under such a system the properties of others might be forcibly taken for its adherents, and control exercised in all matters pertaining to labor, religion, and social relations. Some English writer, in a satirical mood, has given the following definition of communism in the extreme:

"What is a communist? One who has yearnings
For an equal division of unequal earnings;
Sluggard or scoundrel, or both, he is willing
To fork out his penny and pocket your shilling."

Such a description may not apply to many people, but it does apply to some who are selfish and covetous in their desires, and are not willing to do their part in helping to earn and to promote the welfare of the entire community.

CHURCH STANDS FOR GREATER EQUALITY

It is desirable, as stated by President Nibley this morning, that there should be greater equality of wealth, and greater consideration on the part of those who have means in giving for the benefit of those who are not so favorably situated. Consideration by men for their fellows must be ingrained in them by some power other than politics, and that must, apparently, be through religion. The Gospel of Jesus Christ as taught and practiced by this people is, in my judgment, the most effective means for the promotion of greater mutual interest. The Church stands for greater equality and cooperation among mankind, without in any way interfering with individual initiative. Any legislation that will help to promote the mutual welfare of all, and control the aggrandizement of wealth is, in my judgment, fully justified. Faithful Church members show continually their consideration for others by the spirit of brotherly kindness, and by material contributions for the temporal and spiritual welfare of their fellows.

GOSPEL PROMOTES SPIRIT OF CONSECRATION

The teachings of "Mormonism" are and always have been of such character as to stimulate in those who accept them the spirit of consecration of their time, means and efforts to the welfare of others as well as themselves. The observance of the principle of tithing, of fasting and fast offerings, relief of those in need, the missionary work, community building, all help to promote, through service to the Lord, the interests of our fellow members.

OBEY THE LAW OF TITHING

We have been continually encouraged to obey the law of tithing. It is a most effective test of our faith in God and his work. It helps to raise us to higher standards. It is a means for our temporal as well as our spiritual progress. Obedience to this law will aid us to conserve our property and to develop prudence and foresight in our affairs. The prophet Malachi declared anciently that if the Hebrews would observe this principle faithfully they should be materially blessed and the Lord would rebuke the devourer for their sakes.

If we accept the principle of tithing in a half-hearted way, fearing that we are going to give too much or are making too great a sacrifice, we shall not enjoy the blessings which the Lord has promised. But if we give liberally in the spirit of that principle we shall be blessed. President Brigham Young declared on one occasion: "I would not give the ashes of a rye straw for the man who feels that he is making sacrifice for God. We are doing this for our own happiness, welfare and exaltation, and nobody's else." Every principle of the Gospel is a privilege for us. It is a means for our growth and development, and if we shall observe it we shall enjoy the blessings that follow.

CULTIVATE CONTRITENESS OF SPIRIT

My brethren and sisters, I think we should accept and observe

the counsels that are given to us by the Presidency of the Church and the other leaders who are inspired of God. In the spirit of humility we should cultivate the faith and repentance which is necessary in order that we may walk uprightly and in accordance with the will of the Lord. I am reminded of a statement in the Book of Mormon where the voice of the Lord declared unto the people: "Ye shall offer for a sacrifice unto me a broken heart and a contrite spirit." And Kipling, in that wonderful poem, "The Recessional," after the great celebration in England at the time of the jubilee of Queen Victoria, reminded the people:

"Still stands thine ancient sacrifice,
An humble and a contrite heart . . .
Lord God of Hosts, be with us yet,
Lest we forget,—lest we forget."

May the Lord help each of us firmly to resolve in our hearts and minds that "as for me and my house we will serve the Lord," I pray in the name of Jesus Christ, Amen.

The Choir sang the anthem, "Jesus Only."

Elder Milton H. Welling offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

THIRD DAY

AFTERNOON MEETING

The closing session of the Conference commenced promptly at 2 o'clock, Sunday afternoon, October 4, 1931, the attendance being similar to that at the previous meeting.

President Heber J. Grant presided.

The Tabernacle Choir and congregation sang the hymn, "The Spirit of God like a fire is burning."

Elder Thomas E. McKay, President of the Ogden Stake, offered the opening prayer.

President Grant announced that the beautiful flowers on the stand in front of the great organ had been sent in honor of Brother Evan Stephens, who led the Choir for the last time one year ago, he having since passed away. He further announced that the Choir would now sing the anthem, "God of Israel," which anthem Brother Stephens considered one of his best compositions.

The Choir then sang "God of Israel."

ELDER REED SMOOT

Of the Council of the Twelve Apostles

In the first place, my brethren and sisters, I want to offer my sincere thanks and gratitude to my Heavenly Father for the privilege I have of attending this wonderful conference. I have never attended one in my life where I have felt the Spirit of the living God so strongly.

BLESSINGS THROUGH ATTENDING CONFERENCES

I cannot understand how any person could attend services such as we have had during this conference without feeling at least that God was directing and his Spirit was present at every session.

It is indeed a privilege to attend these semi-annual conferences, and it is also a privilege to attend the conferences in the different stakes of Zion. My duties as a senator of the United States have prevented me from attending many of them. Since the war my calling has kept me in Washington most of the time and I have had the privilege only a few times of attending these conferences.

Last night I saw in this building every seat taken by men holding the priesthood. It was a wonderful sight, and the instructions and the spirit present impressed me as I never was impressed before with the duties that devolve upon the men holding the priesthood. I also felt the response that was made at that gathering last night. I could feel it in every word that was spoken and the expressions that followed. I could see that they touched the hearts of the men holding the holy priesthood in this Church, in a way that the labors in the different stakes from which they come would be carried on with a great deal more energy and confidence than they have been in the past.

TESTIMONY THROUGH PRAYER

My mother taught me that the way to receive a testimony of this work, and the way to maintain it, is to never cease praying; and she promised me as my mother that if I would follow that course I should always have a knowledge that God lives, that Jesus is the Christ, and that this work is his work. Brethren and sisters, I have followed that counsel, and notwithstanding the positions to which I have been called that have taken me away from the body of the people, notwithstanding the year before that happened my avocation called me to meet men who actually ridiculed our belief and the question of God ever revealing himself to man, as being unreasonable and indefensible, thank God I have lived through it all. I thank God for the testimony I have that this is his work and that every prediction made by any servant of God in relation to it shall be fulfilled.

As I see conditions in the world today and contemplate them I know that if the great principles as taught by the Church of Jesus Christ of Latter-day Saints were universal in the world no such conditions would ever exist.

I pray God to "give me clean hands, clean words, and clean thoughts. Save me from habits that harm. Teach me to work as hard and play as fair in thy sight alone as if all the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to serve others at some cost to myself. Send me chances to do a little good every day, and so grow more like Christ."

If we all lived strictly to the laws of the Church and the require-

ments of the Church that prayer would be answered by everyone who offered it. There are no people in the world that I know of who are better capable and more willing and whose numbers are such that the worthy poor among them can be better cared for.

CONDITIONS THROUGHOUT THE WORLD

We have had pictures today of conditions existing, not half so bad as they are in the balance of the world. God knows what will come out of it, but I believe with all my soul that the times people are passing through today, not only in our own country but in the countries of the world, will cause them to turn their thoughts to a supreme power, the Creator of the world, the God we worship.

NOT A PRAYING NATION

I am afraid that our America is not a praying nation. I do not believe that there is a people on earth, compared by percentages, that pray to God every morning and night such as do the people of the Church of Jesus Christ of Latter-day Saints. Wherever I go, outside of the families of the Church and the conferences that I attend in different places in which the Church gathers, there are few places where prayer is offered. And sometimes when I hear prayer in other places it is like a tinkling cymbal and sounding brass. It goes in one ear and out of the other. No power whatever is back of it. It is mere words and nothing else.

IN CONGRESSIONAL ASSEMBLIES

I am thankful to my Heavenly Father that the Senate of the United States and the House of Representatives never begin a session without the offering of prayer. As I read history I find that when the first session of our Congress was held, which was in Carpenter's Hall, Philadelphia, September 5th, 1774, the question then arose as to whether it was proper to open that session with prayer. Thank the Lord there was a majority present who had shortly before passed through the horror of war. I think it was perhaps for that reason there was a decision made that every session of the Senate should be opened by prayer. That has continued down to the present time, and I notice, as I have said, that a majority were in favor of it. They were such men as George Washington, Patrick Henry, John Rutledge, Colonel Fulton, Peyton Randolph, Richard Henry Lee, John James, Isaac Law. I am not going to give the names of those who opposed it. The question arose as to whether they should kneel or whether they should stand. My brethren and sisters, I am thankful to my Heavenly Father that that practice has existed down to this day, and it would be a Godless nation if that were not followed. I am sure that the spirit that is asked for many times in the opening prayer is not made manifest a few minutes after the word "amen" is said. But yet it has its influence and I hope and trust that this shall never be a Godless nation.

NOT IN UNCLEAN TABERNACLES

I suppose you all know that I am a firm believer in the Word of Wisdom. I have lived it all my life, thanks to the mother who gave me birth. I know, my brethren and sisters, that he who does not abide by that law, he or she who robs his or her mind of good judgment by the use of intoxicating liquor cannot enjoy the Spirit of God. The Spirit of God never will live in an unclean tabernacle. You cannot tell me that a man—and I am sorry to have to say, 'as it has been quite prevalent in the world, or a woman—who imbibes the damnable stuff can have the companionship of the Spirit of God.

There is no people, according to the numbers, that obey this law as well as do the Latter-day Saints. But I want to say that we are far from perfect, in fact I have witnessed since I have been home members of the Church who have forgotten themselves in this regard. The prophetic spirit was with Joseph Smith a century ago when the Lord announced through him his calling, because of "the calamity which should come upon the inhabitants of the earth," and which has come and is coming in our day. The "spirit of prophecy," which is "the testimony of Jesus," also was with him when the Church of Jesus Christ of Latter-day Saints was brought into existence. It brought not a new religion, but a restatement of the old, with its divine authority, gifts and blessings, "the power of God unto salvation."

MORE GODLINESS OR MORE GODLESSNESS?

And now, what are we Latter-day Saints going to do about it? Shall we awaken to a renewed effort to learn the word of God? Shall we teach our young men and young women more of godliness through actual, intimate knowledge of the scriptures, and less of the godlessness that comes through men's self-glorification in a presumed knowledge which really is not actual knowledge, but which holds the domain of speculation and skepticism? Shall we cling more closely than ever to God-given facts, whether in doctrine, in prophecy or in history? On our reply in practical service depends our own salvation and the salvation of many to whom our precept and example shall come.

THE SPIRITUAL FACTOR

Of the religious aspect, Sir Hubert Barker writes in the London Daily Mail: "The spiritual benightedness of modern men is the paramount evil of our age. Man must advance more swiftly on his spiritual side. It is always the spiritual factor that determines man's destiny. If the churches have become a by-word with thinking men, it is because they have turned from religion to ecclesiasticism."

The wise man said, Proverbs fourth chapter, seventh verse: "With all thy getting get understanding." My suggestion to those who would be instructors is that they lead their students to "get understanding;" otherwise there comes misunderstanding and unbelief.

Another feature to which our present attention may be called is

that the prevailing atheistic instruction which permeates our universities, and our schools, and our social and other clubs, is the chief direct and potent cause of the great crime wave of which we hear and see so much in public discussions today. Israel's great Psalmist has said (Psalms 14:1 and 53:1): "The fool hath said in his heart, There is no God. They are corrupt and have done abominable works."

The criminals in our land today pursue their vocation in the thought that there is *no God*. The gangster that sometimes takes charge of things in our great cities and makes the police force seem pitifully helpless, has his chief potency in the thought that *there is no God*. He may be caught, serve in prison, but when released goes on in his career of crime. When protested with, he says: "What difference does it make? No one can touch me until I am caught at it. And I don't expect to be caught again." His thought clearly indicates by both word and act that *there is no God*.

It is the mission of the Latter-day Saints, in their Church designation, that by thought and word and action they testify to the world that *there is a God* who is mindful of his children if they will but heed his word. Where God lives in the souls and minds of men there is peace and righteousness; but otherwise not.

My brethren and sisters, God bless us. God prepare his Church and those who are directing the affairs of it that it shall fulfil the destiny that he has in store for it, whether it comes in this decade or in decades to come. It is the duty, and I may say the pleasure, of God's people to bring into the world the light, the life, the teachings of the Master, Jesus Christ. This I pray for, in the name of Jesus Christ, Amen.

ELDER NOAH S. POND

Former President of the Northern States Mission

My brethren and sisters, I think of all the surprises that have come to me, this is the greatest one. I have rejoiced exceedingly in what it has been my privilege to hear in the sessions of this conference.

I am deeply grateful for the blessing that came to me of presiding over the Northern States mission, and I have earnestly desired that I should come home and be as happily engaged in the service of the Lord in the future as I have been in the past. Sister Pond and our sons have likewise enjoyed the blessings of our missionary experiences, in the growth of Relief Society and other activities.

I can but briefly refer to and give you a faint impression of the feelings that fill the heart of one laboring in the ministry. I know, my brethren and sisters, that all of us at home are missionaries. Responsibility in the Church, membership in the Church, the acceptance of responsibility in the priesthood, constitute us missionaries. But until we go out into the world we do not have a full realization of the importance of our testimonies.

It has been my privilege to stand where the prophets of God have stood. I have been in those memorable cities where the Prophet Joseph, Brigham Young, Sidney Rigdon, Oliver Cowdery, Orson Pratt, Parley P. Pratt and others of our fine leaders in the early history of the Church have ministered. I have stood where President John Taylor stood when he organized the first branch of the Church, nearly a hundred years ago, in the city of Indianapolis, Indiana, and I thought I could actually feel the spirit of that prophet of God. I remember when that Sabbath occurred. I had referred to the history of the Church for verification of time and place and to know that it was true to history.

Early in this past year when Justice Holmes of the United States Supreme Court, approaching the ninetieth year of his mortal life, rendered one of the decisions of the Supreme Court, indicative of the power of his mentality, and the statement was flashed over the country that he bore in his body the bullets that were fired into it by Confederate soldiers, I thought: Well, even this remarkable incident is paralleled in the history of our Church. Like Justice Holmes, President John Taylor, when he organized that branch in Indianapolis, carried within his body the bullets that the assassins had fired into it, and that grand President of the Church carried those assassins' bullets in his body to the grave, and died in exile. A beautiful chapel now stands in Indianapolis where President Taylor organized the first branch. Likewise five other chapels have been erected during the past three and one-half years in Detroit, Columbus, Cincinnati, Dayton and Chicago.

I have seen the sons and daughters, grandsons and granddaughters of those leaders of the Church following in the footsteps of their worthy ancestors and preaching as honestly and as sincerely the principles of the Gospel as they were preached fifty, seventy-five or eighty years ago. I have stood at the doorsteps of the homes of our leaders, Brigham Young, Heber C. Kimball, Lorenzo Snow, John Taylor, the Pratts, the Snows—those brick houses are standing or falling into decay, but they are mute and silent testimonies of the substantial solidarity of the building of our people, even the homes that they inhabited. And those memorable cities of Nauvoo, Illinois, and Kirtland, Ohio, where the Saints erected temples in the name and honor of God, have greatly degenerated. I never could have believed that the hand of God would be manifested so powerfully, so positively upon such spots, people, sections and localities, as I have seen in these, the dearest spots in all the world—Kirtland, Ohio, and Nauvoo, Illinois—where temples of God were raised in this century of the existence of our Church and which were so glorious in the beginning of our history.

I bear you my humble testimony, and pray our father's blessings upon his servants. They are as true and as fine in their prophetic calling and leadership today as were those who were called at the inception of the Church. This is my testimony of the divinity of the Gospel of Jesus Christ, in the name of our Savior and Master, Amen.

PRESIDENT HEBER J. GRANT

I have called for several of the returned mission presidents a number of times, to come to the stand and speak to us, but they have not been present. I shall not call out again the names of those who have not yet spoken here for fear they are not present. But I would like that at any time any one of the returned mission presidents is in conference, who has not had the opportunity of bearing his testimony, he would notify me so that he will not be overlooked. With the exception of two we have now heard from all returned mission presidents.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I have selected a text. This is not usual with me, but the experiences of this conference have been such that I would like to refer to it if I am so led. I feel very humble to stand in the presence of this great audience and very much do I desire an interest in your faith and prayers, that the delightful influences that have pervaded our conference, and the inspiration of the Lord that has been upon those who have addressed us may be with me.

ABSENT ONES

These beautiful flowers are the offering of Sister Sarah Daniels, the good woman who kept house for Evan Stephens for years prior to his demise. They were brought by her in remembrance of Brother Stephens who directed the Choir in our conference a year ago.

I have been lonesome during this conference for some of the absent brethren who were here six months ago. Since then Elders Orson F. Whitney and Rey L. Pratt have passed to the Great Beyond. They were two of the beloved leaders in Israel and nobody can take their places. Elders John A. Widtsoe and Joseph W. McMurrin are also absent in the mission field rendering service.

LOVE FOR THE BRETHREN

My heart is tender today and my feelings are subdued as I realize the bounteous blessings of the Lord bestowed upon me and mine. It is a priceless privilege to live in an atmosphere such as we enjoy in this Church and to associate with good men and women who are interested in benefiting all mankind. The companionship of the leaders of Israel is to me a blessing, the value of which cannot be measured. These leaders on this stand are representatives of our Heavenly Father and I love them as if they were my own flesh and blood.

As I associate with the General Authorities, stake presidents, high councilors, bishops, and the leaders in the various departments of the Church, from the depths of my soul I feel grateful for

the opportunity that has been mine in life, to have as my companions the kindest, holiest and best men and women that this world knows anything about.

In I. John, 3rd Chapter and 14th Verse we read:

"We know that we have passed from death unto life, because we love the brethren."

What a wonderful thing it is to belong to an organization that teaches that very thing, and not only teaches it by word of mouth, but exemplifies it in so many marvelous ways. How grateful we should be to our Heavenly Father that those with whom we are permitted to associate are dependable, and that we can love them and have their companionship.

TEACHING THE WORLD

A number of years ago I was riding with a man in the East. I told him where I was from, that I was a member of the Church of Jesus Christ of Latter-day Saints, and he asked: "Is that church still in existence in Utah?" I replied, "Yes, and growing rapidly." I thought then: Will it ever be possible for us to convince the world that this is the Lord's work? Although it encounters many obstacles it goes forward constantly. It would seem an impossible task to personally contact and teach the Gospel to all people, but with the radio countless thousands, many of them living far away, may hear the servants of the Lord teach the truth. I was recently in Winnipeg, Canada, and was there told that some of the finest programs they hear are those from Salt Lake City. Often they tune in on KSL and hear the sermons that are delivered on Sunday evening. In every case of that kind people have spoken appreciatively of what they are permitted to enjoy.

We are living in a marvelous age, at a time when the Lord has not only inspired his children to do wonderful things to make our existence more pleasant here, but has revealed his Gospel anew and established his Church to prepare us for the celestial kingdom. It is difficult to bring people to an understanding of the fact that this Gospel is not the work of man, but is our Father's work, given to us in this latter day for the blessing of all mankind.

INTEREST IN THE CHURCH GROWING

During the year I have visited four of the mission fields of the United States, three of them from one end to the other, and in every mission I have found delightful people who are interested in the Church of Jesus Christ of Latter-day Saints.

In the Texas mission one young man, who was the religious editor of a newspaper, came to our meetings, and then asked if he might come to the hotel and talk with us. We visited with him. That is less than a year ago now, and only within the last two or three days I have learned that he has joined the Church because of the blessing that he feels will come to him by such a membership.

In some places I found that our chapels are not large enough to hold the conference congregations. In several cities people came in such numbers that we could not make them comfortable, and the audiences, in many cases, were composed mostly of those who are not members of the Church of Jesus Christ of Latter-day Saints.

The work of the Lord is going forward. The teachings of our Redeemer are finding a lodgment in the hearts of the children of men. The spirit of prayer is abroad, and I would like to say that it is pleasing to me, as I go into the homes of non-members, to find that many are anxious to approach the Lord in prayer, and the servants of the Lord are asked to pray with them, showing their faith in the power and blessing of prayer. But it seems strange that it is so difficult for many people to understand the plan of salvation.

TEACHINGS OF THE REDEEMER

The discourses that have been delivered from this stand during this conference have been delightful to me. Nothing has been said that anybody could take exception to or that anyone would not be pleased to accept. What has been said has been in conformity to the teachings of Jesus Christ our Lord. We believe in faith, in repentance, in baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. These are the teachings of the Redeemer of mankind, and he has called upon us in this latter day to teach all people these glorious truths and others that have been revealed.

When I visit the sons and daughters of the Latter-day Saints in the mission field, and discover how they grow in strength and power and in grace before the Lord, and how they are able in their humble way to explain the principles of the Gospel to the convincing of many of our Father's children, I am thankful indeed. I wonder if the Latter-day Saints really appreciate what a contribution they are offering to the world when they send out these young men, and in many cases young women, who are giving their time and such information as they possess in order that others may enjoy the blessings of which we partake.

ALL CANNOT UNDERSTAND

The scriptures inform us that all will not understand the Gospel. (See I Cor. 1:18.)

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Is that not true? Has your missionary experience not brought to you that realization, as it did to Paul, that those who refuse the truth are on the way to perishing? They do not comprehend, and the Gospel of Jesus Christ is but foolishness unto them. Many are good men and good women, but they cannot understand. To

you who have been baptized into his Church and have been obedient to his requirements the Gospel of Jesus Christ is an anchor and brings to you a satisfaction that can come in no other way.

ANXIOUS TO DIVIDE WITH OTHERS

As I read the scriptures, not only the Old and the New Testaments, but the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, I marvel at the goodness of the Lord to bless those who accept his teachings, for we find more comfort in these sacred records than in all the philosophies of the ages, as given to us by the wisdom of men.

Standing here as one of the weakest and humblest among you, I feel to praise my Heavenly Father for the testimony that he has given to me that this is his Church. Oh, how I wish that the good people of all denominations might really know what we are seeking to divide with them! I meet members of the Catholic, the Presbyterian, the Baptist, the Methodist, and all the other churches, and I find in these men and women virtues that are most beautiful to me. But I find that they are so rooted in the organizations with which they are identified that when I try to explain to them what we are doing, they seem mystified; they are not able to understand. One man said to me, "Would you have us give up all that we have had, all these blessings that we have enjoyed, to join your church?" I replied: "Not a blessing, not one good thing would we ask you to give up. But we do say to you, we will be glad to divide with you, if you will permit us so to do, without cost to you, some of the blessings of our Heavenly Father that have been kept from you in the past which are now at your very door."

It is not the purpose of this Church to make statements that would hurt the feelings of those who do not understand things. This Church is not one that goes about criticising and finding fault with others, but in the spirit of loving kindness and the desire to be helpful, its representatives carry the Gospel message to the nations of the earth. This unusual missionary service is attracting world-wide attention. By the thousands the sons of God, bearing the priesthood, and some of his daughters, have gone to the uttermost corners of the earth, paying their own expenses, for the purpose of sharing with our Father's children his precious truths which would be so helpful to them if they would but accept them and make them part of their lives.

THE WISDOM OF THE WISE

The scripture that I last read is followed by this:

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

And in another place we read:

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

In analyzing the distressed condition of the world at the present time and realizing that the greatest minds of all lands in studying our problems are utterly helpless to meet the issue, I am persuaded that until they turn to him whose children they are and acknowledge the Father who is so anxious to bless, until they will give him an opportunity to inspire them, they will continue to grope in uncertainty and fail to solve the problems that afflict mankind. The difficulties for which we are now seeking remedies are the result of forsaking the teachings of the Lord and depending upon the wisdom of men.

THE PANACEA

If I were to voice what is in my heart it would seem egotistical to some, but I say to all men everywhere, examine the teachings of the Gospel of our Lord as revealed to the Prophet Joseph Smith, search them prayerfully, and you shall find the panacea for the ills of this world, and it will be discovered in no other way.

I believe that, as I believe that I live, and when I speak thus it is with the fervent desire that in some way we may be able to interest our Father's children and bring them to an understanding of his truth, that the errors and mistakes of mankind may be neutralized, that the power of evil may be turned aside, and that his children everywhere may be induced to glorify his name.

OUR DUTY

Think of the great and good men who have taught the Gospel of Jesus Christ, from the days of Joseph Smith until the present time, and how often their words have fallen upon dull ears throughout the world. I realize that the time is coming, however, and our Heavenly Father has so decreed, that all shall know. But in the meantime, it is your duty and mine, not only to teach the truth but to let our light so shine, by our conduct in life, that others, observing our good works, may be constrained to glorify his name.

It is your duty and mine, as we go to and fro among our companions day by day, to radiate such an influence that they will be led to investigate the cause of the peace and happiness that dwells with those who serve God and keep his commandments. It is not necessary that we be called upon missions for that. Right here at home and in all nations there are hundreds and thousands of good men and women who are not yet touched by the Gospel of Jesus Christ, many of whom did they but understand what you understand, would be glad to conform to the requirements of our Heavenly Father and partake of his blessings. If in our homes and in our business affairs, if in our lives everywhere, we will go about radiating that love that should be in every heart, that kindness that should possess every Latter-day Saint, (and particularly in these times when conditions are so serious for many) many men and many women will rise up to call us blessed, not only for the creature comforts that we may bestow, but because of the hope of

eternal life that we have been the instruments in the hands of God of placing before them in a comprehensive way.

Some of the greatest mission fields in all the world are the abiding places of the Latter-day Saints, the towns and villages where we live, and if we would but do what our Father desires us to do, the beauty of the Gospel of our Redeemer would be realized by the children of men, and we would all be made happier to see our Father's children—every one of them dear to him and precious in his sight—drawing near to him, that they might obtain the blessings that he has promised those who serve him and keep his commandments.

THE AUTHORITY OF THE LORD

I know that the authority of the Lord is here. I know that the man who stands at the head of this Church is inspired, and I wish that all of you might know of his willingness to sacrifice for the blessing of those to whom he ministers. I wish you could all know of the faith and devotion of his counselors, as they sit hour by hour giving the very best that is in their lives, to plan for the good of humanity, not only for us but for all mankind.

I wish you could be associated as I have had the privilege of being with the good men who lead the Church, the First Presidency, the Quorum of the Twelve, the Patriarch, the First Council of Seventy and the Presiding Bishopric, these men whose lives are devoted to the blessings of mankind. I wish you could know them as I know them. I want to say that if you did, no one would come to you with any suggestion of wrong-doing charged against them without being defended by you, realizing that they are indeed the servants of the Lord

GRATITUDE FOR BLESSINGS

I am grateful for my fellowship in this Church. I have never asked for positions of honor. I have always been pleased to work wherever I have been called, and in the mercy of the Lord he has given me strength, thus far, to carry out in part the requirements that have been made of me. I stand here my heart filled with gratitude to him who rules and reigns on high, for the privilege that I enjoy at this moment, being with this marvelous congregation, and of talking to you as I am permitted to do, and I hope that his children who may be listening in will feel the blessing that we enjoy, as this service proceeds under the direction of the Prophet of the Lord.

GOD'S WORK

This is God's work. It is not the work of any man. No man or set of men could have carried it forward and made it successful in the face of the opposition of the world. Many times they have felt that the end of the Church had come, and each time by the majesty of his power, the Lord has lifted it up, and it has gone

forward from city to city, from village to village, from nation to nation, and here in the tops of the everlasting hills he has fulfilled his revelation to the Prophet Joseph Smith, that the people were to become a mighty people in the midst of the Rocky Mountains.

Our work has only just begun. As I look into the future and realize the possibilities, the prayer that is in my heart is Father in heaven, help us that we may resist evil, that we may banish from our lives selfishness, that we may love one another, and wherever we may go, that those to whom we minister may feel that love and be touched thereby, that they may desire to be members of such an organization as this.

I pray that the Lord will bless him who presides over us and bless his counselors, that they may live long to direct us, that they may continue to labor under the inspiration of our Heavenly Father, for I know that they have labored that way in the past. May we who labor under their direction, we who serve in the various departments of this Church, live so near to him who rules and reigns on high that we will know our duty when the word is spoken by those whom he has called to preside and that we may not be swayed by the fallacies, the foolishness and the philosophies of men.

God bless you, my brethren and sisters, and his children everywhere in the world, that his power and the inspiration of his Spirit, and the knowledge of his truth may come to them, that this world may become filled with the glory of righteousness, I humbly pray, in the name of Jesus Christ, Amen.

The Choir and congregation sang the hymn "Come, let us anew."

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

A hundred years ago this last June the Lord Jesus Christ delivered a message to the Church that I consider most important and applicable just now, and I desire to read a portion of it from the fifty-sixth section of the Book of Doctrine and Covenants:

"Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!"

The only security that rich men have today comes out of obedience to law and order, and unless there is a liberal giving I am sure that great uncertainty may be experienced by those of great wealth.

THE RICH MAN'S OBLIGATION

What should a rich man give? His tenth. That belongs to the Lord, for man is but a steward of it. I do feel to rejoice in my heart that in this Church we do have men of means who give their tenth.

But, oh, how difficult it is for some to pay an honest titling when they make much money! They can do it very well when their income is small, but when they get to the point of giving a hundred dollars it is about as far as many can go, no matter what their income may be.

I wish that throughout the whole length of the land today every man of wealth would feel his obligation to the Lord Almighty for his stewardship, and that he would give one-tenth at least of his income each year for the charity that is so necessary to provide for the hungry. As I have seen in various sections of this country great groups of hungry and idle men who seek work, it would seem to be but a simple thing that they, like in Russia, would reach the point where they would take possession of property unlawfully and illegally. There is only one way by which that may be averted. They must be fed, they must be cared for.

EVERY MAN A BEGGAR

There may be an objection, however, that these have been unwise men and are suffering for their own sins. But nevertheless, let me read what the Lord has to say on that subject also, because the people referred to in the Book of Mormon, I presume, had times very much like ours. In the fourth chapter of Mosiah I read the following:

"And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

"Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

"But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

"For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

"And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain?"

Every man needs the pardon of God. Every man is a beggar, because he is pleading for that which he does not have himself, though he may be possessed of all the wealth of the world. One thing the Lord has clearly indicated is that no matter how worthy or unworthy, every one of his children should have food and shelter. Beyond that, however, we may not be able to go.

A WORD TO THE POOR

And now, a word to those who are in need, the poor. I am reading again from the fifty-sixth section of the Doctrine and Covenants, the balance of that admonition:

"Wo unto you poor men, whose hearts are not broken, whose spirits are

not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!"

Their attitude is equally as objectionable in the sight of the Lord as that of the stingy rich. Let the poor, therefore, not be possessed of the spirit of Bolshevism that would unlawfully take possession of that which does not belong to them.

I am pleading that the Latter-day Saints will respond to the appeals that are made. Last night the Presiding Bishop of our Church informed the brethren that every bishop in a ward where Latter-day Saints are in a majority should care for the hungry and see that none goes without food or shelter, whether he belongs to this Church or not; and that is why we need the support of your tithes and offerings, that the poor may not lift up their appeals in vain. And the poor who receive these blessings must be patient. This is not the time for them to be possessed of other men's goods. They must be wise and prudent in the future, to store up against such a day as this, and consider themselves fortunate that they are provided with food and shelter during these trying times. They should not become envious and jealous and full of the spirit of anarchy. That is not the spirit of the Christ.

THE LORD'S PROMISE

"But blessed are the poor," the Lord continues—and I would add, and I feel sure it is in harmony with the spirit of this text—blessed are the rich too—"who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

"For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

"And their generations shall inherit the earth from generation to generation, forever and ever."

Such a promise will be realized and that through the coming of the kingdom of God.

DEVELOPMENT IN ADVERSITY

I believe that these experiences through which we are now passing all have their lesson. What is the lesson the Latter-day Saints should learn from the experiences of today? But three or four years ago, in the midst of our greatest prosperity, I was attracted by a question propounded to Mr. C. W. Barron, who owned the Wall Street Journal—I think he has since passed away—one of the greatest financiers of our country. Some man had declared that there would be a hundred years of uninterrupted prosperity in the United States, and to that proposition Mr. Barron answered:

"Will there be a hundred years of uninterrupted prosperity?" I asked. He shook his head.

"Why not?"

"I expected him to show me a chart or say something about the 'business cycle,' or 'economic fundamentals,' or to use some of the other well-worn phrases. But to my relief he took an entirely different approach.

"There will not be a century of uninterrupted good times, because the universe is not arranged on that basis," he said. "What is taking place on this earth is a great experiment in the development of human character. The Creator is not interested in money or markets, but in more enduring men.

"Such men are not developed when everything is easy. They never come out of the countries where the sun shines every day. Trials develop them; problems develop them; suffering develops them. As long as the present Divine plans continue to operate, we shall continue to have enough setbacks to keep the race from growing altogether soft. Years ago, Roger Babson made a chart on which one wavy line represented national prosperity and the other wavy line showed church membership. It was decidedly interesting. When money rolls in too easily and too long, men drift away, not only from their churches, but from hard work and simple living; they form extravagant tastes; they take long chances.

"Then came the panic. Their easy wealth evaporates. They clear their lives of rubbish and start in again on the sound basis of economy, worship and work. Sometime the race may develop to a point where it can stand prosperity all the time, but in our present state hard times still have their needed work to do."

GOD'S PLAN TO BE ESTABLISHED

Yes, I believe there will come a time when we can stand prosperity all the time, and that time will be when that order which God established in the heavens before man lived upon the earth, is set up.

Upon various occasions in the past the Lord has endeavored to establish that order—in the days of Enoch, as referred to by President Nibley this morning, and in the days of Christ himself while he ministered among men upon the eastern hemisphere and upon the western hemisphere also. He has revealed to this Church his plan for the equitable distribution of the wealth of the world, which is his. We have gone forward marvelously in mass production; and now, brethren and sisters, it is essential that we shall have mass distribution. We will have these recurring periods until the people learn, as learn I believe they will in time through these experiences, to let the Lord's plan become established.

THE LORD'S RENTAL

I am happy that the Church, a hundred years nearer the solution of this problem than anyone else, is making headway. Sometime after the order referred to was revealed to the Prophet the Lord gave the law of tithing. That is the thing that concerns us now. It is the schoolmaster to prepare us for this greater, this bigger thing. The law of tithing is just and righteous. We need the blessing of the Lord today, of a material character. No man would think for a moment that he was not under obligation to pay rental to the owner for land that he tilled; and yet the owner cannot guarantee that the rain shall fall, that the snow shall come in the mountains, that the moisture so essential shall be provided, that the sun will shine, that the grain will germinate, that the harvest will come. Someone else must provide these essentials without which your farm is of little more value than an ash heap.

Who provides these other important blessings? The Lord Al-

mighty. Is he entitled to recognition and rental? Yes. The earth is the Lord's. It belongs to him, and we are but tenants. We owe him a rental, and he has enjoined upon us that a just rental is ten per cent of that which we obtain from the soil and from our labor. You expect, I am sure, to live in an eternal world with an eternal possession. How can any man who understands this law hope to have an eternal inheritance in this world, celestialized by the power of Christ, unless he has paid his tithing? It is the law of inheritance. He will establish a right to an eternal inheritance if he has paid his rental.

CHURCH GROWTH

The Lord's work, however, is making progress. It is going forward. I am not disturbed by the things that are now occurring. In the beginning of this Church he declared that the time had come when everything would be shaken that could be shaken and that that which he had established would stand. The Lord has been shaking to the very foundation the fortresses of evil, of error, of darkness, of skepticism, and of apostasy. The Lord has been building up the truth by the same process. Just a slight reference to it: A recent report of the census of the United States reveals the fact that in the last decade, of the twenty-three religious denominations of the United States six of them show a loss of membership. This Church is one of the twenty-three, but there is not another one in the group whose percentage of growth is equal to the growth of this Church.

The Christian Herald of recent issue calls attention to the fact that last year, 1930, the one hundredth anniversary of the birth of this Church, for the first time in one hundred years the Methodist Church of the United States lost membership. Its loss was 42,211 souls. The Presbyterian Church's loss was 22,763 souls, while the great Catholic Church, the largest Christian religion in the United States, had a growth of only 17,526 souls, a growth that this Church exceeded last year. The growth of total membership in the year 1928 in the United States was a million souls, the next year it dropped to 242,000, and the following year, last year, it was 88,000. The Lord Almighty is shaking the foundations of error and man-made institutions, while this, his work, stands all the tests that have been applied to it, the test of mob violence, the test of persecution, and now I am sure it will stand whatever test the future holds for we are founded upon the truth.

PROPHESIES GOOD FOR ZION

God help us, my brethren and sisters, to see our glorious opportunity, to adhere more closely than ever before to these Gospel principles. Don't you brethren become discouraged. Don't you leave your farms. This is no time to sell your land, no time to desert your flocks and herds. I prophesy good for Zion if the Latter-day Saints will only serve God and keep his commandments. You shall be delivered financially, delivered from that which oppresses you, but among the wicked there shall be times of trouble. The devil is in the earth to

try to reclaim his kingdom. God is here to help the progress of his work, for that glorious day of the coming of his Son must arrive, and the Lord Almighty is at work to that end.

The Lord help us to be wise and learn the lessons out of the present and profit by them in the future, and listen to the counsels of this glorious conference, for I bear witness that the Lord is here, the light is in the ship. It is with the leaders of this Church. I know it. You have had witness of it this day and during the other sessions of this conference that shall remain with you forever and ever. God grant it, I pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I regret exceedingly that we have not had the pleasure of hearing from President B. H. Roberts of the First Council of Seventy, and from Brother Joseph W. McMurrin, both of whom have, for many years at the various conferences that I have attended, lifted their voices in testimony of the divinity of the work in which we are engaged.

The General Authorities and Officers of the Church and the Auxiliary Officers and Boards were then presented, and by unanimous vote of those assembled were sustained in their various offices and callings as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson
Reed Smoot
George Albert Smith
George F. Richards
David O. McKay
Joseph Fielding Smith

James E. Talmage
Stephen L. Richards
Richard R. Lyman
Melvin J. Ballard
John A. Widtsoe

Inasmuch as some people say that we always present the name of the person nominated to fill a vacancy in the leading councils of the Church, in a group with those previously chosen and ordained, so that the people do not have an opportunity to vote against him, I shall put this separate motion: All those in favor of sustaining Brother Joseph F. Merrill as a member of the Council of the Twelve Apostles, filling the

vacancy in that Council caused by the death of Elder Orson F. Whitney, will manifest it by raising their right hands.

(All present raised their right hands)

The vote is unanimous in favor of Brother Merrill.

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Joseph W. McMurrin

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

It is moved and seconded that we sustain Elder Antoine R. Ivins as a member of the First Council of Seventy. All in favor manifest it by raising their right hands. (All present raised their right hands) Contrary, if there be any, indicate it in the same manner. (No hands were raised)

The vote in favor of Brother Ivins is unanimous in the affirmative.

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant

Joseph Fielding Smith

Anthony W. Ivins

David O. McKay

Charles W. Nibley

Stephen L. Richards

Willard Young

Richard R. Lyman

Rudger Clawson

John A. Widtsoe

Joseph F. Merrill

Adam S. Bennion

Arthur Winter, Secretary and Treasurer

GENERAL CONFERENCE

COMMISSIONER OF EDUCATION

Joseph F. Merrill

AUDITING COMMITTEE

Henry H. Rolapp

Orval W. Adams

John W. Hart

TABERNACLE CHOIR

Anthony C. Lund, Conductor ; B. Cecil Gates, Asst. Conductor ; David A. Smith, President.

ORGANISTS

Edward P. Kimball

Alexander Schreiner

Frank W. Asper

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President

Amy Brown Lyman, First Counselor

Julia A. Child, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent

Stephen L. Richards, 1st Asst. Superintendent

George D. Pyper, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent

Richard R. Lyman, 1st Asst. Superintendent

Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President

Lucy Grant Cannon, First Counselor

Clarissa A. Beesley, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent

Isabelle S. Ross, 1st Asst. Superintendent

Edna Harker Thomas, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

In case any person fails to fully appreciate the plain statement of President Ivins that the book to which he referred is to be considered as the personal opinion of the author and not as having been approved by the Church, I wish all the members of the Church to know that when any book has the approval of the Church it will have the stamp of approval of the Presidency of the Church. Therefore, no agent selling any books is justified in quoting the Church as approving a book that does not carry the stamp of approval in it.

I believe that for the first and only time since I became the President of the Church it is not four o'clock when the time has arrived to call upon the choir to sing and for the final benediction to be pronounced.

It has fallen to my lot on more than one occasion to make a few remarks after four o'clock. We are all willing to stay here after four o'clock, I am sure, to hear the choir in the closing anthem. Therefore, there are ten full minutes left for me, for which I am grateful.

GRATEFUL FOR CONFERENCE

First, I am thankful for this wonderful conference. I believe sincerely that today we have had as many if not more in attendance than is usual at our Sunday morning and afternoon meetings. It seemed to me that we were more crowded this morning than at any other time I can remember.

I am grateful that what to me was the most marvelous sight I have looked upon in this building was that which I witnessed last night when the building was nearly filled with members holding the priesthood of the living God. Let me say that with all our faults and failings I believe we are the best people in the world. It sounds a little egotistical, but I believe every word of it, and I believe firmly that our sisters are better than the brethren. I haven't any doubt of this, none whatever. There was a magnificent showing here last night of the priesthood, and from the bottom of my heart and in the authority of the priesthood of the living God that I hold I have great pleasure in blessing the men who hold the priesthood of God, the power from heaven, and in blessing our wives who, on an average, have been more devoted, I am sure, to the work of the living God than we have been.

LOYALTY TO PRESIDENT HOOVER AND ASSOCIATES

I rejoice in the splendid work of the Latter-day Saints. I desire and feel to pray for the blessings of the Lord to be and abide with the President of the United States and his cabinet in this time of great trouble, in a time when we should be loyal. "We believe in being subject to kings, presidents, rulers and magistrates." Let us be loyal to those who in the providences of the Lord stand at

the head of our nation at the present time, in this great time of trouble. I am sure nobody will accuse me, seeing I am counted as a Democrat, of being guilty of mixing politics with religion here; but I believe that no truer, better, finer man has ever sat in the presidential chair than the man who is sitting there today. That is my opinion of President Hoover.

A STRAW VOTE

Some years ago for the first and only time in my life I paid some attention to a straw vote. I do not think such votes amount to a straw; that is my opinion of them. I think that if there is ever any "stuffing" in ballot boxes it is when a straw vote is being taken. I think it is properly named "straw vote." It is as weak as a straw. But I could not resist the temptation way back many years ago, when the Literary Digest asked for a straw vote, and lo and behold, I voted for Hoover. That was my opinion of the man who had done so much, such magnificent and wonderful work during the war, in feeding the people in Europe. I believe that he is absolutely honest and conscientious and that his heart is as firmly set upon doing the right thing for the people of this country, as the hearts of the leaders of this Church are set upon doing the right thing for the Latter-day Saints.

I am happy indeed in a knowledge of the divinity of the work you and I are engaged in. I humbly pray for the blessings of the Lord to be with each and all of you, with the Latter-day Saints the world over, and the honest in every land and every clime. God bless you, Amen.

As a closing anthem the Choir sang the Hallelujah Chorus, by Handel.

The benediction was pronounced by Elder Taylor Nelson, President of the Oneida Stake.

Conference adjourned for six months.

Prof. Anthony C. Lund, assisted by B. Cecil Gates, conducted the singing of the Choir and congregation at the Conference meetings. Accompaniments and interludes on the great organ were played by Edward P. Kimball and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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Held in the Tabernacle
SALT LAKE CITY, UTAH

April 8, 9, 10, 1932

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One Hundred and Second Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 8, 9, and 10, 1932.

The proceedings of the general sessions of the Conference were broadcast by radio over Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant and Anthony W. Ivins.*

Of the Council of the Twelve Apostles: Rudger Clawson,† George Albert Smith, George F. Richards, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards,‡ Melvin J. Ballard,§ and Joseph F. Merrill.

Presiding Patriarch:||

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells,†† Charles H. Hart, Levi Edgar Young, and Antoine R. Ivins.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, Brigham H. Roberts, and A. William Lund.

Presidents of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church.

Members of the Church Board of Education, and general, stake and ward officers of the auxiliary organizations.

Mission Presidents: James H. Moyle, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States;

*Charles W. Nibley, Second Counselor in the First Presidency, died December 11, 1931.

†Reed Smoot was absent in Washington, D. C.

‡Richard R. Lyman was absent in California.

§John A. Widtsoe was absent, presiding over the European Mission.

||Hyrum G. Smith, Presiding Patriarch of the Church, died Feb. 4, 1932.

††Joseph W. McMurrin was absent, account of illness.

Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S. Woodruff, Western States; William R. Sloan, Northwestern States; John V. Bluth, Canada; Antoine R. Ivins, Mexico; Alonzo A. Hinckley, California; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The opening session of the Conference commenced promptly at 10 o'clock, Friday morning, April 8th, at which time the great Tabernacle auditorium and galleries were almost completely filled with people who had assembled from all parts of the Church.

President Heber J. Grant presided and called the Conference to order by announcing the opening hymn, "Now let us rejoice in the day of salvation," which was sung by the congregation.

Elder Willard Young offered the opening prayer.

Sister Edith Grant Young sang a solo "The City four square."

PRESIDENT HEBER J. GRANT

I rejoice exceedingly in having the opportunity of again meeting with the Latter-day Saints in General Conference.

It has been customary for many years in the opening of these conferences to give a statement regarding the expenditures in the various stakes of Zion, and for other purposes.

The expenditures by the Church for the year 1931 are as follows:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses	\$ 545,630.69
For ward maintenance expenses	647,194.36
For stake maintenance expenses	254,025.41
	\$1,446,850.46

Education:

Expended for the maintenance of Church school system..\$ 751,200.28

Temples:

Expended for the construction, maintenance, and operation of temples 201,833.50

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment 224,556.38

Missions:

For the maintenance and operation of all the missions, and

for the erection of places of worship and other build-
ings in the missions 757,126.76

Total \$3,381,567.38

which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards for the maintenance and operation of Church schools and Temples, for charities and mission activities.

Other Charities:

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities, and assistance rendered by the Relief Society in the sum of \$455,423.46, which amount, added to the \$224,556.38 paid from the tithes, makes the total, charity assistance rendered by the Church. . \$ 679,979.84

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance 66,783.90

MEMBERS SPEND MILLION

Undoubtedly there has been expended by the people themselves, in sending missionaries out into the world and taking care of them while there, considerably more than one million dollars.

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR THE YEAR 1931

We have at the present time: Stakes of Zion, 104; wards, 934; Independent branches, 70; Dependent branches, 35; total wards and branches in the stakes of Zion, 1,039; missions, 30; mission branches, 860; districts, 266.

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions 19,804

Children baptized in the stakes and missions 15,283

Converts baptized and entered on the records of the stakes and missions 7,596

Number of long-term missionaries from Zion, December 31, 1931 1,627

Number of short-term missionaries from Zion, December 31, 1931 30

Number of local missionaries 46

Total number of missionaries on foreign missions..... 1,703

Number engaged in missionary work in stakes 1,151

Total missionaries 2,854

Number of missionaries who received training at the Missionary

Home 601

Persons recommended to the temples from the stakes..... 72,152

SOCIAL STATISTICS

Birth rate, 29 per thousand.

Marriage rate, 12.8 per thousand.

Death rate, 6.6 per thousand.

Families owning their own homes, 65.2 per cent.

HOME OWNING URGED

Our records show that in years gone by over 75 per cent of the people owned their own homes. There is a spiritual growth always when people own their own homes. The owning of a home creates a spirit of loyalty to the Church and also, really, to the government. It is illustrated somewhat in an incident that I heard regarding a nobleman in France who was very wealthy. His butler, who drew a large salary, attended socialistic meetings. The nobleman noticed that the butler had discontinued attending these meetings and asked the reason.

Said he: "At the last meeting a report was made of how much per capita everybody would receive when all of the wealth was appropriated and distributed, and already I have more in the savings bank than would come to me."

It cured him completely.

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST
OCTOBER CONFERENCE*Stake President Appointed:*

John B. Reed appointed president of the San Luis stake to succeed James P. Jensen.

New Mission Presidents:

James H. Douglas appointed president of the British mission to succeed A. William Lund.

Alonzo A. Hinckley appointed president of the California mission to succeed Joseph W. McMurrin.

Clarence H. Tingey appointed president of the Australian mission to succeed Leonidas D. Mecham, acting-president.

Gustave W. Forsberg appointed president of the Swedish mission to succeed Gideon N. Hulterstrom.

New Wards Organized:

Torrence ward, Los Angeles stake.

Farmington ward, Young stake.

Caliente ward, Moapa stake.

New Independent Branches:

Alameda branch, San Francisco stake.

Hayward branch, San Francisco stake.

General Authorities Who Have Passed Away:

Charles W. Nibley, 2nd counselor in the First Presidency.

Hyrum G. Smith, Presiding Patriarch of the Church.

Bishops Who Have Passed Away:

Adrian Schipper, Elmhurst ward, San Francisco stake.

S. J. Lindsay, Taylorsville ward, Cottonwood stake.

John M. Grow, Middleton ward, Ogden stake.

LAUDS THOSE DEAD

I am sure that those of us who had the opportunity of attending the funeral of President Charles W. Nibley felt very grateful for the remarkable spirit that was present and for the very splendid tributes that were paid to him. I had that privilege and I rejoice in the spirit of the occasion, and in the excellent remarks.

I regret that I was in the East at the time of the funeral of the Patriarch. But from what I have read of the services I am very pleased indeed with the tributes paid to him.

In addition to these officials of the Church whose names I have read, who have passed away during the time since our last Conference, the editor of the *Improvement Era*, and former president of Liberty stake of Zion, Brother Hugh J. Cannon, has also passed away. Brother Cannon presided over the Swiss and German mission many years ago when I was president of the European mission.

He subsequently returned to Germany and Switzerland and fulfilled a third mission, he having been there originally as a young missionary, not presiding. Brother Cannon, as you are all aware, filled a mission with Brother David O. McKay, taking a trip around the world, visiting all the missions of the Church, I believe, with the exception of South Africa. I rejoice in the splendid record that Brother Hugh J. Cannon made in every Church position that he occupied. He was a man of God, a man worthy of the respect and admiration of all people.

RECEIVES LETTER

I received this morning a letter from Brother Robert I. Burton, president of Mount Ogden stake. Among other things he says:

"The Gospel of Jesus Christ is the source of the greatest comfort and joy to me, and I never tire of its message. Attendance at the Conference thrills and stimulates me more than I am able to tell. I count it as one of the great blessings of my life, that I have been permitted to become personally acquainted with you and other General Authorities of the Church and to labor with you in a humble way in the great cause of our Heavenly Father. I know of the cleanness and purity of your life, and I am filled with righteous indignation when I read such scurrilous attacks as are made against you in a little four page sheet recently issued. It seems to me that something should be done with men who send such slanderous vilifications through the mail."

MALICIOUS COMMUNICATIONS

I received the sheet to which he refers and it found its place in the waste basket. I did not read a word of it. When men have so lived that they are unworthy to be in the Church and are cast out, they are wasting their time sending me printed matter or written matter. The

waste basket is large and capable of holding all such communications. It is a little disappointing in one sense not to take action against pre-meditated falsifiers.

I am tempted to ask the government to prosecute the people who use the mails to circulate malicious falsehoods. But there is something about the fact that when you handle a smoky, sooty stove-pipe you get your hands soiled, and it is a question whether such lies are worthy of any consideration.

DENIES CHARGES

In all my travels I have never paid any attention to a certain Lulu Shepherd, perhaps the greatest female liar who ever drew the breath of life. I cannot help but wish that some of her falsehoods were true. In a synopsis of one of her lectures in Brooklyn, she is reported to have said I owned Union Pacific and other railroad preferred stocks and bonds amounting to one hundred million dollars, and I did not have a dollar of such securities. I could wish I had the millions of dollars' worth of stocks and bonds for which she gave me credit. In this lecture she is reported to have named nine states of the Union that I controlled politically, and to have said that no man could be the president of the United States without my consent. The states as I remember were Colorado, Utah, Idaho, Montana, Washington, Oregon, Arizona, Nevada and New Mexico. Instead of controlling those states I did not know the names of the governors of any of them except Idaho and Arizona, and of course our own state. And I do not know that I would have known personally the governor of Idaho if the president of the United States at that time—Warren G. Harding—had not introduced me to him when he came into the President's car as I was riding up to Idaho Falls and Pocatello—not as a guest of the President, but as a guest of the vice president and general manager of the Oregon Short Line Railroad company in his private car.

"MORMONS" LAUDED

I do not know that I would have known the Governor of Arizona were it not for the fact that we had had a convention of governors here at the Capitol and Governor Campbell was one of those who did us the honor of calling at our office. When I met him I shook hands with him and said:

"Governor, I heard a very interesting story regarding a statement made by your predecessor. It was that among the best of the citizens of Arizona in early days were the 'Mormon' pioneers, and that in one particular the 'Mormons' were being robbed out of a share of the public funds of Arizona. They were losing from twenty-five hundred to three thousand per cent of their share of the criminal taxes; as they were entitled to have, in proportion to their number, twenty-five or thirty inmates in the state penitentiary, and had but one. When I went to Arizona I mentioned this fact in a meeting in St. Johns, and the District Judge arose and said: 'That one has since been pardoned.'"

The Governor smiled and said: "Mr. Grant, that is correct. He was pardoned."

INTEGRITY PLEASES

I rejoice in the integrity of the Latter-day Saints, I rejoice in the absolute honesty of the men who have held positions as the General Authorities in this Church, the falsehoods of any human being to the contrary notwithstanding.

I rejoice in the fact that when I was in England I carried a letter from non-"Mormon" bankers in Salt Lake City vouching for me as a gentleman of unquestioned integrity and honesty, and from bankers in San Francisco, Chicago and New York, containing the same kind of recommendation. I remember calling on a newspaper that had published seven to ten columns, I am sure, of vile misrepresentations about us, carrying with me a letter of introduction from the shipping firm with whom we had done business for over sixty years, not only vouching for my honesty and integrity, but for that of every president of the European mission during that period. And yet the assistant editor of the paper positively refused to publish one word of refutation. I pleaded with him to no avail.

ANSWERS EDITOR

I walked to the door, turned and said:

"By-the-way, my letter was not to you. It was to the editor. The boy who came down stairs announced that the editor was absent but that the assistant editor, Mr. Robinson, would receive me. Is your name Robinson?"

"Yes."

"Do you know Phil Robinson?"

"Why everybody knows Phil Robinson."

I said: "Was he the correspondent of the London Daily Telegraph during the Boer War, one of the two greatest [and I emphasized "greatest" because his paper was not one of the two] newspapers in Great Britain?"

"He was."

"And would you believe anything that Phil Robinson said?"

"I would."

"Is he editing the Court and Society Journal here in London?"

"He is."

CHALLENGES PROOF

"Seeing that you believe anything this gentleman says, buy his book entitled 'Sinners and Saints,' it will cost you two shillings, and you will find that everything you have published in your paper about the 'Mormons' is a lie pure and simple. Phil Robinson traveled from Idaho in the north to Arizona in the south, through all of our settlements, with the late John Henry Smith, and he met our people, and you will find if you will read his book that you have published a lot of falsehoods. I

defy you to get a letter of introduction vouching for the honesty of any person who has furnished you the information that has been printed in your paper against us, and I have in my valise letters from bankers in Utah and from bankers in New York, Chicago and San Francisco, vouching for my honesty, and I brand your publication as false."

"Well," he said, "you surprise me, that Phil Robinson would vouch for your people."

ASKS FOR HALF COLUMN

"Oh," I said, "you are not the first person that has been surprised when he ran up against the 'Mormon' question."

He said, "Write us a half column."

I said, "Small favors thankfully received; large ones in proportion. Seven to ten columns of misrepresentations and a half column of refutation. You shall have it within the next two hours."

He received it all right and kept it thirty or sixty days and returned it with the usual printed slip that I have seen very often: "The editor regrets that he cannot find space for the enclosed manuscript, which is returned."

ATTITUDE CHANGES

What a change has come about! Today reporters attend our meetings in all parts of the British Isles and make fair reports of everything that goes on. Three whole years in England without one single line of refutation in any newspaper when I presided there. The wonderful work accomplished by Brother Talmage, and that is being accomplished by Brother Widtsoe, in getting us before the public honestly and fairly, in our missions in Europe, has filled my heart with joy and gratitude.

SEVENTY-FIFTH BIRTHDAY CELEBRATED

It may not be out of place today for me to make a few remarks that are personal in their nature. I never expected when I was a young man to live to announce that I had celebrated my seventy-fifth birthday. I often said in my youth that if I could live twenty-five per cent longer than my father who died when he was forty, I would be perfectly satisfied with life, which would be until I was fifty years of age. Today I have lived fifty per cent longer than that, and to be perfectly frank with you, I am not quite satisfied with life now, but would like to live a little longer.

THANKFUL FOR HEALTH

I rejoice in what I have seen in the seventy-five years of my life. It may sound a little egotistical, but few men reach the age of seventy-five years in perfect vigor of health of body and mind, and I desire in this Conference to express to my Heavenly Father and to the people composing the Church of Jesus Christ of Latter-day Saints, my gratitude for this vigor of body and of mind, and for the health that I possess. I am grateful, beyond all of my ability to express my gratitude, for the prayers and the faith and the good will of the Latter-day Saints.

APPRECIATIVE OF LOVE AND CONFIDENCE OF SAINTS

There is nothing in the world, I am sure, that a man should value so highly as the love of those with whom he is associated, and I appreciate very greatly the love and confidence of the Latter-day Saints and of the officers of the Church. That this has been extended to me fills my heart with gratitude beyond all my ability to express it, and the blessings that have come to me from my Heavenly Father and the honors that have come to me in being permitted to stand here representing his Son Jesus Christ in the restored Gospel, fill my heart to overflowing.

FAITH IN THE GOSPEL

I am grateful beyond expression that from the time I was a boy of fifteen, and entered the office of a non-member of the Church—working for non-members of the Church from then until just before I was twenty, when I went into business for myself—I am grateful that I have never found anything at home or abroad, in all these sixty years, that has in the slightest degree lessened my faith in the Gospel of Jesus Christ.

But, on the contrary, I have been constantly finding additional evidences of the divinity of the work in which you and I are engaged. This is a source of the keenest gratification to me. Evidences of the divinity of the work have come to me from time to time, some of them very strong.

STRANGE EVIDENCE

I have often mentioned it in public, that while I was being entertained at a dinner in London by one of the managers of the great New York Life Insurance Company I met a gentleman who had been connected with the British Legation in Constantinople and who had spent years in the Holy Land. He had been to America a number of times. I spent the evening, after dinner, chatting with him because of his remarkable experiences and the interesting things he had to say. Finally he said to me:

"Mr. Grant, do you know that I ran across the most inexplicable thing of my life the last time I visited Canada. I went way up into the northern wilds of Canada, beyond all civilization, visiting with those heathen Indians. I found among them the exact pattern, woven in colored beads, of Holy Land rugs, and in no other part of the world that I have visited have I seen any rugs of the same pattern as those oriental rugs in the Holy Land, and in some sections certain patterns have come down for hundreds, almost thousands of years, in one family. They have no fabrics up among those Indians with which to do weaving, but they had the exact patterns, yet they had never heard of Jerusalem, and it is the most inexplicable thing of my life."

I said: "That is very easy to a Mormon. Have you ever heard of the Book of Mormon?"

"No."

"I will send you a copy. It is the Bible, so to speak, of the American Indians, their sacred history, and you will find that the forefathers

of the American Indians and other peoples who have been on this continent came from Jerusalem."

He said: "What! That explains the inexplicable."

Now that may not be counted by some as much of a straw of evidence, but to my mind it is a very great evidence regarding the divine authenticity of the Book of Mormon.

INTIMATE WITH BRIGHAM YOUNG

I am grateful to bear witness to this audience that from the time I was a little child not more than five, I am sure, until the day of his death, when I was nearly twenty-one, I was very intimate with Brigham Young; that when the bell would ring for family prayers, quite frequently I would run through our back lot across through Brother George A. Smith's lot and across the street, and kneel down in President Brigham Young's home at family prayers.

I knew him intimately, as I say, from the time I was five or six years of age. I was born where the Z. C. M. I. store now stands. Father's lot was 165 feet front by 330 feet deep, the lot just like it on the south was occupied by Edward Hunter, and a lot of the same size on the north was occupied by Daniel H. Wells, two of as God-fearing, kind, splendid men as ever drew the breath of life. I grew up under their tutorship to a certain extent.

RECALLS LAST INTERVIEW

The last interview I had with Brigham Young was on the very day he was taken sick. I met him coming out of his office with a cape on his arm and I said:

"President Young, I was elected yesterday the assistant cashier of Zion's Savings Bank, and I have been told this morning that I must give a bond of twenty-five thousand dollars to vouch for my honesty. It occurs to me that it would be very appropriate and a nice thing for the president of the bank to sign the bond of the assistant cashier."

He smiled and said: "Heber, I have had a very strenuous day. I am just going for a ride. I shall be glad to sign the bond. I do not see how I could get out of it because I said so many good things about you in the directors' meeting yesterday, (or the day before, I have forgotten which) about your integrity and honesty and favoring you for this job; and if I refuse to sign your bond now, the directors would say, 'What did you say all those good things about him for if you are afraid to sign his bond?'"

He came home, was taken sick and passed away. I am sure, from my own experience and all of the symptoms that were published in the paper, he died of appendicitis. During all those years of my acquaintance with him, fully fifteen, I learned to love and respect him as a man of God, a man of great ability.

GREATNESS RECOGNIZED

I remember saying to the vice president of a great bank with hundreds of millions of dollars, that the day would come when Brigham

Young would be acknowledged as one of the greatest pioneers and colonizers who ever lived.

He said: "Why say the day will come? No man who knows anything of the accomplishments of Brigham Young but what could say the day has come."

WANTED LARGE STATE

Do you know that all this trouble about the Hoover dam and the division of water never would have come about if we had got all that President Young tried to get.

All that he asked for when he knocked for admission into the Union as the State of Deseret was all of Utah, fully one-half of Colorado, a little patch down in New Mexico so as to take in the San Juan River, all of Arizona, Nevada as far as the Sierra Nevada Mountains, Idaho way up into the north, and one-third of what is now California.

Los Angeles and that whole section would have been included. Every drop of water that goes into the Hoover dam would have been in the State of Deseret. Texas would not have been in it for size. This shows the great capacity of the man. He sent scouts into the various sections of the country, realizing as he did that irrigation was what was going to count, through the inspiration of the Lord, in this country, and he arranged to get all of the watershed of the Colorado River.

LAUDS PREDECESSORS

As you all know I was chosen as one of the Apostles during the administration of John Taylor, a God-fearing, inspirational man. I can vouch absolutely from my intimate association with him from the day I was made an Apostle, two years after he became the president, to the day of his death, for the inspiration of the living God that came to him and the nobility and uprightness of his life.

I can say the same of Wilford Woodruff during his administration, and of Lorenzo Snow. I can say the same thing of President Joseph F. Smith, than whom I am sure no man has lived more in the hearts of the Latter-day Saints from the days of the Prophet Joseph to his day as the president of the Church. I rejoice in my knowledge of the integrity of their lives, their honesty, and their devotion to God, and that the first and foremost thing with them was to labor for the Gospel and the spread of truth upon the earth.

LETTER PLEASES

I rejoice in a letter that I received from the general manager of one of the greatest life insurance companies in the world when I was made an Apostle. He said:

"I owe an apology, Heber, to your fourteen associates in the Presidency and Apostles. I have always thought they were a designing lot, that they were getting rich because of the religious enthusiasm and the ignorance of the people of your Church, gathering in their tithes, etc. But now that you are one of the fifteen, I apologize to the other fourteen. If they were not honest and upright men they would not dare invite you

into their councils, because if there were anything crooked you would give the whole thing away. I know you are fundamentally honest from the crown of your head to the soles of your feet."

No truer statement was ever made by mortal man than that by Josh Billings: "Never judge a man by his relatives, he cannot help them, they are crowded upon him; but judge him by the company he keeps, because he picks his own."

PRAISED BY MILLIONAIRE

I met a millionaire on the street—the late David Wood—the next morning after Anthony W. Ivins was made an Apostle, and he said:

"Hold on, Grant, don't walk so fast. I want to tell you something. I am glad you are running your Mormon Church just to suit me. If you had come down to my office yesterday and said, 'Dave Wood, you have lived among this people for twenty-five years; you have been a friend of the 'Mormons' not only in the United States but in foreign lands; you have spoken well of them; you have a 'Mormon' bishop managing your business in Idaho—now I have been told to come down here, as you have met the leading men of the Church from Canada on the north to Mexico on the south, to say that the Apostles want to express their gratitude for your friendship, and we will let you name the very best man to fill the vacancy in the quorum of Apostles,'—do you know, Grant, I would not have batted an eye or taken a breath, but I would have just hollered, 'Ivins.' I am glad you are running your Church to suit me. Good day."

REJOICES IN GOOD WILL

I rejoice in the good will of those who know us. I have said many times that a man who so lived that those who knew him best, loved him most, and whom God loved, was entitled to be crowned with the wreath of success although he might die in poverty; and I do know that the Lord has seen fit to love, and did love and did inspire all of my predecessors.

I am happy in the good will that exists, I believe, for this people. Not only in the United States, but wherever I go today I am treated with respect. When I think of going to Kansas City some years ago and there speaking before the Knife and Fork club which is claimed to be the second greatest dinner club in the United States, and speaking on the accomplishments of the Latter-day Saints for a full hour—the other speakers, one of them the president of a great university, being limited to thirty minutes—and I being advertised as the guest of the evening, and receiving applause, and then being invited to come back again and speak before the Chamber of Commerce in Kansas City, my heart is filled with gratitude. Where was this? It was within ten miles of Independence, from which place the Latter-day Saints had been expelled under an exterminating order of the acting-governor of the state.

EARLY PERSECUTIONS

I have been reading again lately the wonderful record of the Missouri persecutions and the fall of Nauvoo, by Elder Brigham H. Roberts,

and as I think of those terrible things that happened—imprisonment, the sentence of death passed upon the Prophet, the Patriarch and others; the murders at Haun's Mill; the battle at Crooked River; the driving out of the remnant of the Saints from Nauvoo in the dead of winter and their crossing the river on the ice—when I think of all these things that the early Saints had to endure, it seems to me that this depression is a good deal in the nature of a flea-bite in comparison.

QUOTES POEM

I see the time has expired. You will pardon me for being personal, but you know they say when a person gets beyond 75 years of age he cannot talk about anybody but himself, and likes to deal in reminiscences, that he has no thought for the future. I want to quote a few lines entitled "Age" and say that they are my sentiments, although not original with me:

"Age is a quality of mind;
If your dreams you've left behind,
If hope is cold;
If you no longer look ahead,
If your ambitions' fires are dead—
Then you are old.

"But if from life you take the best,
And if in life you keep the zest,
If love you hold;
No matter how the years go by,
No matter how the birthdays fly—
You are not old."

I do hold love for the Latter-day Saints. I do love my God, and I do love the Gospel of Jesus Christ. I hope to accomplish more in the next five years of my life than I have accomplished during any previous five years. May the Lord help us one and all to be loyal and true to the Gospel of Jesus Christ, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

The congregation sang the hymn, "We thank thee, O God, for a prophet."

PRESIDENT HEBER J. GRANT

In nearly all of our Conferences we have been obliged to limit the time allotted to our mission presidents to five or six minutes each. We are going to start this Conference by giving the mission presidents ten minutes each.

ELDER CHARLES A. CALLIS*President of the Southern States Mission*

When our beloved President was speaking, these words of the Lord came to me: "And thy people shall never be turned against thee by the testimony of traitors." This is a continuing promise, fulfilled in the life and administration of every President of the Church.

We are thankful for President Grant. His seventy-five years have

been blessings to the people of God and to all the people among whom he has moved.

One of the most comforting and sustaining thoughts and influences in our lives is the love that the Lord Jesus Christ has for us. I believe that in these dark hours of gloom and trouble he weeps, because of the distress that exists among the children of men. And what shall separate us from the love of Christ? Shall tribulation? No.

The testimony that Jesus is the Christ is the precious heritage of every faithful Latter-day Saint. How is this testimony secured?

"This doth not spring from earthly soil,
Nor from its wisdom grow;
'Tis not evoked by student's toil,
Though years hath crowned with snow."

This testimony comes through obedience to the principles and ordinances of the Gospel. The Lord says:

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh."

A vision may grow dim with the flight of years, but the companionship and testimony of the Holy Ghost, that sustaining power that forever abides with the faithful children of God, no length of time can dim; no length of time can silence the voice which says: "This is the way; walk ye therein." No length of time can extinguish the lamp which is a light to our feet and a guide to our path. The testimony of the Spirit is clearest and strongest when we live close to God.

The gift of the Holy Ghost is the spirit of revelation. This gift is enjoyed by the missionaries in their fields of labor, those splendid young men and young women whose sacrifice is sacred in the sight of God. Their loyalty to God and the Church leaders cannot be questioned. It is as firm as the rock of ages. These missionaries love their leaders. They are guided by that spirit of revelation which the Lord grants unto them for guidance in their own fields of labor, but not for the direction of the work of those who are in other parts of the vineyard.

I testify unto you that as Moses possessed the spirit of revelation which enabled him to bring the children of Israel through the Red Sea on dry ground, so the spirit of revelation, the presence, the companionship, the guidance of the Holy Ghost is with our leaders, and they are leading us by that spirit. If we will follow them they will bring us through this mortal probation, into the celestial kingdom of God, therein to be the sons and daughters of our Heavenly Father and joint heirs with Jesus Christ.

God bless our leaders. They are inspired of God, and we will follow them, with our Father's help, for he will bless the man who sustains those who preside over him. No man who has the gift of the Holy Ghost will ever be found criticising the oracles of God, entertaining a spirit of rebellion against them, or refusing to follow in their footsteps.

This is my testimony, and I bear it in the fear of God and in humility of soul, and in the name of the Lord Jesus Christ. Amen.

ELDER SAMUEL O. BENNION*President of the Central States Mission*

I am very happy, my dear brethren and sisters, to be in attendance at this Conference. It has been my privilege for a good many years, as a representative of the Central States mission to attend the Conferences of this Church, and these Conferences have always been a great source of inspiration to me. They have been to me, in part, a guide during the time I have been in the mission field. The instruction and doctrine that come from the leaders of this Church are inspiring and when reproduced in the different magazines of the Church have been encouraging and beneficial when I reviewed them later in the mission field.

I am not at all alarmed over the attacks that are being made upon the President and the leaders of this Church. It has always been the heritage of the Lord's anointed from the very beginning of time, that men who have held the authority of God in the earth have been subject to criticism and attack by men and women who are not well informed and who have wicked intentions.

There are individuals, who because of their own transgressions, have ever found fault and criticised and persecuted our leaders from the days of the Prophet Joseph Smith until now.

Often we find the more bitter enemies coming from within the Church membership. If such individuals ever had a testimony of the Gospel of Jesus Christ they have forfeited their right to it, and as a result they do not apparently recognize the gravity of the position they take and the attack they make upon the leaders of the Church.

People who slander have never hindered the growth of the Church in the least, but my observation has been that it has increased the faith of those who are diligent in the work of the Lord.

In my experience during the time I have lived in Missouri, in a period of twenty-five years, I have been able to observe that those leaders who were faithful in the discharge of their duty have made history that has always established faith among the children of men; while those who fought the work of God in the early history of the Church, departed from the truth and were thus disloyal in their conduct, not only destroyed their own possibilities, but I have never found the descendants of those who fought the work of God, from then until now, to be faithful in the work of God. On the contrary, I have found them to be generally bitter enemies of the Lord's work. Those who stood by the Prophet Joseph Smith and Brigham Young and the rest of the Presidents and leaders of the Church from then until this present time, their descendants are found generally faithful and active and true to the trust in the organizations of the Church. The leaders of the Church have established the word of the Lord in the earth as instruments in his hands and will stand as witnesses for God, while those who oppose the authority of God in the earth will not have such a record.

Most all of the places where the Church settled in Missouri and other places nearby are practically deserted. Places where once in-

dustrious men and women of this Church were building great centers in that land and where everything pointed to greater industries and activities are now found to be almost desolate.

One has only to make observation in these valleys of the mountains to recognize where the authority of the Lord Jesus Christ is vested. Those places in Missouri where the people once lived are nothing to compare with these cities and settlements in the valleys of the mountains. Any one who makes a study of the growth and development of the Church membership can readily observe that the life and light of the Gospel of Jesus Christ is found in the present membership of this Church.

It has been an inspiration to have known President Grant these many years. I have been closely acquainted with him. To me, he has been as a father. I knew his predecessor, President Joseph F. Smith; he was as a father to me as well. They have been men that have guided me in many, many things with which a mission president has to deal in the mission field, and I know they are men of God.

I have known the Apostles in this Church from the beginning of my ministry in 1904 until the present time. I have traveled with most of them in the mission field. They are men of great inspiration and power, and my testimony to the world is that these men are of God and that they are entrusted with the authority of the Lord Jesus Christ in the earth. They will stand in the presence of our Eternal Father as his witnesses some day, to give testimony concerning the lives of men with whom they have lived.

I know that men live after this life. I know that President Joseph F. Smith lives and that President Charles W. Nibley lives. I have seen them in my dreams since they have left us, and they are counseling in wisdom at the present time.

I know that these leaders of the Church who sit on this stand are examples to all people with whom they come in contact.

I listened to President Grant deliver a speech in Kansas City some years ago before the Knife and Fork club. Two hundred and fifty people at least were in attendance. He gave one of the most inspirational sermons I have ever heard. Men who were on the program to talk that night gave him as much of their time as he wanted.

I heard President Ivins speak in a Boy Scout meeting in St. Louis and his was an inspirational and instructive address. I saw a man there who counted his money by the millions, yield his time to President Ivins. No finer tributes could be paid to these leaders of ours than were paid by those people who were not of our faith in the places where these two brethren were entertained at that time, and I know that men do have faith in the leaders of this Church.

There are thousands of men and women in the world who love the truth and there are many of them who are searching for it earnestly. There are many preparing themselves to receive the Gospel. I know this is the work of God,—that this is his Church, that his priesthood is the governing power in the earth, and that the leaders in this Church,

with President Grant who presides at this time, hold their offices with authority.

Ours is an individual responsibility. I bear this testimony to you and close with the words of William Ernest Henley, the poet:

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul.

And this is the condition of every man and woman in the world. I pray the Lord to bless us in the name of Jesus. Amen.

ELDER WM. R. SLOAN

President of the Northwestern States Mission

To face this body of representative men and women of the Church is indeed an inspiration, and to bear witness of this great work that we are engaged in, my brethren and sisters, is a joy unspeakable.

I have rejoiced in my acquaintance with the leadership of this Church. I am thrilled beyond all words of expression for this acquaintance with them and bear witness that they are men of integrity and men of God.

Last summer it was our pleasure to visit Alaska. We took the inland route, and you who have enjoyed that wonderful voyage know that the channels you go through, in many cases, are very narrow. One evening the pilot invited Sister Sloan and myself into the pilot room. As we sailed along the narrow channel he pointed out to us and said, "I want you people to note that just on the opposite side, on the right side of the boat [and the boat was moving very slowly] a few feet underneath the water, about eight or ten feet from the vessel, there is a great ledge of rock. Many a ship has struck the same and been sunk." Oh, it was a wonderful feeling of security and safety to know that we were under the leadership of a pilot who knew the course the ship was sailing.

So it is an inspiration to know in this Church that God is at the helm, and that his servants are inspired, directed and led by his influence. Zion is growing. Let the world say what it will, do what it may, yet this work will go on and on unto a perfect day.

The Apostle Paul in II Timothy, chapter 3, verses 1 to 5, said of these times:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof; from such turn away."

I admonish you, my brethren and sisters that this is a day that demands the best that is within us. God demands service of us and loyalty to his priesthood. Let us give it.

I rejoice in my ministry in the Northwestern States mission. We have a wonderful mission. I believe our people are imbued with the spirit of the Gospel, so much so that they are trying to live it. I am happy to report that the tithes of the mission for the past year show a substantial increase over the previous year, and that the tithes for the first quarter of this year exceed the corresponding period of a year ago.

We do a lot of good things up there, and God has blessed us. The honest tithe-payer and the men and women who observe the Word of Wisdom are being blessed, and it is an evidence of his promise unto his children.

Last evening another blessed privilege was enjoyed by our returned missionaries. We made a call six months ago that our returned missionaries should enlarge their scope of activity, and we called our brethren and sisters who have filled missions and are now at home to all unite and go to the temple and there assist in extending blessings to the thousands and millions of people who are unable to help themselves. Oh, the thrill that came to my soul, and I sat almost speechless, as I met five hundred returned missionaries, their wives, and friends—all in the temple to do this splendid work, vicarious work for our kindred dead.

This is God's work. I bear this witness. I give my allegiance, my brethren and sisters, to the men who preside over this Church. I love them.

God bless you, I pray in the name of Jesus Christ. Amen.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

What a glorious privilege every Latter-day Saint enjoys through membership in this Church! The Holy Ghost, which emanates from the presence of the Father, and fills the limits of space, is available to every one who will seek it, and is particularly the heritage of the Saints who have earned the right to enjoy it by obedience to the ordinances of the Gospel.

We are told that in the latter days false prophets shall arise, who might confuse some as to whether they were true or false. But the Savior said: "By their fruits ye shall know them," and in our judgment, we only need to apply that measuring rule to ascertain whether men are true or false servants of God. And greater than that, let us apply the rule to ourselves. The fruits of the Spirit, if they are enjoyed by you and by me, are love, joy and peace. When you have within your heart a burning desire to love your brethren and sisters, and particularly those who preside over you and direct the affairs of this Church, you may know that that is the influence of the Holy Ghost.

If there is happiness and peace in your heart, as expressed in the joy of your life, you may likewise know that you are influenced by the Holy Ghost; and if you have peace and love within your soul, then you know that you are in the line of your duty. If you are disturbed in your hearts, if you are angry with your brethren, if you allow yourselves to

criticise them, you are not happy, you are not at peace, there is no joy in your soul.

What a glorious thing it is, brethren and sisters, to have this wonderful key by which to measure ourselves! I pray the Lord will bless his Saints, that they may always keep that in their hearts. I try, as far as I am able, to keep that message in the minds of the people in the mission where I labor, that they may be a happy people, that they may be a loyal and a lovable people, that they may enjoy the gift of that spirit which enriches the souls of men.

I bear you my testimony that the Lord pours out his Spirit upon us in great power, that we feel its blessing, and that the hearts of the Saints rejoice in the testimony of the missionaries, and in their own testimonies, as they meet together to worship the Lord. They do sustain the First Presidency, the Twelve, and the other General Authorities of the Church. They sustain them in their hearts and in their souls. They sustain them by their actions. They pay their tithes and their offerings. They say their prayers. They attend their meetings. They strive to gain an understanding of the Gospel and continually improve in knowledge, to increase their testimonies. The Spirit burns in their hearts, and when we meet together we have some glorious meetings—not large meetings, of course, but we have small gatherings of Saints in our district and branch conferences, in which the souls of the people overflow with joy and happiness, and with love of each other.

I believe I can say truthfully that there is peace and harmony existing almost without exception throughout the mission. The missionaries themselves are rendering faithful service. They are making their sacrifices, trying to curtail their expenses according to the incomes of their parents who are so distressed at home; trying to realize that the sacrifice of the parents is a wonderful thing; and they wish to make their parents feel that they appreciate it, and are trying to fit themselves to the conditions.

You may be assured that so far as the Western States mission is concerned, your children, your sons and daughters laboring there, are all in good health, all in good habits. They are prayerful; they are humble; they are diligent in their work; and the Lord is blessing them greatly. His power is manifest among us, and we can testify continuously to his loving kindness and blessing.

May God bless you. May God bless the work of the Church everywhere, and above all, his chosen servants who preside over it, and that we may follow their example and have the influence of the Holy Spirit to dwell in our hearts. I humbly pray, in the name of Jesus. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

I am very thankful, my brethren and sisters, to be able to report progress in the East Central States mission, in which I have had the honor and privilege of laboring during the past three years. I am very

pleased to state that the missionaries are enjoying good health, with the exception of one, who has been confined to his home for some little time, but he will soon be out again and be able to carry on his work. From time to time as I meet the missionaries who have returned home, I find that they have the missionary spirit with them still, and every one of them exclaims: "I wish that I were able to go back again and take up the work where I left off."

President Grant has referred, this morning, to some opposition. If I recall right the scriptures say: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake . . . for so persecuted they the prophets which were before you."

Persecution always has been, and perhaps always will be the heritage of God's people in the earth. I sometimes wonder if the change is almost too much, when I consider that today in practically all walks of life, and among all classes of people, we find those who are willing to listen to the message that we have, and to give consideration to it.

I am very pleased to state that men of influence and women of influence, with whom we come in contact today, are giving consideration to the teachings of the Church of Jesus Christ of Latter-day Saints, and are agreeing with our teachings. So I am wondering if there is a little lull at the present time. But nevertheless, we are pressing on in the work, and as I hear those people express themselves it fills my heart with joy and thanksgiving to my Heavenly Father for the progress that is coming, especially in the East Central States mission; and from all reports, from all of the other missions.

During the past year four hundred and eleven honest souls have entered the waters of baptism in the East Central States mission; and since the first of the year more, in proportion, have been baptized than in the previous year. The outlook for the coming season is very encouraging indeed.

It may be that some who are under the sound of my voice today, both of the seen as well as the unseen audience, are earnestly seeking after truth, but have not as yet put themselves in a position to receive a testimony of the divinity of this great latter-day work. If there should be such, let me say to you, as I have said upon other occasions, that if you will go into your chambers by yourself, and there kneel down and pour out your soul to the Lord in humble prayer, he will not turn you aside, but he will cause a feeling to come into your soul that will bear witness to you of the divinity of this great latter-day work; and by following the admonition that will come to you, and complying with the commandments of the Lord, you, with us, may rejoice in the knowledge of this great latter-day work.

I rejoice in the testimony that I have, because I do know as I know that I live that God lives, that Jesus Christ is the Savior and Redeemer of the world, and that the Prophet Joseph Smith was the instrument in the hands of the Lord, raised up in this day and age of the world, for the purpose of establishing his work upon the earth for the last time,

which will never more be thrown down nor given to another people, but will stand unto the end.

I know that President Heber J. Grant and those who have preceded him as prophets and presidents of the Church are men of God, and that President Grant today is God's mouthpiece upon the earth; and if we follow his admonition and teachings God will bless us and prepare us for every emergency in life and for every calling that may come to us.

God bless you, my brethren and sisters, I pray, in the name of Jesus Christ. Amen.

ELDER A. WILLIAM LUND

Former President of the British Mission

I trust, my brethren and sisters, that I may have the Spirit of the Lord to direct my remarks. It is indeed a pleasure for me to be in your midst once again, and to report the splendid condition of the British mission.

I bring to you the greetings of President and Sister Widtsoe, and of President and Sister Douglas. They asked me, as I left, that if I were permitted to speak at Conference, to extend to the Saints assembled their good wishes and their blessings. They are doing a wonderful work in that land. The Lord is blessing them in all of their labors.

The Saints throughout the British mission are a wonderful people. They are imbued with the Spirit of God, and are trying to live the Gospel of Jesus Christ. The Elders are a splendid group of young men. I am pleased to report that in all of my missionary experience the greatest joy that came to my heart was to see the Spirit of God take hold of these young men, these boys, so to speak, and make men out of them. As they studied the scripture, as they prayed to God for his help, I could see them grow in the Gospel of Jesus Christ. I could see the testimony of the truthfulness of this work rest upon them. As they stood in the halls and upon the street corners, it brought joy to my heart to listen to them bear testimony that Joseph Smith was a prophet of God, that this work had been restored by him, and that he had given his life as a testimony of its truthfulness.

I rejoice in the testimony that I have that this is the Church of Jesus Christ; that within it is the power of everlasting life: that the priesthood of God has been restored through the Prophet Joseph Smith to men in this age of the world, and that the keys of this priesthood are vested in the President of this Church at the present time. I am reminded that on one occasion, at a time when a number of the disciples were leaving the Master, the Savior asked his apostles this question. "Will ye also go away?" Then Peter answered, "Lord to whom shall we go? Thou hast the words of eternal life."

So I ask, my brethren and sisters, if we should turn from the Church of Jesus Christ of Latter-day Saints, where would we go, for in this Church, and only in this Church, are the words of eternal life. Here is the power or priesthood which makes the Gospel the power of God

unto salvation. The priesthood is here; and when men go about reviling the President of the Church they revile the Church to which I belong. I resent it, because I know in my heart that this is the Church of God; that these men who stand at the head of this Church are inspired of God, are our leaders, and have the words of eternal life.

I rejoice in the testimony that has been given to me that God lives, that Jesus Christ is the Redeemer of mankind, and that through him and only through him can eternal life come unto the children of men.

In the British mission we have established priesthood and genealogical classes, and have all the auxiliaries. I rejoice to report to you that they are doing splendidly in their work. We have 6,640 members of the Church who are divided into 16 districts containing 74 branches. There were, at the end of 1931, 68 Relief Societies, 71 Sunday Schools, 71 Mutuals and 37 Primaries. The Saints rejoice in the privilege of having a patriarch in their midst. Brother Wallis is doing a good work among the people. I am happy to report that last year we had two hundred and forty-five baptisms in that mission. It may seem only a few, but brethren and sisters, the people there are not turning their hearts to God as we would like to see them do. I wish that they would. I wish that they would turn unto him; that they would come back to him; that they would follow in his footsteps; that instead of so much belief in man-made philosophies they would come back to the teachings of Christ; that they would repent and turn unto him.

In conclusion let me plead with the younger members of the Church who may be present, as I am a younger member of the Church, that we devote our lives to service in the Church of Jesus Christ of Latter-day Saints; that we remain loyal to this Church, to the leaders of this Church. The Church will go on, and the only way that we can remain with its progress is to be loyal to it and to continue faithful to all the duties that are assigned unto us. We need not fear for the welfare of this Church. It is the Church of God, and it will go on and on and fill its destiny. Let us, the younger members of the Church, rise up, do our duty, keep the commandments of God, pay our tithes, keep the Word of Wisdom, and God will bless us with a testimony of the truthfulness of this Church and the faithfulness of its leaders, I testify to you, through Jesus Christ. Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

I earnestly pray, my brethren and sisters, that the Spirit of the Lord may guide the few remarks that I may make, as has been the case with those who have preceded me.

I know that my Redeemer lives, and that this is verily the Church of Jesus Christ of Latter-day Saints. I am grateful for membership in it, and for the privilege of acting as a missionary abroad.

"Go ye into all the world," declared the risen Lord to his disciples, "and preach the Gospel to every creature. He that believeth and

is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

Whatever the Savior may have meant by "damned," the responsibility of those thus commissioned to deliver the Gospel message to the world is here made clear and emphatic. Every missionary knows, however, that Paul may sow, and Apollos water, but only God giveth the increase; (I Cor. 3) and he knows that without this testimony of the Spirit there is no increase, never was, nor ever will be. It was the Master himself who, in answer to Peter's inspired declaration: "Thou art the Christ, the Son of the living God," said: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock [Revelation] I will build my Church; and the gates of hell shall not prevail against it." (Matt. 16:16-18.)

I testify to all the world that this Church is built upon the rock of revelation. Now as always, "not flesh and blood, but my Father which is in heaven" reveals its truth to men. Our task as missionaries is to bring the truth to the favorable attention of men in every possible way, and leave the rest to them and to the Lord.

Now, a word about our missionary work. The North Central States mission, though comparatively young and numerically small, is approximately a thousand miles square, lying west of the Great Lakes and east of the Rockies, half in the United States and half in Canada. We have fifty missionaries, about twenty-six hundred members, and a population of approximately ten times the total membership of the Church in all the world.

Our missionaries are well and busy and happy in their work. They are a credit to their parents and to the Church. So are our members. Last year more of them paid tithing than ever before in our history, and more of it than for any previous year except 1930, which was our banner year.

Conversions and baptisms, however, though surpassing all previous records, come but slowly. Our people are honest, industrious, and I am sure, more than ordinarily religious; but there remains much to be done to bring them to an acceptance of the restored Gospel of Jesus Christ. As I think of these good people, and listen to the testimonies offered here, I wish, in the language of Philip to Nathanael, that they might all "Come and See." Philip, you remember, had reported to Nathanael: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." (John 1:45-46). Such is Mormonism's invitation to the world: "Come and see."

Come and see what? First, I wish they might find here what I believe to be the greatest need of the world today; namely, a real faith in a real God, our Heavenly Father. This is the first essential of any worthwhile religion; and the second is adherence to the laws of morality, good

old fashioned virtue and honesty and honor in the lives of men. These ought observers to find here.

I would invite attention also to the organization of this Church,—led by prophets and apostles,—its hundred stakes and thirty missions calling into active service literally thousands of people in positions of responsibility,—its more than a thousand wards and branches with their tens of thousands of officers,—its multitudes of men holding the priesthood, and of men and women engaged in the various Auxiliaries of the Church,—all laboring gratuitously and enthusiastically for the welfare of others, under conditions best calculated to hold men always at their best. All my life I have been engaged, as student or teacher, in character education. In my opinion the Church of Jesus Christ of Latter-day Saints is the greatest instrument known to man for the development of its members, for the character education of those who participate in its blessings. It is God's own plan "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:12.) All this I would have our friends to "Come and see."

I would have them examine also the law of tithing operative in the Church. In these times of financial distress and perplexity of nations, when state legislatures, national congresses and parliaments, and international conferences are frantically wrestling with mounting deficits, let them inquire God's way of balancing the budget in his Church and kingdom, a device so simple and equitable as to require neither explanation nor justification, the ancient law of the tithe.

The public budget in balance. I would have them observe how the individual poor and needy of the Church are cared for by the simple but effective device of the fast offering. Then might follow analysis of the benefits of the Word of Wisdom, and of our missionary system, etc.

Thus, I believe, my brethren and sisters, that there is much in the fruits of Mormonism which should challenge the attention and command the respect of men. But after all these so-called fruits of the Gospel are of relatively minor importance,—a few acorns, so to speak, from the great oak tree of truth. It is the testimony that God lives, and that we are his children; that Jesus is the Christ, and that the Gospel is his plan of life and salvation; that his priesthood and authority are here; and that the promised gifts and blessings do follow the believers,—these are the fundamentals in the faith of the Latter-day Saints. All these and more are here if the world will but "Come and see."

I sustain and uphold those who preside in this Church. I know that the priesthood is here; and that in the Gospel as here taught resides the power of God unto salvation.

I am glad, I repeat, to be a missionary, and to assist in bringing this message to the attention of men. I pray God to bless the youth of Zion and keep us true to our heritage of truth; and may he bless the world, and in his own due time, bring to pass his righteous will and purposes in the salvation of the children of men. To all of which may he add his blessings, I humbly pray, through Jesus Christ our Lord. Amen.

The hymn, "Do what is right," was sung by the congregation. Elder Franklin S. Richards pronounced the benediction. Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The second session of the Conference commenced promptly at 2 o'clock p. m.

President Heber J. Grant presided.

The congregation sang, "Guide us, O thou great Jehovah."

The opening prayer was offered by Elder Andrew Jensen, Assistant Church Historian.

A sacred solo, "Arise! Shine!" was sung by Brother John Wood.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

My brethren and sisters, I am happy in the work of the ministry, and pleased to say that our missionaries are in good health and active in their work. The past winter has been one of the mildest in the history of the East; while you have had so much snow here, we have had practically none.

There are two features of our work which have greatly interested me, one—the enlargement of our radio activities. We have obtained two more free stations, one in Buffalo, where there are more people than in Utah; and the only station in Paterson, New Jersey. During President Grant's last visit, we secured the largest station in Washington, D. C. President Grant opened the service over it with an address, notable in the history of the Eastern States mission and the preaching of the Gospel over the radio. This makes eight stations over which we broadcast weekly. We have reports from over the mission, and from the East Central States mission, that President Grant was heard clearly. In Massachusetts, the bishop of the Reorganized Church at Brockton, with a number of followers, listened in. We are guaranteed that we can preach to people over that station from Florida to Canada. Thus, literally, the Gospel is being proclaimed from the housetops, as predicted in the Book of Mormon.

Another event of marked interest to me is the opportunity that has been afforded during the past three months to preach to the Jews in their synagogues. The subject thus far has been the Relationship of Mormonism to Judaism. It was something of a remarkable experience to witness the interest which these educated Jews have manifested, and especially the Jewish students at Ithaca, New York, where the Cornell University is located. About a quarter of the students are Jews, and they, with their Rabbi, constituted substantially all of the audience which gathered in their synagogue. In fact, it was some of these young Jews that induced the Rabbi to invite me to speak to them. They remained after the service, wanting to learn more, until eleven

o'clock, and then several followed me to the hotel. Two have since written letters, promising to visit me at the end of the school year, and inviting me back.

As I say, we have now several invitations to speak at other synagogues and Jewish organizations, one at Newark, New Jersey, presided over by the father of one of the Cornell students, who was not only present at the Jewish synagogue at Ithaca, but it was he who induced his father to invite me to speak to the Newark Jewish Club over which he presides.

I do not know of anything that presents a more marvelous and satisfying demonstration that Joseph Smith was a prophet of God than the fact that he, a boy not twenty-four years of age, translated the Book of Mormon, and published it to the world very shortly after his twenty-fourth birthday, and that that book should arouse the interest that it does among all classes of Jews.

On the title page of the Book of Mormon—written by practically a boy—is found among other things, the remarkable statement that it, the Book of Mormon, was “to come forth by the gift and power of God * * * in due time by way of the Gentile * * * to show unto the remnant of the House of Israel what great things the Lord hath done for their Fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.”

Bear in mind that this was over a hundred years ago, that this country frontier boy, without education, and with only extremely limited opportunities of access to books or libraries, or contact with learned men, translated the Book of Mormon, which is now translated and published into sixteen languages, and about 50,000 of the same sold per year, with an ever-increasing demand for the same.

That book, as previously outlined, and particularly in the prophecies found in Second Nephi, in the 30th and 10th chapters, foretells in unmistakable language, vital future events and conditions which have already been fulfilled, and still more which are being fulfilled. It says:

“And now, I would prophesy somewhat more concerning the Jews and Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. * * *

“And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land.”

The Prophet then says that they of Jerusalem “who shall not be destroyed shall be scattered among all nations.

“But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

“And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth.”

When the Book of Mormon was first published, there were extremely few Jews in all of Palestine, and they were not permitted the privileges of citizenship in that land, or the right to hold title to land, and were greatly mistreated by the Turkish government, of which Palestine was a part. In fact, the Jews throughout Europe, even including liberty-loving England, were denied many of the privileges and the freedom enjoyed by other people.

All must know something of what has been taking place altogether subsequent to the publication of the Book of Mormon.

In about a quarter of a century after the coming forth of the Book of Mormon, there commenced some real agitation among Jews for their restoration in Palestine. The first material effort in that direction was led by Baron Rothchild, in the 70's. That was personal, and the first organized movement was led by Baron Hirsch. Then followed in the 90's, and the early part of the twentieth century, the more general Zionist movement, which has become a real power in the world and influenced the British Empire. Since the great World War, millions and millions have been contributing, and Jews by the thousands have been aided in their migration to and settlement in Palestine and their establishment therein in making it a homeland for scattered and down-trodden Jews.

Another notable fact, showing how clearly the youthful Prophet understood the hidden but foretold predictions of the prophets of the Lord, is shown in the first publication of the Church, other than that of the Book of Mormon which was published before the Church was organized, namely, the "Evening and Morning Star" printed in June, 1832, in Independence, Mo. In its first issue, setting forth its mission and the object of its publication, is the statement that it was to be "a Messenger of truth in these the last days, to present to the world the revelations and commandments of God which have been given, and those which may be given, etc., and good tidings of great joy to all—but more especially to the House of Israel scattered abroad, that the day of their redemption is near, for the Lord has set his hand again the second time to restore them to the lands of their inheritance."

I would like to call your attention to the fact, that at the dedication of the Kirtland Temple in 1836, in the prayer of the Prophet Joseph, (found in the Doctrine and Covenants) among other most significant things he said: "We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed; and the yoke of bondage may begin to be broken off from the House of David; and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father."

Then in April, 1840, the Prophet called Orson Hyde and John E. Page on a mission to go to Jerusalem and there dedicate that land to the return of the Jews—at a time when they were not permitted ordinary civil or political privileges, including the right to hold land in Palestine. It took Orson Hyde a year and a half to get there, traveling without purse or scrip. The trials were so great that John E. Page failed on the way, and gave up the struggle; but Apostle Orson Hyde arrived on

the Mt. of Olives, and in Oct., 1841, dedicated that land to the return of the Jews, praying, among other things, to the Lord "to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil, let the vine and olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful and possessed by its rightful heirs; let it again flow with plenty, to feed the returning prodigals who come home with a spirit of grace and supplication. Upon it let the clouds distil virtue and richness, and let the fields smile with plenty; let the flocks and the herds greatly increase and multiply upon the mountains and hills."

I see my time is up, but I commend to your consideration what we call in the mission "The Redeemed Hebrew," written by President B. H. Roberts in 1927. It sets forth in much greater detail the whole story, with quotations from the Book of Mormon, and the changed attitude of the Jews toward Christ, hundreds of thousands of whom are accepting Christianity. We are distributing that paper, and it is being read eagerly by thousands of Jews. You know that New York City is the great Jewish center of the world. I understand that about one-fourth or two million of the people living in and near New York City are Jews. At our street meetings they take this paper eagerly. It was printed in a Jewish-Christian periodical. The Jews are interested in it. It is a common experience to learn from well-informed Jews that they have read or are familiar with the contents of the Book of Mormon.

Thus the work is going on, and may God bless it and those who are seeking to further the purposes of the Lord, is my desire in the name of Jesus Christ, Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

I esteem it a great privilege, my brethren and sisters, to be permitted to come back to Salt Lake City every six months and participate in the Conference proceedings. It is a wonderful inspiration unto us who are absent in the mission field, and we can carry back that inspiration unto those with whom we are laboring.

I rejoice in the testimony of the Gospel of Jesus Christ, that I obtained by listening to the teachings of the Elders many years ago. I rejoice that year by year that testimony has grown stronger and brighter; that in all the vicissitudes of life, and the floundering and the stumblings through which we go, and through which I have gone, I have been able to retain that testimony. I cherish that as one of the greatest, if not the greatest gift that God can give unto us. I do not know of any gift I can think of now that would be worth so much to me if I were to lose the testimony that this is the work of the Lord; that it is divine; that his power and authority are here upon the earth; that he speaks through that authority; that we are led and guided by his Holy Spirit in all that we do; that we are seeking in our humble way to carry on his work; that

he in reality has given unto us the privilege of being his humble assistants in carrying out the great task that he has set for himself, to bring about the immortality and eternal life of man.

I know of nothing more glorious than to have the privilege of working in the Church of Jesus Christ of Latter-day Saints, in high position or in low. I feel it such an honor, such a help, such an opportunity for growth and advancement, that I feel that all Latter-day Saints should hunger for the privilege of serving in some capacity in the kingdom of God. It gives us joy; it gives us happiness.

I do not know that at any time in my past life I have realized as fully as I do now what that second commandment means: "Love thy neighbor as thyself." In contemplation of that so many other things that occupy our lives fade away into insignificance. The philosophy of that commandment, "Love thy neighbor as thyself," seems to me to be made clear in the Book of Mormon. I remember reading in the book of Mosiah the story of King Benjamin. As he felt age creeping upon him he desired to deliver over the kingdom to his son. He called the people together for the purpose of counseling them, to advise them, and to deliver the kingdom into the hands of his son. When they had gathered together he began to recite some of the things that had been done and accomplished. What he particularly impressed upon them was this one fact, that though he were a king and ruled over them, yet he had labored with his own hands for the accomplishment of God's purposes, that he might not be a burden unto them. "And this," he declared, "I do not desire to boast of, but I tell you these things that ye might learn wisdom; that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God."

This truth is impressed upon us in the mission field; and the privilege of carrying the Gospel to those who are honest in heart, giving unto them the word of the Lord, giving unto them greater opportunity for advancement, progress, knowledge, understanding, gives us joy. Grief we feel when we find that apparently our words fall on deaf ears, when that which is so plain unto us seems as a fallacy to them. They believe in Jesus Christ but they have already been saved, they say, and, being saved, there is nothing else that they need look forward to; the fact that we cannot deceive them in this thing brings us grief. In a small way it gives us a little understanding of what our Savior must have felt when he came unto his own and his own would not receive him. He gave them the opportunity for salvation and exaltation, but they looked upon him as a blasphemer.

I desire to bear my testimony to the goodness of God, and to his mercy, to the joy that has come into my heart since we heard the Gospel some 56 years ago, and the satisfaction and the happiness that are ours in doing the work of the Lord, in working in his cause, in helping to deliver unto the rest of the world that same message that has given us joy and happiness.

May God help us to cherish the testimony that we have received, that we may do nothing that will mar it or cause it to fade away, because

these testimonies that have come unto us by doing the will of the Lord cannot be taken from us by any power on earth, except that of our own transgression. Let us cherish it and keep it. It is a wonderful thing to know, not only that we are in the way, but to know where we are going, and that at the end of this life we still continue in the service of the Lord, with the vistas of progression and advancement outlined before us. O, that testimony! There isn't anything in the world that I can think of for which I would give that testimony.

May God help us to serve him, to do his will, to be faithful, honest and loyal to his cause, not paying so much attention to the things of this world, because they fade away, but to look more for the things that are of eternal worth and that we can carry with us, that we may find stored up there for us when we go there, I humbly pray, in the name of Jesus Christ. Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, I appreciate the opportunity I have of laboring in the Church of Jesus Christ of Latter-day Saints. I bring you greetings from the Saints, the missionaries, Sister Rowan, and my family. I am happy to say that the missionaries are all well, enjoying the spirit of the Gospel, enjoying their labors, and getting great satisfaction from bearing testimony of the restored Gospel to the people of Texas and Louisiana.

I find there are many faithful Latter-day Saints living in those states, and as missionaries we appreciate very much the splendid cooperation they are giving us in helping to disseminate the Gospel truths. Many of our best converts are being contacted through the very fine personnel of those who have membership in this great Church.

It gives me great joy to report that we have fifteen branches, with a membership of eighteen hundred fifty-nine souls. We have five districts having a membership of thirty-six hundred five. Making a total in the Texas mission of five thousand four hundred sixty-four souls. We have thirty-four Sunday Schools, seventeen Relief Societies, and many Primaries. Our Primaries, however, you realize, are not entirely stable, because the lady missionaries establish temporary community Primaries, while they are laboring in the various cities; yet they are accomplishing a wonderful work.

I am happy to report that the people in these states are very friendly and hospitable. It is a source of gratitude to me to find the confidence that the business and professional men have in the Church of Jesus Christ of Latter-day Saints. The conduct of our people whom they have met has thoroughly convinced them that those who have membership in this church are honest, honorable, straightforward, God-fearing men and women. I appreciate telling you, that many of the leading doctors in those states treat our missionaries absolutely free of charge because of the wonderful work they are doing.

We are not quite so fortunate in giving addresses over the radio, since those in charge say: "We will be delighted, if you will pay, to give you a reduced rate,—but we expect money from all other churches and receive it; consequently you will have to pay to get on the air." Hence few radio programs have been given.

During these hard times we are finding great consolation and solace in the words of the Redeemer of the world, wherein he said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy and my burden is light."

We are putting this to the test, my brethren and sisters, and I am frank to confess that the Lord is blessing his people with his Spirit.

I believe that the Christian people generally throughout the world are depending more on the Lord than they have done in the past. I recognize and appreciate that the Lord has given us an invitation to come unto him and find rest to our souls, but I am also mindful of the fact that the Lord has said there is something of vastly more importance. He said,

"Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

So I say to you there is a certain way prescribed by Jesus the Christ through which his children must come unto him. The plan is outlined completely in our Articles of Faith.

I am happy to be engaged in the work with my missionaries in calling upon mankind to repent. I find myself in perfect accord with this Church. I honor, revere and respect these prophets; I bear you my witness, in the name of the Lord Jesus Christ, that I know that God our Eternal Father has spoken in this dispensation of time, that Jesus the Christ has reappeared and that Joseph Smith was an instrument in the hands of Almighty God in establishing anew the Gospel of the Lord Jesus Christ.

I am also thankful to know that his successors have all held the keys of the authority to bind on earth and it shall be bound in heaven, and to loose on earth and it shall be loosed in heaven. I certify to you, in words of soberness, that President Heber J. Grant is a prophet, seer and revelator, and an inspiration to all who are familiar with his life.

May I make one appeal before closing. Send us the names and addresses of your friends or relatives in Texas or Louisiana and we will be glad to get in touch with them. I want to thank the Bureau of Information, and all others who have furnished us with information. Your sons and daughters are well and happy. They are receiving testimony upon testimony that this is God's work.

I pray God to bless all of us, that we may live and prove faithful to the end, and I do it in the name of Jesus Christ our Redeemer. Amen.

ELDER GEORGE S. ROMNEY

President of the Northern States Mission

I have been thrilled, during this Conference, with the testimonies of my brethren. I am happy to report to you that the missionaries in the Northern States mission are carrying the message of the Gospel, and the testimony that the Lord has spoken again to his people in this day, and that they are doing it well. They are faithful young men and women. They grow very rapidly in the testimony of the Gospel when they come to the mission field.

This last Sunday I listened to the testimony of a young lady who has been only a few months in the mission field. She was a very timid girl when she left home, and was extremely frightened when she arrived in the mission field. It seemed almost beyond her strength to go up to the doors of the people and announce that she was a member of the Church of Jesus Christ of Latter-day Saints. Last Sunday, in her testimony, she stated that she had never known much about the Gospel. Just the other day, however, she was invited into a home of very intelligent people. They asked her questions for an hour and a half, and it seemed to her that she did not lack for an answer to any of the questions that previously she had no idea she could answer.

Such is the testimony of the young men and women. I received a letter from one of the boys not long ago. He, too, was just a young man who had had no experience at home. He said:

"A non-member of the Church called for us to administer to a young lady who had been sick for some time. We administered to her. We were very timid and frightened—scarcely knowing what to say. In two hours after the administration the young lady was up and out at play, and has been well ever since."

We are very glad to have the young men and women come into the mission field, and we trust that they will come filled with the spirit of testimony.

President Grant spoke this morning of the things that are said and have been said against him. I believe that sometimes, even in the words of those who write and speak against the prophets of the Lord, we have some of our strongest testimonies.

Just recently a book came from the press in Chicago, written by Mr. Beardsley. Its newspaper review was entitled: "A Drunken Fiend, or a Prophet, or Mouthpiece of God." The title of the book is "Joseph Smith and His Mormon Empire." In this book we have rehearsed again many of the old stories that have been told about Joseph Smith, the Prophet, derogatory of his character. He is pictured as one of the vilest of men. In fact, Mr. Beardsley seems to find him the "drunken fiend." I was surprised, when I read that book, to notice some of the inconsistencies in it. After picturing the prophet of the Lord as he

does, he makes statements concerning the time just following the driving of the Saints from Missouri to this effect:

"At that time what talent the little town of Quincy could boast! There was Abraham Lincoln, the future President of the United States, and the great martyr of the American people. There was Stephen A. Douglas, who has written his name so prominently across the pages of history. And there was Mr. Browning, a senator and cabinet officer. There was Brigham Young, whose name was to become a common word upon the lips of the American people, and there was Joseph Smith."

And he said:

"In this company of people who was the dominating personality? Was it Abraham Lincoln? No. Was it Stephen A. Douglas? No. Was it Mr. Browning, or Brigham Young? No. It was Joseph Smith, the Mormon Prophet, a fugitive from justice."

It seems to me that such contradictions in the writing of those who would speak evil of the prophets of the Lord are but testimonies to the truth of this great work. In the beginning of the book Mr. Beardsley refers to the statement of Joseph Smith which the Prophet made when he was fifteen years old, when he said that an angel told him that his name should be known for good and evil among all nations of the earth. It seemed strange to me that Mr. Beardsley should raise his voice and take his pen, trained in literature as he is, to write a book to help fulfil that prophecy, wherein he is doing his part in making the name of Joseph Smith known among all the nations of the earth. I feel that he would be much safer if he were on the right side rather than on the wrong side.

I have a testimony that the prophets of the Lord came in this day, and are here yet; and I know, as my friends who have spoken before me, that our leaders are men of integrity, men of honor and honesty; and that this, the Gospel of Jesus Christ, is the truth. I trust that the Lord will bless us, that this testimony may sink into our hearts, in the name of Jesus. Amen.

ELDER ALONZO A. HINCKLEY

President of the California Mission

It is my prayer that the Lord will calm my spirit and lead me by the influence of the Holy Ghost. I am so new in my field of labor that I feel that I can hardly speak with the same assurance relative to the mission, that my associate presidents speak in regard to their missions. It was only late in January of this year that by divine appointment, by prophecy and by the laying on of hands, I was set apart to preside over the California mission.

It was my great pleasure to be led into that mission and introduced to my labors and installed under the direction of Elder David O. McKay. As he traveled through that mission rapidly, spending some two weeks visiting all of the districts, the people flocked to hear him. Along his route the chapels were filled. The inspiration of the Lord was upon him. The Saints were built up in their faith. The Elders were instructed and

given new high hopes, and impressed with the great responsibility that rests upon them, and entered into their labors with renewed diligence.

But when the two weeks were ended, and I saw Brother McKay disappear through the gate at the railroad station, on his way back to headquarters, headquarters seemed farther removed from California, to me, than they had seemed just a day or two earlier. To me that two weeks was, of course, a schooling under a prophet. I have never quite understood, as I have read the history of the Church, the operation, in its entirety, of the school of the prophets. I have always thought that it must have been most remarkable. But I do know, in a measure, what it is to be schooled under the prophets.

It has been my great privilege, all the years of my life, to be rather close in contact with the Authorities of this Church. My father was a president of a stake for twenty-five years, and I followed him as a stake president in the same locality for twenty-seven years. So in all those years, into our home—into my mother's home first and later into my own home—came the Authorities of the Church, and thus I became acquainted with all of them as they traveled among the people to direct, admonish and bless them; and their coming into our home was a blessing. I have appreciated it all my life. I appreciate it more today, I think, than at any other time in my life. And as I stand here, thinking of what a blessing it is to be well born, to be born into the Church and kingdom of God, of goodly parents, today I bless my mother, today I bless my father, prince of a man that he was, carrying in his heart a reverence for the Authorities of this Church. I thank the Lord that his reverence for the Authorities carried over into the hearts of his children.

I thought when the President was speaking this morning, that never have I heard in my mother's home, never have I heard in my own home any of the Authorities of this Church lightly spoken of. Oh, ye Saints, beware, if in your homes ye speak slightly of the servants of the living God! Rather that our children should hear our lips uttering prayers that come from the heart; that they, the servants of God, in a world of wickedness and strife, shall be sustained and led and inspired, so that this people shall be and continue to be an exceptional people, chosen of the Lord and led by his servants.

As I minister with my young brethren down in the California mission, and with the lady missionaries, oh, I stand before the Lord and express my gratitude for those young men and young women, clean and sweet and undefiled; that down in that country of rapid and continuous growth, down in that place where everything seems to thrive, they are not drawn away to the right nor to the left. They are not afraid. The courage that comes unto those young missionaries to stand up in defense of the truth, and declare Jesus Christ and his ministry, and the restoration of the Gospel, and the call of the Lord unto salvation unto all those who will hear it,—I say my soul thrills.

It is a new experience to step down into that field of labor, among these young men and young women, just out of a class where I had been associated with high priests, mature and sweet, ripened in their expe-

rience; and to touch these young lives and to witness their giving of all that they are, the strength of their young manhood and womanhood, to the service of God; it is one of the greatest testimonies in all the world.

As I have gone through that mission, that country, that beautiful country, from the summit of the hills down in and through the valleys, everywhere today it is a garden spot, following the rainy season. I have driven past the homes of the rich, the estates of the wealthy, and then walked into the homes and sat down with the meek, the Latter-day Saints; and I have questioned in my soul, I have queried: "When shall the meek inherit the earth?" Not now, that is certain. The meek are pushed aside. The grasping, the selfish—they rule and dominate.

But if you wish to find sweetness, if you wish to find contentment, if you wish to find love, just assemble with the meek who love the Lord and keep his commandments, who love the children of the Lord. Then you will say: Blessed are the meek now, and what must their blessings be when they shall inherit the earth? For the earth and the fulness thereof belong to the Lord, and he who bought it, redeemed it and paid the price, opened the way for you and me to become sons and daughters of God. When he comes, when he rules whose right it is to rule, what will be our joy? The promise will be fulfilled, "The meek shall inherit the earth."

Recently in going through that mission, I have gone into the mining camps, where thousands have found their livelihood heretofore. There is no whistle that shrieks now and calls men to work. The smelter smoke does not ascend from those smoke stacks, and their towns are like deserted villages. And I say in my soul: I wonder if this kind of experience will not bring to men's minds the invitation of the Lord, when he said unto the people:

"Lay not up unto yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Uneasy is the head of the man of great estates and holdings today. That for which he has struggled, and from which he has hoped to inherit ease and comfort and the power and influence that come from wealth, is now threatened and is insecure. He is under anxiety today. No peace there. But I bear testimony that there is peace in the hearts of the Latter-day Saints.

It was my privilege not long since to go into one of our branches, and as I was met at the depot I was asked: "Did you know that Brother Allen had died?"

"Oh, no. When was that?"

"Just now, in the hospital."

"All right."

The fact of that death caused me to remain there for three days. For three days, here and there, in the parks, in the lobbies, in the stores, on the streets, I heard people speaking—not our people, as we have only two hundred and fifty of our people in that city. They said: "That Mor-

mon, that man Allen, was a good man." There was a man that went about doing good. My soul rejoiced.

Oh, the power and the influence of a righteous life! The president of a branch had died. He was a Latter-day Saint.

I walked up to one place and I saw a magnificent building, and I said to Brother Johnson: "I wonder, while we wait, if we couldn't go through this institution?"

"Surely, Brother Hinckley. They let me in there any time."

At the head of the institution was a man named Seaman. I thought: "Perhaps that could be George A. Seaman's kinsman. I will go in."

The first thing he said when I was introduced was, "Do you know President Allen?"

"I have never known him, but I am here to be in attendance at his funeral."

"Great was that man," said this head of that institution. "He came in here and held meetings with us."

This is briefly the story that he gave: "All of the sects and the denominations are permitted to hold meetings in this institution on Sunday. When President Allen brought his people in," he said, "they prayed, they sang, and they preached the Lord Jesus Christ. We had been used to seeing them, when others were here, play cards and let the radio go on; but this room became a chapel when the Mormons held services here. But it stirred up opposition, and my board was petitioned to prevent the Mormons from holding meetings in this institution. What did your president say? President Allen said, 'No war, no contention with us. Our mission is peace. We have preached unto you the truth, and when you shut us out you shut out the word of God and the message of salvation.' Result: The inmates said: 'Where are those Mormons?'"

"They are not coming."

"Why not?"

"The Board has said they cannot come."

"Result: Five hundred people signed a petition and said: 'We want the Latter-day Saints to come in here and hold their service.'"

The privilege was renewed and we continue to hold services there, and when the funeral of that righteous man was held the chapel was filled; the archway dividing two rooms was opened, chairs were put in; hundreds were there to pay their respect to the life of a righteous man.

That is the kind of message that reaches the world when a righteous man manifests before God in daily life the fruits of the Gospel of Jesus Christ.

Down in the California mission, under the wise leadership of President Joseph W. McMurrin—perhaps the only mission where one of the General Authorities has been permitted to preside for years and years, covering a period of thirteen years—he has wisely established branches all over Nevada, Arizona and California. Twelve thousand people in their daily lives are manifesting unto the world the fruits of Mormonism, and they are leavening the lump. And while our missionary force has dropped from its high peak of two hundred and twenty

in 1929, to fifty-nine now, and while the depression is forcing fathers and mothers to write daily: "Can you not honorably release my son or my daughter? We have gone the limit"—in other places, presidents of stakes have written to the president of the mission and said: "Send no Elder home for the want of funds. When they have reached their limit notify us, for in this stake no lady missionary and no Elder has ever returned for the want of funds."

I bear my testimony to the quality of the men, the quality of the women, who minister in that mission. It is the choicest of the choice. I love them as I love my own sons and daughters. They are wonderful. I love those Saints, and I want to bear testimony that in that mission are some of the best Latter-day Saints I have ever known. And now in answer to this call for local missionary help the presidents of those branches have said: "We will give you help;" and I expect that a hundred or more will be installed and divinely appointed to labor part time to help in this emergency.

I know the truth. I love the truth. I hope to live it to the end, and to be found worthy to sit down with my father and my mother, saved in the celestial kingdom of God. May this blessing be mine and be yours, is my prayer, in the name of Jesus Christ. Amen.

The Congregation arose and sang the hymn, "God moves in a mysterious way."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

Up to this point in this General Conference I believe that our meetings have been on a par with the meetings of previous General Conferences of the Church, in spirit, instruction and interest. I have been greatly edified myself and have been made to feel very grateful and thankful for my membership in the Church, the fellowship that I have with the Latter-day Saints, the knowledge that I have of the Gospel and the testimony I have of its truth; for I do know that this is God's work, the Gospel of the Lord Jesus Christ, and I rejoice exceedingly in this knowledge.

INTEGRITY OF STAKE WORKERS

The brethren who have spoken in this conference, excepting the President of the Church, have been the mission presidents, and they have spoken of conditions that obtain in the world, of the faithfulness of our young missionaries and the integrity of the Saints in the mission field. From my knowledge in visiting the missions I can bear testimony to what they have said, and in thinking of it I am reminded of the integrity and devotion of the Latter-day Saints in the stakes of Zion. We as General Authorities of the Church, visit them quite frequently. We are always received cordially, and are given a generous welcome. We are treated, I may say, as kings might expect to be treated, given the very best that the people have to give, and there are evidences that they

sustain the Authorities of the Church, evidences of faith and faithfulness as members of the Church.

A great many faithful workers are laboring in the stakes of Zion, men and women who are setting a worthy example before the people, living their religion, paying their tithing, keeping the Word of Wisdom, doing things that they are asked to do, and rendering service to God, to the Church and their fellow men. I am proud of this people, thankful that I am numbered with them, that I have association and fellowship with them, and I believe I have their confidence and support as do all of my brethren of the General Authorities of the Church.

NEED FOR IMPROVEMENT

I praise the Lord and thank him for these blessings, yet I realize that there is much in Zion that ought not to be. There are things that we engage in and do as members of the Church that we ought not to do. There are duties that ought to be performed that we neglect. I do not know whether the Lord is altogether pleased with us. I feel sure that he is pleased with the Church as a church, and with many of the individuals, but with some I am afraid he is not pleased. I am afraid that there will be disappointment on the part of some members of the Church when this life's work is finished, when our opportunities are past. Disappointment is something to be dreaded if not to be feared.

SATISFACTION IN BEING RIGHT

There is always a satisfaction, my brethren and sisters, in having been right on any question that has engaged our attention, especially if the wisdom and judgment of others have been brought to bear upon that question and we have not all agreed. You know how prone we are to say, "I told you so." The more important the question that is involved in a consideration of this kind, the greater satisfaction there will be in the end when we find that we have been right; but if on the other hand it is found that we have been wrong there will be correspondingly great disappointment. The importance of the question involved determines the amount of satisfaction or disappointment. The greatest question that man has ever considered, according to my judgment, is that of religion, or salvation, of what it consists and how it may be attained. There is no other question I suppose that has engaged the attention of so many people or upon which there has been such diversity of opinion. That accounts for the numerous creeds and religious denominations that there are in the world today.

Those of us who know the truth of the Gospel as it has been revealed in these last days through the instrumentality of the Prophet Joseph Smith, know that there are millions of people who, in the end, when it shall be universally known of what salvation consists, how it may be attained, will be tremendously disappointed, and only the disappointment of the wicked or those who have fought against the work of God will be greater or supreme. We who know the truth and know the will of the Lord and the law of the Lord, understand that we are to love the Lord

our God with all our heart, with all our soul, and with all our might; that this is the first great commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself."

DISCHARGING OUR RESPONSIBILITY

We ought to desire above everything else, except our own welfare and salvation, the welfare and salvation of our fellow men. We are organized as a Church. We have received responsibilities from on high to preach this Gospel of the kingdom in all the world as a witness before the end shall come. For more than a century we have been trying as a people to discharge ourselves of this responsibility and prove our love of God and man by making sacrifice in the preaching of this Gospel. You have seen the results, and yet there are but very few of our Father's children in this dispensation who have embraced the Gospel, but that is not to be wondered at. It was ever so. Only a few in the days of Isaiah, as we read in the fifty-third chapter of the book of Isaiah accepted the truth. The prophet said: "Lord, who hath believed our report?" Only a few. And in the days of the primitive church we find this expression:

"But they have not all obeyed the gospel. For Esaias saith, Lord who hath believed our report?"

This dispensation is a time of warning, just as much, I understand, as it was a day of warning when Noah the prophet of God was commanded to warn the people of his day that if they did not repent of their sins and obey the Gospel they would be destroyed. We are told that for a hundred and twenty years the prophet of God labored among that people, but in vain except for the saving of a few souls. A great flood was sent to destroy the people. I say for more than a century we have been preaching this Gospel of the kingdom to the people of the world, and the people of the world are rejecting the message in large measure, excepting a very few. They will meet with disappointment and in some instances condemnation, according to the law that has come to those who have heard and have rejected the Gospel.

SACRIFICE BRINGS BLESSINGS

Now in these times of financial stress and business troubles the Latter-day Saints, I suppose, are feeling these things the same as other people. The Lord rains on the just and the unjust alike. But the Latter-day Saints have more to encourage them than have the people of the world. We are here not for the gaining of wealth. That is not the end in view, but a means to a nobler end, that of serving God and working righteousness, striving to save our own souls and the souls of others; and we can afford to make the sacrifices that the Gospel entails upon us.

Brethren and sisters, we know that we have the promise, and God's promises never fail, that we shall be rewarded abundantly in time and in eternity for all the sacrifices made for the accomplishment of his purposes. For the past number of years we have maintained in the neigh-

borhood of two thousand missionaries in the field; the report is made today that we have seventeen hundred and two missionaries out. You have heard the report of these mission presidents, how the numbers have been depleted in their mission fields. What are we going to do to keep up our record and do the work the Lord requires at our hands? I have a recommendation for our mission presidents.

LOCAL SAINTS AS MISSIONARIES

Some of the presidents told us in our meeting with them a few days ago that they were using the local brethren and sisters, some in one way and some in another. In the closing remarks of President Hinckley of the California mission, who has just addressed us, he said he expected the branches in his mission to furnish a hundred local people to assist in this work. I want to relate to you a little experience I had in presiding over the European mission during the World War. I was there from August of 1916 until July of 1919. During that time in the British mission the number of missionaries from home was reduced from seventy-five to seven, including those who were in the mission headquarters. We had seventy-five branches that had formerly been presided over almost universally by Elders from home. Those were now presided over by local men. Men who were able to bear arms had been drafted into the service, and those who were not entered the factories for the manufacture of munitions of war. There were very few men left at home. We called as missionaries young men who were not old enough to bear arms.

When I left that mission there were twenty-two local brethren laboring in the manner referred to, some of them giving part time, presiding over districts or branches, others giving their entire time as missionaries. We called into the service young women and married women, and at one time, as I remember it, we had three hundred and seventy-five of these good sisters working. They rendered their reports to mission headquarters the same as the missionaries had done who were from home. They distributed tracts, they held cottage meetings, loaned books, and did all the work that regular missionaries did. The result was that these missionaries were more faithful than ever before. The tithing of the British mission just about doubled itself in three years. We had almost as many baptisms as had been the case when we had seventy-five or more missionaries in the field.

It shows what can be done with these local men and women in the world. They are just the same kind of people we have here in the stakes and wards. In every nation he that fears God and works righteousness is approved of him. I see no reason why men and women in the mission field should not labor in the Church as missionaries or in any other capacity where they are needed, just as well as the people in organized wards and stakes. They are doing it in some places. There are some missionaries called from one mission to another. Why not the mission supply its quota of missionaries and send them out into other missions? These lady missionaries are doing a splendid work in all the missions where they are used. There are ladies locally who are just as efficient

as those who go from the stakes and are willing and could be used to advantage if we would make use of them.

I remember two years ago when I was going through the Canadian mission with President Hart, at Hamilton we called for volunteer lady missionaries to accompany those who were there from Zion. Instead of sending out two lady missionaries from Zion who were there at such great expense, it was suggested that we take one of these lady missionaries and a local missionary, and have two sets of missionaries where formerly we had but one. Several sisters volunteered. We blessed these people and set them apart and we have reports that a splendid work was accomplished by those local sisters. Why can we not do this, and double the number of missionaries? Suppose a woman cannot give all her time, if one sister would go out one day and another another day, if it took seven sisters to do a week's work along the side of a regular missionary, the work would be accomplished. Why not do the same with our brethren?

I heard an Elder reporting his mission recently who said he tried out the plan of taking a little boy and giving him a tract and letting him lead up to the doors of homes, and it had a splendid effect. They would not shut the door on him or deny him. They would hear what he had to say, and his message would be an introduction for the missionary. I say that in that case the little boy was the equal of the Elder from home. When they go into a home there is no need for two Elders from Zion in that home to preach the Gospel, one can do all the talking; all he needs is a companion and a witness, and here we have one.

There are ways and means, and I believe that God expects us to be thoughtful men who have charge of this work in the mission field and at home. I think we can perhaps do better than we have been doing, and, brethren and sisters, all this means that we wash our hands clean of the blood of this generation, for we are as watchmen upon the towers. Our responsibility is to warn the wicked and to call them to repentance and to preach this Gospel of the kingdom to those who are in spiritual darkness.

A wonderful work is being accomplished. May God be praised for it and the Saints for the work they have done, and may this work go forward to the entire satisfaction of the Lord, I pray in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I am glad to know that there are people in the world who are not discouraged. For months it has been my privilege to be in different parts of our country and it is rare that one finds those who are not exceedingly pessimistic, because of conditions over which we seem to have no control. Men and women are unemployed and in many cases they will be in dire distress unless ways and means be prepared for them to

earn their living. The wise men of the earth are seeking to find some way whereby this difficulty may be overcome. Quite recently the most terrible war of all time occurred, and when that was finished many people thought that would be the end of war. At present there is suspicion and jealousy among the nations of the earth. There are groups that are preparing to take by force what they cannot obtain by honest toil, and "Men's hearts are failing them for fear."

These things have been predicted. We have been told that in the last days serious difficulties would arise, and before that time the true Gospel would be preached.

BLESSINGS FOLLOW OBEDIENCE

In the year 1830 this Church with which we are identified was organized. It was patterned after the Church that had been organized by Jesus Christ our Lord on the other side of the mighty ocean. It was intended to prepare people for the things which were to come, and hundreds and thousands have rejoiced in the blessings that have followed obedience to the teachings of our Lord and obedience to the laws that govern his Church.

IN THE DAYS OF NOAH

It has been remarkable to me as I have read the history of the world, both religious and secular, that the children of men so easily forget the Lord and turn away from him. In ancient times it became necessary for Noah to go about teaching the truth for more than a hundred years, and yet people rejected him and his message and the prediction that he made that they would suffer the penalty that always follows disobedience to God. They were drowned in the flood. History discloses the fact that whenever people have served God and kept his commandments they prospered, and when they turned away from him and lost their faith they fell into transgression and they suffered the punishment that they merited by reason of their disobedience. That is not only true of the nations that have dwelt upon the European lands and in Asia and in Africa, but it has been true of those who have dwelt upon this hemisphere.

THE ANCIENT INHABITANTS OF AMERICA

When the Lord prepared to people this land, Ether and his group crossed the mighty ocean. This was soon after the confusion of tongues at Babel. They were not able of their own wisdom to cross the ocean, but the Lord taught them how they might make barges, how they should provide themselves with food; and then under the guidance of his Holy Spirit they migrated to this great western hemisphere and were prospered. Then they forsook the Lord and fell into transgression, and the result was that as a people they were destroyed. Then another people came, about six hundred years before the birth of our Savior, under Lehi. They came to this western land led as had been the other people by the power of God. When they observed the commandments of the

Lord they were happy, and when they transgressed they suffered the penalty which always follows disobedience of the laws of our Heavenly Father. They separated into two groups after they arrived here, and while they became numerous upon the face of the earth there was a large portion of them who did not serve the Lord, and eventually they became so wicked that the Nephites or fair-skinned people perished, being destroyed by the Red Man. They had builded great cities and wonderful things were accomplished by those who kept the commandments of the Lord, but those who would not obey him dwelt in idleness, or in a way that compelled them, if they would live, to take that which belonged to others. The Lord blessed those who honored him and kept his commandments as long as they were faithful, but eventually they were entirely destroyed, leaving their records buried in the earth, where they remained until they were delivered to the prophet Joseph Smith. History has repeated itself many times.

THE RESULT OF DISOBEDIENCE

In several places in the scriptures we read that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid," and in the day and age in which we live that is very plainly manifested to the children of men. The condition that has come upon the earth is not the result of righteousness; it is the result of disobedience to the laws of our Father in heaven, and we as members of this Church have been warned of what was to come. We have not only been warned by the scriptures that were given in the days of the Savior and prior to his time, and those that were given after him, but in our own day and age the Lord has spoken and the revelations of our Heavenly Father are found in the Doctrine and Covenants. If we will read these revelations we will learn that the experiences through which we are passing were predicted, that the very promises that the Lord made are now being fulfilled.

It does seem strange that so many of our Father's children think they are finding satisfaction in doing things that are wrong. The distress of the world today is very largely because men have turned from the teachings of the Lord. Men are seeking the wealth of the world, and it appears to make little difference to some of them how they obtain it. They cannot take it with them. The things that they obtain by selfishness will not be beneficial to them. For thousands of years the Lord has been teaching this lesson, yet today it seems to me that men and women are as disobedient, as unthankful and unholy as they have ever been in any period of the world's history.

THE ONLY REMEDY

The message that the Lord has given to the earth, that we have been asked to disseminate, is the only rule of conduct whereby this difficulty may be removed. By following the teachings of the Lord, by turning unto him and repenting of sin, by going about doing good—that attitude will bring happiness and prosperity. Mankind will love

one another, and the hatred and the unkindness that have existed so much in the world will pass away. The Lord has not required something that is impossible. On the contrary, he has given us commandments and advice and counsel that it is possible for all of us to follow in this day and age in which we live. The daily press brings to us accounts of disasters that are everywhere—the sea being tempestuous and loss of life upon it, earthquakes, great tornadoes, such as we have been told would occur in the last days—and it does seem to me, brethren and sisters, if men are thinking seriously, if they are reading the scriptures, they must know that the happenings that the Lord said would occur in the last days are occurring. The fig tree surely is putting forth its leaves, and those who are thoughtful must know that the summer is nigh, that those things that the Lord has predicted as preceding his second coming are now coming to pass.

As we sit in this comfortable house today and enjoy the teachings that have been given to us under the influence and power of our Heavenly Father, how grateful we ought to be for our blessings, for the fact that the Lord has removed from us uncertainty. There should be no doubt in the minds of this congregation as to what the Lord desires. There should be no uncertainty in our minds as to how we may be happy. There is only one way that we can enjoy our lives, and that is by being obedient to the teachings of an all-wise Father who knows the end from the beginning and has given to us understanding and the opportunity to add to that understanding and to prepare for every vicissitude of life.

COMFORTS IN ABUNDANCE

Isn't it a singular thing that what the world has struggled for from the beginning, wealth, power, all those things that make men comfortable, are to be had in abundance today—better and more clothing than ever before, more food than can be consumed, more wealth of all kinds than the world has ever had before. Our homes are more comfortable. The conveniences of life have been multiplied marvelously since the Gospel came upon the earth, and today everything that we have struggled for we have. Education has arrived at its highest point. More knowledge of the things of this earth is possessed by men than ever before. Everything mankind has struggled for from the beginning of time that is considered most desirable is upon the earth today; and notwithstanding that, there is doubt and dread of what the future has in store.

THE CAUSE AND CURE

What is our trouble? It is that we have sought the creature comforts, we have sought the honors of men, we have sought those things that selfishness puts into our souls. We have sought to set ourselves up and have preferred ourselves to our Father's other children. I am speaking now of the world. We have ignored the commandments that we should honor God and keep his commandments, that we should love our neighbors. We have failed to pray in the way that we were taught

to pray, and men and women have set their judgment up against the teachings of an all-wise Father, and of course we are paying the price.

Now if we would enjoy the blessings that the Lord has prepared for us, the things that we have struggled for, there is yet something else for us to do, and that is to love one another. That is to honor God and keep his commandments, obey the laws of the land in which we live, be considerate of one another, observe the teachings that have been given to us from the beginning of the world; and if we will do that all our problems will be solved. The wisdom of men will be added upon, the power of God will come upon his children, and this earth will be cleansed and purified from the evils that exist that are rapidly destroying humanity.

Knowing that, brethren and sisters, we ought to be faithful. The land that we live in should be sanctified by our lives of righteousness, and we should go about doing good. There should be no doubt in our minds as to the power of God to safeguard our interests. We know that he can do that, and in this wonderful Church, with its marvelous organization, with the authority of the holy priesthood bestowed upon thousands of our Father's sons, with these marvelous organizations that are given for the training of our youth—our Primary, our Mutuals, our Sabbath Schools, our Relief Society organization, our educational facilities—there is everything that should prepare us to know what God would have us do here. All that we need is to repent of our sins, turn from the error of our ways, cleanse our lives of impurity, and then to go about doing good. It does not require that we shall be set apart for that purpose. Every man, woman and child in the Church of Jesus Christ may go about doing good and receive the blessing that results therefrom.

OUR MISSION

Looking back through the experiences of those who have lived upon the earth, and remembering the privations and afflictions of those nations that have turned away from our Heavenly Father, let us not be among those who unwisely and foolishly set our judgment up against the wisdom of the Lord. Let us acknowledge his wisdom, let us set our hands to the work that he has entrusted to our care, let us bless our Father's children wherever they may be, and our lives will be enriched and this world will be made happier. This is the mission that has been placed upon our shoulders. Our Heavenly Father will hold us responsible for the manner in which we fulfil it. God grant that in the humility of our souls we will go about with the desire in our hearts to do good to all people wherever they may be, and bring to them the joy that can only come through observing his laws and keeping his commandments. That peace may abide in our hearts and in our homes, that we may radiate sunshine and cheer wherever we may go, that we may prove to the world that we do know that God lives, by the lives that we lead, and receive his blessings therefor, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The auditor's report was not included in the statistics given by me this morning. It is as follows:

Salt Lake City, Utah,
April 4th, 1932.

President Heber J. Grant and Counselors,
Dear Brethren:—

It gives us pleasure to state that our examination of the reports of the First Presidency's office, which cover the Presiding Bishop's department, discloses the fact that the Church is entirely out of debt. The accounting system of the Church is modern and complete.

Respectfully submitted,
HENRY H. ROLAPP,
O. W. ADAMS,
JOHN W. HART,
Auditing Committee.

The hymn, "Zion stands with hills surrounded," was sung by the congregation, after which the closing prayer was offered by Elder John M. Baxter, former president of the Woodruff Stake.

Conference adjourned until 10 o'clock, Saturday, April 9th.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, April 9th, at 10 o'clock, with President Heber J. Grant presiding.

The hymn, "Come, come, ye Saints," was sung by the congregation. Elder Abel John Evans offered the opening prayer.

A sacred solo, "The Penitent," was sung by Sister Bertha Sessions.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I can assure you, my brethren and sisters, and friends, that I feel keenly the responsibility of this position. I rejoice with you in the spirit of the Conference sessions that we have had and the instruction and testimony that have been given to us.

GUIDANCE OF THE HOLY SPIRIT

I appreciate the fact that we are living in important times, and that it is proper for us so to live and act that we may be guided by the influence and power of the Holy Spirit. The Lord has promised to all of us who have taken upon us his name, who have been baptized in water and by the power of the Holy Spirit, that if we will live in accordance with his commandments we shall enjoy the light of his Spirit to guide us. Surely there has never been a time in the history of the Church when that guidance was so necessary for every individual.

We have our free agency. We shall be responsible for the deeds that we perform and for the failure to perform those things that will be for our progress and development. The Lord is desirous that every one of us shall go forward, do his will, keep his commandments, and enjoy his blessings.

I realize the fact that if we will listen to the whisperings of the Holy Spirit, and be alert to follow promptly that inspiration that may come to us from time to time, we shall be enabled to avoid difficulties and troubles, and have joy, satisfaction and contentment in our daily lives.

CHURCH ADVANCEMENT

I rejoice in the leadership of this Church. I realize that they are men who are inspired of God to advise and counsel us in the way of truth and progress. I am sure that if we will listen to them and observe to do what they suggest to us, we shall be able to make satisfactory progress.

I was impressed with the instructions and the report given by our President at the beginning of this Conference. As was stated by him,

the Church is growing in membership, and it is growing in activity. It is true that the tithes in total have not been so large this past year as the previous year. Yet there are instances in various stakes and missions where there has been an increase in tithes. There has been an increase in the number of tithepayers in the Church. There has been quite a material increase in the fast offerings donated for the benefit of the poor. I am quite sure that the spirit of the present prevailing conditions has influenced many who may have been neglectful, possibly, or inappreciative of conditions of unemployment, in the realization of the fact that we should donate more liberally for those in need in these times. The result has been somewhat more evident in the observance of the fast offerings.

PRIESTHOOD ACTIVITY

It is to be noted that the activity of the priesthood is increasing. I am particularly familiar with the Aaronic priesthood, and that interest is evident. We are striving in cooperation with the stake presidencies, ward bishoprics, mission presidents, and all others who are concerned with the welfare and progress of this important work, to stimulate the young men who receive this priesthood, to greater faith and activity and an appreciation of the blessings that come through the fulfillment of their responsibilities in the Aaronic priesthood.

Also, in other respects, the work of the Church is increasing. In the matter of ward teaching, this important labor has been carried on to a larger extent, month by month, in all of the various stakes and wards throughout the Church.

BUILDING CONSTRUCTION

With reference to building construction, the Church spent, as was reported by President Grant, over a half million dollars last year in the erection of ward buildings. That amount has been matched by the labor and the cash subscriptions of members of the Church and others in the various wards that have built meeting houses; so that, in total, the expenditures for this purpose aggregate a very considerable sum. I believe that there has been more care exercised on the part of those who have had charge of building construction in the various wards, to see that the funds were efficiently expended. I am sure that, throughout the various wards and stakes, consistent efforts are being made to exercise the greatest economy possible in this, as in every other phase of material affairs in the Church.

CLARITY OF CONSCIENCE

In connection with the matter that I have referred to, of cultivating the Spirit of the Lord, I am reminded of a maxim, adopted by George Washington, whose two-hundredth anniversary we are celebrating this entire year, as a rule of conduct for him as a young man. I think the last one of the rules of conduct that he adopted is as follows: "Labor to keep alive in your breast that little spark of celestial fire called conscience." The development of conscience is one of the most helpful

means to promote right living and fair dealing. I am sure that the Latter-day Saints are possessed of that spark of celestial fire. As a result of developing the spirit of frankness, of stimulating the sense of right and wrong, of not allowing their consciences to be dulled by those things which interfere with straightforwardness and uprightness, they are in a position to have that sense touched by the influence and power of the Holy Spirit, to lead them in righteousness and faith and truth.

A TIME OF TRIAL

We live in times when we are being tested and proven. All the dross, all that is not pure metal is, so to speak, being burned up or skimmed off, leaving the pure metal. To the extent that mankind have had to undergo trials and suffering, and that they have, in courage and faith, made sacrifice of material things that they have previously enjoyed, they have emerged so much stronger and finer. I believe adverse conditions are bringing men generally to an understanding of the elements of life; and to a better appreciation of the measure of the values of things which really count in life.

THE POWER OF TRUE RELIGION

I am impressed with the fact that the acceptance of this Gospel involves our willingness to deny ourselves, if necessary, of anything that we may be called upon to sacrifice. I am reminded of a statement made in one of the Lectures on Faith in the Doctrine and Covenants. Though the lectures are not accepted by us as revelation, yet we are told they were prepared by the Prophet Joseph, and were for the benefit of the people of the Church. This statement is as follows:

"A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation."

ABRAHAM'S WILLINGNESS TO SACRIFICE

Now, that is a very strong saying. Yet, the experiences of some of those of whom we have record, who have developed great spiritual power, demonstrate the fact that sacrifice has produced such results in their lives. I am reminded of Abraham, who was told by the Lord to take his son—the son of promise—born to him in his old age, through whom the divine assurance to Abraham regarding his posterity should be fulfilled, and offer him as a sacrifice. When this son was grown to be a youth his father was told by the Lord to offer him as a sacrifice upon Mount Moriah. Abraham did so. He took his son to that place and there was prepared to do what the Lord had commanded. He had proven his determination to carry out the will of the Lord, even though it meant the taking of the life of his son.

There are those who would utter condemnation against such a course, as being contrary to all equity and righteousness. Yet Abraham recognized that the Lord had the power to give and to take away. He had that confidence in the Lord that the course of life that he was pursuing, and the instruction he was receiving from God, were such

that the Lord could save his son's life if it were necessary. So he proved his willingness to sacrifice the life of his beloved son. But when it came to the final test, after he had proven himself, the Lord did not require that sacrifice at his hands. However, he did greatly magnify Abraham, and he became, we are told, the friend of God, because of his sacrifice and his faith. He mingled with the great of the earth at that time, and was recognized by them as a power. Among the Mohammedans today Abraham is recognized as the greatest prophet of all. Likewise, among the Hebrews and Christians, he is recognized as a wonderful man.

THE SAVIOR'S GREAT SACRIFICE

Now, another example is that of the Savior himself. He was called upon to sacrifice his life because it was the will of God. It was his mission. He had the assurance that the course of life he was pursuing was pleasing to God. The final achievement of his mortal life was to undergo that atoning sacrifice for the redemption of mankind. He realized the terrible agony that he would have to suffer, as well as the mental crucifixion that he must endure through the shame and ridicule that was to be heaped upon him. Yet he was prepared to accept and undergo the sacrifice that was before him. Thereby he became the Redeemer of the world; and the mediator between men and God. He is the one who stands between us and our eternal Father. Through him alone can we gain the resurrection and come to salvation by the acceptance of his teachings, and the observance of his commandments.

MARTYRDOM OF THE PROPHET JOSEPH

There have been others who have been called upon to make great sacrifice for their devotion to divine truth. The Prophet Joseph Smith demonstrated in his life the very thing that is contained in the statement, that only that religion which has the power to call for the sacrifice of all things, even of life itself, if necessary, has the power to produce the faith necessary to bring mankind to life and salvation. The Prophet Joseph went to his martyrdom assured that the faith he possessed and the principles that he had adopted were of God. He had had the assurance from the Lord himself, from his personal visitation to him, that he should become an instrument in his hands for the accomplishment of divine purposes. Through his faith and sacrifice we understand that he is appointed to stand at the head of this last dispensation.

I do not assume that the Lord is going to require of every one of us such sacrifices. But I do maintain that the living of the Gospel will develop the spirit of sacrifice. If we are to gain salvation we must first have assurance that the course of life we are pursuing is in accordance with the will of the Lord. In other words, we must have a testimony of the divinity of this work. If we do not, we cannot, of course, be willing to make sacrifices. So it is important that every one of us should gain assurance of the divinity of this work, and of the fact that the Prophet Joseph Smith was ordained of God for the establishment of this work. To him were consigned the keys of divine authority

to direct the work. All who have succeeded him have been appointed to bear the keys of authority in the Church, and have been inspired of God. That authority permeates the entire body of the Church.

REAL VALUES OF LIFE

Do these sacrifices really mean loss in the real sense of the word? In the mortal or human sense, probably yes. From the standpoint of the pleasures of the world, probably yes. The people of the world consider anything a deprivation that would restrain them from indulging their appetites of whatever nature. But those who have an appreciation of the values of life will realize that the things that the people of the world refer to as the pleasures of life and the satisfying of their appetites, are the petty things. They are the things that will pass. They are the dross that will be thrown away. It has been aptly said that to do without and like it is the first lesson in the art of being happy. The principles that the Lord has revealed are the things that will count as realities in this life and in eternity.

DEVELOPMENT THROUGH SACRIFICE

These principles are known to us. I do not need to enumerate them. All that the Lord has commanded us to do are for our benefit. We receive the blessings. There is no sacrifice in the final and permanent sense of the word. The rewards obtained are so much greater than the self-denial necessary. We gain through the observance of divine commandments, because every principle and any deprivation that may be entailed thereby is for our greatest welfare, growth, and development in life, here and hereafter.

TITHING REQUIRES FAITH

I have been impressed with the testimonies at various times in these conferences of the Church relative to the results of the observance of tithing, that have been borne to us, and the evidences shown in our investigations. I think probably that tithing may be considered a principle that from a pecuniary and selfish standpoint requires more power and faith to observe than some other commandments. Yet it brings blessings far outweighing the sacrifice itself.

TITHING IN OTHER CHURCHES

I am reminded, too, of a statement made showing the way in which this principle is growing among other people. I have an article clipped from a magazine of the Protestant Episcopal Church, known as "The Diocesan Council," in which the subject of tithing is discussed. It refers to a booklet called "The Church has Tithers," written by a Dr. Louis B. Franklin. He writes of the observance of tithing as they understand it. His comment in regard to the principle of tithing is rather interesting: "The practice of tithing is extremely simple. One-tenth of all income, plus one-tenth the rental value of a house wholly owned and used as one's residence, should be set aside as God's property to be administered for him. Help to dependent relatives is a family

obligation and should not be taken out of the tenth. Exercise the same care in administering God's portion as you do in running your own business, or budgeting your household expenses. Whatever the reason, many have recorded it their judgment that it is easier to live on nine-tenths than on ten-tenths. The readjustment of a family budget so as to provide for setting aside the tithes may demand a reconsideration of the whole question of standards of living. Many have found in such a consideration the dawning of a new and happier day."

That is the testimony of people who do not belong to this Church. Does that indicate that the principle of tithing is a natural, divine principle? Surely if it is divine it will produce results for all who practice it in the spirit of it, as far as they have understanding.

FAITHFUL TITHEPAYERS GENERALLY EMPLOYED

From the reports given by some of the mission presidents, and by the stake presidents and bishops, and from our own investigations, it appears that generally the people throughout the Church who pay tithing are making their way forward financially as well as spiritually. Those who need help are largely not those who have been faithful tithe-payers. On the other hand, most of the faithful tithepayers have been able to maintain themselves even under this most extended period of depression. Surely this is a splendid evidence of some of the results of faith and sacrifice. Let it be remembered, however, that faith in the divinity of this or any other principle alone can bring the blessings.

My brethren and sisters, I desire to testify to you that this and every other principle of the Gospel is for our welfare and progress, and that the Gospel itself is the greatest thing that has come to mankind, both for this life and for the life hereafter. I pray that I may be able to stand, with you, firm and faithful, be prompt to accept instructions given, alert to follow the guidance of the Holy Spirit, and to measure up to the finest standards of the Gospel of Jesus Christ, in the name of Jesus Christ, Amen.

ELDER GIDEON N. HULTERSTROM

Former President of the Swedish Mission

My dear brethren and sisters, I am indeed glad and happy for this opportunity to be in attendance at this General Conference of the Church. I humbly pray that while I stand before you I may have a rich portion of the Holy Spirit of God, to direct my report that I am to give of the Swedish mission.

I bring you greetings and good tidings from your sons in Sweden. They are performing a faithful labor in that far-off land. They are laboring earnestly for the building up of the church and kingdom of God. There seems never to have been a time when there has been a better opportunity to do missionary work than at the present time, and I am pleased to report that the work of the Lord is gaining headway in Sweden.

We are proclaiming the Gospel in the usual way, but also by illus-

trated lectures about Utah and the pioneers, and also lectures about the Book of Mormon. In connection with our conferences held we are giving concerts and religious pageants, and I am happy to state that all these new methods have had a wonderful effect for good in behalf of the Lord's cause in Sweden.

In one of our conferences in the city of Stockholm we had the honor to have with us the U. S. Consul General, Mr. John Ball Osborne. We took the opportunity to call upon him to speak. In his address he said among other things, that the Latter-day Saints are trustworthy men and women. He praised the work accomplished by our Elders, and he spoke highly of our Church leaders, especially of those that he had become acquainted with, namely, Dr. John A. Widtsoe, Dr. James E. Talmage and Senator Reed Smoot. Much good came from the results of this conference, especially for the reason that we had this distinguished gentleman with us, taking part on the program.

On the 14th of June, this year, it will be eighty-two years since the Gospel was first introduced in Scandinavia by the late Apostle Erastus Snow. This was the most outstanding event in the history of the Scandinavian countries, and the proclaiming of the restored Gospel in those lands since the year 1850 has brought nearly fifty-five thousand souls into the Church of Jesus Christ of Latter-day Saints. What a wonderful harvest! I rejoice when I think of the progress of this great latter-day work in all parts of the world.

I am pleased to state that a change has come about in the world, because in the past our message has been somewhat misunderstood. I am pleased to report that the newspaper press in Sweden is more favorable now than it has ever been before. Our meetings are advertised free of charge in nineteen of the newspapers over there, and a friendly spirit exists today. Whenever prominent Church members visit us we arrange for an interview, and the good things thus published in the papers have a wonderful effect for good. I can truthfully say that we have been blessed indeed by the Lord in our work in Sweden.

I take this opportunity to greet you from President and Sister John A. Widtsoe, presiding over the European Mission. By the way, they are doing a most wonderful work, and under their able direction we are trying to build up the branches of the Church in the Swedish mission, and to keep in step with all new things and new methods introduced by the Church, here at home and in the missions.

I can state that more responsibility has been placed upon the local brethren, and our auxiliary organizations are working; they are active and they are doing a most splendid work. The Primary work was introduced in the Swedish mission about a year ago and five such organizations are now functioning. I am also happy to relate that we have organized, during the past two years, three genealogical societies in that mission, and they are doing a considerable lot of good for the members of the Church, in their research work, preparatory to sending their genealogical work to the Salt Lake Temple.

The Book of Mormon has its mission to fulfil,—a great mission, by

the way. It contains the fulness of the Gospel, and the Elders have done their best to distribute this book. It has been placed in the libraries of Sweden, and in some of the leading book stores, and thereby several copies are being distributed. During my visit in Finland, a couple of years ago, I presented the Book of Mormon to Mr. Uno Thurman, of the public library in Helsingfors. He was very glad to receive this sacred volume.

In conclusion I wish to testify to you that Mormonism is the true Gospel of Jesus Christ, and I am grateful indeed to my Heavenly Father for the privilege I have had to spend ten years of my life as a missionary abroad in the ministry of the Gospel. This wonderful privilege has come to pass in fulfilment of a patriarchal blessing that I received about thirty years ago.

I rejoice in this work, and my desire is to keep on working in this Church during all the days of my life. I know, as surely as I know that I live, that Joseph Smith was a true prophet of God, and that President Heber J. Grant and his associates, who stand at the head of this Church today, are true servants of the living God, holding the keys of the priesthood and having authority to build up the Kingdom of God in all the world.

This is my testimony, and I bear it in the name of Jesus Christ. Amen.

Sister Pearl Kimball Davis sang, "O Love Divine."

ELDER FRED TADJE

Former President of the Swiss-German Mission

The poet, on seeing weather-beaten trees, and remarking their shape and outline, wrote reflectingly:

"Is it as plainly in our living shown, by slant and twist
Which way the wind has blown?"

The answer to this query is yes; we do, in our living, reflect the way the wind has blown. Every influence that we have known registers some mark upon us. Each one leaves its impress, and one day finds expression in our conduct or attitude.

As you have heard, I come to you from the mission field, where it has been my privilege to associate with many of your sons. I have had the opportunity to observe them; to study their actions and reactions; to appraise their character. I have seen them in discouragement and in enthusiasm, in defeat and in victory, confused by problems, and triumphing over them. I have seen their works. I have recognized their efforts. I have looked into their lives—their souls were bared to me. I have known their faith; and I wish to say to you mothers and fathers of missionaries, there are no finer young men in all the world than those you send to us as missionaries. I congratulate you as parents, and I congratulate the Church for such splendid types of young people. Their

character is an honor and a credit to you, for they reflect the influences that you have exerted over them.

Just as surely as weather-beaten trees show the way the wind has blown, so do these young men disclose the kind of training they have received. In the lives of these young men we can see the shaping power of the Church and of the home, and the influence of their parents.

One of the most potent factors in molding an individual's life is the power of example, particularly the example of the parents. The child naturally looks to his father as a perfect model. His son will copy his walk, his speech, his manners, his every action. Father is his model, his rock on which he stands. Unconsciously, perhaps, but nevertheless surely, the child patterns his life after his father. If the father is a man of faith and virtue, if he cultivates the good qualities, then every fine trait is accented in the child. But if he is careless and negligent, if his habits are bad, his influence, just as strong, is for the worse.

Fathers and mothers, what a tremendous responsibility is ours! How vigilant we must ever be to guide our children right. How we must foster the spirit of faith and love in our homes. There it is that we can inculcate a love of the Gospel, an unshakable faith, in the breasts of our children. Let every influence be an uplifting one. Cultivate religious expression.

I believe one reason why the Gospel means so much to me is, because it meant so much to my parents. We were brought close to the Gospel as children in the home. Not a day passed that some phase of the Gospel was not discussed. Family prayers were observed regularly, and then early in the evening, before any one was over-tired. The motto in the home was: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The spirit of the home, the discussion of the Gospel principles, the family prayers, and above all, the example of the parents, who endeavored to live real Gospel lives, imbued a desire into the hearts of the children to serve the Master in whatever capacity they were capable.

A father confided to me, at one time, that when his children passed through the critical period of their lives he had fasted and prayed a day every week for years, for divine help to rear his children properly in the Church. He wanted them to grow up in faith and in love of the truth. He said: "I cannot bear to see my children go astray, or disinterested in the Gospel. Should that happen it would shorten my life, and with the help of the Lord I will do all that lies in my power to instil into their hearts a desire to serve him." What a devotion to a righteous cause! Were his efforts in vain? Indeed not, for thus far his children are firmly grounded in the faith, and no matter what call is made upon them by the Church, they respond joyfully and whole-heartedly.

I have three boys whom I love dearly. If I can inspire them with the same high faith that my parents bequeathed to me, if I can instil into their hearts a fervent love of God and his work, if I can be a worthy example in all things, then I shall be content. If I can create in them an earnest desire to know God's will and to do it, to serve him and to love

his Gospel, then I shall be indeed gratified. Some day, I hope, they may take their place as missionaries, thoroughly qualified to carry on in the all-important work. And I hope that some future mission president; looking upon the lives of my boys, and of yours, may read in them the reflection of good influences and proper example. May he never see child-like faith dulled by parental indifference, or potential virtue marred by parental neglect.

Let our every influence be for good. Let our example be a shining light to guide our children in the paths of truth and righteousness. Let us bring the Gospel close to our children, that they may learn to know and love it, and that they may respond to its uplifting influence.

My experience has proven that, generally speaking, the most faithful and successful missionaries come from families here at home where the Gospel receives first consideration. I have observed, too, that the families where the Gospel is the predominant thought are ever responsive to the call of the Authorities of the Church, no matter what sacrifice it might entail.

Let us all place ourselves in tune with this great cause by making the Gospel a substantial part of our home life and training. I am exceedingly grateful for my membership in this Church. I prize more highly than I can express the privileges I enjoy as a bearer of the Melchizedek priesthood. My earnest desire is to be able to show my appreciation for my many blessings by rendering at all times, and under every circumstance, acceptable service in the sight of the Lord. This Gospel has brought me joy and gratification beyond description. I have tasted of the fruits of the Gospel, and I want to testify to you that I have found them most delicious.

May the Lord continue to bless us all, I humbly pray, in the name of Jesus Christ. Amen.

At the request of President Grant the congregation arose and sang two verses of the hymn, "Redeemer of Israel."

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

BENEFITS OF CONFERENCE

It has been my great pleasure now for nearly forty years to be in attendance at the General Conferences of the Church. I count it a liberal education in the science of life to have had this distinguished privilege, not alone from the things that were said, but the spirit that prevailed during those many sessions has brought to me understanding, light and knowledge that I have prized most highly. I have observed that there has always been something suited for the occasion, for the times demanded certain instructions; and that those instructions were forthcoming at the conference, for the profit, the guidance and the blessing of the people. I am sure this Conference is proving to be full of fruitful benefit to the membership of the Church.

KINGDOM OF SATAN TO BE SHAKEN

In the beginning of the foundation of this work the Lord said—I am reading from the hundred and thirty-second section of the book of Doctrine and Covenants:

"Everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down. * * *

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed."

I read a statement similar to that in the Book of Mormon, Second Nephi, reading from the twenty-eighth chapter. Speaking of these days, which Nephi undoubtedly saw, full of all their peril and their trouble, he said:

"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good."

He expressed the same thought in the last chapter of First Nephi, and I read as follows; describing these very events such as we are now passing through, he observed:

"The righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh—

"For the time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; they are those who must be brought low in the dust: they are those who must be consumed as stubble; and this is according to the words of the prophet."

These marvelous declarations that the day would come, in the history of the world, when everything that was set up by man, that was not in harmony with God's will and purpose, would be shaken and destroyed, indicates a new epoch in the history of this world.

As we look back over the hundred years that have passed since these prophecies in the Book of Mormon and the Doctrine and Covenants were made known to us, we see evidences of the Lord fulfilling these very predictions; everything to be tested, to be tried and to be shaken, and only that which is the truth and that which was set up by the Lord shall survive.

A CENTURY OF PROGRESS

What marvelous things the Lord has been doing in the earth, outside of this Church! Next year, in the city of Chicago, there will be a centennial exposition celebrating the hundredth anniversary of the founding of that great city, for it was established three years after this Church was organized. It has been named "A Century of Progress."

using the exact title of a very fine manual which the Young Men's and Young Ladies' Mutual Improvement Association adopted in 1930. The exposition will set forth what has happened in human progress during the past hundred years.

I was impressed recently by reading a book entitled "A Century's Changes in Religion," and the observation made that the last fifty years have shown greater changes in religious thought and practice than all the ages of time. But what changes have been wrought! What changes have occurred in the science and the arts! How human thinking has been modified!

When Joseph Smith came forth declaring the restoration of this Gospel, with its clear-cut notions concerning the salvation of men, concerning the doctrine of deity, they were so diametrically opposed to every existing religious denomination that there is no wonder he had the hatred and enmity of religious bodies. But how the truth he taught has survived! Belief in miracles was necessary to accept Joseph Smith's statement, and that was not a miracle-believing age. But how the Lord has changed human thinking in these hundred years!

Let me read two items that I secured recently. One of them is a statement which occurred in the very year that Joseph Smith received his first vision, the year 1820.

J. R. Howard, former president of the American Farm Bureau Federation, and now head of the National Transportation Institute, stated in a recent address that back in 1820 the head of a school board at Lancaster, Ohio, wrote the following letter to one who had applied for the use of a school house for a debate on the practicability of the railroad and telegraph. Here is his letter:

"You are welcome to use the school house to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that His intelligent creatures should travel at a frightful speed of fifteen miles an hour, by steam, He would have clearly foretold through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

Even as late as 1870, here is an item that appeared in a Boston newspaper:

"A man about forty-six years of age, giving the name of Joshua Copper-smith, has been arrested in New York for attempting to extort funds from ignorant and superstitious people by exhibiting a device which he says will convey the human voice any distance over metallic wires, so that it will be heard by the listener at the other end.

"He calls the instrument a 'telephone,' which is obviously intended to imitate the word 'telegraph' and win the confidence of those who know of the success of the latter instrument without understanding the principles on which it is based.

"Well-informed people know that it is impossible to transmit the human voice over wires, as may be done with dots and dashes and signals of the Morse Code, and that, were it possible to do so, the thing would be of no practical value.

"The authorities who apprehended the criminal are to be congratulated, and it is to be hoped that his punishment will be prompt and fitting, that it may serve as an example to other conscienceless schemers who enrich themselves at the expense of their fellow creatures."

Have we made any progress in a hundred years? When my voice

is now traveling over radio—not over wires—to those of you who are listening, at the speed of light, one hundred and eighty-six thousand miles a second, almost eight times around this globe in one second—have we made any progress?

I listened to an international broadcast honoring America's greatest inventor, who passed away last year, Thomas A. Edison, celebrating the fiftieth anniversary of the invention of the electric light; his voice coming instantly, and the voice of Dr. Einstein from Berlin, on the other side of the world, in the smallest fraction of a second. Then I fell to thinking of what had happened in the fifty years that I could remember, and I concluded that more human progress had been made in these fifty years than in all the ages of time; and I asked myself: Why have I been permitted to live to see more than all my fathers, back to the day of Adam, had seen, all combined together?

THE HAND OF GOD MANIFEST

Why this marvelous change, and how it has changed human thinking! Now we live in the age of miracles! There are a thousand of them that we see with our eyes. They are demonstrated, and yet we, many of us, cannot comprehend them. They are miraculous, and yet they are realities.

How all this mighty flood of truth has been an ally to this Church, perhaps its greatest ally! But I count it all as having come from God. He was fighting the battles of truth. When it was his good pleasure, as Joel saw, the day would come when the Spirit of God would be poured out upon all flesh, and young men would dream dreams, and old men would see visions, the vision of the things of God. These were all his secrets. It was not that the age that preceded ours was lacking in intelligence, that they did not discover these marvels that have brought us such great human transformations. It was that God had not willed it. When the hour came that he was willing that a new order of things should be established in the earth, he unlocked the secrets he had held, and let man come to know them.

Hence these have been our allies, for we find ourselves in no contradiction to any of these scientific truths that have come. We recognize the vast difference between the theories of scientists and the facts of science. I have failed to find this Church, or its teachings, in conflict with a single fact of science.

GROWTH OF CHURCH

It used to be said that Mormonism flourished where ignorance was most profound, but in the age of the world's greatest enlightenment there is no church on earth whose percentage of growth equals this Church. While others are losing ground, how we rejoiced to hear yesterday the report of the continual progress and growth of this Church, and that in the age of the world's greatest enlightenment!

There was published in 1929 a volume entitled "The Story of Religion," and I read this regarding Joseph Smith and Mormonism:

"The incredible thing about Mormonism is that such a respectable religion could have been derived from such a disreputable person. Mormonism is barely a century old, and yet it is one of the most successful religions on the American continent. If we are to accept the dictum of Jesus, 'By their fruits ye shall know them,' we must rate Mormons high. There is no disputing the fact, however, that Joseph Smith, the undoubted founder of Mormonism, was not only a psychopathic case, but also a shrewd schemer whose ethical sense was poorly developed.

"America has no better citizens than the Mormons. At first sight it is difficult to account for the evolution of present-day Mormonism from the teaching of such an erratic person as Joseph Smith.

"There are several factors of importance, however, in the situation. In the first place, in spite of his visions and vagaries, Joseph Smith was undoubtedly a commanding and attractive personality. That fact has been testified to by friend and enemy. In the second place, there were elements of power and worth in Smith's message."

We are making some progress, that we are counted to be among the most enlightened, and no religion more acceptable. Still they cannot understand how it could have come from such a disreputable person. How long shall we live until the whole truth shall be known, until out of the bigotry of that age that had conceptions such as I have just read to you, Joseph Smith shall yet arise gloriously, when the truth he taught shall be more fully understood by men?

We know that they had not understood him. They have not understood us. But we shall yet win the world to pay honor and respect to that prophet of God, and know that those who traduced his character did not tell the truth. So I rejoice in that which is happening. I rejoice in what God is doing today, for he is moving among the nations of the earth.

HOPEFUL OF FUTURE

Yes, I see him even in this depression, brethren. I know that greater human progress will be made in the future than in the past. I am looking for greater progress in the alleviation of the economic distresses of the world in the next ten years than the last hundred years have seen. The men of this age are awakening to the need of it. God is preparing for the coming of his Son, Jesus Christ. He would not come to a world that was in the condition this world was in a hundred years ago. Neither is he ready to come just yet. There are many things that must yet be done in the battle for truth and right. There shall yet be wars, certainly; but out of each conflict, no matter how deadly, will come victory for truth and for human emancipation, for it is in God's program.

You Latter-day Saints need not be afraid, if only you will continue to adhere to these principles that have brought us through in the past so successfully, and shall deliver us from the trials of the future. Do not become alarmed nor disturbed. It is said of human beings, when they are confronted with disaster, the great majority lose their heads and go temporarily insane. If a fire breaks out in a theatre, the majority of people will trample each other to death. How few there are that in the majesty of their souls arise to the occasion, undefeated, and walk out calmly!

ADVICE TO LATTER-DAY SAINTS

In this time of panic and distress there are many who lose their heads and rush on banks, to wreck them. That ought not to be a characteristic of the Latter-day Saints. They ought, in majesty and in peace and in self control, to be sane and not insane. There are those who lose their faith, some allow their spirit to be broken, and some even commit suicide. It should not be so with the Latter-day Saints. Our position should be to study our problem and discover what led us into our present difficulties. Then go to work, and see to it that we solve our problem and let not this lesson be repeated unto us.

Let us not become ramblers. If we have failed in one place we need not go to the ends of the earth to try again. Right in the same community where you are you will discover another chance. You need not leave your farming occupations either. If you will be patient, and stay by the enterprises that you have undertaken, and practice self-denial, God will deliver you. The greatest losses are not financial. They are spiritual. Our financial losses will all be recovered if we will only be patient and see the hand of God working for the furtherance of his holy purposes. We have reached the day, thank the Lord, when his truth is triumphant, when it is going to succeed, the greatest day truth has ever known.

TESTIMONY OF THE TRUTH

My soul rejoices to be identified with the Church that has the truth. I am more interested in seeing the truth succeed than any organization to which I belong, but thank God, the organization to which I belong has the truth, and everything that has come forth in this age is demonstrating it. It will stand every test, and it will stand forever.

God help us to be loyal to it, support it; there never has been an opportunity, in the history of this world, for the Gospel of Jesus Christ to really demonstrate its power, its virility and its strength. Now its day has come. Live our religion, and let our light shine, and we shall see God's work going forward to greater and holier accomplishments than in the past.

This is my testimony to you, my brethren and sisters, for I believe with all my soul that God has not deserted us, but he is moving forward to the accomplishment of his purposes. May they speedily be accomplished. May we keep the faith and be found with God's work in the day of its victory, I pray, in the name of Jesus Christ. Amen.

ELDER DAVID O. MCKAY

Of the Council of the Twelve Apostles

As I stand before you this morning I find my mind still occupied by an ever recurring thought suggested by a conversation I had recently with some students, more particularly with one student, who within a day or so, came to inquire for guidance and to seek possible help.

This particular young man was very much perturbed in his feelings. He had heard in one of his classes several imputations that seemed to

conflict with his ideas of religion. One of the latest, for an illustration, was this: His teacher had said that the principle of "Fasting is a relic of asceticism." I immediately asked him if he had ever thought that asceticism as related to fasting might be the prostitution of a worthy principle. He said he had never considered that phase of the question.

ASSOCIATION WITH LEADERS AN INSPIRATION

Before I comment further upon this conversation I desire to express a few thoughts in relation to the adequacy of this Church in supplying the needs of every human heart. An appreciation of the whole will make more impressive the importance of any particular part. I am happy that this one hundred and second annual conference of the Church of Jesus Christ of Latter-day Saints finds me in absolute harmony with the teachings and ideals of the Church. My confidence in the First Presidency as noble men and inspired leaders is secure. My association with the Council of the Twelve, with members of the General Sunday School Union board, with members of other general boards, with stake and mission presidencies, and with the priesthood generally throughout the Church is a constant source of inspiration and delight.

CHRIST THE IDEAL

The teachings and life of the Master never before seemed to me more beautiful, more necessary and more applicable to human happiness. Never have I believed more firmly in the perfection of humanity as the final result of man's placement here on earth. With my whole soul I accept Jesus Christ as the personification of human perfection—as God made manifest in the flesh, as the Savior and Redeemer of mankind.

"He stands alone," as one has said, "in unapproachable grandeur. Nineteen centuries roll away, and his character so lives that he inspires millions of men with impassioned love.

"Other men may seem to be children of their surroundings. He became what he was despite his surroundings, and he is the only one who can say, in truth: 'Do as I have done.'" His eyes looked beyond the present, peered into eternity, and comprehended the infinite. He is the image of God.

CHRIST'S GOSPEL A PERFECT PLAN

Accepting him as my Redeemer, Savior, Lord, it is but logical that I accept his Gospel as the plan of salvation, as the one perfect way to happiness and peace. There is not a principle which was taught by him but seems to me to be applicable to the growth, development and happiness of mankind. Every one of his teachings seems to touch the true philosophy of living. I accept them whole-heartedly. I love to study them. I like to teach them.

CHRIST'S CHURCH A COMPREHENSIVE PLAN

So it is with the Church which Christ has established. Since it is founded by the Perfect One, it follows that when properly interpreted

it too approaches perfection. Every phase of it therefore seems to me to be applicable in some way to the welfare of the human family. When I consider the quorums of priesthood, I see in them an opportunity for developing that fraternity and brotherly love which is essential to the happiness of mankind. In these quorums and in the auxiliaries I see opportunities for intellectual development, for social efficiency. In the judicial phase of the Church I see an ample means of settling difficulties, of establishing harmony in society, of administering justice and of perpetuating peace among individuals and groups. In the ecclesiastical organization I see an opportunity for social welfare such as cannot be found in any other organization in the world. Thus do Christ and his Church become my ideal, my inspiration in life. I think it is the highest ideal for which man can strive.

FAITH AN ANCHOR TO THE SOUL

Such faith in the Great Teacher and in his Church I consider a safe anchor for young people to possess, especially during the formative period of their lives, and I freely take issue with any man who deliberately destroys such a faith without offering something better in its place; and I know of nothing else in the world that can even approach Christ's Church as an anchor for the soul.

MORE FAITH NEEDED

One great need in the world today is more faith, less skepticism, more confidence, less doubting. As Bruce Barton expresses it: "Faith in business, faith in country, faith in one's self, faith in other people,—this is the power which moves the world. And why is it unreasonable to believe that this power, which is so much stronger than any other, is merely a fragment of the great power that operates the universe?"

FAITH SHOULD BE INCREASED NOT UNDERMINED

Now, at the opening of my remarks I referred to my conversation with a student because it illustrates two things: First: Insinuations made to the young who are yet undecided as to what are the most important things in life may shake the faith of youth, and "Youth without faith is a day without sun."

Secondly, I cite that instance to bring home to us today the necessity of parents and officers in the Church teaching more earnestly and diligently the principles of life and salvation to the youth of Zion and to the world in order to keep the latter properly balanced through the formative period of their lives.

"Our civilization is imperiled today," writes an American statistician, "simply because it is ill balanced. Our spiritual culture lags so far behind our material culture, in its development, that we have no adequate control over the latter. Our science, our education and our government can do much to help correct this lack in our spiritual development, but in the main this must be done, if done at all, by religion and by the Church, for religion is the creator and the conservator of our social ideals, and the church is their chief propagator."

The confidence and faith I have expressed this morning in the First Presidency, the Twelve, and others of my associates, as well as in the Gospel and especially in the Savior, applies also to the tenets and teachings of the Church. Every one when properly interpreted and applied has in it a saving power and blessing for all who will accept it.

PRINCIPLES TO BE APPROACHED FROM PROPER VIEW POINT

There is not time this morning even to mention further these various phases of the Church, each one of which will apply to the needs, to the education, to the peace of individuals. I should like to take, as an example, however, the principle already named. Considering this will illustrate also how even a teacher may himself become warped in his attitude toward what he might consider merely a dogma. You know there are occasionally men in the profession of teaching—as that is my profession I can speak plainly—who pride themselves on being iconoclasts; but unfortunately, when such teachers break their so-called images they supply nothing to replace them. They destroy ideals but offer no others, thus leaving the young boy in doubt and uncertainty. Such a one seems to me to be heaving anchor and starting out on the ocean of life before his course is even charted. It is well not only for church people but for educators everywhere when teaching the young to have in mind the three “C’s” as well as the three “R’s” mentioned so proverbially. By those three “C’s” I mean character, conduct, citizenship. The teaching of religion in public schools is prohibited, but the teaching of character and citizenship is required.

PRINCIPLE OF FASTING APPLIED TO HEALTH

Every principle and ordinance of the Gospel may be attacked from one angle or another as a mere “ism,” but it may also be considered as possessing elements of soul growth, beauty and sublimity.

Consider for a moment this principle of fasting. It is as old as the human race and undoubtedly when first practiced was related to health. It is generally conceded that most people usually consume more food than the body requires. Overeating clogs the system with deleterious waste products. When such a condition exists a short fast is useful as a means of restoring the body to its normal active state. One authority referring to this says, “The great thing about the fast is that it sets you a new standard of health.” And an eminent Scotch physician adds, “Fasting for a longer or a shorter period is often a beneficial practice especially in the case of those who have been living too freely.”

TO SELF-CONTROL

But besides this there is the spiritual strength derived from the subjecting of the physical appetite to the will of the individual. “He who reigns within himself and rules passions, desires and fears is more than king.” As in eternal life, so in self-mastery, there is no one great thing which a man may do to obtain it; but there are many little things by observing which self-control may be achieved. And a subjecting of

the appetite to the will and a refusal to satisfy desire are two of these little things. Writing on this very question, the subjection of appetites and desires to the will, the psychologist William James admonishes "To do each day something which you do not like to do." If there were no other virtue in fasting but gaining strength of character, that alone would be sufficient justification for its universal acceptance.

AS AN ECONOMIC BENEFIT

But associated with this practice in the Church of Jesus Christ of Latter-day Saints is the giving of a fast offering, the underlying purpose and far-reaching benefits of which make the monthly observance of fast day one of the most significant features of this latter-day work. Besides the benefits already mentioned there are: First, all the spiritual uplift that comes from a Christ-like desire to serve one's fellowmen; and Second, an economic means which when carried out by a perfect and active organization will supply the needs of every worthy poor person within the confines of the organized branches of the Church.

The regularly constituted fast consists of abstinence from eating two meals once each month. The value of these two meals is given as a voluntary donation for the relief of those who are hungry or otherwise in distress. Sincere observance of this rule means spiritually that the divine principle of service is expressed and the resultant promise of the Master is merited, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Let us apply this principle to some local condition. Recently there was carried on in Salt Lake City, as in other progressive cities, a campaign to raise \$155,000 to be used for charitable purposes. Suppose that at the beginning of 1931 everybody in this city had observed the fast for the special purpose of aiding the needy through the Community Chest. There are 140,000 people in Salt Lake City. That would be 280,000 meals a month. At an average cost of 10c a meal, \$28,000 a month or \$336,000 a year would be made available for the relief of the poor, or more than twice as much as was collected for this worthy purpose during this year.

THE CHURCH TRIUMPHANT

So you may take any phase of this Church and prove its potency in its particular field in the advancement of the individual, in the happiness and peace of the home, in the progress, safety, and perpetuity of society.

God help us to contribute our might and influence to the perpetuation of the Church of Jesus Christ, of which we can truly say: "Persecution has not crushed it; power has not beaten it back; time has not abated its force; and what is most wonderful of all, the abuses and treason of its friends have not shaken its stability." May neither prosperity nor popularity hinder its progress any more than these other forces, and may teachers and parents unite in impressing youth particularly to be loyal to that which we know is good for humanity and contributive to eternal salvation, I pray in the name of Jesus Christ. Amen.

The congregation joined in singing the hymn, "O ye mountains high."

The benediction was pronounced by Elder Elmer F. Taylor, President of the Young Stake.

Conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The fourth session of the Conference commenced at 2 o'clock, Saturday afternoon, April 9th.

President Heber J. Grant, who presided, announced that the Relief Society Ladies' Chorus, under the direction of Sister Lottie Sackett, would sing "Recessional," as the opening number.

After the singing of this selection by the Chorus, the opening prayer was offered by Elder Harry L. Payne, President of the St. Joseph Stake.

The Relief Society Ladies' Chorus sang the anthem, "Within this sacred dwelling," solo part by Brother Cornelius G. Van Os.

ELDER RULON S. WELLS

Of the First Council of Seventy

There is one thing that has always been evident to me, since I have made a study of the Gospel of the Lord Jesus Christ, and that is this, that there has been a constant, progressive divine purpose in all of the dealings of God with man, and the history of the world is replete with evidence of this fact; that divine purpose is manifest in the coming of all the servants of God, the prophets, the apostles, and in the revelations that have been given in every dispensation of his providence.

That divine purpose has been stated in the writings of the prophet Moses when he said: "This is my work and my glory, to bring to pass the immortality and eternal life of man." That purpose was promulgated before the foundations of this earth were laid. It was considered beforehand, and we are now in the process of the development of that purpose. It is now approaching its great climax, the accomplishment of God's purposes with his children that have dwelt upon the earth.

It is true that we have only glimpses of these things that took place before the foundations of this earth were laid, but, oh, what light and understanding are contained in those few glimpses that have been given to us. We read in the scriptures:

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

"And God said, Let there be light; and there was light.

"And God saw the light, that it was good: and God divided the light from the darkness.

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

In holy writ reference is made to a council held in heaven before the foundations of the earth were laid. The Lord said to his servant Job:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * *

"When the morning stars sang together, and all the sons of God shouted for joy?"

These words are very significant. They tell of a time when the sons of God were assembled together and shouted for joy. That particular phrase does not state exactly what it was they shouted for, but in modern revelation that is made clear. It was the promulgation of that divine purpose that God had in relation to his children, and the very plan by which that purpose might be accomplished.

I am going to read again from the scriptures:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men. * * *

"That was the true light which lighteth every man that cometh into the world."

From these passages of scripture we must concede that Jesus Christ is the light of the world and the power thereof by which it was made. The whole plan then centers in that Son of God that was chosen in that primeval day to carry out the divine purpose. He was sent into the world,

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"And the Word was made flesh, and dwelt among us."

This revelation of the Son of God, who was with the Father in the beginning, and by whom all things were made, came and dwelt among us in a mortal body of flesh and bones. That was a vital part of the divine plan.

The coming of the children of God to this earth was fundamental, for it was to bring to pass their immortality and eternal life that this world was created, that God sent his Only Begotten Son. From the very beginning we see the purpose in the course of its development. This Son of God was born of the virgin Mary. An angel of the Lord appeared unto her and told her that she was greatly favored among women; that she had found favor with the Lord; that she would conceive and give birth to a son, and should call his name Jesus, and he should be called the Son of God. Said Mary unto this angel, "How shall this be, seeing that I know not a man?" And the angel replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Thus is recorded the coming of that Son of God in mortal body to dwell among us, the Only Begotten Son of God in the flesh. None other was born of God in the flesh, and yet we were all the children of God, but not born of him in the flesh. Let me read again from the scriptures.

"He came unto his own, and his own received him not."

No, they crucified him.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Here we have it plainly stated that they were not born and begotten of God in the flesh, not by the will of man, but of God, clearly pointing to the fact that we were the children of God born of him in the spirit before the foundations of this earth were laid. But he gave unto even them that believed on him the power to become the sons of God, even as Jesus Christ is the Son of God, of the flesh and of the spirit. For it was to them who are thus born of the spirit that he gave the power to become the sons of God. What was that power? That power was the Gospel of the Lord Jesus Christ, for it is in the divine purpose that all the children of God shall be begotten sons and daughters unto him in body and in spirit, these two component parts of our eternal souls, before they can be received into his celestial dwelling place, before they can become members of his household and the divine purpose be accomplished.

But, although we were born of God in the spirit before the foundation of this earth was laid, when the sons and daughters of God sang together and shouted for joy upon the promulgation of the divine purpose, it still remained necessary in order to be in very deed his sons and daughters, that we should be born in these mortal bodies of the blood and of the flesh, which were not begotten of him but of our natural parents. Therefore, when Nicodemus asked the Lord: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" he made it plain by answering: "Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

Thus it will be seen that the second birth is necessary, which symbolizes the first one—born of the water, quickened by the spirit, and through the atoning blood of Jesus Christ, we are made the sons and daughters of God throughout the endless ages of eternity. Thus is brought to pass the immortality and eternal life of man, and the Gospel becomes the power of God unto salvation. Such is the divine purpose.

The children of Abraham have been called "God's chosen people." That too was in the divine purpose, and people oftentimes ask the question, how is it that God shows such preference to any particular family? Why is it that we who also claim to be the children of Abraham should

be preferred before others when it is clearly stated in holy writ that God is no respecter of persons?

Neither is he a respecter of persons, but this process of choosing the great and the good in order to carry out the divine purpose was predicated on their faithfulness and did not begin here, but before we came to the earth; and these were chosen for their integrity and because they were valiant for the truth in order to carry out his divine purpose. So it appears that even in that primeval day before the foundation of the earth was laid, God chose the great and noble ones from among his children and elected that they should come through the lineage of Abraham, because he knew Abraham before he was born and that he loved the Lord and would teach his children after him; and also in order to maintain their solidarity as a nation or as his chosen people.

Let me read from the Book of Abraham:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

Thus Abraham was chosen to become the father of the faithful, and he received the promise that in him and his seed should all the nations of the earth be blessed. This was truly a natural selection, or, if you please, a survival of the fittest. In this respect, at least, it seems to be in accord with modern scientific thought.

This does not mean that all the children of Abraham will be chosen; neither does it mean that none other will be chosen. The children of God are again on trial in this their second estate, and the natural selection is still in progress. There will be many of Abraham's seed cast out on account of their evil deeds and many who are not of that lineage, on account of their integrity and obedience to God's plan, will be grafted into the olive tree and become likewise sons and daughters of God and members of his household.

But before we shall become the sons and daughters of God in body and in spirit we shall have rendered obedience to his glorious Gospel which is indeed the power of God unto salvation. This reconciles the coming and development of the house of Israel, the children of Abraham, as God's chosen people. It also explains the motive for the scattering of that seed that all nations might thereby be blessed, for it was through that seed that the knowledge of the only true and living God was perpetuated in this world. It was through that seed that God has communicated to mankind; through them he has sent his apostles and prophets and they have been endowed with power from on high. They have been the messengers of God to teach the people the way of life. God's chosen people, then, are the children of Abraham through Isaac the son of promise and Jacob to whom the Lord gave the name of Israel; with them he established his covenant. Jacob became the father of twelve sons who became the heads of the twelve tribes of Israel.

We live in a day when the children of Israel are again to be gathered after their long dispersion. We have heard something of the return of the Jews, the tribe of Judah, to the land of their inheritance, even Palestine; but we are not of that tribe but of the tribe of Joseph, "that bright and glorious morning star," and particularly through Ephraim, his son, and are now being gathered on this the land of Joseph, given to him and his seed as an everlasting inheritance—a land choice above all other lands, the land of liberty, even the land of America. We are of that lineage and are now being gathered, having given heed to the call of the Gospel, hearing the voice of the true shepherd, even as we did in our former estate when we were counted among the great and noble ones; but now as then, many are called but few are chosen. The natural selection still goes on.

And now comes the great responsibility that rests upon that chosen few. The Savior said, "In my Father's house there are many mansions * * * I go to prepare a place for you * * * that where I am, there ye may be also." When the Lord makes up his jewels which shall constitute the membership of his household you may be sure it will not be limited to those who happen to live upon the earth during a Gospel dispensation. Nevertheless the same requirements will be made of all before they can become members of his household, his sons and daughters both in body and in spirit. This must be accomplished through obedience to his Gospel and by being born of the water and of the Spirit. Those who have died without a knowledge of the Gospel may, if they are honest in heart, be converted and brought to repentance when the Gospel is preached to them in the spirit world, but even as the question arose in the mind of Nicodemus with reference to the living, "How can a man be born when he is old," the question now might naturally arise: how can a man be born when he is dead? Provision is likewise made for this in the Gospel of the Lord Jesus Christ. Hence baptism and other ordinances for and in behalf of our dead kindred by their living representatives; "For," as we read in the scriptures, "for this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit." Therefore before that final judgment shall overtake the world, that dreadful day of the Lord, he has sent Elijah the prophet as predicted by Malachi, to turn the hearts of the fathers to the children and the hearts of the children to the fathers lest he, the Lord, should smite the earth with a curse.

It would indeed be a calamity if we should fail to do the part assigned to us in the accomplishment of the divine purpose as children of Abraham and descendants of Joseph and Ephraim, namely, performing the work for and in behalf of our ancestors who died without a knowledge of the Gospel, the work which they are no longer able to do for themselves, namely, baptisms and other ordinances in order that they too may become the sons and daughters of God, both in spirit and in body; all this, of course, being conditioned on their acceptance and obedience on the other side. Here again it is seen that God is no respecter

of persons but every child of God shall hear the glad tidings and those who believe on Jesus Christ shall be given power to become sons and daughters unto God, even as many as shall believe on him from father Adam until the latest generation of his posterity. May we be numbered among that grand assembly I humbly pray in the name of Jesus Christ, our Lord. Amen.

The congregation arose and sang the hymn, "O say, what is truth?"

ELDER ANTOINE R. IVINS

Of the First Council of Seventy and President of the Mexican Mission

I am very pleased, my brethren and sisters, to stand before you this afternoon and represent the Mexican mission, as well as the Council of the Seventies. You understand, of course, that in the last six months, since I first stood before this congregation, my entire time has been spent in the Mexican mission. Because of that I shall take the liberty of telling you just a little of what we have done in that mission and what we would like to do, and then I shall take my seat.

Judged from one point of view we may say that the Mexican mission is in good shape. From another point of view we must say that it is not in good shape. Our Mexican people depend entirely upon the service that they can render others for their food and clothing, and at times like this, when industry is at a standstill, they are usually the first ones to go out of employment. Because of that fact there is considerable suffering among the members of the Church of that race, and because of that fact also thousands and thousands of the people with whom we were wont to make contact in our missionary labors have found it expedient to return to Mexico.

I think close to a hundred thousand Mexicans, perhaps, from the United States, have been repatriated, as they say, within the last year. I passed one afternoon between Laredo and San Antonio more than twenty vehicles of various sorts and sizes, laden with Mexicans who were homeward-bound, all, almost without exception, poverty-stricken and forced to retreat because of the lack of employment. That has taken out of our territory just that many prospective candidates, just that many people with whom we would like to make contact, with whom we would like to leave Books of Mormon and tracts explaining the principles of the Gospel. They are gone now from our territory, leaving, however, a great many people.

Our headquarters are in Los Angeles, and it may surprise you, just as it did me, to learn that the city of Los Angeles is reputed to be the second largest Mexican city in the world. It is, or was just recently, second only to the city of Mexico in number of Mexican inhabitants. It is quite natural then that we should retain for the time-being at least, under existing laws of Mexico, our headquarters in Los Angeles.

The Mexican people whom we have been able to baptize, most of them are a faithful and good people. Those of you who know Mexi-

cans know that they come to us, almost without exception, addicted to the use of tea, coffee, tobacco and liquor. Many of them are converted, really, who do not ask for baptism, because they feel as yet too weak to give up those vices; but almost without exception when they come into the Church they do leave off those habits, and they are to be congratulated for that fact. They come to our conferences in great numbers, and we never see them using tobacco. We see none of them, while they are with us at least, under the influence of liquor, and we are told that they leave off the use of tea and coffee. I think that you will all agree with me that any people of their habits, their past, and their history, who can do that, are a worthy people.

Our missionaries are enjoying health and strength at the present time. We have had one case of very serious sickness in the last six months. Very fortunately that young man is now well and strong, carrying on his missionary labors again. The Elders, however, many of them are struggling, just as the Elders of other mission fields, with a lack of funds. Some of them have had to leave their missions even before completing a full year of service, because of that lack. The boys who have come to us from Mexico, especially, of whom we had a few, have had extreme difficulty, because their parents had no market for their crops and their money had to be divided by three when it was sent into the United States. Some of them have remained in the field with utmost difficulty but with great loyalty. They have done excellent service for us, and we thank them for it. Others of them have had to return home for the same reason—their parents were unable longer to find the funds to keep them there.

We don't need a great deal of money in our mission to get by, but some money is necessary. We were pleased beyond expression, just a short time ago, to receive a communication which has been referred to here already, from a certain stake presidency in the Church, to the effect that before any missionary from their stake should be released we were to confer with them, because it was their desire that every missionary they had in the field should complete his full and customary term of service. It made me weep almost to think that I didn't have a single missionary from that stake, because I would like to have availed myself of that good offer.

The most outstanding thing that has happened to the mission, from a missionary standpoint, in the last six months, was the visit of Elder Melvin J. Ballard with me and my wife throughout the mission. We held a series of conferences which began at San Diego and terminated at Albuquerque, New Mexico. We covered the entire distance from San Diego and Los Angeles, to San Antonio, Texas, almost on the Gulf of Mexico.

When I visit my Elders I travel two thousand miles before I find the Elders in Brownsville and Corpus Christi. You see, it is a long, extenuated district, and there are only thirty-four men and women to serve that territory now. We need more help; we will accept it graciously; but we are going to strive with all our power and all our zeal

to carry forward with what men and women we can get, and be thankful for them at this time.

The trip of which I spoke carried us to the City of Mexico. The last time I was in the City of Mexico I was there as a student, and I left there, as I remember, in the year 1905. It was my pleasure, on this trip, to meet some of the old Saints who were there at that time, still faithful and energetic in the performance of their duties. Some of them wept when they realized that they were looking upon the son of my father, who baptized them there in about 1881, and who are still faithful; and though not strong physically, they are strong in the faith.

We were really astounded and surprised at the success those people down there are having in carrying on their organizations without our help. Many of you perhaps know that before a man can function as a priest or minister in Mexico, under the present law, he must qualify as a native-born Mexican citizen, and we have few of such among our race. There are a few young men now in Mexico who bid fair to be prospects for that service, should they declare themselves; they are eligible to citizenship by birth; but as yet we have none of them functioning.

I think, however, it may be considered as an advantage to those people that the law was passed and the missionaries were taken out of Mexico, for the responsibility fell directly upon the shoulders of the native brethren and sisters, and they have carried it on well and faithfully. We dropped in on them as a surprise Sunday morning. We found the Sunday School in session, which was conducted very much like ours here at home, the same subjects being treated, and the classes divided, so far as their numbers would permit, in the same way. We attended a meeting as visitors only, for we were not allowed to do it in the capacity of our calling. We listened to eight or ten of them bear their testimonies and talk, and it was an excellent service. After its dismissal we were allowed to visit with them, to discuss some of their problems and advise them.

I can't say too much in commendation of the way those brethren, who have come right out of the *jacales*, as they are called there, the poorer houses of the peasants, are carrying on this work. They are faithful; they are true; they are intelligent. They represent the Indian blood of Mexico almost in purity. You will remember that all of the outstanding leaders of Mexico, almost without exception, owe their prominence and preeminence, I think, to their Indian blood. The greatest of all their statesmen, perhaps, Benito Juarez, was a pure-bred Indian. Porfirio Diaz had a large infusion of Indian blood. Their present president has also. He is almost pure Indian, I am told.

We are very expectant that great things some day may be realized from these Indian people. They are very typical. They are very much alike, and they are very, very interesting.

We had also the privilege of visiting the ruins of Mexico at San Juan, Teotihuacan, and the pyramid which is called the Snake pyramid. They are full of possibilities, from an archaeological standpoint. However, in using them to substantiate the Book of Mormon we have to be

extremely careful, because while they apparently give evidence of certain things, archaeologists are not all agreed as to their value. They are, however, extremely interesting.

Not the least interesting thing to me on that trip to Mexico was my visit to the American Embassy. It is the first time in all my experience that I have ever been in the United States in Mexico. That really is the case, because by fiction of the law the American Embassy is considered American territory. We found the embassy occupied by one of our own people, a man whose faith is unquestioned, and whose friendship we found to be pure and unalloyed. We enjoyed for three days the hospitality of Brother and Sister J. Reuben Clark, and I want to tell you that I learned to love them while I was there, for they are indeed Latter-day Saints right through to the core. The work Ambassador Clark is doing in Mexico is a wonderful work and a wonderful advertisement for our people. They know who he is. They know what people he represents. They honor and respect him for his stand.

I don't know that I should take more time this afternoon. I have extremely enjoyed the remarks of my predecessors. I wish to bear out, by testimony, the things that they have spoken. I support and sustain and uphold the President of this Church and those who are in authority under him. It has been my privilege to know him and his first counselor, at least, all my life, and I can bear testimony that I have never received, in all those years, which are past fifty now, a single word of counsel that I could not pass on in public to this congregation. I know their motives are pure and unsullied, regardless of all the things that may be said. I bear you this testimony and I stand here to uphold it, and I do it in the name of Jesus. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy and President of the Temple Block Mission

I realize the responsibility this afternoon, for I not only represent the First Council of Seventy but the great mission here at the Temple Square as well. Presiding over this mission as I do, having been called by the First Presidency, I am glad to say something about the mission and also to bear my testimony of the truth of this Gospel of our Lord and Savior. Connected as I am with the University of Utah, I come in contact with hundreds of the boys and girls of this State and other States, and I feel that I appreciate something of the struggles they are making.

Here at the Temple Square thousands of people come to us yearly. They come here as travelers, as tourists; and the Bureau of Information which has been erected for them is the place where they obtain literature and information concerning the doctrines of the Church. A different type of people come to us now as compared with those who came a few years ago. People came with criticism in their hearts and a great deal of hate of what we believe. But today it is seldom that people

do not appreciate something of the beauty of the grounds, the greatness of the buildings, and above all, the message which we missionaries give to them. There are fifteen missionaries connected with this mission and they are a choice lot of brethren and sisters and are doing a wonderful work here. We try to approach all people with the attitude of mind as expressed by the old prophet Malachi when he said: "Are we not all children of the same God? Is not God the Father of us all?"

Every day letters come to us expressing gratitude for the message that people have received, and I have in my pocket now a letter that I received only this morning from Dr. Teeling of London, a graduate of Oxford University and a representative of one of the departments of government in London. Dr. Teeling was our guest here for a few days and made a careful investigation of the history and the doctrines of the Church. He wrote us a very lovely letter thanking us for what he had obtained here and asking us to visit him in London. So we receive such letters every day. People are appreciative and we appreciate them.

Not long ago some prominent students from one of the great universities of America came through. These students were on their way to Southern Utah to study the geological formation of the canyons. They came here and spent the day and I had the pleasure of taking them through the grounds and buildings, and as they went back through our little museum—which by the way one of the attendants of the British Museum says is one of the smallest museums in the United States, but for quality one of the finest—they read those lovely mottoes we have in the museum. There are fourteen. I want to read them to you because they were carefully chosen:

"God created man in His own image, in the image of God created He him."—Genesis.

"God ever works with those who work with him," is a saying of Aristotle.

"Reverence for God is the basis of immortality."—The Talmud.

"Seek ye out of the best books words of wisdom."—Doctrine and Covenants.

"With malice towards none, with charity for all."—Abraham Lincoln.

"Yea, truth and justice then will down return to men."—Milton.

"My strength is of the strength of ten because my heart is pure."—Tennyson.

"What a piece of work is man; in apprehension how like a god."—Shakespeare (Hamlet).

"The grace of God is all powerful."—Stevenson.

"The glory of God is intelligence."—Doctrine and Covenants.

"Reverence is the chief joy and power of life."—Ruskin.

"Faith is happiness, illumination and strength."—Balzac.

"A gentleman is a man of truth; lord of his own actions."—Emerson.

"What is true and just and honest, all of virtue shall endure."—Browning.

These students read these inscriptions, and letters came back from the university that they represented, asking that we send copies of them. In our conversation with one of the students, this remark was made, that "a people who profess a firm faith and belief in Jesus Christ and could accept the truths of the great philosophers of the world are certainly on the road to a greater faith and religion than any other people he has ever known. Said he: "There is a rare combination among you in your lives of heart and intelligence."

So we feel that we are getting some results at this mission. The high and low, the rich and poor come to us, but with us there are no high, low, rich or poor. All people are children of God and they come here and take away with them something of the spirit of the Mission, something of the spirit of Christ, the spirit of the Gospel of Jesus Christ.

Now in speaking and thinking of the youth, we have great faith in the youth of the land, and faith in the youth of this State. Personally, the boys and girls in our State university and all other institutions of the State and elsewhere are to me fine types of character. Naturally they need directing and at times they do hear things that shake their faith in God to the very foundation. They hear expressions they cannot understand. They sometimes come with all the honesty of heart and ask what to do under certain circumstances. I have them almost daily in my office. But those girls and boys are precious souls, they are lovely characters naturally, and if they can only be touched with divine truth they will be honest, they will be truthful; if we can only get them to realize above all things that while it is good to know the truth, it is far greater to be a man or woman of the truth. So I feel encouraged when I meet them. Jesus Christ came into the world as described in the second chapter of St. Luke, he died for you and me, and the night before he went to his crucifixion he announced to his disciples and to all the world that he is the way, the truth, and the light. "I am the way, and the truth, and the light," said Jesus, and through him we come to the final understanding of life, a joyful understanding, and as a result of it a happiness that we are all seeking. This is life, and life eternal to live the Gospel because of an understanding of Jesus Christ and him crucified. It was an old prophet, Zachariah, who said: "I will stir up thy sons, O Zion, against thy sons, O Greece." That conflict between Greece and Zion began far back in the centuries and it is going on today. We mean by that the conflict between the people who have faith—God-given faith in Almighty God—and the people who without the faith are seeking truth by science and philosophy. What the youth need today is to be stirred to a knowledge of God; to understand that the sublimest thing of all life is the simple faith in God the Father, in his Son Jesus Christ, and in the Holy Ghost—the greatest truth for you and me and yet the simplest. This is fundamental, and if the youth can only get to see that after all, civilization has always been based on religion and always will be, and that the religion of God comes from one great fundamental source, namely, revelation—God is understood through knowledge, God is known through revelation; and those two great principles, if they are known

and can be seen and understood, the faith of the youth then will grow and they will always know that after all, morality, the richness of life, the sublimity of all things, lie in the simple Gospel of Christ. It is beautiful this Gospel, for truth is beauty, and beauty is truth.

Now if we can come to know the youth, this buoyant youth, we will be better able to teach them, and their faults and failings will be eradicated one by one. They will stand supreme before God as his children, and be masters of selves and servants of each other. "I am the way, the life, and the truth," spoke Jesus. When we come to realize this greath truth, we will open our hearts more and more to the lesson that life has a meaning, and a meaning for good; that the moral world is governed by the purpose and a purpose of love; we will bend to God's will, and everything we experience will speak to us of a Father's heart. Let us look forward with hope and confidence and place our lives in the hands of God. My brethren and sisters:

"We know the arduous life, the eternal laws
To which the triumph of all good is given;
High sacrifice, and labour without pause
Even to the death."

May the Lord bless us all, I ask in Jesus name. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I am very anxious as well as desirous that I be under the influence of the right spirit, the Spirit of the Lord. I have no ambition, no desire but to serve the Lord and to keep his commandments and to fulfil and complete my labors.

I have been very much impressed with one thought, and I have had quite a number, and that is: the number of speakers that have spoken during this Conference. If they have not reached pretty much all the people then they have not fulfilled what I believe. I believe that in this Church and among the children of men there are people—there may not be very many—who understand me. Perhaps I may be the only one among you who can reach my kind of people. Well, if that is true, why not let me be natural and talk to them? You who do not like my talk can go to sleep if you want to. As long as I can reach a soul when under the influence of the Holy Spirit and plant a seed of truth in his heart, it seems to me, with all the experience I have had, it would be a wonderful thing.

I remember that not many Conferences ago I was called to the stand just before the Conference adjourned. President Grant told me I had seven minutes—I took three—and I think it is the only time that President Grant ever shook hands with me after one of my talks. (Laughter) President Grant did not shake hands with me because of what I said; it was because I left him four minutes, and that is more than any of the other brethren had ever done.

I have had another idea quite a while, and I think I will express it.

You see that great big clock over there. I cannot see the hands, my eyes are not as good as they used to be. Well, with that great big clock before me and this microphone in front of me then tell a man to get the Holy Spirit! (Laughter)

Now, what I am trying to get at is this: it takes intelligent people to understand what I am trying to get at. I do not do your thinking for you, you have to do your own thinking. If I give you a little chaff to get you to take a little wheat, my trouble has always been you choose the chaff and lose the wheat.

I remember a long time ago when the Mutuals launched the *Era*. I was on a trip with Apostle Francis M. Lyman—we started in at Sevier and went to Panguitch and the surrounding settlements and to Kanab and St. George; and when we got to St. George, Brother David H. Cannon, the President of the Stake, and Brother Edward Snow, superintendent of the Mutuals, with their buggies transferred us to Panacca. The people had not seen an Apostle for twenty years, and it was Sunday, a fast day. Meetings were begun in the morning and they kept them up all day, and we were fasting. I was pretty nearly dead at four o'clock. After four o'clock Brother Lyman said, "Now, Brother Kimball, get up and tell them about the *Era*." He had done a good deal of talking himself about the *Era*. During that trip I think we got four hundred subscribers—\$800.00. I wrote out all receipts. It was in September. Brother Lyman at this meeting told me to get up, so I did, and I said: "All you men that will take the *Era* if we will let you go home, raise your right hand." There was not a single man who did not raise his hand and subscribed and paid \$2.00 cash for the *Era*. (Laughter) Brother Lyman said: "That is the brightest thing you ever did." I do not claim that was inspiration; it was good psychology. Really they paid \$2.00 to get out.

I am trying to say this to you because we never know, if we listen to the whisperings of the Holy Spirit, just what it will do for us.

I am going to tell you a story that I have never told before. When I was president of the Southern States mission, after a year's time I concluded that I would try to hold a conference in a city. Up to that time we had always kept out of cities. So I made my arrangements with the president of the conference to hold such a meeting and to secure some place where we could hold it. We had no money. The only place they could secure was the court house. I told the Elders: "I will do the preaching, and if they kill me you need not bother any further." The people were very prejudiced. When the time came I met these Elders, a fine body of men, wonderful, courageous men, men of faith—they had to be in the South. We went to the court house—all those present were men; there wasn't a woman among them, and we all knew what that meant. When there are no women there is a great deal of danger. It is dangerous enough when they are present. At any rate I made up my mind to deliver my message as fervently and humbly as ever a president of a mission preached. I intended to do all the talking. I went there determined to preach the Gospel. I had my Bible,

and I am well acquainted with my Bible. I cannot find anything in anybody else's Bible. I have owned this Bible for forty years and it is well marked and every subject traced in my own penmanship. I would not take money for this Bible. I went there believing that the Spirit of God was on me as the president of the mission. I was humble as a child. It was the only time in my life that I have ever been far enough away that I could do as I pleased. Ever since that time I have been close in.

I got up to preach the Gospel, faith and repentance, etc. All at once something came over me and I opened my mouth and said to that body of men: (The building was crowded; among them were some of the leading men) "Gentlemen, you have not come here to listen to the Gospel of Jesus Christ. I know what you have come for. You have come to find out about the Mountain Meadows Massacre and polygamy, and God being my helper I will tell you the truth." And I did. I talked to them for one hour. When the meeting was out you could hear a pin drop. There was no comment; there was no noise or confusion, and we went to the hotel. We had arranged for lodgings at a cheap hotel. After a short time a brass band played. Elder Willard Bean was the president of the conference. I sent him out to find what it all meant. I thought it meant trouble. So he inquired and they told him: "We are serenading that big long fellow." That is the only brass band I have ever had dispense music after one of my talks. What I want to ask you good people is this: Was I moved upon by the right spirit? The next day when we went to the woods to hold our priesthood meeting, which we always held in the woods—we had no other place—I said to those Elders: "Don't one of you dare preach that sermon; it will cost you your life." And I have never preached it since.

What I am beating around in the brush to put over is this: Does the Lord God direct his servants? He certainly does. If he doesn't we are a failure and we are no better than others. We do not know just what to say. I don't. I don't know just how to say it, but the Lord being my helper as long as I live I am going to try to be natural and I am going to try to have my mind open with the hope that God will give me his Holy Spirit when I open my mouth and use the talent which the Lord has given me.

Now, brethren and sisters, I know what that feeling is. I have not had it very often, but I know that there is such a thing as "the still small voice." I have heard it.

My time is up. But if you people do not believe that I sustain the Authorities of this Church and uphold God's work, I do. I don't know how I could prove it to you any better than I have in my own way. God bless you. Amen.

An anthem, "Holy Redeemer," was sung by the Relief Society Chorus.

Elder Samuel F. Smith, President of the Snowflake Stake pronounced the benediction.

Conference adjourned until 10 o'clock a. m., Sunday, April 10.

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, April 10th, at 10 o'clock President Heber J. Grant presiding.

All the seats and every available space in the large auditorium and galleries were occupied long before the time arrived to commence the meeting. Thousands of people who could not find accommodation in the Tabernacle congregated in the Assembly Hall directly south of the Tabernacle and on the Tabernacle grounds, where they listened to the services as they were broadcast by radio.

The Tabernacle Choir furnished the music for this session, and joined with the congregation in singing the opening hymn, "Praise to the man who communed with Jehovah."

The opening prayer was offered by Elder Arthur W. Horsley, President of the Carbon Stake.

The Choir sang the anthem, "Grant us peace, O Lord."

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

"And Sarah was an hundred and seven and twenty years old. These were the years of the life of Sarah.

"And Sarah died in Kirjatharba; the same is Hebron, in the land of Canaan; and Abraham came to mourn for Sarah and to weep for her.

"And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

"I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead. * * *

"And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth, * * *

"Saying, * * * hear me, and entreat for me to Ephron, the son of Zohar,

"That he may give me the cave of Machpelah, which he hath, which is in the end of his field. * * *

"I will give thee money for the field; take it of me, and I will bury my dead there.

"And Ephron answered Abraham, saying unto him,

"My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. * * *

"* * * and Abraham weighed to Ephron the silver, which he had named * * * current money with the merchant. * * *

"And * * * Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre." (Genesis Chapter 23).

Sarah died B. C. 1872, 3,800 years ago. Fifteen years after the death of his wife, Abraham was carried by his sons Isaac and Ishmael and buried by her side, in the cave of Machpelah. Later the remains of Isaac and Rebecca were interred there; and after the death of Jacob,

the grandson of Abraham, who passed away in Egypt, his body was embalmed and carried by his son Joseph up to Hebron, in the land of Canaan, and interred in the same spot that contained the remains of his father and grandparents.

FIRST REFERENCE TO USE OF MONEY

I have quoted this scripture, not alone because of the fact that it refers to Abraham, the founder of the Israelitish race and our ancestor, but because it is the earliest date, so far as I am aware, at which money is referred to as a medium of exchange and legal tender for debt among men.

This is a General Conference of the Church of Jesus Christ of Latter-day Saints, an occasion when the members of the Church assemble together to be taught the way of the Lord, that they may walk in his paths.

TEMPORAL THINGS

It is a time when the elders of the Church, who are selected to address the assembled congregation are expected to treat subjects which have to do with the spiritual things of the kingdom, rather than with temporalities.

Notwithstanding this fact, and at the risk of being considered somewhat out of place, with your faith to assist me, I am prompted because of the occurrences of the past several weeks to confine my remarks to the temporal interests of my brethren and sisters of the Church, and the people of the state at large, because it is a subject that affects all of us, men and women, members of the Church, and those who are not affiliated with it.

THE ORIGIN AND DEVELOPMENT OF MAN'S OCCUPATIONS

To trace the development of man from the beginning, and the origin of the various occupations and professions which he now follows in our intricate and complex life, would take us over a long and winding trail.

I suppose that in the primitive and far distant past, man first became a husbandman. His first indispensable necessity was food, for the sustenance of his body, and this he learned could be provided by cultivation of the soil. He learned that as the seasons came and went there were periods of seed time and harvest; that in order to reap he must sow, and that his crop must be gathered and garnered to provide for future necessities. Thus he became a farmer.

Food to sustain his body was not his only requirement, he must have clothing with which to cover it. This could be provided from the wool and hides of animals, and so he became a tender of flocks and herds, as well as a tiller of the soil.

As time passed he discovered that he had other necessities. He was subject to sickness and accident; a limb might be broken, a skull

fractured, or because of improper diet his stomach might become deranged.

In the beginning, with the assistance of his wife and neighbors, he attended to these human afflictions as best he could; then it occurred to one of these neighbors that the application of simple remedies would bring relief to a disordered stomach, that by binding a broken limb with splints it would more quickly heal and become normal, that by removing the fragments from a broken skull and taking the pressure from the brain, the patient was relieved.

Men began to study the anatomy of the human body and provide means for its proper care. People were willing to pay for the service rendered, and thus the profession of medicine and surgery, which today does so much to prolong human life and relieve suffering, became one of the professions of man.

PROFESSIONS ARISE

As society developed laws became necessary for its government and protection. Men violated these laws and were punished under them. One day a man said to his neighbor, who had been adjudged guilty of an offense: You were not guilty of a violation of the law, the statute under which you were punished was not properly interpreted. If you are in trouble again come to me, and for a consideration I will defend and free you.

Thus a new profession was added to the occupations of man, which has developed until men have become so profound in their knowledge and interpretations of modern law and its proper application, that the judge himself, when criminals are arraigned before him, can scarcely determine whether they are innocent or guilty.

MEDIUM OF EXCHANGE CREATED

In the beginning, trade was carried on by exchange of commodities, rather than by purchase and sale, with a recognized medium of exchange. In fact, in my time I have been in countries where this was almost the universal custom.

As civilization developed it became apparent that for the convenience of commerce and trade some medium of exchange, with a fixed and recognized ratio of value, must be created; and at a very early date gold and silver were used in the beginning counted by weight, as dust or in bars, as shown in the scripture which I have quoted, when Abraham weighed to Ephron, the son of Zohar, 400 shekels of silver, about \$250.00, 3,800 years ago. At a later date minted coins, of specific weight, came into use.

BANKING SYSTEM DEVELOPED

As people, by industry and economy accumulated more than was required for their personal necessities, and merchants began to penetrate new countries with their caravans, and ships to sail the seas, it was common practice for those who had a surplus of money to

lend it to those engaged in trade, in order that commerce might be carried on between different peoples and nations.

The borrower was required to pay a reasonable interest on the money obtained, but excessive usury was strictly forbidden.

It was from this simple beginning that our present system of banking has developed, until it has become the most important business occupation of the world.

This may appear to be an extravagant statement, but it is nevertheless true.

The business of the banker brings him in closer contact with every field of human endeavor than that of any other occupation.

He is the custodian of the hard-earned money of the husbandman, the widow, the fatherless, the doctor, lawyer, merchant, manufacturer, and the man who has no occupation at all, of whom I sometimes think we have too many, for it was written long ago that the idler shall not eat the bread nor wear the apparel of the laborer.

RESPONSIBILITY OF THE BANKER

As custodian of the savings of the depositor, the banker assumes the responsibility of investing the funds entrusted to him in a manner that will bring to the depositor a reasonable return in interest upon his savings, and at the same time compensate the banker for the responsibility he assumes as the agent of the depositor, which is very great.

Banking is a partnership between the stockholder, who provides the capital upon which the bank is founded and the reserves which guarantee the security of its deposits, and the depositors who, for their own protection, become obligated to support the bank in which their money is placed.

The bank becomes a debtor to its depositors, and at the same time the creditor of the world. It is through banks that all nations maintain their financial standing and credit, one with the other. Through bank credits the railroads which thread the world and make possible the quick transportation of people and things from place to place, by which our surplus products are transported to profitable markets, and the products of other people which we require brought to us, are made possible.

It is by means of bank credits that our ships sail the seas, that the forces which protect us from the invasion of foes from without and enemies within, are maintained.

As stated, the occupation of the banker brings him in closer contact with every field of human endeavor than that of any other occupation. Thus it will be seen that the success of the banker depends upon the stability of all other occupations and business activities, consequently it becomes his duty to strive for the stabilization of all.

He must be constantly alert, constantly in touch with all of these various interests to which reference has been made, in order that he may know just when to extend credit, when to withhold it; having always in mind that his first duty is to the people who have entrusted their money to his care; never forgetting that while it is his duty to

help those who need assistance, his business is not so much one of sentiment as of duty.

The greatest of all teachers said: "What mattereth it if a man gain the whole world, and lose his own soul?"

Permit me to paraphrase this scripture by saying: What mattereth it if a man do a large banking business and assist many needy individuals and enterprises, if in doing so he wreck his own credit, lose the money of his depositors and stockholders, and bring discredit to the officers of the bank and to the banking business in general?

MAN ONLY UNIT

Whatever the occupation of man may be he acts only as a small unit, in a sphere which at first thought may appear to be independent, but which, after all, is merely a cog in the wheel of human progress and development, one of the many pillars which support the tremendous structure that our modern life has builded; and the progress and development of this intricate system requires that each of these pillars be kept in place, lest the structure fall of its own weight and thus bring disaster and chaos to all.

We cannot say to the husbandman, we have no need of you. His occupation is still the one indispensable vocation of man. We cannot say to the manufacturer, we can dispense with your service. He takes the raw material which exists and converts it into the things which add to our comfort and convenience. The merchant is indispensable to our modern system of business. He provides for us the things which we need, brings them to us from afar to add to our happiness. The doctor and lawyer are indispensable to our modern life.

The miner takes from the earth the treasure which lies hidden there, and brings into circulation new money which before was not available. His contribution to the commerce of the world cannot be overestimated. To all of these occupations the banker is a necessary, in fact indispensable, adjunct.

HOW THE DEPRESSION MAY BE OVERCOME

Every intelligent person who is familiar with current events, knows that a cloud of financial depression, the like of which has never before been known, hovers over the world, so dark and ominous that the sunshine of hope can scarcely penetrate it.

Like the great World War, it has found its way into the most remote corners of the world.

It can be met and overcome by the united effort of all of the people who are affected by it. A beneficent and willing government cannot accomplish the task without the loyal support of its citizens. The citizens cannot do it without the support of the government.

Banks cannot do it without the cooperation of the depositors. Depositors cannot do it without the cooperation of the banks. United together the task can be accomplished.

If the government, the states, the counties and municipalities will exercise rigid economy in the expenditure of public funds; if citizens

will loyally support and patronize the industries and business of the nation, state and community in which they reside; if bankers will carefully and wisely protect the money of depositors; if depositors will loyally cooperate with the banks to which the care of their money is entrusted; if families and individuals will live within their income and avoid debt, the clouds of adversity will roll away, and the sun of prosperity and peace will shine again upon a happy and prosperous people.

CHAOS THREATENS

If we are to continue the lavish, unnecessary expenditure of money, and dissipated habits, which have characterized the past ten years, in both public and private life, chaos awaits us.

A few days ago a person asked me this question: "What of 'tomorrow?'"

I answered: "You may better ask me: What of yesterday? I have had the experience of many yesterdays, while tomorrow is a sealed book to me." Then I remembered that I had seen as many tomorrows as anyone else. Tomorrow is a sealed book to all of us, except as we are able to penetrate it by the eye of faith. And I discover, too, that while I have endeavored to profit by the experiences which the past teaches, and cheerfully perform the tasks which the present brings, I have lived largely in the future.

Tomorrow has always been full of promise to me, and the future has beckoned me on with the assurance that as the days, and months, and years, come and go, they will bring to me greater happiness, and added experience which I may apply to my own affairs and in service to others—acting today according to the light and wisdom which I possess and believing that each tomorrow has something better in store for me, and when this mortal life is ended and I stand upon the threshold of another world, I shall still be looking forward toward the better life to which I aspire.

PRAYS FOR WISDOM

I pray God our Heavenly Father that he will give wisdom to those who direct the affairs of our government, and particularly to you, my brethren and sisters, and those who preside over you in the Church, and to all others who desire and seek his blessings and serve him, that the clouds of adversity may roll away, and the sunshine of prosperity and peace bring happiness to the people of this troubled world.

God bless you, my brethren and sisters, I pray in the name of Jesus Christ, Amen.

ELDER RUDGER CLAWSON

President of the Council of the Twelve Apostles

My brethren and sisters, I would that I had the gift of eloquence with which to give expression to the thoughts in my heart. But since I have no such gift I must be contented to speak as best I can, with

the hope that if I speak the truth it will be sanctified for the good of those who are present and of those who are listening in.

TESTIMONIES THRILL

I have been deeply impressed and thrilled with the opening address of President Grant and with the sermons of the brethren which followed, and I have also been very deeply impressed with the singing of the choir and with the solos that have been given at this Conference, which have been inspiring.

In listening to the spirited remarks and fervent testimonies of the mission presidents on Friday, I was thrilled and led to reflect with respect to the nature of their ministry and the responsibility resting upon them, which requires that they should carry the Gospel message to the nations of the earth, and particularly to this nation in which there are thirteen grand divisions, including the Temple Block mission, numbering in population considerably over one hundred million people. This responsibility requires that they should lift up their voices, calling the people of this nation and others to repentance, to reformation, and asking them to give heed to the teachings of the Gospel.

They are to call upon the people to repent, which if they do will lead to the acceptance of the Gospel doctrines, even those of baptism and the laying on of hands. But the people must remember that repentance precedes baptism, and faith, the great foundation principle of the Gospel structure, precedes repentance. These thoughts and reflections passed through my mind.

PROGRESS REPORTED

On Wednesday last, the Council of the Twelve and the First Council of Seventy met with the mission presidents, who reported their labors in some detail, which showed that progress is being made in Gospel conversations, conversions and baptisms. They reported that the tithing in the branches of the mission fields for last year kept up very well indeed.

It was shown that the Gospel message is being declared upon the streets of the various cities of the country, in halls and chapels, in the newspapers, and last, but not least, by radio. And thus the voice of warning is going out to the world. For remember that in speaking of these particular mission presidents I did not mention the presidents of other missions, numbering about fifteen in all.

THE CHARACTER OF GOD'S WORK

In respect to this very important matter, my mind rests upon a saying in the Pearl of Great Price, Book of Moses, which saying was mentioned by Elder Stephen L. Richards in his address yesterday, and also Rulon S. Wells; and it is this: "This is my work and my glory," said the Lord to Moses, "to bring to pass the immortality and eternal life of man."

Truly, this is a wonderful saying. In just a single sentence we learn the character of the special work in which God is engaged, and are

justified in believing that he could not be engaged in a greater work, and possibly there is no greater work. One reason is that man, who is the child of God, has within him the attributes of Deity, and he may become in time like unto God, his Father, in this work of salvation. The accomplishment of such an undertaking by our Heavenly Father involves the important work of salvation. You will remember the saying of Paul the Apostle, that the Gospel of Jesus Christ is the power of God unto salvation unto all who will receive and obey it.

REVELATION EXPLAINS

The word of the Lord given to Joseph Smith by revelation June, 1829, as follows, is pertinent to this important matter:

"If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no greater gift than the gift of salvation." (Doc. and Cov. 6:13).

Also the word of the Lord given to Joseph Smith by revelation in June, 1829, for the benefit of John Whitmer, indirectly emphasizes the value of human souls and calls attention to the importance of seeking their salvation. The wording of said revelation in part is as follows:

"Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer.

"For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

"And I will tell you that which no man knoweth save me and thee alone—

"For many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

"And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father." (Doc. and Cov., Section 15).

MORE LIGHT GIVEN

In a further revelation from the Lord given to Joseph Smith, the Prophet, Oliver Cowdery and David Whitmer, in the same month, viz., June, 1829, greater light is thrown upon this interesting and most vital subject. Listen to these solemn, impressive words:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

"Behold, you have my gospel before you, and my rock, and my salvation. "Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men. "And if you have not faith, hope, and charity, you can do nothing." (Doc. and Cov., Section 18:10-19).

DUTY TO PROCLAIM GOSPEL

Permit me to call your attention to the fact that the prophets of old, and Jesus and his disciples during their ministry, were constantly engaged in preaching to the world, thus seeking the salvation of the people. They had received a dispensation from God and seemed to feel the weight of it. They had little of worldly goods but were rich in the knowledge of God and preached the Gospel in power.

So it is in this age of the world. The Latter-day Saints received a dispensation of the Gospel from the Lord—even the dispensation of the fulness of times. Divine authority was sent down from heaven and sealed upon the head of Joseph Smith, by which he organized the Church of Christ among men.

Having received from on high, without money and without price, the Gospel with its saving power, Joseph Smith and his people were in duty bound to give the Gospel to the world freely without money and without price, that all might have equal opportunity of securing the blessing of salvation, and that it might be said of God that he is no respecter of persons and that the righteous in every nation are acceptable unto him.

RESPONSIBILITIES EXPLAINED

The nature of the responsibility that goes with a Gospel dispensation is set forth forcibly in a revelation given to Joseph Smith the Prophet, in September, 1832, a portion of which reads as follows:

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

"Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

"And he that doeth not these things is not my disciple; by this you may know my disciples.

"He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man.

"And in whatsoever village or city ye enter, do likewise.

"Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

"Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me;

"For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness.

"And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—

"Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song—"

QUOTES NEW SONG

I declare to you, my brethren and sisters, that this new song which I will read is one of the greatest songs that was ever written, and I have no doubt that it is a greater song than anything that ever can be written, because it sets forth the works of Almighty God and the consummation of all things. Let me read these words:

"The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

"The Lord hath redeemed his people;
And Satan is bound and time is no longer.
The Lord hath gathered all things in one.
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

"The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.

"Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
Forever and ever. Amen."

BEARS TESTIMONY

My brethren and sisters, when all this is accomplished one might well exclaim: "God moves in a mysterious way his wonders to perform!"

I testify in all solemnity that the work in which we are engaged is the work of God, that Jesus was the Christ, that Joseph Smith was his prophet, and that Joseph's successors in office were and are prophets, even men holding the keys to the kingdom of God upon the earth; and I invoke the blessings of the Lord upon you in the name of Jesus Christ. Amen.

The Choir and Congregation sang, "America."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who

keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever."

AS A REWARD OF FAITHFULNESS

These words which I have read present to us an epitome of existence. They are the words of Jesus Christ, uttered in the pre-mortal state. From them we discover that we are here in this world because of obedience to former commandments and laws. We are here in this world, in this mortal existence, passing through all of its vicissitudes because of former faithfulness that has entitled us to receive these tabernacles of flesh. One-third of the hosts of heaven, through rebellion, were denied this great and glorious blessing. But we are here on probation. This is called a probationary state. We are here to be tried, to be proved, to be found worthy of exaltation in the kingdom of God, to go back into his presence, to become his sons and his daughters, entitled to a fulness, or to receive other rewards, according to works of lesser degree of importance.

ALL THINGS SPIRITUAL WITH THE LORD

I desire to spend the portion of time allotted to me in speaking of temporal things and spiritual things, if I may so designate them. The Lord has so designated matters that we may understand them. But to him there are no such things as temporal things. These are his words:

"Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

Nevertheless, that we may understand, the Lord uses these terms and speaks of temporal things. We, naturally, being in this mortal state, are surrounded by change, and all things are subject to change; and seeing the end but not the beginning, we naturally conclude that there are things temporal. All things in this life are mortal, and yet in the eyes of the Lord there is nothing but eternity and all things are eternal.

POWER TO CHOOSE FOR HIMSELF

In this world, as you have discovered in the words which I have read, the Lord has given unto man the power to become an agent unto himself. We are not coerced, we are not forced, there is no compulsion in the Church. Every man has that freedom granted unto him by virtue of the power given him by our Father in heaven to choose for himself what he will do and be.

One of the ancient prophets upon this continent has summed this

matter up very beautifully, and I desire to present to you his words. These are the words of Alma:

"For I know that he [God] granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience."

An earlier prophet, in fact the founder of this race upon this continent, has also given us this information, not new by any means, as it comes from him, as it is found in all the revelations of God, but he says:

"Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other."

That is, by the power of righteousness or the power of evil. From this we learn that opposition is necessary. We must be enticed. We are subject to temptation. We are subject to all the ills of the flesh as well as to the guidance of the Holy Spirit. And then as agents we have the right, the great God-given right, to choose for ourselves, and we may choose righteousness and eternal life or we may choose death by disregarding the commandments of the Lord.

A TEMPORAL LAW

I said that I was going to speak of some things temporal. I must hurry if I do so. In the beginning of this Conference, President Grant presented figures in relation to certain sums of money that had been expended for the benefit of this people, in our education, in our temple work, in the building of meeting houses, in the care of the poor and many other ways in which the funds of the Church are spent. I want to call your attention to the fact that money for these purposes cannot be spent unless it is received, and the Lord has given us a law by which these revenues may be obtained; this is called the law of tithing. Bishop Sylvester Q. Cannon has called your attention to this law and the necessity for it. It is a very important one. It seems to me that a man holding membership in this Church is certainly disloyal, he certainly does not comprehend the nature of this work or his duty, if he fails to pay his tithing.

A PROMISE AND WARNING

I want to present to you a few things coming from a former President of the Church, President Lorenzo Snow, uttered more than thirty years ago, but just as true and binding upon the people today as when his words were uttered. Said he:

"Teach the children to pay tithing, so that it may be perpetually observed. If we observe this law, no matter what our enemies may do the Lord will preserve us."

What a wonderful promise! And it appears to me that little do we appreciate it! Then again he says:

"Because we are his sons and daughters he loves us and he has forgiven us our forgetfulness to this holy law in the past, but he will not forgive you and me any longer. I say it in the name of the Lord. He will not forgive this people any longer if we continue in this dilatory way of paying tithing. We will be scattered just as the people of Jackson County were. It is true, just as God is true."

I call your attention to the fact that this comes from the one who had the right to speak in the name of the Lord and give commandments. He goes on further to say:

"Those who will not observe this law are not entitled to the blessings."

I shall not take time, much as I would delight in doing so, to read farther, because in this expression which I have already presented there is food enough for thought to keep us busy in our reflections regarding our duty in this matter for many days to come.

OBSERVANCE OF THE SABBATH

One or two other items. Our attention has been called to the fact during this Conference that we are living in perilous times. There is sin, there is distress everywhere and disregard of the commandments of the Lord. He has given us another commandment, and that is that we regard the Sabbath day and keep it holy. Who does it? Do the people of this nation? Do the people of other nations? I have been in some parts of this land where on the Sabbath day people worshipped, but here among us we find Babylon in all its glory, all its wickedness; and we are face to face with temptation, with sin, with enticement of various natures to lead us from the path of truth and from the worshipping of the true and the living God.

The Lord has pointed out in the revelations what we should do on the Sabbath day to keep this day holy. We should not go to picture shows, nor go to places of amusement, nor spend our time foolishly; but in thought and in reflection and in study, in consideration of the things of the kingdom of God. What more can be said? I leave these thoughts with you, fragmentary they are.

May the Lord bless and guide the Latter-day Saints and keep them in the path of righteousness, in the path of humility, in the path of truth. We must uphold the standards of Zion. May we do it, I pray, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

The Twelve Apostles, the First Council of Seventy, and the mission presidents, who have addressed you in this Conference, as already stated, met together during last Wednesday, to hear reports and consider matters pertaining to the missions of the Church. I had the pleasure of attending that meeting.

I call your attention to the fact that this was the gathering of special witnesses for the Lord. That is particularly true of the quorum of the Twelve, who are designated as the "special witnesses of the Lord Jesus Christ;" and also the Seventy, the Council of Seventy, and as a matter of fact of all the Seventies of the Church. They were not all present, but those who were present were among "these special witnesses of Jesus Christ." And also these mission presidents, by reason of their appointment, are witnesses of the Lord, and preside over the work of proclaiming the Gospel in their respective fields of labor.

During that meeting, I think more than at any other time, I was impressed with the dignity, with the importance and the glory of those who are witnesses for the Lord Jesus Christ. What do we mean by that general term, "Witnesses for Jesus Christ?" I think sometimes we leave it in that generalized statement, and fail to appreciate just what is meant by it. I want to express some thoughts in relation to that.

What is it to be a "witness for Jesus?" One of the best examples that I can recall just now is given in the experience of St. Peter. When on the coast of Caesarea, on one occasion, the Christ seemed to be a little anxious to know what men thought of him—whom men thought him to be. So he inquired of those disciples that were around him. Some thought he was John the Baptist, raised from the dead. Others, one of the old prophets who had reappeared. They got about that far when the Christ, with some earnestness, put this question: "But whom say ye that I am?" Then St. Peter spoke up, as perhaps was his place, by reason of his age and his position in the quorum as the chief of the apostles—he said: "Thou art the Christ, the son of the living God." That was his testimony. And the Christ said unto him:

"Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. * * *

"* * * And upon this rock I will build my church; and the gates of hell shall not prevail against it."

I do not intend to go into a discussion of that tremendous statement. I merely call attention to what it is to be a witness for the Lord Jesus Christ. First and foremost must be the great truth, and it must become the testimony of the witness: "Thou art the Christ, the Son of the living God." That is one item at least of our lesson of being witnesses. It is to testify of the sonship of the Christ to God, the eternal Father.

Also to be a witness of him is to testify that he is the revelation of God to man, for so he is. If men would hold before them a vision of God the eternal Father they need only refer to the glorious resurrected Christ, as he stood before the disciples in Galilee, where he met them by appointment, after his resurrection; and from his glorious condition of a resurrected, eternal personage, he said:

"All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

And so we are to speak of him, as witnesses for him, that he is the Son of God, and the revelation of God to men; also that he is the Redeemer of the world, through the resurrection from the dead. Redeemer of the world because it is a redemption that will come unto all people, saint and sinner; for "as in Adam all die, so in Christ shall all be made alive;" and the being "made alive" is as broad as the death through Adam. So men are assured of this resurrection, because it was imperatively necessary to pass through the portals of death in order to reach the stage, through resurrection, where God carries out his great purpose of bringing to pass the "immortality and the eternal life of man;" meaning the race.

So Jesus is the Redeemer of the world from death. Of that we are assured. But also he is the Savior of men, the Savior of individual men, by bringing repentance of sin within their power, and salvation from the consequences of sin, through forgiveness, in the symbols of his death and resurrection in baptism; also to bring individual men into union with God, through the Holy Ghost, so that the lives of men may be linked up to the source of light, intelligence, power, glory, progression—united to God. So the Christ is the "Savior of men," in that he has made salvation possible unto them, every one who will believe, and repent of his sins, and thus come unto God.

To bear witness of these truths concerning the Christ is to be the witness of Christ in relation to all these things. What a privilege thus to be witnesses for God! And how fundamentally important is all this to the children of men, that they should know these things; that they should come to a knowledge of the way of salvation! I glory in the greatness, in the immensity of such a mission as this.

But there is still a closer and a dearer thing coming out of all this, and that is the association it brings to us with the Christ himself as a witness; for St. John, in his revelation, declares that "Jesus Christ is the faithful witness," the first witness, the greatest witness of all. It is our privilege to stand in the throng of which he is the leader, and what could be more honorable, greater or more desirable than to be one with Jesus Christ, as a witness for God?

And then the definiteness of the Christ's mission as a witness. You perhaps will recall, at these suggestions, the language of the Savior when teaching Nicodemus some of the supposed mysteries of the Gospel. At the conclusion of his interview with him he said:

"We speak that *we do know*, and testify that *we have seen*; and ye receive not our witness."

What an upbraiding, and what definiteness of God's chief and leading witness!

He has presented the same thought to us also in his conversation with Pilate, who was seeking every possible opportunity to deliver him from the unjust clamor of the Jewish multitude, who charged that he had committed blasphemy by proclaiming that he was the Son of God. And then, in order to influence Pilate more greatly, they charged the Christ with claiming to be a king: "He who claims to be a king is not

Caesar's friend," said they; and this touched Pilate more nearly, because he must maintain the attitude of patriotism toward Caesar. Hence this declaration of the Jews sent Pilate into the inner court to inquire carefully of Jesus if he were a king. "Well," Jesus said, "my kingdom is not of this world. If it were, my disciples would fight, that I might not be delivered to the Jews. But my kingdom is not of this world." "Thou art a king, then?" said Pilate, and Jesus, as if despairing of making him understand, said: "Thou sayest I am a king," as if he would say, "Let it go at that." Then he made a declaration that is most thrilling:

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

That was greater than being a king, to be a witness of the truth. And he added now, not—"and ye receive not our witness"—as in the case of Nicodemus, but said, "Every one that *is of the truth, heareth my voice*"—they who are of that spirit of truth would hear his words, and so will they by that same power of self-evidence, that goes with the truth, hear all his witnesses who proclaim the truth. And "they who are of the truth" will be attracted to it, and ultimately find their places in the great body of the Church of Christ.

Well, all this, to my mind, stamps with importance and glory those who are called to be witnesses of the Lord Jesus Christ, and they share with him the high honor of bearing testimony to the truth, by the power of truth.

The Savior, in the dispensation when he established his atonement for the sins of the world, and brought to pass the beginning of the resurrection from the dead, chose special witnesses. These were the Twelve apostles. And after he had chosen these apostles and sent them into the world, then he "called other seventy," and giving a like commission to them, sent them into the world to be his witnesses. To both these classes he made these declarations, in substance:

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

It is a true principle; and conversely: those who reject you reject me, and those who reject me reject my Father also.

To these men he gave power that they should heal the sick, cleanse the lepers, raise the dead even, heal the lame, open the eyes of the blind, and pronounced woe upon those who rejected these, his witnesses. They went forth as witnesses of the Lord Jesus Christ. When the Seventy returned they were very joyous about what their experiences had brought to them. "Why," said they unto the Lord, "even the devils are subject unto us through thy name;" and Jesus raised up his eyes and glorified God in that hour, that he had revealed his great truth to the simple, and to the humble among men. It hadn't fallen upon the great, who stood in the establishments of learning in those days, but the revelation had come to those who, comparatively, might be thought of as

"babes and sucklings" in knowledge. God had exalted them through the spirit of knowledge which comes of faith, rather than from the learning of men.

He said to these men, whom he sent into the world, that "He that repenteth and is baptized shall be saved; and those who do not repent, and consequently will not be baptized, they shall be damned." Now, I have no disposition to soften that word. Let it stand, in all its ruggedness. You may put all the "cons" before it you please, but there it is, and whatever "damnation" may consist of, it will fall upon those who do not hearken to the message that God sends to them, and I leave those upon whom it falls to render this definition as they please. But whatever it is, that is it; it is "damnation;" so let it stand!

Well, we happen to be associated with a new dispensation of this Gospel. Men in early Christian centuries at least, fulfilled the great prophecy of Isaiah—speaking of the last days—when he said that men in those days would "transgress the law, change the ordinances, break the everlasting covenant,"—and the blood of Christ is spoken of as "the blood of the everlasting covenant." It is that covenant with Christ, who brings salvation through his Gospel to the world that he sealed with his blood, and that is the "everlasting covenant." God's prophet, speaking under the inspiration of the Holy Ghost, seven hundred years before the coming of the Christ, declared that men would break that covenant, and if broken, the only possible way to ever re-establish it is to renew it through a new dispensation of it.

We happen to be the witnesses and the heralds to proclaim that this dispensation of the Gospel has been renewed in our days, to bring to pass the final fulfilment of all the dispensations from Adam to now, and weld them into one, that should consummate the work of God in relation to the salvation of men and the redemption of the world.

How does this matter of being witnesses appear in this new dispensation? It began as of old. Men had departed from God, changed his ordinances, broken the covenant, and the only way to go about re-establishing all this is to give the new dispensation and raise up new witnesses to its truth. The Lord took one in every way prepared to be chosen and educated by him, and made a witness for himself and for the Lord Jesus Christ. To Joseph Smith, as you all know, both Father and Son appeared in the commencement of his ministry. With them he conversed; he saw—he heard them, and had most definite knowledge concerning God—the Father and the Son—and received at that time the promise that he would be an instrument, in the hands of God, in accomplishing some of his great and mighty purposes in these last days.

God had established a witness among men, one who could speak with positiveness; who through the senses of sight and hearing, together with the responsive pulsation of soul, could say: "I know God lives, for he spoke unto me and I beheld him. His Son Jesus is the Christ," and he could say it with all the positiveness that ever St. Peter could—"Thou art the Christ, the Son of the living God." And it can be applied to Joseph Smith: "Blessed art thou, Joseph, for flesh and

blood hath not revealed that unto thee, but my Father who is in heaven. . . . And on this rock will I build my church." And now, in this dispensation of the fulness of times, truly the gates of hell shall not prevail against the Church of the Christ, not only in this time but in all times. Men forgot that the Church of God began in the days of Adam, and the method, and the means by which all men could become the sons of God was revealed to him; and those who reacted in faith to the message of God, through all time, constitute the redeemed in the Church of the living God in heaven, and there shall nothing prevail against that church, from first to last.

We shall see the consummation, that is, this dispensation of ours shall see the consummation of God's work, against which the gates of hell have not prevailed and cannot prevail.

Then another mighty stride forward was made, when God revealed the scriptures of the American continent, and brought them to the knowledge of men. He raised up witnesses to bear special testimony to that great event. And these three whom he favored with what is called a "miraculous testimony"—a vision from heaven in relation to these things—he told them that they would be called upon to choose other witnesses, even twelve. So it came to pass in this new dispensation that twelve were chosen as special witnesses. Then groups of seventy special witnesses were to follow them in the great work of preaching the Gospel in all the world. I would like to dwell a little on that, but time will not permit.

I can only ask this question: Must the same consequences follow the testimony of these witnesses in the new dispensation as those in the time of the Christ? Yea, verily! Brother Rudger Clawson has read to us just now how some of these things will be. Let me hastily say: God gave unto them the same commission he did to the ancient witnesses. He named the same consequences that would follow their proclamation of the truth: He that believes and is baptized shall be saved. Those that believe not, and are not baptized, shall be damned. The same positiveness—and I don't undertake to make any limitations about it.

Then he enumerated the great blessings that were to follow their preaching and bearing witness of the truth, for God said:

"As I said unto mine apostles, [meaning the ancient ones] even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends. Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of his sins, shall receive the Holy Ghost."

What man is authorized to say that of a group of witnesses he is sending out into the world? It is in the first great promise to be fulfilled, also that they shall have power to impart the Holy Ghost.

Then further on:

"And these signs shall follow them that believe—In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak. * * *

"But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation."

Pointing to these so-called miraculous gifts and their fulfilment, what a testimony to those who accept the Gospel! Yet they are not to prize those things above other great spiritual truths, namely, for one thing, receiving the Holy Ghost. That is more than equal to all these spiritual gifts named.

"Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am."

I think that must be the "damnation" spoken of above. At least they can not attain unto the rewards that come with obedience to the Gospel.

And then the Christ continues on speaking of these witnesses, that they shall labor in the spirit in which the ancient apostles—the former witnesses—labored. When he traveled with them in the world, he neither suffered them to take purse nor scrip with them in their mission, but taught them to rely upon the Lord, and promised they should not be darkened in mind or limb or joint, but he would sustain them in their missions. Being without money is no excuse for the witnesses who are to go forth in the name of the Lord in the New Dispensation. They are to preserve the same spirit of earnest, sacrificing devotion to the work as in ancient times.

The revelation (Doc. and Cov., sec. 84:79-91) dealing with these things in the New Dispensation says:

"Behold, I send you out to prove the world, and the laborer is worthy of his hire.

"And any man that shall go and preach this Gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

"Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. * * *

"THEREFORE, LET NO MAN AMONG YOU, FOR THIS COMMANDMENT IS UNTO ALL THE FAITHFUL WHO ARE CALLED OF GOD IN THE CHURCH UNTO THE MINISTRY, FROM THIS HOUR TAKE PURSE OR SCRIP, THAT GOETH FORTH TO PROCLAIM THIS GOSPEL OF THE KINGDOM.

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my spirit shall be in your hearts, and mine angels round about you, to bear you up.

"Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

"And he that doeth not these things is not my disciple; by this you may know my disciples."

To my surprise I see the time is up. I would like to dwell upon these matters a little longer, if it were possible.

I was delighted with the suggestions made by Elder George F. Richards here yesterday, in regard to widening the mission force in various mission fields. Now that we are in the midst of this so-called "financial depression," it becomes increasingly more difficult for the Saints in Zion to provide the funds for a mission for their sons and daughters, especially if asked to make the provisions from the beginning of it to the end of it, before they start. I want to make a suggestion or express a thought I have upon the subject, and that is that these witnesses for God I think should learn to trust more in the Lord and his promises—summon up the faith of the Gospel and be willing to face the world with faith in God, and depend upon him more and more for supplying their needs, while preparing the hearts of the children of men for the coming of the Lord as in the beginning of our work.

The Lord bless Israel and sustain the witnesses of this dispensation as in former dispensations, increase their power so that when they go forth to speak it will not occur to the children of men to question their truth but to know, by the response of the spirit in their hearts, that these are witnesses sent of God—in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Mr. H. A. Smith of Arizona, who has been addressing the Commercial Club, is here in the interest of a tariff on copper. We wish him God-speed in getting it. I do not think I could get one vote against a tariff on copper.

I wish to say, incidentally, do not go wild over a lot of books that claim the world is coming to an end in a few days. The scriptures tell us that no one knoweth. I am sure that some of the people who are wasting days, weeks and months of study trying to frighten themselves to death will not be successful.

The Choir rendered the anthem "Inflamatus," solo part by Sister Laurinda Brewerton.

Elder Heber J. Meeks, President of the Kanab Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The closing session of the Conference commenced promptly at 2 o'clock, Sunday afternoon, April 10th, the attendance at this meeting being similar to that at the morning session, large crowds of people who were unable to gain entrance to the Tabernacle, having assembled in the Assembly Hall and on the Tabernacle grounds, where they listened to the proceedings as they were broadcast by radio.

President Heber J. Grant presided.

The Choir and Congregation sang the hymn, "The Spirit of God like a fire is burning."

Elder Lee R. Taylor, president of the Nebo Stake, offered the opening prayer.

A ladies' chorus under the direction of Prof. Anthony C. Lund sang a sacred anthem, "The Twenty-third Psalm."

ELDER JAMES E. TALMAGE

Of the Council of the Twelve Apostles

People are moved to action by a diversity of motives, and much depends upon the incentives by which a man is prompted. Indeed, motives may be regarded as constituting an index to the character of the individual; and doubtless there are many whose motives are not generally understood in their full significance.

SIGNIFICANCE OF MOTIVES

I call to mind that the Master while in the flesh warned against unworthy motives: When you give to charity, he said, though as he put it "when thou doest thine alms," do not so act before men to attract their attention and win praise for yourselves; for those who do this receive their reward then and there and have nothing more to expect by way of recompense. And do not make a display of your piety and your prayers, for there are those who pray that they may be heard of men. Well, they are heard of men, they have their reward and that is all there is to it.

And when you fast, he continued, do not go about with a haggard countenance, displaying to men the fact that you are fasting or pretending to; but fast in earnestness and sincerity unto the Lord and pray unto him in secret and do your alms quietly.

Now, I would rather a man do a good deed even with a motive that may not be the best than that he should fail to do it; and far rather that he should do that good deed rather than do evil. Nevertheless there is an importance to be attached to the incentives that move us.

CONFERENCE ASSEMBLIES

In looking over these assembled thousands in the several meetings of this conference I have thought of the motives that bring such multitudes together, not only now but at all of our recurring conferences.

The gathering of people in conferences of this Church is a phenomenon, or appears to be such to those who do not know us well, while to the members of the Church it is an ordinary and regular occurrence. I am inclined to impute good motives to men, to communities and organizations, until I have reason to act otherwise. I have not lost confidence in this family of ours, this human family. We are a pretty good family after all, much as there is to be improved in our affairs; and I ascribe worthy motives to those who are assembled here this afternoon.

ACTUALITY OF RELIGION

I believe that the great majority—oh, I may say that all of us—

have come together with good intent. This is a day set apart for worship, the Sabbath, and we come with the spirit of worship in our hearts. We are here to learn more of the duties that pertain to us as members of the Church. Our religion is very real to us. There is that feature about the Latter-day Saints—they take their religion to heart. They believe what they say, and though I know we can do much better than we are doing, I believe that the people are trying to live according to what they know to be the revealed truths of their religious system. There are many to whom religion is really lacking in actuality—in factuality let me say—it does not reach the heart, therefore it does not impel to right living. Many are apt to deal with religion in the abstract and to shrink when concrete application is made. There is nothing new in this.

CHRIST'S AFFIRMATION OF HIS DIVINITY

You remember the story told, not a story in the sense of a bit of fiction but the recorded account of the Christ as he made his way from Jerusalem northward, passing through Samaria, near the beginning of his ministry, when he met a woman at Jacob's well and asked her for water to drink. She was surprised that a Jew should solicit any favor of a Samaritan, but she hastened to comply with the request, and Jesus talked with her. She asked him questions and soon became aware that he could read her thoughts, that he knew the story of her life, and she was somewhat disturbed. She raised the query, perhaps in a casual way, as to whether it was necessary to worship in Mount Moriah, as the Samaritans held, or in Jerusalem, as the Jews insisted. She reasoned on it for a moment and then put it away, really thrust it aside or tried to, saying:

"I know that Messias cometh, which is called Christ, when he is come, he will tell us all things."

That may seem a good way of putting things off; but she was brought to solemn attention when he spoke the next few words:

"I that speak unto thee am he."

For that she was not prepared, the application, the present reality. The Jewish nation had been waiting for the coming of Messiah; their rabbis had preached upon it Sabbath after Sabbath, and their synagogues had resounded to the words of the prophets telling of the coming; but when they were told that he was there in their midst they rose up and tried to kill him, and eventually did bring about his death.

THE REVOLT AT NAZARETH

From Samaria our Lord went on to Galilee, and there, in what has been called his home city—though not the place of his birth, yet the town of his youth, Nazareth—he went into the synagogue after he had become thirty years of age, the age at which a Jew was entitled to be heard if he had anything to say, in the synagogue, and he there appeared

for the first time so far as we know in what we may call the speaker's stand, perhaps by invitation. The president of the synagog handed to him the roll, the Book of Isaiah. Jesus opened to what in our Bible is the sixty-first chapter and read from it as recorded by Luke:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord."

Possibly there were few if any there who had not heard that scripture quoted aforetime. It was a favorite with speakers and commentators of the day, and it aroused some solemn interest in all who listened to him, but his words that followed struck to the heart of everyone:

"This day is this scripture fulfilled in your ears."

They were startled. Some began to find fault, and the tumult culminated in their seizing him and dragging him to the brow of a nearby hill, intending to cast him down to his death even at the beginning of his ministry. But his hour had not yet come. It was the present, the individual application, that had stirred their anger. And so with many other incidents in the life and earthly ministry of the Lord Jesus.

PREDICTED SIGNS OF THE END

As you read in the twenty-fourth chapter of Matthew our Lord declared as one of the signs of the approaching end of the dispensation of which he was speaking, that this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. That scripture has been preached in many places, synagogues, tabernacles, cathedrals. People passively believe in it, yes, it is scripture and it goes with other scripture. But when the voice of authority is heard declaring that this Gospel that we preach is the Gospel referred to by Jesus Christ, verily the Gospel of the Kingdom, that it is now being declared in all the world, that this declaration is a witness unto all nations, people get angry; they reject it; they do not want the application. In theory it is to them all right. As a matter of record they are willing to let it stand, but if you apply it to them they object. This is the attitude of many.

ELIJAH'S COMING

So we could cite instance after instance. Indulge me in one other. Remember what the Lord said through Malachi regarding one particular characteristic of the last days, that before the great and dreadful day of the Lord Elijah the prophet would be sent with a particular mission to turn the hearts of the living children unto their dead progenitors, and on the other hand to turn the hearts of the dead ancestors, alive in the spirit, to their posterity now in the flesh. Yes, that is scripture also,

and many have quoted it and let it pass. But when we raise our voices in solemn declaration that Elijah the ancient prophet has come, that that prediction has been fulfilled as to its initiation and is in rapid course of progressive operation, people object. When we say that on the third day of April, 1836, Elijah appeared in person, a resurrected being, in the Kirtland Temple, and did confer his authority, power and commission, upon the prophet of this dispensation, people refuse to receive it and they are loud in their denunciation of the claim.

A SPECIFIC INSTANCE OF DENIAL

I call to mind that it was my privilege once to address the Philosophical Society of Denver on the Philosophy of Mormonism. I quoted that passage from Malachi, and dwelt upon it at some length. In the discussion that followed the address a cultured gentleman, a Jew, took part. He said:

"I wish I could believe all that the speaker has said tonight, and I believe much of it; but when he tells us that Elijah, the ancient prophet, has actually come in person to the earth in this age, I say simply that I can not believe it. I wish I could, but I can not."

Well, of course the rejoinder was simple when my turn came again:

"Do you accept Malachi as one of your prophets?"

"Certainly."

"Do you believe what he said when he voiced the word of the Lord that in the last days Elijah the prophet would come?"

"Well, yes; yes of course."

"Now, we simply affirm that your Jewish prophet Malachi was a true prophet as is proved by the fulfilment of his prediction; that Elijah has come; that the work without which the earth would be smitten with a curse is now in progress."

SIGNS OF THE TIME

The calamities of these days, phenomenal disturbances in nature—earthquakes, volcanic eruptions, destructive hurricanes—as also the struggle of nation against nation in actual warfare and in scheming diplomacy, the pestilence and the famine—these and yet greater disasters have been definitely predicted. None can gainsay their actuality, and all who read must see that they were foretold.

Yet men are prone to deny the reality of these dread occurrences as signs of the time, telling of the imminence of the Lord's coming to rule among men and to inaugurate the millennium of a new order. Conditions prevailing in the world today demand our serious attention. The solemnities of the eternal word and plan should move mankind to repentance, reformation, and soulful worship of Deity, worship expressed in a rectification of individual and national life.

I plead for the reality, the actuality of religion, in belief and practice, feeling that this is no day for mere theory and supposition. This religion of ours, this Church of ours, the Gospel of Jesus Christ, is real, vital, living, eternal. God help us to understand and live accordingly, I pray in the name of Jesus Christ. Amen.

ELDER LEONIDAS DeVON MECHAM*Former acting-president of the Australian Mission*

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

These few lines, the beginning of the fourth section of the Doctrine and Covenants, have been running through my mind from the very opening of the Conference sessions up until the present time, more especially so during the address of Elder Ballard. It seems to be the general theme of this Conference to me, and I have been wondering if we are taking these things which are indeed a luxury, which we have started to class as necessities of life—taking them to heart to such an extent that we are crying depression when we are really enjoying marvelous blessings from God. We are living in a truly marvelous age.

Having been handicapped somewhat in this Conference in the earlier sessions—as I recently had my tonsils removed, in fact a little over a week ago—I was unable to participate with the audience in singing the hymns. I love to take part in singing the Latter-day Saint sacred hymns. They surely contain Gospel sermons and I love the beautiful harmony in them. As I stood listening to those hymns my faith and my testimony were increased and I felt well repaid for having attended these services.

I rejoice in having this opportunity of meeting here with you people in a General Conference. It has been some time since this has been my privilege.

Going back to the point I want to stress. In thus being a listener and not a participator in the rendering of the hymns I could not help noticing the confusion caused by people leaving during the closing hymn and benediction, not mentioning those who leave before the last speaker has finished. I cannot help but feel that this is not only improper but shows disrespect to God himself. If we have a true testimony of the Gospel of Jesus Christ how can we leave a spiritual feast before it is finished. One would never think of leaving a banquet before the serving of the last two or three courses. Of course there are exceptions, there are cases and times when necessity makes this necessary. But seeing the members do this, not only at these sessions of Conference but in our ward meetings, it has been a mystery to me, because as I stated before I do love to hear our sacred hymns sung and the final benediction pronounced at our Church services. I am sure that if we have embarked in the service of God, and if we are trying to live up to our religion with all our heart, might, mind and strength, we will never leave a meeting before it is completely finished and the amen has been said.

Some reference has been made during the Conference to anti—"Mormon" literature that is being spread abroad. Australia has been no exception in this regard. During the past four years there has been a man by the name of Julian Barclay, masquerading as or professing to be the

re-incarnation of Christ, and he has received wide publicity as such, throughout Australia. During the course of the past year this same man has been led to see the light through the diligence of some of our missionaries and through his own prayerful and earnest desire to find the truth. He accepted the Gospel and joined the Church of Jesus Christ of Latter-day Saints, and I believe humbly and sincerely, because of the true change of heart which I have witnessed in him. The newspapers, took advantage of this, and have circulated false propaganda in regard to statements that they claim he made which in reality he did not. Along with this they have written a number of articles of an anti-"Mormon" nature, some of them three to four columns in length. In some instances they have printed them on the front page, using one to two-inch block type letters in their headlines. Two papers in particular did this, and they had statements similar to the following as their headlines: "Mormon Agents are Seeking Girl Recruits in Australia—Well Spoken Americans Frequent Cafes and Offer Jobs to Pretty Waitresses—All Expenses For Journey and 8 pounds (\$40.00) Per Week!" Some of these articles have carried with them beautiful pictures and descriptions of Salt Lake City and the Church Office building, along with fine write-ups about scenic Utah and its wealth in natural resources. The truth mixed with such brazen falsehood made the articles so ridiculous that instead of doing harm to our people they have been of inestimable value to our missionaries, because people who are educated and think for themselves realize that these statements are impossible, and when they came in contact with our missionaries the first thing they wanted to know was just how our Church organization does operate, why it is we send missionaries into the world, just what constitutes our beliefs, etc. These things gave us a wonderful opportunity to spread the Gospel among that people, giving us audiences that we could not otherwise have had. Therefore the Elders are taking advantage of this and are laboring with all their heart, might, mind, and strength among that people.

I believe firmly that the Australian mission at the present time is in the healthiest condition it has ever enjoyed. The missionaries, though few in number, are doing a marvelous work. I have left them in the best of health. The Saints generally throughout Australia are also enjoying very good health and are not being hurt by this depression nearly so much as are the other people of the commonwealth. During the past few months there has been a remarkable growth in the Australian mission. There have been more converts baptized and more Books of Mormon distributed than in any other similar period in the entire history of the mission. This speaks volumes for the work the missionaries are doing there.

I do not want you to think I am in any way placing all the honor or glory upon the Elders who are laboring there now. They are reaping what the other missionaries have sown in years past. These things run in cycles, and Australia at the present time is enjoying a cycle of reaping. Of course I realize fully that all blessings are contingent upon God and to him belong all praise, honor, and glory.

In closing I want to bear my testimony. I only hope and pray that I may ever remain steadfast in the Church of Jesus Christ, that I may remain firm in the faith. As President Grant expressed in his opening address, I have never seen a time yet when I wavered the least bit or had any cause for doing so, nor have I come in contact with any doctrines of other churches that would cause me to waver in the least so far as my faith in the Gospel of Jesus Christ is concerned. I only hope and pray that if I live to see the age that President Grant has attained, I too may look back on my years and be able to continue to say that very thing. In fact, after looking over the doctrines of the world as they are being taught in the various denominations, I feel just as Peter did in the time of the Savior. You will recall some of the Redeemer's disciples had fallen away and left him, and he turned to the Twelve and said, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life." That is what I say in regard to the Gospel of Jesus Christ. If we haven't the Gospel in our Church today I do not know of any church that has, and I would say, to whom shall we go, because the words of eternal life are inculcated in the Gospel of Jesus Christ. I know that it has everything within its fold that is conducive to health, happiness, and success, and the richest of all blessings, that of eternal life and increase.

May God bless us all that we may worship and obey him throughout our lives, with all our heart, might, mind and strength, is my humble prayer in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

Today, my brethren and sisters, I rejoice in my lot. I am grateful to my Heavenly Father for the privilege of laboring in authority of the holy priesthood.

As I have listened to the remarks made during this Conference I have wondered if this so-called depression is not really a blessing. I recall six months ago President Charles W. Nibley called this condition to our attention and urged that we prepare ourselves to be ready to live according to the United Order.

May I be pardoned if I take a moment to speak of him. He was as a father to me, for he was all a kind and loving father should be to a son. He came into our family life before I was born. In my youth I learned to call him "uncle." He loved my father with a devotion seldom found in men. Because of that devotion I have been exceedingly blessed. It was my good fortune and great privilege to work with him many years, to know of his faith and his integrity; and I want to testify to you that he was, through faith, the service he rendered and his life's work, in a position to advise us to prepare to meet the requirements of these Gospel teachings. He lived them and never taught anything that he did not believe, and that which he taught he believed with all his heart. As he learned the joy of service in the Lord's work during times of poverty and

the need of such service in times of plenty, should we not accept his advice and example to guide us during this period of depression? I want to relate just one incident. While he was the presiding bishop of the Church the majority interests of the Sugar Company were held by eastern capitalists. They were declared by the Government to be a trust and ordered dissolved. It appeared that if that were carried out the sugar industry of the intermountain country would cease to be, for sugar could be made much cheaper elsewhere. He went to New York, negotiated for the purchase of that stock, pledged every cent he had in the world to secure it and came home thinking it would be an easy matter to persuade his friends and business associates to help him carry the load. But few of them helped. On every hand men looking at dollars, not with the viewpoint he had, refused to help.

I remember one day while sitting in the office he said: "I have been impressed that this industry should be preserved for this people. I may lose every cent I have in the world, but if I save the industry for this people I shall be satisfied."

Later on, the demand seemed to grow in the East for that stock. It increased in value. Day after day men came to the office, the telephone rang, for people were then willing, when they could see a chance for an increased monetary value, to give him support. Later, during the great war, when the price of sugar was at the highest it has ever been, I had the honor of representing him on a committee to deal with the beet-raisers to negotiate a contract; and his only advice was, "I want you to endeavor to secure an agreement for the division of profits between the beet-growers and those who have put their money into this industry."

For days we argued, labored and pleaded with those who represented the beet-growers. Finally we were unable to reach an agreement. I shall never forget the final answer. I shouldn't repeat it but perhaps I can make a lesson of it. When I finally said: "Now let us be reasonable; let us reach an agreement in this matter that will be equitable and just," the spokesman of that committee said: "To hell with equity and justice. We know what we want and we are going to have it." And he evidently did know, for he got what they wanted and the beet-growers and the stockholders of the Sugar Company are still paying the debt.

President Nibley was always ready to enter into the United Order. He taught it. He paid his tithes and his offerings, and every call made of him through the Gospel of Jesus Christ was uppermost in his mind and his soul. He never overlooked that statement which the Lord made, warning the rich man that unless he gave of his substance to the poor his riches would canker his soul. He had been poor, he knew what it was to go hungry and cold. He knew that the salvation of man, that which would secure for him exaltation in the kingdom of our Lord, must be obtained by faith and work.

Again I say, I believe this time of depression is really a time of blessing, a time of fasting, a time in which we are called to turn to God, a time of purification. How can we live the United Order when we have not learned to live according to the law which teaches us to pay our tithes

and offerings? How can we live according to the law of the United Order, which is only a counterpart of the great law of eternal salvation, which does not mean that every man shall share alike in amount, but only, as we have already learned in this Conference, insofar as he earns through his faith and his works the right to participate in the blessings? Not all shall enjoy the celestial glory, but those only who earn that privilege.

And so it comes right back to us, are we worthy, are we worthy to enjoy the blessings the Lord has promised? It seems to me that there is something more than to feed men and women bread. Oh, how many are there who are dying, slowly dying, spiritually, for want of spiritual food. We cannot help them by ridicule. We know ridicule and abuse are the methods of hell. The Gospel of Jesus Christ teaches that we shall love one another, and how many of us who hold the priesthood really love our neighbor? How many of us are trying to feed those who are hungering for the Gospel? If we could only touch the spark of life and cause it to burn within their souls, we should have no further concern, for the Gospel teaches men to do good. The testimony of the Gospel leads into the path of truth and righteousness and there is no greater work that we can do during this time of depression than to take advantage of this forced condition of humility in which we find ourselves and go forth to carry the Gospel message to those who are hungering, dying spiritually, for lack of spiritual food.

May the Lord bless us, my brethren and sisters, may his Spirit be upon us, that we may carry his Gospel message to those who are careless and indifferent, who because of careless habits have lost the spirit and are wandering in darkness. Let us give them a helping hand and lead them into the light, that we may be blessed eternally, is my prayer, which I ask in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

It is a wonderful privilege to be a member of the Church of Jesus Christ of Latter-day Saints and to enjoy the fellowship of men and women whose standards of life are noble and uplifting. I appreciate the opportunity I have to live in this choice land of Zion and be guided and directed by the teachings of our Lord and Savior Jesus Christ and by the revelations given to the prophets of these latter days. I am thankful I have faith in the immortality of the soul, in divine revelation, in the restoration of the Gospel and in the blessings of the holy priesthood. In this Conference we have listened to words of inspiration, encouragement and helpfulness, which help prepare us for the battle of life and give us a greater desire to continue in this work in which the Lord has called us to labor.

Marvelous changes have taken place in the last thirty years because of the development of the automobile, the radio, motion pictures and sound pictures. Not only have amusements and recreation changed the

general attitude toward life, but modern commercial life has also affected us. We are still suffering from the effects of the World war, which has changed some of our ideals and habits. I feel that these changes have had a serious effect upon the attitude of the Latter-day Saints, particularly toward the Lord's day of rest. Our own exacting requirements have made it necessary for railways, street cars, and other forms of transportation to be carried on even on the Lord's day.

I have been thinking concerning the Lord's day, mentioned briefly by Elder Joseph Fielding Smith, and I wish to call attention at this time to the important commandments of the Lord which he has given to his people in the past and in the present day concerning his day of rest. Let us briefly remind ourselves what the Lord requires of us.

While the Children of Israel were traveling in Sinai preparing to enter the Promised Land, an incident of great importance took place. Moses was commanded to prepare the people to behold the face of God. They gathered around Mount Sinai, but when the ground shook and the mountain rocked and was covered with smoke and fire, the people were afraid and said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." Then the Lord spake unto Moses, giving him the decalogue, or the Ten Commandments. Among those commandments is one that refers to the Sabbath day, as follows:

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

The Lord required the seventh day as a day of rest. It was to be holy unto the Lord. Even in the daily collection of manna, a double portion fell on the sixth day, the day before the Sabbath, so there would be no necessity for gathering food on the seventh day. Not only was it a day of rest, but the Lord said that the Children of Israel should observe that day and sanctify it. The observance of the Sabbath day was a distinctive badge of membership in the Hebrew community. No law given to the Hebrew people was more strictly observed.

In the days of the Savior the Jews had made so many restrictions concerning the Sabbath day that the Master himself stated, "The Sabbath was made for man, and not man for the Sabbath." The Jews looked upon the observance of that day as a covenant, as indicated in the word of the Lord to Moses, contained in Exodus 31, verses 13, 16 and 17, as follows:

"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . .

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

"It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

In commemoration of the resurrection of our Redeemer and the fact that he appeared to his disciples and others on the first day of the week, this day was observed by the early Christians as a day of rest, which was known as the Lord's day.

To us the first day of the week is the Lord's day. The Lord has not left his people in doubt as to the use and purpose of his day. On Sunday, the 7th day of August, 1831, a few days after the land of Zion had been dedicated for the gathering of his people, there was given to the Prophet Joseph Smith a revelation known as Section 59 of the Doctrine and Covenants, part of which is as follows:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments. . . .

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full."

This is the way the Lord intends the Latter-day Saints to observe the Lord's day. He intends that we shall cease from our labors and pay our devotions to the Most High, live restfully and quietly during the day, and attend the house of worship and offer up our sacraments to our Father in heaven. It is obligatory upon every Latter-day Saint to observe this day both in its spirit and meaning.

President Brigham Young in his day called attention to better observance of the Lord's day. He said:

"All Latter-day Saints should observe the Sabbath by resting from all labor, except those who must be detained to take care of children or perform some work of mercy. Now, remember those who go skating, buggy riding, or on excursions on the Sabbath day are weak in the faith and gradually, little by little, the spirit of their religion leaks out of their hearts and their affections. When I see a man gathering in his crops, or cattle, or making repairs on the Lord's day, I count him weak in the faith. At least he has lost the spirit of his religion. We should devote our time as the Church requires it on the Lord's day, for the express purpose of renewing our mental and physical powers and getting our spiritual food."

President Joseph F. Smith frequently called attention to the lax

observance of the Sabbath day among the Latter-day Saints, and spoke as follows:

"Men are not resting from their labors when they plow, plant, dig or do work of any kind. Men are not resting when they work around the house all day doing odd jobs. Men are not honoring the Lord when they go to places of amusement. Men are not honoring the Lord when they loiter around ice cream places, go to ball games and witness these games. It is a reflection on any Latter-day Saint to patronize a ball game on the Lord's day."

Quite recently President Heber J. Grant and his counselors, noting the trend among the Latter-day Saints, made the following appeal:

"The Lord's day is a holy day—not a holiday. It has been set apart as a day of rest and worship. A sacred Sabbath begets reverence for God. It is not pleasing in his sight that the day be given over to pleasure-seeking in places of amusement or elsewhere. Sunday schools and meetings have been so arranged as to meet the convenience of the people and leave a considerable portion of the Sabbath day without Church appointments. We earnestly appeal to the people to keep their meeting appointments faithfully and to utilize that portion of Sunday not appointed for meetings in promoting family association in the home, with the purpose of stimulating and establishing greater home fealty, a closer companionship among parents and children, and more intimate relations among all kindred. We believe that it is unnecessary for families to go beyond their homes or those of their kindred for the relaxation and association which are proper for the Sabbath day, and we therefore discourage more traveling than is necessary for this purpose and attendance upon appointed meetings. Let all unnecessary labor be suspended and let no encouragement be given by the attendance of members of the Church at places of amusement and recreation on the Sabbath day. If Sunday is spent in our meetings and in our homes, great blessings will come to our families and communities."

No person can disregard the Lord's day without suffering serious spiritual consequences. If we neglect to observe it, we shall become sick spiritually. The Sabbath-breaker will lose faith in this great work, for faith can only be developed by service and obedience to the commandments of the Lord. The Lord is not pleased with Latter-day Saints who attend Sunday shows, Sunday ball games, who play golf on Sunday, go on canyon trips, or visit places of amusement; nor is he pleased with those who do unnecessary labor on the Lord's day.

When we observe the Lord's day and carry out the spirit of the instructions of the Lord, as I have quoted in Section 59 of the Doctrine and Covenants, we shall grow in spiritual power and usefulness, great faith will come into our souls, and our minds and bodies will become rested. This observance will have a refining influence in our homes and on our families. Sabbath observance will teach our children the great lessons of obedience they so much need.

The commandment to keep the Lord's day holy is always binding upon the Lord's people. Let us get in harmony with the word of the Lord concerning the proper observance of his day and make it a day of rest and devotion to the Most High. Amen.

The Choir and congregation joined in singing the hymn, "High on the mountain tops."

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Dear Brethren, Sisters, and Listeners:

INDIVIDUAL REVELATION

Recently I was asked if I thought the Lord would not have something to say to the people of the Church at this Conference, of course through his prophets. "If there was ever a time when divine revelation was needed, it is now," my questioner remarked. Apparently he did not have in mind one of our fundamental doctrines relative to revelation. It was stated by President Joseph F. Smith in these words:

"The spirit of inspiration, the gift of revelation, does not belong to one man solely; it is not a gift that pertains to the Presidency of the Church and the Twelve Apostles alone. It is not confined to the presiding authorities of the Church; * * * and it is the right and privilege of every man, every woman, and every child who has reached the years of accountability, to enjoy the spirit of revelation. * * * It is the privilege of every individual member of the Church to have revelation for his own guidance, for the direction of his life and conduct—" (Gospel Doctrine, page 42).

In further explanation, President Smith said,

"Every individual in the Church has the right to enjoy the spirit of revelation—for his own good—to exercise these gifts and these privileges in the conduct of his own affairs, in bringing up his children in the way they should go, and in the management of his farm, his flocks, his herds and the management of his business" (Gospel Doctrine, page 43).

These truths relative to revelation are generally understood by the Latter-day Saints but they are also sometimes forgotten. Is it not greatly encouraging, however, to know that we may get light and wisdom from God our Father to guide us aright in solving our individual problems and to help us in our private affairs? If we can be so fortunate as to have wisdom enough to manage well our personal affairs and to carry acceptably our particular responsibilities, why should we worry about revelations to the Church?

REVELATION TO THE CHURCH

Respecting this type of revelation, President Smith said on another occasion:

"So far as I know there is not an ordinance of the Church now enjoyed or practiced that was not revealed to the Church by the Prophet Joseph Smith. I know of no new doctrine that has been revealed. Principles that were revealed to the Prophet Joseph have grown and developed more fully and clearly to the understanding; but we have received nothing new that I know of." (Gospel Doctrine, page 43).

But on another occasion in speaking on this same subject, President Smith said:

"There is a great deal that has been revealed that has not yet been lived up to, I assure you. There is a great deal yet remaining to be learned. * * * There is a great deal that has been revealed through the Prophet Joseph and his

associates that the people have not yet received in their hearts, and have not yet become converted to as they should. When we obey and are capable of observing the precepts of the Gospel and the laws of God and the requirements of heaven, which have already been revealed, * * * then there are other things still greater yet to be revealed to the people of God." (Gospel Doctrine, page 44.)

Weak as we are, disobedient as we are, hard hearted and stubborn as we are, I wonder if it would not be more becoming of us to fear new revelation than to desire it. Of course we believe "God will yet reveal many great and important things pertaining to" his kingdom. But I fear that we are not yet ready for or worthy of the revelation of these things. What do you think about it? .

But of course we do believe in continuous revelation, in the doctrine that God lives and that he reveals his will to worthy individuals who believe in him and who obey his commandments. Especially do we believe that God makes known his mind and will concerning the Church, its membership and the world generally through his prophet, the President of the Church. At this point let me illustrate my meaning by an example.

CHRISTMAS GREETINGS QUOTED

In the Christmas edition of the *Deseret News*, December 19, 1931, the First Presidency of the Church published their "Christmas Greetings." May I read some excerpts from these Greetings?

"With the coming of Christmastide and the dawning of a new year, we are confronted with a bankrupt world—a world in which the nations, as well as individuals, find themselves fettered with the bonds of debt. A universal depression exists, the like of which has never before prevailed under similar conditions.

"With banks overburdened with money, thousands of honest toilers are unable to pay the grocer. With elevators bursting with wheat, industrial workers are without bread. With warehouses over-stocked with sugar which cannot be sold, children cry for the sweets which they so much crave but cannot procure."

And the Greetings continue:

"The prophet Isaiah, referring to the age in which we live, tells us that a time of tribulation will come from which none shall escape. He says: 'It shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.'"

And then the Greetings continue with these cheering words:

"Notwithstanding the confusion which at the present prevails in this world of ours, we have much to be thankful for, and we can look confidently to brighter days."

But what are the conditions? They are clearly stated in the Greetings as follows:

"If the people of the world will turn to God, and acknowledge His Son, our Redeemer; if each citizen of our country will put away selfishness, strife and bitterness; if men who enact our laws will be governed by the necessities of all of the people, and not of a favored few; if every citizen will pledge himself to rigidly observe the laws, and uphold the men who frame and execute them—"

Then what will happen if these conditions are all fulfilled? Listen, I beg of you, to the glorious promises of the Greetings:

"The sun of prosperity will shine again, and peace and plenty will prevail from the rivers to the ends of the earth."

But what if these conditions are not fulfilled and we continue as we have been doing? I reply in the language of the Greetings:

"If the extravagant expenditure of money by our government, our states, our counties, and municipalities, and citizens, as it has prevailed during the past few years, is to continue; if heavier burdens of taxation are to be saddled upon the people; if murders, robberies, racketeering, the appointment or election of dishonest men to office, and other violations of the law are to go unpunished—"

Then what will be the consequences? Hear, I pray you, these fateful words of the Greetings:

"Chaos must be our inevitable heritage."

To all of you who are looking for or desire the word of the Lord applied to the conditions of this very hour, I most earnestly commend these Greetings. And may I remind you that the document, part of which I have just read, was signed by the Presidency of this Church, Heber J. Grant and Anthony W. Ivins, who are mouthpieces of God to this people. And do not forget, I beg of you, that President Grant holds all the keys, authority, rights and powers of the holy priesthood that were ever given to any man that lived upon the earth.

And so to me these Greetings are an expression of God's will to us, to the world. They are in very deed a revelation of his will to the Church, as authoritative and as scriptural as any passages in the Holy Bible. Extravagant claims, do you say? Well, they state my deep and honest convictions relative to this point.

HOW TO WIN THE FAVOR OF THE LORD

And what must we do to win God's favor in order that "the sun of prosperity shall shine again," a desideratum for which all the world is longing? Let us read the document over and over until the conditions are unforgettably impressed upon our memories. Briefly paraphrased, we must observe the two great commandments and make the Golden Rule the actual motto of our lives.

CAUSES OF DEPRESSION

Why are we, the country, the world, in our present fix? Because we have forgotten and disobeyed our Creator and God. The words in the Greetings are my scriptural authority for this declaration. My thinking leads me irresistibly to the conclusions expressed in the document.

In this "depression" the people as a whole are perhaps not unjustly suffering. We live in a world governed by law. There are so-called natural laws—divine laws—as well as human laws. A violation of law entails, in justice, a recompense. Hence, we suffer, in general, not because God whimsically afflicts us, but because of violation of some kind

of law or laws. The idea I have in mind is related to the declaration in Section 130 of the Doctrine and Covenants, verses 20-21.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

It follows, of course, that if we violate law we shall have to suffer the consequences. Justice requires this.

We live in a world of plenty—there is plenty of food, plenty of clothing and shelter or the means of making them; yet there are millions of God's children who are hungry, ragged, and cold at this very moment. And why? Many reasons can be given, but in the last analysis, they are reducible to one—selfishness. And through his servants, the Lord lays down as one condition for the return of prosperity the elimination of selfishness in our inter-relations.

Of the many "cures" for the "depression" that I have read, except the one just quoted, not one is based upon unselfishness. In fact, selfishness appears to be the most prominent characteristic of most of these "cures" and for that reason none of them will "cure." God's inspired servants have made this plain, and reason, too, tells the thoughtful that they are right.

UNSELFISHNESS THE CURE

The return of peace, happiness, and prosperity to all the people demands a basis of stability. But this can never be until all who are able to work have work to do, until there is a job for everyone. And a workable plan that will provide a job for everyone at a living wage, must have unselfishness as its outstanding characteristic. I can find no logical escape from this conclusion. And so far as I can see, no workable plan can go into effect until our political, financial, economic, industrial and labor leaders get together around a council table and agree. If this is true, why do they not do it? Selfishness is the answer. And selfishness will always be a controlling factor until the two great commandments are dominant in the minds and hearts of men. We demand that the federal government reduce expenses and balance the budget. And have you observed that every proposition made in Washington to reduce federal expenses in Utah meets with our violent protest? We wish the government to reduce expenses elsewhere but to increase them in Utah. Why? Is not selfishness the answer?

And we want the budget balanced. This means the government must raise more money. How? The only way seems to be by some form of increased taxation, but we protest every suggestion to increase our taxes. Apparently we are far, very far, from a willingness to live the "Golden Rule." We are willing for the other fellow to be taxed, but protest being taxed ourselves.

BANK FAILURES

Let me give you another illustration, a delicate one I admit. There

have been many bank failures in this intermountain country during the past year. The closing was due in most cases, probably, to a "run on the bank." Now of course when we think a little about the matter it is clear that no bank can immediately give back to depositors all their money. Some of it is always loaned out on time accounts, and borrowers are not able to pay on demand. Hence if all the depositors make a run on a bank they will inevitably force it to close. Now what causes a run? Selfishness, of course. If the bank is in distress, let the other fellow lose. I want my money and so rush after it, hoping to beat the other fellow to the bank. If in this matter all depositors were to live the Golden Rule there would be few, if any, losers and few, if any, bank closings. This is a self-evident fact.

THE EIGHTEENTH AMENDMENT

Another illustration: Certain powerful interests in the United States are carrying on an intensive campaign, designed to nullify or eliminate the 18th amendment to the constitution of the United States. Vast amounts of money, it is said, are behind the active but deceptive propaganda to effect this result. And why do some people want the manufacture and sale of intoxicating liquors again legalized? Once more I assert, selfishness is the dominating motive. Selfishness is at the bottom of all law violation, of depravity, and crime. And if selfishness shall continue as the ruling motive in human affairs, chaos will result. This is the conclusion of the Greetings.

Some people are simple enough to believe that legalizing the manufacture and sale of alcoholic liquors in the United States will bring back prosperity to the country. Are England and Germany prosperous? As well say a man can lift himself by his boot straps. Can a country drink itself into prosperity by imbibing narcotic beverages? Reason stands aghast at such a proposition. And the fact that the governing board of a powerful local organization gives support to such an idea does not rob it of its absurdity. Further, 2.75% beer cannot be made and sold in this country without violation of the 18th amendment, because 2.75% beer is intoxicating, a fact unquestionably established by scientific investigations. (See *How to Live*, p. 366.)

THE LORD'S WAY BEST

Now the sooner we believe the Lord's way is the best way, the better it will be for us, the country and the world. It is not only the best way, it is the only way to secure permanent prosperity. If we do not accept this truth and act accordingly we shall continue to suffer, for the Lord will not be mocked. His prophets have spoken.

May the Lord give us eyes to see, hearts to feel, minds to understand and wills to do, so that the clouds of adversity shall roll away, the sun of prosperity shall shine again, and peace and plenty shall prevail "from the rivers to the ends of the earth," I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The Literary Digest of April 2nd, 1932, contains the following article:

"THE DRUNKARD DISAPPEARING"

"The tremendous army of the unemployed and down-and-outers seeking aid from the Salvation Army is almost entirely drink-free, and poverty from drink is a negligible factor in the current depression.

"This is the testimony of Col. George H. Davis, in charge of the Salvation Army forces at Chicago, who backs up his opinion by the experience of his organization with more than a million cases of hard luck and poverty in the past few months.

"Colonel Davis' statement was made to the Illinois Conference of Organizations Supporting the Eighteenth Amendment. It is offered by the W. C. T. U. in opposing the group now fighting Prohibition.

"As it is issued by the Salvation Army, Colonel Davis's statement is, in part, as follows:

"'Out of more than a million cases we have dealt with in the last sixteen months, there were only seventy-five bad cases of drink, and of moderate cases, only 500.

"'From October 11, 1930, to February 3, 1932, we helped 1,102,545 unemployed men. Of this number we found 99.92 per cent drink free. Having nothing to do, many of these men would have drunk to excess if they could get the liquor.

"'I did not realize the small percentage of drinking men that pass through our doors until I personally checked it up.

"'The number of women coming to our doors with a tale of being ruined by drink is less than 1 per cent of the entire number, whereas in former days it was a considerable proportion.

"'In our family welfare relief work in these days we seldom find need arising from strong drink on the part of one or other of the parents, whereas in the old days it was 90 out of 100 cases. In fact, poverty from drink has almost disappeared.

"'The old-time drunkard, the wets of the country notwithstanding, is gone.

"'Before Prohibition the Salvation Army would gather drunks by the truckload and busload from the saloons and park benches. Today one would have to search high and low in every American city to find at one time 100 men and women of the type the Salvation Army used to gather by the thousands under the rule of John Barleycorn.'

"This agrees with the experience of Commander Evangeline Booth. As noted in these pages May 17, 1930, she said that before Prohibition the Salvation Army in New York would collect 1,200 to 1,300 drunkards in a night, whereas Prohibition immediately reduced the number to 400."

PROHIBITION MEETING TO BE HELD IN TABERNACLE

There will be held in this building next Thursday evening a Prohibition meeting, and the speaker will be Dr. Daniel A. Poling, a man of great renown. The meeting will commence at 7:30.

I have heard Dr. Poling speak, and can assure you that he is one of the best speakers for Prohibition that I have heard. He was one of the speakers of the "Flying Squadron" that was started by the late Governor Frank Hanly of Indiana, than whom no more eloquent, magnificent defender of Prohibition and fighter against whiskey have I had the privilege of listening to. I hope that this audience is an indication of what we will have here next Thursday night. I would be delighted if it could be said that the greatest audience Daniel A. Poling ever faced was in the Mormon Tabernacle. It would give me great joy.

I told Elder Charles H. Hart that I was going to steal his time today. It is the first time during my presidency that I have failed to ask all of the General Authorities to speak; but it being so near my birthday and wanting to throw bouquets at myself and talk about myself, and so on, I feel a little selfish. So I decided to take part of the remaining thirty minutes to read announcements, to present the Authorities of the Church, and to do the bouquet throwing.

VACANCIES NOT TO BE FILLED AT THIS CONFERENCE

I expect there will be considerable comment when I present the General Authorities, seeing that we are not going to fill the vacancy in the First Presidency nor call a man to succeed Brother Hyrum G. Smith as Presiding Patriarch. Some will say: Did you ever hear of such a thing? Yes, way back in 1880, fifty-two years ago next October, there was a vacancy in the Quorum of the Twelve that lasted for two years; then Brother Orson Pratt died, making two vacancies that lasted a little over a year. When President Brigham Young died there was no First Presidency for three or four years, and when President John Taylor died there was no First Presidency for several years. So this is not so new after all.

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and Officers of the Church, also the General Auxiliary Officers, who were unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

Joseph W. McMurrin

Antoine R. Ivins

I regret to inform you that Brother McMurrin is in a serious condition of health. I am sure he would have been delighted to be present with us, in fact I have a letter to that effect from his son.

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant

David O. McKay

Anthony W. Ivins

Stephen L. Richards

Willard Young

Richard R. Lyman

Rudger Clawson

John A. Widtsoe

Joseph F. Merrill

Adam S. Bennion

Joseph Fielding Smith

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Joseph F. Merrill

AUDITING COMMITTEE

Henry H. Rolapp

Orval W. Adams

John W. Hart

TABERNACLE CHOIR

Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; David A. Smith, President.

ORGANISTS

Edward P. Kimball

Alexander Schreiner

Frank W. Asper

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President

Amy Brown Lyman, First Counselor

Julia A. Child, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
 Stephen L. Richards, 1st Asst. Superintendent
 George D. Pyper, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
 Richard R. Lyman, 1st Asst. Superintendent
 Melvin J. Ballard, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
 Lucy Grant Cannon, First Counselor
 Clarissa A. Beesley, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
 Isabelle S. Ross, 1st Asst. Superintendent
 Edna Harker Thomas, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets."

I endorse very heartily indeed the remarks made here by the last speaker. It shows a remarkable lack of love of our neighbor for Latter-day Saints, some of them holding high positions in the Church, to rush and get their money out of a bank in which the Church owns fifty per cent of the stock. It shows wonderful lack of loyalty, to say the least.

DENOUNCES FALSEHOODS

I remarked here the day before yesterday that the New Era came to my desk and found lodgment in the waste basket. Lo and behold, another New Era came to me, not only containing the same things as the one that landed in the waste basket, but also an open letter from a gentleman who had approached a man and tried to persuade him to certify to the fact that he was a go-between between me and a girl in Liverpool to propose marriage, which would have been certifying to an absolute falsehood.

Jesse B. Stone is the man who sent me this New Era. I have a letter

from the man whom Stone tried to get to sign this falsehood and he says that he informed Stone there was not a word of truth in the story. The lady that I am supposed to have been married to tried to come up here on the stand the other day. She has been in the insane asylum, and I think she was there before our friend Stone interviewed her at all.

Now when the second New Era arrived I decided to read at least the headlines and then throw it into the waste basket, but after I read the headlines I decided to read part of the contents.

"A rift in Commercial Mormonism." There is no commercial Mormonism and never has been. The Mormon Church upon many occasions has reached out its hand to help industries for the benefit of the people. There is no commercialism in that. This is something in the nature of a father, figuratively speaking, trying to help his children.

"The beginning of the end." "One bank closes its doors and another commences to totter."

I consider that an absolute falsehood pure and simple. With the help that can now be secured from the Reconstruction Corporation under the government there is no necessity for any bank whatever with its capital unimpaired, closing its doors. I do not know, but I think I shall ask an attorney if there is no law that will deal with a man and send him to the penitentiary who circulates falsehoods which might cause the failure of a bank. Of course the other bank that is to close its doors, judging from this article, is undoubtedly meant to be Zion's Savings Bank.

"In spite of all denials evidence shows that plural marriage is taught by the Authorities." In spite of all falsehoods by liars—I thought I wouldn't use that word, but really a liar is a liar, and perhaps once in a while it is wise to say so—in spite of every document printed, in spite of every statement to the contrary by any person on the face of the earth, the Authorities of this Church under the administration of Heber J. Grant as President, have never taught, have never encouraged, have never sustained any human being in entering pretended plural marriage. All these statements are pure and simple falsehoods. You all know that we have cut a great many people off the Church for entering into pretended plural marriage. I have had a letter from one who was excommunicated in which he wanted to know when the time would come when we would stop treating the best blood of the Church that way, namely, by cutting them off the Church. I answered: When people quit going into adultery, so to speak, and calling it celestial marriage, maybe it will stop, so far as they are concerned.

I pledge myself here if any person will bring to us the evidence that any man or any woman belonging to this Church has entered into pretended plural marriage, that we will cut them off the Church.

"When the Deseret Savings Bank, fostered by the leaders of the Church"—a falsehood. It was not fostered by the leaders of the Church—"and prominent members thereof whose financial ability was not questioned, closed its doors during February and that Zion's Savings Bank was harassed by depositors withdrawing funds until it was almost 'bled white' a situation was created, which brought home the realiza-

tion that security of financial institutions functioning by means of Church funds are not as iron clad as certain quarters endeavor to make the commoner, not informed as to the real situation, believe they are."

Zion's Savings Bank was not "bled white." The bank was open until nine o'clock at night during the run and would have kept open just as long as anybody wanted to come and get his money.

"To save the Zion's Bank from closing its doors, the President of the Church was forced to rush two million dollars into its vaults, money which he had secured from a financial concern in the east for the purpose of financing the beet crop of the Utah-Idaho Sugar Company, and enable it to function another season, information which proceeds from a most reliable source."

Heber J. Grant did not borrow a dollar in the East. Heber J. Grant did not know that Zion's Bank was in distress; he did not know there had been a run on the bank until he reached home; and Heber J. Grant did not go east to borrow money to finance the crop of the Sugar Company, because the Sugar Company financed its own crop and paid all of the people who had raised beets before there was a run on Zion's Savings Bank. The "reliable source" reminds me of what Josh Billings says: "Never judge a man by his relatives, he can't help them, they are crowded on him, but judge him by the company he keeps," and the reliable company from which this man gets his information is one of the crowd of falsifiers. I would like to use the other word. It is shorter and more emphatic, but I think I will let it go at falsifiers.

I did intend to comment on a full half column, but I really think it is a waste of breath.

FAVORS LAW PROTECTING SAVINGS BANKS

I want to endorse what Brother Merrill said. I hope some day to see a law passed, and I have held this opinion ever since the year 1893—nearly forty years—that no savings bank should ever be permitted by law to pay any depositor a dollar on his deposits except when it became due after proper notice. I do not think people should be permitted to put their money in a savings bank, and then rush and get it, when they know as well as they know they live if everybody else like themselves had heart failure, financially speaking, no savings bank on earth could exist, because a bank cannot pay interest for money and then keep it in vaults waiting for somebody to come and get it. I am sure even if there were such a law that any depositor would be given his money if he actually needed it.

PERSONAL LOSSES

I might incidentally remark that I owned \$37,500 of stock in Zion's Savings Bank way back in 1893, which cost me \$75,000, and Zion's Savings Bank was "bled white" figuratively speaking in 1893, because of the loss of confidence by the people who drew out their money; and I lost every dollar of my stock. I lost that stock at \$140.00 a share and I had paid \$200.00 for it.

I thank the Lord for men like the late Isaac Barton who would not draw a dollar out of the State Bank during the run of 1893. I had thirty thousand dollars stock in the State Bank of Utah, and it was paid for, but I was borrowing money on Zion's Savings Bank and State Bank stocks in New York, with George Q. Cannon, Joseph F. Smith, John Henry Smith, Francis M. Lyman, Thomas R. Cutler and other loyal men, with which to build the first beet sugar factory ever built with American machinery in the United States. I lost \$62,000, President Cannon eighty-odd thousand, Presidents Joseph F. Smith and John Henry Smith and Francis M. Lyman twenty thousand dollars apiece. We all lost our bank stocks with the exception of Brother Cannon. I was very glad that he was able to buy the stocks that we had to sell, his share of them at least, and did not eventually lose anything, but got the benefit of their subsequent growth.

LATTER-DAY SAINTS FULFILLING THE LAW

So far as these liars are concerned—they claim that Brother Ballard taught a woman plural marriage. It is a falsehood. This man goes on reiterating again that John A. Widtsoe has a plural wife—one more falsehood. There are so many of them that it is really a waste of time to refer to them. But let me say to these falsifiers that the work of the Lord is onward and upward. It is progressing and the majority of the Latter-day Saints are fulfilling the law that I have read here, namely, that their first allegiance is to God, and second, the love of their fellow men. There is no question about it in my mind.

THE GOSPEL ACCORDING TO THE VISION

I endorse the necessity of living the laws of the Gospel. I rejoice in the Gospel. I am inclined to think that damnation is more or less in the nature of condemnation. The Gospel, according to the vision given to Joseph Smith and Sidney Rigdon, is as follows:

“And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

“That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

“That through him all might be saved whom the Father had put into his power and made by him;

“Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.”

They are few and far between—very few.

Again I rejoice that we are fundamentalists:

“And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!”—speaking of the Savior.

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.”

I see that I have occupied Brother Hart's time and my own too. I rejoice in the wonderful attendance we have had at this conference,

in the faith manifested by the Saints, and in the most remarkable and splendid attendance that we had at our general priesthood meeting, the largest we have ever had at one of those meetings.

CHARITY TOWARD ALL

There is one more thing that I want to say: In preaching on the Word of Wisdom, or preaching about cards, or preaching about anything else along the line of the teachings of the Authorities of the Church, if anybody preaches without charity he is not preaching according to the laws of the Gospel. We have the following statement in the 121st section of the Doctrine and Covenants:

"Behold, there are many called, but few are chosen. * * *

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—"

Something else however—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy."

I am naturally emphatic in my talk, and I want to say to all of our young people that I hope they will never get the impression that because they fail to live up to the Word of Wisdom and other teachings of this Church there is any hatred in my heart towards them. I try to even love my enemies, to say nothing about the sons and the daughters of men and women who would readily give their lives for this cause. There is no section in all the Doctrine and Covenants from which I have quoted more often and that I have tried to live up to more perfectly than section one hundred and twenty-one, that wonderful revelation given to the Prophet of God while he was in Liberty Jail.

God bless you one and all, is my prayer, and I do bless you by the authority of the priesthood of the living God that I hold and in the name of the Lord Jesus Christ, Amen.

The Choir sang the anthem, "Great is Jehovah, the Lord," solo part by Sister Margaret S. Hewlett.

The benediction was pronounced by Elder Henry A. Gardner, president of the Palmyra Stake.

Conference adjourned for six months.

Prof. Anthony C. Lund conducted the singing of the Choir and Congregation at the Conference meetings.

Accompaniments and interludes on the great organ were played by Edward P. Kimball and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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Held in the Tabernacle
SALT LAKE CITY, UTAH

October 7, 8, 9, 1932

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One Hundred and Third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Third Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 7, 8 and 9, 1932.

On account of the illness of President Heber J. Grant, he being in Chicago, Illinois, undergoing medical treatment, President Anthony W. Ivins, First Counselor in the First Presidency, presided at all the meetings of the Conference.

The proceedings were broadcast by radio, over Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: *, Anthony W. Ivins.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, †, ‡, and Joseph F. Merrill.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, §, Charles H. Hart, Levi Edgar Young, and Antoine R. Ivins.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, Brigham H. Roberts, and A. William Lund.

Presidents of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous High Priests, Seventies and Elders, from all parts of the Church.

Members of the Church Board of Education, and general, Stake and Ward officers of the auxiliary organizations.

Mission Presidents: James H. Moyle, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States;

*President Heber J. Grant was absent account of illness.

†Melvin J. Ballard was absent account of illness.

‡John A. Widtsoe was absent, presiding over the European Mission.

§Joseph W. McMurrin was absent account of illness.

Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S. Woodruff, Western States; William R. Sloan, Northwestern States; Alonzo A. Hinckley, California; John V. Bluth, Canada; Antoine R. Ivins, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The first session of the Conference was called to order by President Anthony W. Ivins promptly at 10 o'clock, Friday morning, October 7.

Thousands of people from the Stakes and Missions of the Church had assembled and occupied the seats in the great auditorium and galleries of the tabernacle.

The congregation joined in singing the hymn, "We thank thee, O God, for a prophet."

Elder Nicholas G. Smith, Patriarch, Salt Lake Stake, offered the opening prayer.

A sacred duet, "My Task," was sung by Charles Martin and Myrtle Checketts.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

This is the first general conference of the Church, my brethren and sisters, so far as I remember, at which the President of the Church has not been present to direct the proceedings. You are all advised no doubt that President Grant is in Chicago at a hospital recovering from an operation to which he has recently subjected himself.

PRESIDENT GRANT'S ILLNESS

The question may be asked, and has been, why did the President of the Church go to Chicago for treatment when there is a Latter-day Saints hospital here in Salt Lake City, with efficient expert surgeons and doctors to give medical care to those who may be in need of it? He went because the people who were consulted in regard to his condition, which was critical, admitted that there was no one here whom they felt could be trusted with the particular treatment to which it apparently became necessary for him to subject himself. So after careful consideration it was decided that he should go there for this treatment.

MESSAGE FROM THE PRESIDENT

I have before me a telegram just received from him which I am sure you will agree with me demonstrates the wisdom and the necessity of the action which was taken. It is addressed to me to be delivered to this congregation of Latter-day Saints, and is as follows:

"Extend to the Saints in conference my love and blessings. My gratitude to them for their faith exercised and prayers offered in my behalf. I have been greatly blessed. I feel sure conference will be profitable and enjoyable as they have always been. Regret not being with you. Earnestly praying the blessings of the Lord to attend the Saints both at home and abroad and also all honest people the world over,

Affectionately,
Heber J. Grant."

The telegram received this morning from the President indicates his rapid recovery. The physicians, however, who have the case in charge consider it wise that he remain at the hospital until he is so far recovered there will be no danger at the time he shall leave it.

GRATITUDE FOR IMPROVED CONDITION

This is a great source of relief and gratitude to God our Father to his brethren associated with him, the presiding authorities of the Church; and I am sure this congregation of people and the Latter-day Saints wherever they may be participate in this expression of gratitude.

We are here in this conference as usual to be informed in regard to the condition of the Church, the people who constitute its membership, and to receive from those who will be selected to address us instruction, admonition and exhortation as the Spirit of the Lord may prompt them to express themselves.

CHURCH OUT OF DEBT

First, let me say to you, notwithstanding the reports that are being industriously circulated by people who have been excommunicated from the Church because of their transgressions, but who now assume to dictate its affairs and instruct us in regard to the procedure that should be followed at this conference, to the effect that the Church is heavily involved in debt, that its property is mortgaged—I heard only yesterday that this block and all of the buildings on it were under mortgage—I want to say to you, my brethren and sisters, that the Church is not in debt to anyone, not a penny. No one holds its notes. There is no mortgage on the property that belongs to it or that ever has belonged to it, unless it has passed into other hands and been mortgaged by them. It is true that in this time of depression the revenues of the Church have suffered just as yours have suffered, but thank the Lord, through your devotion to the law of tithing, there are funds sufficient to carry on, and we have no apprehension so far as the future is concerned.

I am making this statement that you may not be disturbed regarding this particular report and many others similar to it which are only designed to embarrass the Church and to lead its members and others who are not members of the Church astray.

PROGRESS IN THE MISSIONS

The missions of the Church. It is true again that because of the financial condition of the people the number of missionaries who are engaged in carrying the message of the restored Gospel to the people

of the world has been reduced. People have not the funds that they formerly had with which to maintain themselves or their sons or daughters in missionary work. But there are still a sufficient number of Elders in the field that reports show that the results are perhaps more favorable than they have been before for many years past. Converts are constantly being made; baptisms are being solemnized; the organizations of the Church are being maintained in the different missions, stakes and branches of the Church, probably in better condition today, from the point of view of organization and results accomplished, than they have ever been before. This is again a source of great satisfaction to the brethren who direct the Church.

RELIGIOUS INSTRUCTION

The schools of the Church, like everything else that pertains to us, have of necessity been somewhat limited in their activities, but the fact remains that in the most prosperous period in the past of our Church school system instruction was given to 8,687 students, children of Latter-day Saints. These Church schools, numbers of them, have already been discontinued, and it is the policy of the Church to entirely discontinue the system as it formerly existed, substituting for it a system of instruction that meets far more people than ever before. According to the statistics which are before me, the seminary system of the Church during the past year—and they do not cover the latter part of this year, which will greatly increase this number—has given religious instruction to 30,862 Latter-day Saint children. The pupils who are in attendance at the high schools are registered in these seminaries. I shall not read all of the statistics before me, but a very large percentage of all the children eligible to registry are registered in these seminaries.

We know it was a great disappointment to the people of the Church when the Church schools were discontinued. It was to us. We did so regretfully, but we do know that we are giving religious instruction now to nearly four times the number of children that we instructed in the Church schools when they were at their peak. So we believe again in the good result which is to come from this change.

TEMPLE WORK

The temples of the Church have never before been so busy as they are at present. The people, perhaps because so many are out of employment—that might have something to do with it, but not altogether—their minds are turned more towards the ordinance work which is performed in the temples for their progenitors, with the result—I haven't the figures before me—the general result has been reported to us, we get these figures monthly—temple work being accomplished is greater than ever before in the history of the Church.

THE WORK OF THE LORD

These particular items, my brethren and sisters, I am referring to because they are fundamental to the work of the Church. They are

institutions which belong to it. They are sound, every one of them, just as the Church itself. It is the work of the Lord restored to the earth with a promise never before made to a people so far as we are aware, that its priesthood should continue, and that means that the Church itself shall persist until it shall ultimately triumph.

This is a dispensation the greatest that was ever ushered in in the history of the world, because it comprehends all that has been before it and all that shall come after it.

INDIVIDUAL RESPONSIBILITY

May the Lord help us to magnify our callings, the responsibility which rests upon every member of the Church. For when we identify ourselves with it, when we enter into the waters of baptism, when the hands of those in authority are laid upon our heads, conferring upon us the keys of the holy priesthood, we enter into covenant with the Lord that we will discharge that responsibility, magnify it in our lives by example and by precept, every man bearing witness to his neighbor; and in that manner the Gospel will spread rapidly among the people of the world, who are at last coming—the honest thinking people of the world—to understand the Church of Jesus Christ of Latter-day Saints as it really is.

God bless you, I pray, my brethren and sisters, help you and help me to magnify this important responsibility that is upon us, I ask through Jesus Christ. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, as President Ivins has already announced, we very much deplore the absence of President Grant from this conference, but we are glad to know that he is convalescing and rapidly recovering from his operation. I am sure it is the desire of the Church generally, that President Grant may be spared to preside over us for many years and that his days may not be numbered less.

We also note the absence of Brother Ballard, one of our number, who has also undergone an operation which is often times considered a serious one, but in his case the operation was quite successful and he is rapidly recovering.

Of course we are necessarily without the presence of Brother Widtsoe who is in Europe, a long distance from us, and could not very well be here. But we have Senator Smoot with us, I am happy to say, at this conference.

Let me say, brethren and sisters, that to stand before a great congregation of Latter-day Saints like this is a privilege and responsibility. I therefore ask for your sustaining support by the exercise of faith in what I shall say on this occasion.

PURPOSE IN LIFE

I am impressed now to read a few words from a well-known and prominent writer, and perhaps if I may have freedom of the Spirit I will make a few comments upon these words.

"Many a philosopher has propounded the conundrum, 'What is the object of life? Why have we been placed upon this planet, to struggle along for a few years and then to die? Has a beneficent providence some scheme which we cannot fathom?'"

"This conundrum has not yet been answered."

The writer is regarded as quite an intelligent man, and he has written a very great many good things. But it might be safely said to him that life is not a conundrum, that there is a real purpose in it; and if the writer had been in close touch with the scriptures and the revelations of God that are recorded in the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, he would have discovered, as I have already said, that there is a purpose in life and that that purpose has been developed by the great Creator of the world and of the people of the world.

Yes, but it might be said by him, perhaps: "I do not believe in the Bible, I do not believe in the Book of Mormon that you mention; I do not believe in the Doctrine and Covenants or the Pearl of Great Price."

PREDICTIONS FULFILLED

Well, the answer is: Perhaps you do not; but nevertheless whether you believe them or do not believe them they are in existence, we have them, and we have learned from those books that holy men of old wrote and spoke as they were moved upon by the Holy Ghost. Many of the things that they said were written down, some of them were great predictions, and in the passage of time a large number of them have already been fulfilled to the very letter, although they were uttered hundreds and hundreds of years ago, and others will be fulfilled. This is pretty good evidence of their genuineness.

And then it might be said in reference to the revelations of God given in these latter-days to a mighty prophet whose name was Joseph Smith, that they have stood the test of one hundred years. They have been attacked upon many occasions by unbelievers but have never been overthrown. A number of the predictions recorded in these revelations have also been fulfilled, and that is about the best test that could be made with respect to the scriptures or the revelations from God.

THE PRE-EXISTENT STATE

This man, as I have already said, if he had been in strict accord with the word of the Lord, would have known that the children of men, including himself and all others, lived before in a pre-existent state in a place that is designated as heaven. When heaven is spoken of we naturally conclude that it is a place of peace and happiness, that those who dwell there are happy, that God himself, our Father, and his Son

Jesus Christ and the holy apostles and prophets and Saints dwell there. That the society of such people is what constitutes heaven and makes for happiness. They dwell there, and we dwelt there, in the pre-existent state as spirits. If somebody were to ask what did we look like when we existed there as spirits, I should answer that we looked just like we look now, only we were spirits in the form of God. We were his children in the spirit and must necessarily have partaken of his likeness. Surely that is reasonable.

It must have been a place of happiness because when rebellion arose in heaven it could not long survive and was cast out. We read in the book of Revelation, that there was war in heaven between Lucifer and his host of spirits and Michael and his host, and that Lucifer and his followers were overthrown and cast down. Therefore, at that particular time happiness was restored and must have continued in heaven.

SPIRITS NOT COMPLETE

A time arrived, however, when these spirits were in need of something further, or in other words, it must have been known in that pre-existent state that the spirits of men were not complete in their creation, that there was something lacking, something that should be added to them. Of course, I am speaking now strictly in accordance with Holy Writ. The time arrived when these spirits came forth upon the earth. But it was their coming that proved to be so interesting a matter. We read about it in the opening chapters of the Holy Bible, the Bible of the Christian world which is our Bible also. It is set forth in great clearness.

God said: "Let us make man in our image, after our likeness." And the record tells us that God did create man in his own image and after his likeness. He said, Let us do it, and the act of performance followed. A little farther on the matter is amplified, like my words are being amplified and made a little clearer by the radio, when we read that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

LIVING SOULS

I say to you that that was an extraordinary thing, and it occurred at the very beginning in the experience of Adam and Eve. They became living souls and their children who followed them also became living souls. Now to be a living soul is a very different thing from being a living spirit. The breath of life referred to that was breathed into man, was in fact his spirit. This is made very clear in the revelations of God given to his people in both ancient as well as modern times.

The difference is this: When the immortal spirit of a man secures and enters a mortal body, it can then be said, I take it, that his creation is complete. He is a living soul.

That other thing, his body, so necessary to his present and future welfare, has been added to his spirit.

This is set forth in great plainness in section ninety-three of the Book of Doctrine and Covenants, wherein the Lord says:

"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

"And when separated, man cannot receive a fulness of joy."

PURPOSE OF LIFE

What a wonderful saying! It discloses the very purpose of life, namely, that man, a living soul, is capable of attaining to and experiencing a fulness of joy. That is the answer to the conundrum respecting "the purpose of life." In other words, man is placed in a position by this fulness and completeness of his creation that he can receive a fulness of joy. He does not necessarily have it unless he makes himself worthy of it by compliance with the laws of God.

Now, the Lord doubtless had this matter in mind when he said, as recorded in the Pearl of Great Price: "This is my work and my glory, to bring to pass the immortality and eternal life of man." That is the special work in which God our Father is engaged, and I take it from a reading of the scriptures, and from reflection, that God cannot be engaged in a greater work than to bring to pass the salvation of souls, and it is in the principle of salvation that we are to find a fulness of joy. Somebody may say, perhaps this very writer may say, "What do you mean by salvation?" Well, it simply means that a man must first be saved from his weaknesses and imperfections, and secondly, that he must be saved from his sins and follies.

HOW TO BE SAVED

How can he be saved from them? By forsaking his weakness and by repenting and forsaking his sins, after which he may get remission of his sins by and through an ordinance of the Gospel, viz., baptism. Possibly the writer heretofore mentioned might add, "Well, what do you mean by the Gospel?"

We mean by the Gospel just what Paul said about it. He said: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth." The Savior said that those who rejected it and would not have the Gospel, would be damned, or, in other words, would come under very great condemnation. If you do not like the word damned use the word condemnation, because both words mean exactly the same thing, only one is a little more expressive than the other. And so we find that salvation is to come through obedience to the Gospel.

THE DESTINY OF MAN

Now there is another very wonderful thing in the scriptures if we shall go back to Adam, and it is contained in the Book of Mormon, II

Nephi, second chapter, as I remember it, and that is this: "Adam fell that men might be; and men are, that they might have joy."

So we come right back to this question of the purpose of life—"Men are, that they might have joy." We might say, God is that he might have joy, a fulness of joy, and so his Son Jesus Christ is that he might have a fulness of joy, and that would mean that God has a fulness of salvation, and that Jesus Christ has a fulness of salvation. They have attained to it. They have conquered. Jesus Christ has risen above his enemies. He has gone beyond. They have no power over him at all. He has all power, and is saved, and therefore, brethren and sisters, he must be in a condition or state of perfect joy.

That is the destiny of man. But that destiny must be clearly understood by man and must be followed in order that he shall rise to exaltation and glory such as that which has been received by the Savior and his apostles of old and the Saints who have been resurrected who will enter into glory and exaltation.

MUST BE BORN AGAIN

How is that to come about? Let me signify. We are told that the Savior revealed it, but he did it in a way that Nicodemus perhaps did not comprehend, and in a way that the Christian world today does not appear to comprehend. Jesus said, as recorded in the Gospel by St. John, 3rd chapter, that "except a man be born again, he cannot see the kingdom of God." That was a very confusing statement made to Nicodemus. He wondered about it. He wondered how a man could be born again. Must he go back and be born once more? The Savior saw his predicament, saw that he was ignorant of the matter, and said: "Nicodemus, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." If a man cannot enter the kingdom of God he cannot rise to a fulness of joy, never, worlds without end.

He may get some joy, he may get great happiness from what he does do in righteousness, but to get a fulness he must be born again. It is an actual birth, just as we were born into the world to get these bodies, so we must be born into the kingdom of God—perhaps I should say born into the church and kingdom of God, I think perhaps they will be merged together sometime. The kingdom of God and the church of God are not very far apart. One cannot get into the kingdom of God upon the principle of faith alone, or repentance alone, or receiving the Holy Ghost alone. He will have to be baptized, go down into the water, and come up out of the water, and have hands laid upon him for the gift of the Holy Ghost. That is the procedure that was followed by the apostles of Christ. That is the procedure of the Church today. It is the only way.

Baptism, then, may be said to be the door that leads into the kingdom of God, or into the church and kingdom of God. How beautiful that is! There is an actuality about it, you can visualize it. I am not spiritualizing. There is an earthly work to do. And then when one gets into the kingdom of God there is a greater work to do because it

is word upon word, line upon line, precept upon precept, that one must learn by experience after he comes into the Church and kingdom of God. A man is not saved by baptism altogether. The opportunity of salvation, the power to be saved, yes, it is there, but he must exercise that power and do the work that is necessary.

WORLDLY THINGS TO PASS AWAY

Now, in conclusion, let me say this to you, brethren and sisters of the Church: The man who expects to find a fulness of joy in the light and frivolous pleasures of the world or in matters pertaining strictly to the world will be sadly disappointed, because it is said that a man whose heart is wedded to the things of the world is carnally minded, and we are told in the scriptures that to be carnally minded, or altogether worldly minded, is death, but to be spiritually minded is life eternal. There it is, and we should remember that as Latter-day Saints we must not give ourselves wholly and completely to worldly things, loving them above everything else. We have to deal with them, and we need them, too, but we must be spiritually minded if we will attain to a fulness of joy.

Now, this is what the Lord says about the matter in section one hundred thirty-two of the Doctrine and Covenants. Listen to this tremendous declaration of the Lord by revelation to Joseph Smith the Prophet. We wish the whole world could hear it. It might cause them generally to sit down and reflect upon life:

"And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God."

We ought not to cling to those things that will pass away and never return. We should rather take hold of the things that are destined to remain.

IMMORTAL THINGS

This is what Henry Drummond says, which is pretty much to the point, and has some bearing upon what I have been saying:

"There is a great deal in the world that is delightful and beautiful; there is a great deal in it that is great and engrossing; but it will not last. All that is in the world, the lust of the eye, the lust of the flesh, and the pride of life, are but for a little while. Love not the world, therefore. Nothing that it contains is worth the life and consecration of an immortal soul. The immortal soul must give itself to something that is immortal. And the only immortal things are these: 'Now abideth faith, hope, love; but the greatest of these is love.'"

That is a wonderful saying, is it not? There is mighty power in love, and you might say all power in faith. We could not succeed without both.

THE RICHES OF THE WORLD

Now some people, many people perhaps, some in the Church, think that this happiness I am speaking of, or fulness of joy, may be found in the riches of the world—in gold, silver, houses, lands, etc. Let me quote from a certain publication what is said respecting a very wealthy Russian nobleman:

"No one who is not rich, attractive, very young, and the center of an admiring social circle, can have any idea how intolerably tedious riches, beauty, and popularity can be. Felix Felixovich had everything he could possibly want: he was master of the largest and most valuable collection of precious stones in the world, of palaces and castles and enormous estates; he had accomplished the highest that a man of noble blood, a descendant of the Elstons could accomplish; he had won the hand of an imperial princess; his friend was the handsome universally admired Grand Duke Dimitri. And yet for him this state of perpetual happiness which hid nothing more in itself, which held out no promise of new experiences, which could offer him no further secrets, attractions, or excitements, was one of intolerable boredom and emptiness.

Like many other Russian aristocrats, Prince Felix did not avail himself of the possibility of filling his life with intellectual interests, and consequently he was tormented by the painful boredom of the absolutely rich and absolutely happy person, the man to whom nothing is forbidden, and to whom therefore, nothing any longer seems desirable. Inevitably, he began to feel his life of perpetual riches as a prison, from which there was no escape. His beautiful wife of imperial blood, his beautiful and elegant friend, the many adorers, male and female, and the handsome men and pretty women who flocked about him, were bound ultimately to seem like merciless warders, who kept him shut up in his prison of disconsolate boredom.

"The poor can hope for riches, the unloved for love, and the lowly for elevation; but for the man who like Felix Yusupov, is surrounded by enormous wealth, perpetual happiness, and unending pleasure, there remains no other outlet from his spiritual prison but crime. As the ray of light coming through his grating, so to the young prince, crime seemed the only hope of freedom. To commit a crime and once more taste a new, still unknown excitement was a dream like the prisoner's dream of freedom."

In conclusion, brethren and sisters, I testify to you in all solemnity after fifty years of experience that I do know positively with a firm knowledge and an abiding faith that this is the Church of God and of his Son Jesus Christ, that Jesus was and is the Savior of the world, and that Joseph Smith was and is a true prophet of God. I have great pleasure and happiness in bearing this testimony on this occasion. The Lord bless you in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am happy, my brethren and sisters and friends, to be with you in this conference this morning. I rejoice in the divine power that actuates this great work. Notwithstanding the adverse conditions that prevail at the present time I am sure that we all have occasion to be grateful for health and life, for appreciation of the divinity of this work, and for the privileges and blessings that have been given to us. I expressed yesterday to President Ivins my feeling that, if he desired, I would be

perfectly willing to forego being called upon to speak in this conference, so that he could have the opportunity to call some who are not ordinarily called upon. I realize that there are many men in the Church who have had experience and training, who are carrying responsibility throughout the various divisions of the Church, who could advise with us and address us upon matters that would be helpful and encouraging.

CHURCH GROWTH AND ACTIVITY

Nevertheless, I am happy to bear my testimony and to express to you my faith and assurance that this work is growing and will continue to grow and accomplish the great destiny that is before it. In this connection it may interest you to know that the Church has shown greater numerical growth throughout the United States during the past 15 years, from 1916 to 1931, in proportion to membership than any of the largest churches. The same is true of the increase in the number of congregations or wards. In Church activities of the priesthood and the members there is improvement steadily in evidence. Also, in social welfare and in matters of vital statistics, this work is making an enviable record. As was stated by President Ivins this morning, there has been a decrease in the tithes of the Church because of the very serious economic condition, but there has been an increase in the number of tithepayers, showing greater faith on the part of the people. I believe, however, that there is still opportunity for improvement in this respect. Our young people need to be taught and trained and encouraged to observe this principle, which is spiritual as well as economic, for their welfare and progress and faith in the Gospel of Jesus Christ. Every boy and girl should be trained by their parents to pay tithing on whatever they may obtain in the way of earnings or gifts. They should be encouraged to try to earn regularly and to tithe such income. We are urging especially that every member of the Aaronic priesthood shall be taught the observance of this divine law. The decrease of tithes is due, as you will appreciate, to the fact that there has been much unemployment; and consequently those who have been unemployed have been unable to pay their tithes; and also very much by the low prices of commodities.

FACTORS OF VITAL IMPORTANCE FOR BETTER CONDITIONS

There are two economic factors at the present time in this community and throughout the nation, and I suppose throughout the world, that justify the greatest thought, attention and consideration and action on the part of those who have responsibility in government. They are of vital importance for the economic welfare of the people. One of these, which is more or less temporary, is the provision for emergency unemployment relief. That is being undertaken in a large measure throughout the nation by federal, state and local aid, and through various organizations. I wonder sometimes whether there is too much red tape attached to the obtaining of aid by those in need. Yet, of course, great care is necessary to see that those who need the aid

shall obtain it, and that those who are able to carry on without that aid will do so. It is a very vital thing to prevent hunger, with consequent difficulty and trouble that are bound to ensue if people do not have the necessities of life.

HIGHER COMMODITY PRICES

The other factor that is important in order that we may obtain better conditions and the only permanent means is that we may obtain higher prices for the staple raw commodities. How we are going to bring that about, whether by an appropriate method of reducing the value of the dollar, or in some other manner raising the value of commodities, is a very vital and important question that concerns all mankind at the present time. When the condition prevails that prices on raw commodities rise, the people of this state as well as of adjoining states and of the nation at large will be able to meet their obligations more fully, and carry on.

INDIVIDUALISM AND COOPERATION

I appreciate the fact that this Church, in the midst of these adverse conditions, is meeting the test of its efficiency and its divinity most effectively. The Church involves, as I see it, two phases of human activity. One is individualism and the other is co-operation. That may sound like a paradox. We know that our salvation depends upon our individual efforts. Except we do certain things, live in accordance with certain principles, and accept and conform to certain ordinances of the Gospel of Jesus Christ, we cannot obtain the blessings, just as was referred to by President Clawson this morning relative to one of the Gospel ordinances. Salvation comes through observance of divine principles. So the individual can be saved only by his own acts.

INDIVIDUAL EFFORT AND INITIATIVE NECESSARY

At the same time the Gospel involves also co-operation and mutual helpfulness of all the members of the Church to produce results. No co-operative movement can be most successful except through individualism—that is through the individual development and activity of all concerned. If you will study any co-operative movement that has ever failed, you will find that where it has failed it was due to the fact that every individual was not measuring up to the standard expected and required. Where the individual has not measured up in energy, whole-heartedness and unselfishness, the movement has been weakened. So today in this and in all communities throughout the nation it is expected that every individual will use all of his powers and faculties in every way to try to save himself financially, spiritually, and in every other respect. But it requires also that we shall endeavor to co-operate to the fullest extent possible.

CO-OPERATIVE ACTION IN THE CHURCH

For instance, throughout the Church I think there never has been

such co-operation shown in helpfulness towards those in need as at the present time. The reports that come to us from all parts of the Church indicate that the presidencies of stakes and their associates, the bishoprics of wards, and those working under their direction, and the Relief Societies throughout the Church, are doing a tremendous work in the gathering of foodstuffs and taking care of the same for the benefit of those in need. Never was there, I think, such a spirit shown as at the present time of seeking to help those in need. Many of those who are in need are co-operating also in going out and helping to gather foodstuffs. They desire to work for what they get as far as it is possible to do so. There are, however, some who claim membership in the Church—and there are people outside of the Church, who feel that the world owes them a living and that others ought to do for them the things that they should do for themselves. There are those who do not take advantage of the present opportunities offered to obtain the necessities of life for themselves, strange as it may seem.

ALL SHOULD USE THEIR ENERGIES

There are ample food supplies throughout this country and generally within reasonable distance of those who need them, if they would but go out and gather the essentials and commodities which they need for their subsistence. They could get them almost for nothing and take care largely of themselves. I have not time to go into detail regarding these things, but call your attention to the fact that it is vitally important that everyone who is in distress and trouble should seek as far as possible to help himself.

THE WORTHY AND THE UNWORTHY

The Lord has made plain to us that those who are poor and are worthy, who are seeking to improve themselves, seeking to remedy their condition as far as possible, shall be blessed. But those "whose spirits are not contrite, whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with their own hands" are subject to censure. They should use their own initiative and their own efforts. Likewise, those who are well-to-do who are not willing to impart of their means for the benefit of the poor, shall suffer, whereas the well-to-do who use their means effectively will receive blessings.

STAKES ORGANIZED FOR SOCIAL WELFARE

I would like to report to you briefly just a slight indication of all that is being done throughout the Church for the care of those in need. In this city, where probably the distress is greater than in almost any other part of the Church, four of the stakes have established storehouses. They have been sending out as many as hundreds of men at a time to gather food supplies, with the understanding that those who work and gather supplies will obtain orders on the storehouse for the things they

need. It is a very remarkable thing the way it is being done in these stakes, and the same is true largely in other stakes in the Church, although I have not the figures before me.

QUANTITIES OF SUPPLIES GATHERED

For instance, hundreds of thousands of pounds of potatoes, onions, cabbage, tomatoes and other vegetables, and various fruits, have been gathered and stored or distributed to those who are in distress. The perishable supplies have been distributed promptly. Other things that are not perishable are being stored for those who will be in need this winter. There has been considerable dried fruit prepared. In these four stakes alone without regard to what is being done in the Relief Societies in the various wards thereof, about 44,000 bottles or cans of fruit have been put up by the storehouses for the benefit of those who are or will be in need. There have been about 12,000 pieces of clothing gathered which are being repaired and remodeled for the benefit of those who are in need. Over four hundred pairs of shoes have been gathered; and wood and coal are being provided. It is a wonderful thing that is being done. The spirit of co-operation—the spirit of true religion—is being manifested by busy men and women sacrificing their own time and labor for the benefit of those in need. I am sure that if those who are going to receive this help will appreciate it, and will manifest their resourcefulness and their initiative in trying to carry on they will be able to go forward and gain relief from the economic distress that prevails at the present time.

CHILDREN OF ISRAEL TOLD TO GO FORWARD

I am reminded of the time when the Israelites were being led out of Egypt under Moses. They had gotten out of the land of Egypt and away from the rule of Pharaoh, and had reached the Red Sea when the Egyptians came after them. In the distance they saw the armies of the Egyptians pursuing them. They complained to Moses about the situation, saying in effect: "Why did you bring us into the desert here to be destroyed by the Egyptians, rather than to remain among them, and bear their tasks?" And Moses said: "Stand still, and see the salvation of the Lord." Then he said: "The Lord shall fight for you and ye shall hold your peace." Then the Lord said to Moses, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." They were commanded not that they should "stand still," but that they should "go forward." We are told that a path was made through the Red Sea, and the children of Israel went forward promptly, and escaped the clutches of the Egyptians.

APPLICATION TO PRESENT CONDITIONS

In that experience it seems to me that there is a lesson for us today. We are surrounded by difficulties and troubles. We are pursued by conditions that are entirely unfavorable to us. Sometimes I think we

feel that we ought to stand before the Lord and ask him for blessings. That is, of course, entirely proper and necessary. But I think also it is important for us that we should go forward with confidence and faith, using our initiative, developing our resourcefulness, employing every possible means to remedy the conditions which prevail around us, individually and collectively, with the assurance that the more we try to do for ourselves the more the Lord will help us, because we are using our own faculties to remedy our condition. Thus we show our faith by our works.

GO FORWARD WITH COURAGE AND FAITH

Conditions are now and have been such with very many of us, that our attitude has been much the same as that of the Israelites in their fear and distress. Certainly, under the prevailing status, there is much reason for worry and strain. Many are carrying obligations that can be met with difficulty, if at all. Products of the farms can scarcely be sold for sufficient amounts to meet the requirements of the farmers. It is a situation which merits the mutual consideration and helpfulness of all concerned.

Yet, now is the time to "go forward." It is vitally necessary to employ all our faculties with resolution and initiative, to resist worry, to plan and work vigorously and systematically, to adjust our requirements to our resources, to cultivate increased faith in God, and to seek the guidance of the Holy Spirit, in order to face the present and the future with courage and determination. I am sure that if we will strive earnestly in this way, the way will be opened before us whereby we may carry on and have joy, satisfaction and peace.

I pray that the Lord may bless us all, that we may go forward with faith in him, using every power that he has given to us and every faculty, to the end that we may glorify his name and help to build up his kingdom, in the name of Jesus Christ. Amen.

Sister Elsie Cook sang a sacred solo, entitled "Rest in the Lord."

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

I have withheld the statistics that I am now about to read to you until the Presiding Bishop made his report.

TO RELIEVE DISTRESS

These figures show what has been done by the Church during the nine months from September 30th, 1931 to June 30th, 1932, in order that the distress to which he has referred might be relieved.

Ten Stakes of Salt Lake County, all within this valley, have contributed as follows:

From Fast offerings, \$34,026.86.

From Relief Society donations, \$28,470.56.

From the tithes which you, my brethren and sisters, have paid into the storehouse of the Lord, \$105,114.27.

There has been disbursed by the ten stakes in Salt Lake valley for the relief of those in distress \$177,437.70.

There has been contributed by the people of the other stakes of the Church:

In fast offerings, \$76,071.76.

Through the Relief Society, \$58,000.59.

From the tithes, \$32,018.89.

Total amount paid by the Church during this period from fast offerings alone, \$110,098.62.

If we all paid our fast offerings as we should there would be sufficient, I believe, to take care of those who are in actual need.

There was received from the Relief Society \$86,471.15.

There was received from the tithes paid in the various stakes, \$137,133.16.

The total amount contributed during the past ten months from the tithes and offerings of the people to those who are in need is \$361,242.79. It does not need comment to satisfy you, I am certain, that the members of the Church are doing their duty as far as attention to those who are in their communities who are in need is concerned.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I take it that we will all be relieved when I get through. I certainly got the surprise of my life this morning. I anticipated being in agony most of the conference. I desire you to know and feel that I am trying to tell the truth, which I find is a very difficult thing to do. It is not my intention to skate around on thin ice and keep you people in anxiety. I know as well as I know anything that a man cannot speak to the Latter-day Saint people—in fact he should not, if he can only determine the matter—except when he is under the influence of the Holy Ghost. I have never been able to determine when I am going to speak by the direction of the Holy Ghost and sometimes when I thought I had it some of the brethren did not think so. So it leaves me in doubt and uncertainty.

I do not know why we should be fearful among our people, or anywhere else as long as we make efforts to serve God and keep his commandments.

I have been thinking about something for some time. I haven't got it in the form of a speech. Men come to me occasionally, not very often, and shake me by the hand and say, "I am glad to shake hands with a good man." I never feel so "cheap" as when that happens, and I have always been thankful that they did not know me so well as I know myself. It is along that line that I would like to talk to you for a few minutes.

What is a good man? That has been a big problem with me. I

have had a good deal of business dealings with men who claimed to be good men. They said they were good and they told me how good they were, and when they got through with me I did not have anything left. (Laughter.) Whenever a man comes to me now and tells me how honest he is, how good he is, I am not going to do business with him.

I am going to read to you a little from the Book of Mormon. I remember an Apostle on one occasion—I had been interviewed regarding something I had preached—said to me, “Golden, why don’t you read the Book of Mormon?”

I said: “I do as much as you do.” And that was true at that time.

I have read the Book of Mormon. I have tried to understand it; I have tried to appreciate it; I have tried to believe it as my father believed it. There was no book that Heber C. Kimball read more and believed in more than he did the Book of Mormon.

I find that a man can act good and talk good and look good and not do any good. That which I am going to read to you is from Moroni’s writings in which he tells something about a good man, which his father had told him. I haven’t the time to tell you about the goodness and greatness of Mormon and Moroni, but I have great love for those characters. I quote the following:

“For I remember the word of God, which saith by their works ye shall know them; for if their works be good, then they are good also.

“For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.”

“For behold, it is not counted unto him for righteousness.

“For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.

“And likewise also it is counted evil unto a man, if he shall pray and not with real intent of heart; yea, and it profiteth him nothing, for God receiveth none such.

“Wherefore, a man being evil cannot do that which is good;” * * *

I am glad he bears down on that.

* * * neither will he give a good gift.

“For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.

“Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually.

“But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

“Wherefore, take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil.

“For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.”

I desire now to call your attention to what Moroni said just prior

to hiding the plates in the Hill Cumorah. It is just what we read in the Bible. I might go into this subject a little in detail, but time will not permit. I am not given to discussing things, to be arbitrary, but when I make a statement I want to do so hoping that you will think about it and get some good out of it. In this matter of choosing men—that is what brings this to my mind—I am one of that number representing the First Council of the Seventies. There are constant changes in our councils, brought about through changes in other work of the Church—men are taken out of our quorums to serve as high councilors, bishop's counselors, and for other purposes; and then the bishops of wards and presidencies of stakes recommend to us men to fill those vacancies. So we are all the time ordaining Seventies and setting apart presidents to keep these quorums intact as far as we can. All these men are recommended to us as good men, and the bishops believe that they are good men, and most of them are good men, but there are some of them who have not proved to be very good. Some of these Elders who have been recommended to be Seventies, I do not know why they recommend them. Out of the number some of them are very choice men, but other Elders that we ordain Seventies, it is the last time we see them, and then we are blamed for the condition of quorums. But of course the responsibility rests with us to labor with those men and make of them, through the blessings of the Lord, good men.

Now this is the part I want to read, and I believe this. (I may be of the old school, but I have heard it all my life. I believe it in my heart and with my whole soul. If it is not true "then there is no truth, but we have been mistaken from our youth." We as a Church know this to be true:

"And again, I exhort you, my brethren,"—says Moroni, and this was about the last that he wrote—"that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them.

"For behold, to one is given by the Spirit of God that he may teach the word of wisdom;"

What a wonderful gift!

"To another, that he may teach the word of knowledge by the same Spirit;

"And to another, exceeding great faith; and to another, the gifts of healing by the same Spirit.

"And again, to another, that he may work mighty miracles * * *

"And again, to another, the beholding of angels and ministering spirits * * *

"And all these gifts come by the spirit of Christ; and they come unto every man severally, according as he will.

"And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ."

"And now, my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will show unto you, with power and great glory at the last day, that they are true, and if they are true has the day of miracles ceased?

"Behold I say unto you, Nay."

Says Moroni:

"Wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man * * *

"But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if you have not faith in him then ye are not fit to be numbered among the people of this church."

"And by the power of the Holy Ghost ye may know the truth of all things.

"And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is."

Moroni exhorts us that we deny not the gifts of God, for they are many and they come from the same God, and there are different ways and they are given by the manifestations of the Spirit of God unto men to profit them.

Notwithstanding all these great gifts, no man, however great, can lead, guide and direct the Church of Jesus Christ of Latter-day Saints unless he is divinely authorized and appointed as the prophet, seer and revelator.

"I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God; and the Lord God will say unto you: Did I not declare my words unto you, which were written by this man, like as one crying from the dead, yea, even as one speaking out of the dust?"

Patriarchs tell me that prophecy is one of my gifts. It is only my gift through faith and through living up to the precepts of the Gospel of Christ.

I have been told that I should prophesy. I want to say to you Latter-day Saints that to be a prophet of God all fear and all doubt have to leave your mind, and you then open your mouth and God gives you the words. But I have become so fearful about things I would be afraid to let it loose. I want to tell you there are a lot of us in the same fix. We are afraid of what people will think and are doubtful about its fulfilment.

When Heber C. Kimball prophesied that goods would be sold as cheap in the streets of Salt Lake as in New York, he himself turned to President Young and said:

"Brother Young, I think I have made a mistake."

Brother Young said: "Never mind, Heber. Let it go."

Charles C. Rich, after the meeting, said: "Heber, I don't believe a word you said."

Heber said: "Neither do I." (Laughter.) But he said: "God has spoken." And God had spoken.

No wonder he was frightened, for the people were in the depths of poverty, a thousand miles away from nowhere.

My testimony to you is that those gifts and promises are the heritage of God's children. I am not a visionary man, I am not a dreamer. I sometimes wonder what my gift is. I have never seen an angel, but I have the assurance that comes to me and is burned in my heart like a living fire by the power of the Holy Ghost, that God is the Father, that Jesus is the Christ. I believe with all my soul that Joseph Smith was a prophet and is a prophet of God, and God knows there is ample proof to substantiate it. I also believe that Heber J. Grant is a prophet of God, and whenever God gets ready to give him something

to tell you I promise you in the name of the Lord you will get it, and you will get it straight, too.

The Lord bless you. Amen.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

Before concluding the services I desire to call your attention to a slight deviation that will be made in the ordinary proceeding on Sunday morning. Arrangements have been made that on each Sunday morning there will be a national broadcast of musical numbers from the Tabernacle. On next Sunday we therefore request that you be present a few minutes before ten o'clock, when this broadcast will begin, and you will be entertained by it during the first thirty minutes, which will include the regular proceedings of the conference in part, after which the regular conference program will be continued.

I make this announcement at this time because it is possible that some of you may not be here tomorrow and we would like if possible to have you all present before ten o'clock, or not later than ten o'clock, on Sunday morning, for the reason that during this broadcast which goes over the world it is necessary that the strictest attention be observed and that there be as little confusion and noise as possible.

The hymn, "High on the mountain top," was sung by the congregation.

Elder Joseph R. Shepherd, Patriarch, Cache Stake, pronounced the benediction.

The Conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The second session of the Conference convened at 2 o'clock p. m., Friday, October 7.

The congregation sang the hymn, "Now let us rejoice," after which Patriarch William H. Richards of the Malad Stake offered the opening prayer.

The hymn, "How firm a foundation," was sung by the congregation.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

As I look into your faces this afternoon I think I fully sense the responsibility that rests upon me, and I sincerely pray that the Lord will bless me that the words I utter may be those that he would have me speak.

GRATEFUL FOR BLESSINGS

I do not know when I have felt happier or more grateful for the blessings of life than I do today. There are so many things for which we have reason to thank our Heavenly Father, this temple block with its unusually fine buildings and beautiful flowers and shrubbery being only one. When I realize that our people came from a land rich agriculturally, made their way across the great plains after being driven from their comfortable homes in Illinois, and came into this then desert-waste to build up the Church to the glory of God; and as I observe how he has transformed the desert, I know that I for one have much to be grateful for.

DEVOTION AND SACRIFICE OF THE PIONEERS

Recently we traveled four hundred miles over a portion of the old pioneer trail, and stood at the side of one grave containing bodies of fifteen of the members of this Church who gave their all for the cause and passed on to their reward, and hundreds of others lie in unmarked graves.

I have been on that trail over which barefoot, hungry and weary, in the cold of winter and the heat of summer, thousands of our people wended their way into this valley, buoyed up with the hope that they could here worship God according to the dictates of their consciences. Today when I think of this marvelous land in which we live, this world-famed temple block, this edifice that has been dedicated to the worship of our Father in heaven, it seems to me that we who are here ought to examine ourselves and check on our lives and see whether or not we are living up to our privileges and are worthy of that which the Lord has given us. He has said:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

It was in order that we might know what his will is towards his children that he gave Joseph Smith, the boy prophet, the latter-day revelation which resulted in the organization of the Church of Jesus Christ of Latter-day Saints. Then some of the very stalwarts of the earth were pricked in their hearts with a desire to know the truth, and the missionaries of the Church sought them among the nations, and the pilgrimage to this western world began. The community comforts that we enjoy here are the result of their faith and devotion.

RESPECT FOR THE NAME OF DEITY

It is worth our while sometimes to just check over what the Lord said to the children of Israel through Moses when they were in the wilderness. I note that among the things he commanded them was this:

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

I hope that the members of this Church who have had the Ten Commandments and all the glorious truths of the Old Testament and the New Testament placed before them for their understanding, and have been instructed in our day by latter-day revelation—I hope, I say, that not any of these would be so thoughtless that they would take lightly upon their lips the sacred name of our Father in heaven.

THE SABBATH DAY

He also said: "Remember the Sabbath day to keep it holy." That seems such a little thing for us to do in return for the blessings that we enjoy. But to forget that it is the Lord's day, as some of us appear to do, is ungrateful. He has set apart one day in seven, not to make it a burden, but to bring joy into our lives and cause that our homes may be the gathering place of the family, that parents and children may assemble around the family hearth increasing our love for one another. And if we do what our Heavenly Father would have us do we will go to his holy house upon the Sabbath day and there partake of the sacrament in remembrance of the sacrifice that was made for us by the Redeemer of mankind.

Honor the Sabbath day and keep it holy, Latter-day Saints, and it will bring to you great joy and our Heavenly Father will bestow upon you the blessings that result from obedience to his advice and counsel.

"HONOR THY FATHER AND THY MOTHER"

He says further, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." It seems to me that it ought not to be necessary to say anything of that kind to a people like you who are sitting in this house today. Surely we honor our fathers and our mothers. Surely this people, above all other people in the earth, should be grateful for father and mother. Perhaps we know more than other people what it means to be blessed to come through a lineage, in this latter day, that has accepted the Gospel of our Lord and conformed their lives to its teachings. It is comforting to think of father and mother. Honor father and mother! Surely that is a privilege. It is one of the joys of my life when I feel that I have done something that will bring comfort to my father and mother. I felt that way when they were here and now that they have passed to the great beyond I would like to so order my life that honor will come to their names and that when I meet them they will be glad to welcome me home.

I think that the Latter-day Saints should be stressing these admonitions of our Heavenly Father, teaching our children by example as well as precept that it is a privilege to honor the Sabbath day and keep it holy, that it is a real blessing to honor our fathers and mothers, that in this day when the world is so depressed—in a day when people are tempted to do things that perhaps they would not do under other circumstances—it is wise for us to remember what the Lord has said and to read these Ten Commandments. I will not read them all, but I shall refer to one or two others.

THE SACREDNESS OF HUMAN LIFE

"Thou shalt not kill." Many people in the world do not seem to realize what a terrible crime it is to take human life. When they become angry, for justifiable reasons as they think, they do not hesitate to destroy human life. Sometimes a life is taken in order that money or property may be seized. And yet there is no crime that a human being can commit that will so far alienate him from the blessings of eternal life in the celestial kingdom as murder. No other crime is equal to it. I think that it is our privilege in this Church, to teach our children, while in their tender years and while they are growing up, the enormity of the crime of taking human life. I feel that our Heavenly Father would justify this people if we would stress, if I may be permitted to use that term, in our homes and in our chapels the sacredness of human life, and the seriousness and importance of living, and cause these boys and girls who are growing up to understand how terrible it would be to commit the awful crime of murder, so that they would not be tempted under any condition so to do.

PURITY OF LIFE

"Thou shalt not commit adultery." In our day it does seem to me that the people of the world have gone far astray. There are many who stand in high places who have forgotten the sacredness of pure living and who are forfeiting the opportunity God gave to them to increase their power for happiness in life and to give joy to others. They have surrendered their virtue in order to satisfy their passions, with the result that they cut themselves off from the companionship of the Spirit of our Heavenly Father and follow the tempter who seeks to destroy them.

Latter-day Saints, teach your children to observe the moral law. Surround them as by the arms of your love, that they may have no desire whatsoever to partake of the temptations to evil that surround them on every hand. I want to say to you that there is something more for us to do than to send them to Sabbath School, to Primary, to Mutual, and these other organizations in the Church. It is important that we as their fathers and mothers shall teach them and not only teach them but train them in the pathway of our Heavenly Father, that they may understand the importance and seriousness of the things that confront them in life.

What a privilege it is for parents to sit down in their own homes, surrounded by a family of pure boys and girls given to them by our Heavenly Father, their spirits begotten by our Father in Heaven! What a joy it is to have them mingle together partaking of the blessings of our Heavenly Father and rejoicing in the companionship of his Spirit, and to have them so trained in their younger days that while developing to maturity they have maintained the purity of their lives!

PITFALLS OF THE ADVERSARY

My brethren and sisters, I plead with you that with more earnest-

ness, with more thoughtfulness, more patience than ever before, you safeguard the rising generation from the pitfalls that the adversary has laid for their feet. Many of our picture shows, radio programs, magazines, books, etc., are unfit for respectable communities, and unless we neutralize the influence of these things by wholesome teaching and environment, bringing to the youth the benefits derived from knowing the lives of good men and women, teaching them the virtues of the prophets and the meaning of the Gospel of Jesus Christ, some of those whom we love may slip away from us, and when it is too late we will realize that we have been sleeping on our privileges.

Let us teach our children to be pure in their lives, to be upright. Teach your boys to safeguard the virtue of their sisters and their girl companions. Teach your daughters to safeguard the virtue of the boys they associate with by restraining them from taking too many liberties in this day when so many liberties are considered proper.

I am talking to you, and through you I hope I am talking to those with whom you contact. It is not only our mission to teach the Gospel of Jesus Christ and live it, but it is our mission to send into the world our sons and daughters as they are called upon from time to time to labor in the ministry of the Church. As they go they should have been so trained that they would be adamant against the temptations of the adversary; they should be as pure and virtuous and righteous in their lives as it is possible to be, and then the influence of their very presence will be felt by those with whom they contact. The Spirit of God will not dwell in unclean tabernacles, but his Spirit will dwell with those who keep themselves clean and sweet.

Therefore, let us major, if we may use that term, in rearing our boys and girls under the influence of the Spirit of God, that the adversary will have no power to lead them astray.

"THOU SHALT NOT STEAL"

"Thou shalt not steal," is another of the commandments. It is astonishing how many men and women who have always lived good lives will yield to temptation to take that which does not belong to them. For the past few years we have been passing through a change. There seems to have been a letting down in the matter of honesty. Our Heavenly Father knew that we would need this commandment when he gave it. It was not given just to be written into the scriptures and then laid upon the shelf. It was given to be proclaimed upon the housetops, if need be. It was written that the Elders might go among the people and call their attention to the sorrow and distress that would follow the taking of that which does not belong to them, when they do it without permission.

"Thou shalt not steal." This commandment was given to ancient Israel and punishment was meted out to those in that day who were dishonest. It is binding upon us today and I want to say to you that the punishment that is meted out to those who are dishonest in our day, when they are apprehended and haled before the courts of the land

and punished for their crimes, is insignificant when compared with the spiritual punishment that befalls us when we transgress the law of honesty and violate that commandment of God.

THE REPUTATION OF OTHERS

"Thou shalt not bear false witness against thy neighbor." Within the last few days I had brought to my attention what appeared to me to be a serious violation of this law. A great and good man who has sacrificed much in the world to bless mankind, and has been helpful to many people, had his character assailed and his name was bandied around upon lips of individuals unworthy to be his companions. They did it to gain selfish advantage. They whispered falsehoods about him hoping to injure his reputation and in some way benefit themselves. Of course in due time they must atone for their injustice and be humiliated for they cannot escape retribution.

"Thou shalt not bear false witness against thy neighbor" is in the same category as the other commandments our Heavenly Father has given to the children of men. I hope that not any of the members of this Church would stoop to injure the reputation of any soul because they had some object to gain. I hope that we would not accept lightly a reproach or unkind word from one individual about another and pass it on in the community to the detriment and harm of a good man or a good woman, or to the detriment of a bad man or a bad woman, if it be not true. I think that this community ought to be setting an example. I think that the Elders of this Church ought to honor their place among the people, and when there is a disposition to criticize, find fault and malign and misrepresent those who are seeking to do good in the world, not remain silent and be cowardly, because it does seem to me that is what it amounts to sometimes, but in the courage and majesty of the spirit of our Heavenly Father we should restrain in a way that will bring to their senses those who go about viciously misrepresenting their fellows.

"Thou shalt not bear false witness against thy neighbor." During the upheaval we are passing through, when there is so much uncertainty about the future there is great need for every good man and woman to hold as a precious gift the reputation of our fellows. We should cultivate a feeling and desire to bless and benefit our kind. It should be my privilege to restrain those with whom I may associate from speaking evil of others. I believe that when the Lord gave this commandment to ancient Israel he expected those of us who understand it to assist in making it effective and in restraining as far as possible the untruths that might be scattered abroad from time to time about those who are our associates.

THAT WHICH IS THY NEIGHBOR'S

The Lord says further, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

In other words, our Heavenly Father has given us this law. We have a right to appreciate and enjoy to the full the things that come into our hands as a result of our own efforts. We have a perfect right to enjoy to the full these things that come to us in a temporal way, but just the moment that we begin to desire that which belongs to somebody else, just the moment we begin to look about to see how we might obtain that which is not our own and become covetous of that which belongs to our neighbors, just so soon do we forfeit the spirit of our Heavenly Father, and we have gone into the devil's territory and are in his power.

KEEPING IN THE LORD'S TERRITORY

A good man who was a counselor to President Brigham Young said upon one occasion, "There is a line of demarcation well defined. On one side of the line is the Lord's territory, and on the other side of the line is the devil's territory. If you will stay on the Lord's side of the line the devil cannot come over there to tempt you or to annoy or distress you. If you go onto the devil's side of the line just one inch you are in his territory, you are in his power, and he will seek to draw you just as far from that line of demarcation, that division line, as he can, knowing that if he can keep you in his territory he has you in his power."

Those who disobey these Ten Commandments of our Heavenly Father, no matter in how small a degree it may be, have gone into the devil's territory, and it is time that we as members of this Church, living in this day and age of the world, should understand that. No man can do that which is wrong and stay on the Lord's side of the line. No man can violate the Word of Wisdom and be on the Lord's side of the line. We choose where we will be. God has given us our agency. He will not take it from us, and if I do that which is wrong and get into the devil's territory, I do it because I have the will and power to do it. I cannot blame anybody else, and if I determine to keep the commandments of God and live as I ought to live and stay on the Lord's side of the line I do it because I ought to do it, and I will receive my blessing for it. It will not be the result of what somebody else may do.

FOR THE PROTECTION OF OUR FATHER'S CHILDREN

Therefore, living in this day when there are so many temptations, the Word of Wisdom ought to be stressed among the people of this Church. Our Heavenly Father, knowing the calamities that would come upon the earth, knowing the evils and designs that would exist in the hearts of conspiring men, gave to us the Word of Wisdom by revelation and warned us and forewarned us of what would come to pass. It does seem that every attempt of the adversary has been made to neutralize the advice of our Heavenly Father. I hope there are no members of this Church, who have been honored with the priesthood, who would in any way weaken the power of God to bless his children by seeking to place temptation in their way, or who would think it an

insignificant thing to try to break down the barriers God has raised for the protection of his children. I hope that as men and women, with the knowledge that has been bestowed upon us, we will resist day by day with such power as we have the right to resist, every attempt of evil to break down and destroy the morals, the character and the virtue of our people, and the sons and daughters of God wherever they may be.

The Gospel of Jesus Christ is the power of God unto salvation to those who believe and who obey its precepts. We have been better taught than the world. We cannot make the excuses of the world if we fail. How grateful I feel that I am this day in the midst of a group of men and women who desire first of all to honor God and keep his commandments.

SERVANTS OF THE LORD

I sincerely regret that our beloved President is absent from us because of illness, that Brother Ballard and Brother McMurrin are not with us for the same reason. Brother Widtsoe is in Europe in the line of his duty. The other General Authorities are all present. All these men are servants of the Lord and I can sustain them with all my heart.

TO TEACH THE PEOPLE

I am thankful to be associated with an organization that has provided so well for the teaching of its people. Only last night I attended a meeting of one of the finest groups of women that may be found in all the world—the National Relief Society of this great Church—and what power they possess to carry forward their department of the work of our Heavenly Father. Then we have Sunday Schools, Mutual Improvement Associations, Primaries, educational institutions and genealogical societies. All these our Heavenly Father has given us to bring us to a knowledge of the truth, and oh, how wise we are to desire to know the truth, and to live up to the teachings of the truth when once they come into our lives.

THE ATTITUDE OF THE EVIL DOER

This day from the depths of my soul I thank my Heavenly Father for my membership in his Church. I thank him for the warning that has come to me through the revelations that have been given to this Church, and among them I am reminded of a portion of the 28th chapter of II Nephi, indicating the attitude of the evil doer, which I read as follows:

"And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin."

Think of that—the suggestion that a little sin will be justified. Yet in the very first revelation contained in the Doctrine and Covenants, that which is known as the Preface, we find these words:

"For I the Lord cannot look upon sin with the least degree of allowance."

Yet there are those who would say that because it is a little sin our Heavenly Father does not care. Continuing the quotation from II Nephi:

"Yea, lie a little, take the advantage of one because of his words."

Think of what that means, the whisperings of the adversary to lie a little. Whether it be a lie intended to effect a religious organization, a business organization, a political organization, or an individual, the lie will brand the one who tells it, and sooner or later he will have to account for the wrong he has committed.

"Yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God."

That is what the adversary of righteousness is saying to the children of men. That is what Lucifer who goes about defiling the people is breathing into their souls. That is the kind of doctrine that is being disseminated in the world by some of those who ought to be the leaders of morality and also of righteousness. But to you, my brethren and sisters, the obligation has been given that you must refute such things as these when you know of them.

We read further:

"Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark."

THE CUNNING OF THE ADVERSARY

And then further:

"And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

"Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment."

That is the word of a prophet of the Lord, spoken hundreds of years ago of what would exist in the world, and I bear you my witness today, my brethren and sisters, that that is a condition that does exist in the world in the day and age in which we live. And as your brother, I plead with you that in the dignity of your membership in the great Church of the Lamb of God you resist the insidious temptations of the adversary and that in your homes and elsewhere you teach and exemplify virtue and righteousness. See that the teachings of the Lord are

so disseminated that every soul that comes within your portals will enjoy the blessing that is the result of the companionship of the Holy Spirit.

OUR RESPONSIBILITY

I know this is God's work. I know the adversary is awake; his end is drawing near and he is putting forth every effort in every conceivable way to blind the eyes of the children of men. Therefore, watchmen upon the towers of Zion, see to it that you do not shirk your responsibility. See to it that you do not turn aside from the opportunities that our Heavenly Father has placed in your way to be helpful. Let us go forward loving our fellows always desiring their uplift and blessing, carrying the Gospel message in such a way that the adversary shall have no power to stay it. And then in the end, when life is completed and we stand in the presence of our Father in heaven, may we because of the work we have accomplished and our devotion to our Father's children, receive from him that glorious welcome home, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord," I humbly pray in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

"Except ye repent, ye shall all likewise perish."

We have just listened to a splendid discourse on the gospel of repentance by Brother George Albert Smith. The whole world must repent or they shall perish. It is of universal application. It applies to you, and to me, and to every living soul.

"Except ye repent, ye shall all likewise perish."

That is sometimes referred to as the law of carnal commandments—the law of the Lord with reference to our moral lives. It is the law by which we can liberate ourselves from the bondage of sin. It must however be supplemented by that higher law, the law of grace, the law of the Lord Jesus Christ. In the law it is written: "Thou shalt not commit adultery." In that higher law it is written that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. We must watch and pray, and eliminate from our beings these elements of sin with which humanity is afflicted.

If there be any man who thinketh himself without sin he deceiveth himself and the truth is not in him. A Pharisee came to the Lord at one time and said: "Good Master, what good thing shall I do that I may have eternal life?" The answer came from the Lord: "Why callest thou me good?"

This universal law of practicing repentance from sin is a principle of progress, of eliminating sin and sanctifying our hearts from all

unrighteousness. Let no one think that he has no further need of this saving principle of repentance from sin.

The great difficulty with which our missionaries meet in the world is the feeling that people have that "you do not need to come and preach repentance to us, we are already Christians." It is the right principle of life to practice faith in God and repentance from sin as a means of progress. We need it. Every day we have occasion to apply these principles to our individual lives. They have to do with everything that we have anything to do with. Every business transaction, every political scheme, every transaction of our lives, every amusement and everything that we engage in. We have need to apply these principles, for the simple reason that there is a right way and a wrong way to do everything, and it is incumbent upon us to eschew the things that are evil, and that is an obligation that has rested upon mankind from the very day that our first parents partook of the tree of knowledge of good and evil and our minds were awakened to a sense of what is right and wrong.

As this young man, the Pharisee to whom I have alluded, persisted in his question as to what good thing he should do in order to obtain eternal life, the Savior replied by quoting the commandments as Brother George Albert Smith has quoted them here today. He said—this Pharisee—"All these things have I kept from my youth up; what lack I yet?" And Jesus said unto him: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

That was the word—the higher law applied as well. The Savior did not do away with that lesser law, the law of carnal commandments; those commandments are still in vogue and apply to every creature. But those who comply with the higher law live above the law of carnal commandments, with all the penalties attached. The principle of love supercedes the other: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength; and thou shalt love thy neighbor as thyself. These constitute the law and the prophets."

What man will do an injury to his neighbor, steal his property, take his life, or desire his wife? Not one who loves his neighbor as he loves himself, or if he loves God with all his heart.

So, my brethren and sisters, we who have entered into covenant with the Lord and received that higher law; let us live above the law of carnal commandments and render obedience, not in fear of the penalties which are attached, but out of the love of God and the love of our fellowmen, which will sanctify and purify our hearts from all unrighteousness. Let us not think that we are good enough just as we are, for we can go on to perfection by the application of these saving principles which God has revealed, and it is his desire that his people should sanctify themselves from all unrighteousness. Hence this great work with which we are identified; hence the sending of our missionaries to preach the Gospel to the people throughout the world; hence the organizations of the Church in the stakes and wards of

Zion; hence our auxiliary organizations, all having for their purpose the sanctifying of our hearts from all unrighteousness.

There is a condition in the world that needs to be corrected. What is that condition? The Prophet Isaiah said a long time ago, many thousands of years ago:

"The earth is defiled under the inhabitants thereof, because they have transgressed the law, changed the ordinances, and broken the everlasting covenant."

What is that everlasting covenant? It is the Gospel of the Lord Jesus Christ. Its ordinances have been changed, the covenant has been broken and the world has corrupted and defiled the earth upon which we live; but the Lord desires that it shall be sanctified from all unrighteousness, as we read in the Doctrine and Covenants where it says in the 88th section thereof:

"And the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul.

"And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it."

Why? Because they are humble, because they are meek and teachable. They will listen to the glad tidings of great joy and be brought to repentance. But the proud and the haughty will not. This earth is to be inherited and inhabited by the poor and meek of the earth that are willing to do the will of the Father.

"Therefore, it [this earth upon which we live] must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory."

The destiny of this earth is to be sanctified from all unrighteousness. It is to receive as we believe its paradisiacal glory. It is to be celestialized and the habitation of beings who are sanctified from all unrighteousness. That is the work of the ministry, for the purpose of sanctifying the hearts of the children of men, that this earth upon which we dwell may be sanctified. This earth that has been defiled under the inhabitants thereof must be sanctified from all unrighteousness in order that it may be prepared for its celestial glory. That is what is to come.

But will they all accept that? No. Then what will become of those who receive not this Gospel and do not sanctify themselves from all unrighteousness by the application of these principles of the Gospel of the Lord Jesus Christ, that new and everlasting covenant? What will become of them? They shall be swept off from the face of the earth, for the time is coming when sin and iniquity shall be banished from the earth and when righteousness shall prevail and predominate and cover the earth even as the waters cover the mighty deep.

May we be numbered among those who have sanctified themselves from all unrighteousness by obedience to these principles that have within them the power of God unto salvation, I pray in the name of Jesus Christ. Amen.

A sacred solo, "If with all your hearts," was sung by Elder Hyrum Christiansen.

ELDER BRYANT S. HINCKLEY*President of Liberty Stake*

My heart is beating fast with nervous anxiety. I have been coming to this tabernacle a long time but this is the first time in my life that I have ever spoken in a general conference.

No person ever enters this historic building without a feeling of solemnity. Standing here I am admonished of my own limitations, of my own weaknesses. It would be arrogant for me to assume the role of an instructor.

When I came this afternoon I observed for a short time the men who came in and took their places in the section assigned to Presidents of stakes. The brother who sat next to me said: "We have both lived to see one generation of men go and another rise to responsibility." That is true. I very well remember the first time my father brought me to conference with him. I remember the men who used to come to conference in his day—John R. Murdock of Beaver, Canute Peterson of Sanpete, William Paxman of Juab, Abram O. Smoot of Utah, Angus M. Cannon of Salt Lake, and men of that type.

In those days there were few stakes. I remember those men well. All of that generation has passed and a new generation is here. They were interesting men, men of heroic mould, of great faith, of pronounced individualism, rugged men, but men of fine extraction. Many of them knew very little of what is symbolized by the three R's but they were educated. They were great men, made great by their experience, by the faith which warmed their hearts. They have gone and so have many of their problems.

I remember in my father's home we did not even have an electric light when I lived with him. There was no plumbing in the house. We had stoves and cedar wood. I never heard a telephone in that house. He never saw an automobile, never went to a moving picture show; he never heard the roar of an airplane or listened to the magic of the radio.

I suppose if my father were permitted to return and survey just for an hour the agencies that are at our command—could see what we enjoy, I think he would say to me: "My boy you are living in the millennium." But we are not. We are not living in the millennium but the progress that has been made is tremendous. All of these wonderful things are commonplace to us now. The first time I heard the human voice over the air I thought the wonder and marvel of it could never become commonplace, but it has.

The other morning I went into a farmer's house. The radio was turned on and I heard Lord Gainsborough speaking from London upon "International Peace," and I heard it with clearness. If I were to say to my father: "You can get in an airplane at your home in Fillmore and be at conference in Salt Lake in an hour," he would think it impossible. His life was simple. He wrote very few checks and consequently he never had an overdraft. (Laughter.) He had to answer comparatively few questions. When I went to stake priesthood meeting

they talked about roads and canals—things of that kind. We do not do that now. That was perfectly legitimate in that day. These men carried over into the details of their daily life their religion. It was the thing that animated them, that inspired them, that permeated all they did. They were men of great faith. Very many of them knew the Prophet Joseph. They stood close to Brigham Young. There was never in their minds the shadow of a doubt.

It is true that we live in larger houses and wear better clothes and eat finer food. But I need not tell you, my brethren and sisters, that if we ever forsake the plain and puritanic virtues to which they were committed our day will be a brief one. The machinery which my father used on his farm is largely obsolete. The furniture which he had would not bring much in a second-hand store, but his religious practices are not obsolete. If they ever become so among those who bear his name I am certain there will be the element of travesty in it. These men were made great by their faith, and that same faith applied to this day will make their children great.

I cannot think that Mormonism is all in the past, its achievements are not all in the past tense. The present tense requires its application.

I remember some of the stories that I heard in those days—this is typical. In the settlement of Spanish Fork the original settlers were given a small piece of land, perhaps five acres each. Two young men from Scotland came there—brothers. One remained in Spanish Fork, the other moved away. The man who remained was given his allotment of land and, inspired by this possession, he worked with a zeal that made him forget all his troubles. He never knew when the sun went down, he knew that every stroke of his arm would bring something to him and to his household. As a result of his thrift he was able to get five acres more. One day the bishop said to him: "Here is William, he hasn't any land and you have ten acres." William was a shiftless sort of man. The bishop said to this Scotch brother: "I want you to give him five acres of your land." To appreciate this trial of faith please bear in mind his nationality. (Laughter.) He said to the bishop: "Well, I will think it over." He did. On a fine fall day like this he was plowing in the field. He had thought it over carefully. He said: "Whoa!" and the horses stopped. Standing there he said: "Joseph Smith was a prophet; Mormonism is true; let them have the land."

Here is another one: A man had gone on a mission and left his wife and children poorly provided for. One night when all of the flour had been used one of the children before going to bed prayed that the Lord would open the way so that they could have more flour. The mother listened to it and thought about it and got the inspiration. No sooner had the children gone to bed than this woman discovered among her scanty belongings a little yarn and she went busily to work knitting. Finally she had a small pair of stockings knitted. In the morning she said to the boy: "Take these stockings and this bread pan over to our neighbor and see if he won't give you some flour in return for the stockings." The boy did so and came back with the pan filled with flour.

I like that kind of faith. That is faith backed by works. They had to couple their faith with works in those days. Roads were not built just by saying prayers.

I remember one time while traveling in the southern part of the state I saw a man with a thin, frail team of horses attached to a loaded wagon. He was sitting down at the base of a hill and was figuring on something. I said to him: "Lee, what are you doing?" He replied: "I am trying to figure myself over that hill." Besides figuring it took muscle and energy to get over the hill.

A man in Idaho told me this story. I like this also. He said: "You know we used to ford the Snake River here, and when it was high it was dangerous. Your uncle and another man had to cross the river. They had a light wagon and a small team and when they got in the middle of the stream it looked as if the thing would capsize, and one of them said, 'I want to pray.' The other man said, 'I prayed before I got into this stream. You get into the back of this wagon and hold the bedding in and keep this box balanced, and when you get on the other side then you can offer your gratitude.'" I like that quality of faith also.

My brethren and sisters, I love the faith of my father. I am grateful to all the powers that have made possible the privileges and opportunities that seem to have come unasked to me. When I review my own insignificant life I cannot help thinking that if there is a modicum of patriotism in my blood I owe to this cause the best I have got. It meant much to my father, it has meant much to me. God help me to be true to it. I have never been on a mission. Many of you brethren have been on missions; but I cannot help thinking that the most effective way of preaching Mormonism is to live it at home. Mormonism, like everything else, must be measured by its fruits, and whether we will or not the lives of the plain men and women all down the line must be the gauge by which its power and efficacy will be measured. The way to preach Mormonism is first to live it and to build up within one's self a victorious and triumphant personality. Somehow when a man is grappling with his own weaknesses, when he garnishes and sweeps his own soul he gathers strength, an indefinable strength that comes from no other source. You never saw a Latter-day Saint who was vitalized by the spirit of the Almighty who was afraid.

I have this on my desk so that every morning when I come to my office I can see it, this statement of the Savior recorded in the fifth chapter of Mark—five simple words: "Be not afraid, only believe." If every Latter-day Saint will cherish those words we can easily weather every storm and rise triumphantly over every circumstance. All we need is the faith of our fathers burning within our own souls and we will carry on.

God bless the men and women who are here who represent the faith and leadership of this great Church. The Almighty must have confidence in you or he never would have called you to this high place. May his spirit sustain, inspire and bless you to constant and heroic endeavor in defense of this cause, I pray in the name of Jesus. Amen.

ELDER JOSEPH F. MERRILL*Of the Council of the Twelve Apostles*

Brethren and sisters: Some months ago I attended a conference in one of the stakes of the Church at which a returned missionary, in making a report of his missionary labors, said the greatest handicap to the progress of the work in the district where he last labored was the "Mormons" who lived there. Of course this statement seemed strange until he hurriedly explained that certain people who had been reared in the Church, but later departed from its teachings, moved into the district and lived so offensively from the standpoint of good morals and righteous conduct that others, seeing the evil deeds of these so-called "Mormons," were turned against anything "Mormon."

The young missionary went on in his address to stress the value of right living by professed believers as a means of helping the spread of the work of the Lord.

TEACHING BY EXAMPLE

Of course he was right in his statement that we may teach more effectively "by example than by precept." We remember the words of Jesus in the *Sermon on the Mount* when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." And as we read in the First Epistle of Peter (2:12) "Having your conversation honest among the gentiles: that, whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation."

Undoubtedly Peter had in mind, when he wrote these words, the teachings of his Master when he said, "By their fruits ye shall know them." Possibly the gentiles among whom the returned Elder worked may also have remembered these words of Jesus and were applying his measuring stick to the so-called "Mormons" in their midst.

But I need not argue the point. To call it to your attention is wholly sufficient. Perhaps there is nowhere a people who accept more literally than we do the doctrine taught by John the Revelator "that they were judged [in the resurrection] every man according to his works." This doctrine is one of our fundamentals.

NOT GOOD LATTER-DAY SAINTS

But I sometimes wonder if we are not inclined to forget it just as we are subject to forget so many other things. We occasionally see persons who appear to be devout, sincere believers, who profess to be Latter-day Saints, who have read and can quote much scripture and yet who, judged by their fruits, fall far short of a good Christian standard. They are slow "to do unto others as they would have others do unto them." They are not generous, they are not honest. Their word is not as good as their bond. They are not loyal to their professed

principles. Their lives, in a measure at least, are only a sham and a hypocrisy. Now, of course, such people are not good Latter-day Saints.

PEOPLE WHO CAN PAY BUT WILL NOT

I sometimes think that a dishonest person should not be fellowshipped in the Church until he repents. A person who can and will not pay his bills, for example, cannot be accepted of God, and therefore cannot have the companionship of the Holy Spirit. I am led to say this because, if we are rightly informed, there are people among us "who can pay but will not." They are taking advantage of the situation that makes it impossible for many honest people to pay their debts and because these cannot, the others conceal their own conditions and will not. I hasten to say, however, that I believe the faults of which I complain are by no means general. That they do exist all too frequently, however, all experienced people will testify. Ask doctors, dentists, and other professional people in Salt Lake City. They have had experiences that try their faith in the honor of many so-called "good people." Dishonesty is one of the sins of which those who are guilty are called to repent.

THE WORD OF A "MORMON"

Some of you, perhaps, have heard President Grant relate the story of a manufacturer in the Middle West who rode up to a street meeting that our missionaries were holding in a city of Indiana and gave the crowd an oral character certificate of the Latter-day Saints. This was many years ago. He told the meeting that the word of a "Mormon" was as good as his bond, that his company had done many thousands of dollars' worth of business with the "Mormons" and had never lost a dollar. It would be extremely creditable to our people if such a statement could be truthfully made of us today by all who do business with us. But I have no hesitancy in saying that real Latter-day Saints have as much financial honor today as they ever had. They accept as truth the declaration of one of Shakespeare's characters that:

"Mine honour is my life; both grow in one:
Take honour from me, and my life is done."

Any man who fails in honor fails to the same degree in being a Latter-day Saint. His life is not as a light set upon a hill that attracts others to works of righteousness.

But let every person realize, however lowly or unimportant he may feel himself to be, still he is not without influence for good or for ill. He is accountable to God for his influence. He is called upon to be "honest, true, chaste, benevolent, virtuous," and to do good to all men. No one in the Church, no matter what his condition, is exempt from living these requirements. No one in the Church, therefore, is exempt from living the "golden rule."

OUR RESPONSIBILITY AS CITIZENS

Now there is another article of our faith, the 12th, to which I desire to call your attention.

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

In the light of this declaration every real Latter-day Saint is a good citizen. He is loyal to civil authority, an observer of law, a supporter of those who make and enforce the law. But this is not all. Good citizenship requires something more of a person than to be loyal to authority and to be law-abiding.

We are living under democratic forms of government. This puts certain responsibilities upon the shoulders of the citizens, upon those who enjoy the privileges of the franchise. The voters elect the officers, those who make, interpret, and execute the laws. The government will, therefore, be good or bad depending on the character, wisdom, ability and efficiency of its officers. To have a good government we must have good officers, and to have good officers the voters must do their duty. They must enter politics, that is, take an active part in all those forms, processes and functions needful to elect and stand by and support good officers.

The government cannot be left to professional politicians to elect themselves and to rule in their selfish interests. If this were done the people would suffer from unjust laws, unjustly and oppressively administered. Experience abundantly testifies to this truth.

KNOW THE TRUTH AND FOLLOW IT

Now, if a citizen is to do well his part in securing good government he must be well informed on public questions and problems. The Prophet Joseph Smith taught that man cannot be saved in ignorance and that the glory of God is intelligence. These are fundamental doctrines with us. Hence to please our Father in heaven, we must continually strive for wisdom, knowledge, intelligence—we must keep growing in God-like attributes.

Can we vote intelligently and wisely unless we are informed on the questions and candidates at issue? But does not good citizenship require us to vote in this manner? I think so. We then should make a careful study of these questions, study them open-mindedly and as fully and deeply as circumstances will permit. To do this we must not be bound by a spirit of partisanship. Principles and policies should guide us rather than self-seeking politicians. We should follow the truth rather than deceptive propaganda.

But how shall we know the truth? Learn all the facts pertaining to the case, interpret them fairly, justly, truthfully, and with a sincere desire to be wise and to act for the best good of all, at least for the majority. Then we shall not be far from the truth. Good citizenship requires that we shall not be carried away from a safe anchorage by misleading propaganda, fostered by selfish interests.

MISLEADING PROPAGANDA

Let me illustrate: During the past several months and particularly in the Chicago conventions in June of the national political parties the liquor question occupied a prominent place. As I see it, this was the result of an intensive campaign for the repeal of the Eighteenth Amendment to the Constitution of the United States. And for a number of years this campaign has been gathering strength until today it has attained mighty proportions. That it has acquired the character of misleading propaganda I must believe. Do you ask for my reasons for so believing? I will give you a few of them.

One evening last May when I was passing through Butte, Montana, I read in an evening paper that the head of the Montana division of the women's organization for national prohibition reform "appealed to the women of Montana to join and support the organization in its efforts to restore law and order, to safeguard the homes and family ties in the nation through prohibition repeal. * * * The direct objects of this women's organization," the state leader announced, "are the closing up of speak-easies, the abolition of gin mills and roadhouses; putting the bootlegger out of business, taking the profits out of crime, and the restoration of respect for law."

All of them are perfectly worthy objectives and undoubtedly all good people will stand for them. But behold the means by which it is proposed to attain them! Did you ever hear of anything more deceptive? Yet many accept this propaganda, convinced that the objectives and the means are as logically connected as are cause and effect in the natural world. Of course this particular propaganda takes account of two facts. First, that people in general are very forgetful, and second, that millions of voters in America had not yet reached the legal voting age when national prohibition went into effect. From observation and personal experience they know little or nothing of the old saloon days and the almost intolerable evils, linked with, and attendant upon, the liquor traffic. And people are forgetful, very forgetful. Many of the older people now favoring the repeal of the Eighteenth Amendment seem to have forgotten the old conditions, and knowing that conditions today relative to liquor drinking are not so good as they ought to be, appear to be ready to "jump from the frying pan into the fire" as a result of the repeal propaganda.

Among other things it is said that repeal will bring back prosperity, reduce crime, stop racketeering and do many other very desirable things. Experienced, as well as informed, people all know that repeal will make all these matters worse, much worse, instead of better. But in times like these any propaganda that promises relief from present ills appears to many as does a straw to a drowning man—a safe support or a secure anchorage. Hence the condition of the times produces the very atmosphere in which wild propaganda of various kinds flourish.

MOTIVATED BY SELFISHNESS

Let me give another illustration of the tendency of the times, that

of more and more people to climb on the financial back of the government or of some other supporting organization. That relief is, and has been, absolutely necessary in thousands and millions of cases we have no reason to doubt. But in some cases, we must believe that demands for relief, at least to the extent it has been demanded, were unjust or contained elements of unfairness or selfishness. The Federal treasury has been the destination of countless raids inspired by selfish motives. And right now are we sure that selfishness does not motivate, in part at least, the amount of help that is being requested of the Federal treasury? But these are loans, you say, and surely no one will borrow more money than he really needs. Well, the relief extended by the Federal government last winter through the Red Cross was not a loan. Did selfishness inspire any individual requests for this aid?

We all know that many people are in trouble at the present time because they borrowed, or at least borrowed more than was really necessary. Are some people trying to borrow Federal money today with secret suspicions or hopes that the loans will never be repaid? Are motives for borrowing wholly good?

Brethren and sisters, for many years Latter-day Saints have been warned from this very pulpit against going into debt, and if they were in debt they were advised to get out of debt as soon as possible. May it not be that many of us are now suffering because we neglected this divinely inspired advice? Shall any Latter-day Saint continue the practice of borrowing unless, indeed, it is really necessary?

SEEKING GOVERNMENT HELP

But to return to our point—that of seeking help from the government, whether it be a local or national government. This search, of course, takes many forms. That governments in times like these (and in certain cases at all times) ought to give the help needful to keep people from suffering for the necessities of life, I do not question at all but think it entirely proper. I said there are many raids upon public treasuries. Do you believe this? If so, what are you going to do about it? We cry “reduce expenditures, cut down taxes.” Yes, we are all in favor of doing these very things except when it appears that doing them will adversely affect us. Then we face about. “Do it to the other fellows but not to us,” seems to be our attitude. Many illustrations might be given but time will not permit me to do it. You can all name them yourselves.

“Soak the rich” is a popular cry, appealing to the unthinking multitudes who seldom stop to analyze it from the standpoint of right and wrong and to reason out what the consequences of such a policy would be. I refer to this cry as another propaganda that a good citizen and certainly a Latter-day Saint should carefully examine before accepting or having anything to do with it.

LIVE BLAMELESSLY BEFORE THE LORD

In these brief moments I refer to a few only of the propagandas

with which the country is being flooded; and I do this for the purpose of urging all with whom I may have influence to live blamelessly before the Lord. To do this requires, I believe, that we shall be true and loyal to our respective governments, as well as to the Church of Christ, of which we are members. Membership in each organization carries duties and obligations. And to discharge these satisfactorily for our best good and for the best good of our fellow men and acceptably to God must we not be clear-headed, thoughtful, studious, well-informed, fair, just, unselfish, and have a love for God as well as for man in our hearts?

NOT THROUGH THE WISDOM OF MEN

We are living in critical times. If there was ever a period during my life when we needed to pray I think it is now. Who is wise among us? Is it not written that "the wisdom of their wise men shall perish?" Of what people and of what period of time did Isaiah make this prophecy? There is none wise among us except as the Lord shall inspire him. It shall not be the wisdom of men that will bring back peace and prosperity to this nation but the righteousness of the people following the lead of men whom the Lord will graciously inspire. All you who hear these words please do not forget them. And so read again and again I beg of you, the message that God gave to this people and to the peoples of the world through his servants, the Presidency of this Church, in their Christmas Greetings, published in the *Deseret News*, Dec. 19, 1931.

To all who hear my voice and to whom these words shall come, may I send an appeal that you will try to be loyal and true to your government and live righteously before the Lord. May our Heavenly Father help us to do these things, I pray in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I bring you greetings from the Saints and missionaries in the Central States Mission, who are loyal to the Church and who are working, I think, as faithfully as could be expected. I am sure, my brethren and sisters, that the work of the Lord is growing and though these times are trying the hearts of men and women both in the field and at home, I am positive that there is an increased faith found among the youth of Zion.

I have had an opportunity to measure in a way the standards of the Latter-day Saints as I find them expressed through their boys and girls whom they send into the mission field. I am sure that faith is increasing and that the younger men who come out now, and the young women also, have a firm testimony of the Gospel. It is true that this testimony has to be developed, but when it is developed it becomes a power within them. It is inspiring to be associated with them.

Only today, by way of example—and I think I can mention it with freedom—I talked to a young woman whose sweetheart is in the mission field. When he first came into the field he had a severe trial, that of losing his mother. He felt as if he must go home. Later, he was tempted more than ever to return, because he was fearful of losing his sweetheart. She, however, wrote him that if he came home on her account it would be of no avail, for she would not want to receive him.

To me that is another testimony to the faith and integrity of the youth of our people. That the Lord is blessing them, is manifested continually by the boys and girls who fill places in the field as missionaries.

We do not know just how much we are accomplishing in our work, but I bear witness that there is faith in the hearts of the children of men who have joined this Church in the mission field, and they are diligently performing their duty. Many of them are taking the place of missionaries in these times when we are not able to get the help we need, and in a way it is a blessing in disguise, for many men and women who ordinarily would not be found doing missionary work are active now in the preaching of the Gospel, in the holding of cottage meetings, in the holding of sacrament meetings, and in visiting branches of the Church in different parts of the mission. Where missionaries formerly had to do it the local people now are taking the responsibility of carrying on that part of the work, and as a result we find an increased faith and growth and a development such as we have never seen before. I am sure, my brethren and sisters and friends, we need have no fears if we do our part. I am just as sure as that I am alive that if I do my part the Lord will do his. I know that the responsibility of carrying this Gospel to the world depends upon the Latter-day Saints, under the direction of the Presidency of the Church and the Twelve and those who are associated with them.

We have important work to do. Every man who has a position in this Church has his work to do, and I think that the Lord fills him with a desire, if he will seek for that desire, and gives him the inspiration, the wisdom, the vigor and the power to carry on the work. The Lord's purposes will not fail. I am not fearful in the least about it. I have never known, in all the years I have been in the mission field, a weakness in the Church of Jesus Christ; neither have I ever seen successfully assailed, either by word or pen, one of the principles of the Gospel which have been restored through the revelations of Jesus Christ to Joseph Smith.

So the work of the Lord is positively established in the world. I take great pleasure in bearing my testimony to you that I know that this is the work of God. If I had time this afternoon I could tell you why I know it to be true. My brethren and sisters, if we will do our part, if we will fit ourselves, if we will be as clay in the potter's hands in carrying out the wishes of our Lord and Savior Jesus Christ, I have no fear. We cannot do anything without his help. It is his work, it is not ours. It is his Father's work. That is the testimony he bore when

he was on the earth: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

That same challenge is in the world today. The Lord has established his Church in the earth in this day and brought the people unto this land to build up his kingdom and the great plan that he formulated in the beginning. He has to do it through his sons and his daughters under the direction of our Savior, Jesus Christ, and it could not be done in any other way.

I know that the authority of the Lord Jesus Christ is placed in the men who hold the power of presidency today; I know that Heber J. Grant is at the head of the Church of Jesus Christ of Latter-day Saints by divine appointment. I know that he was ordained to that calling as Joseph the Prophet was before him. If you will read the thirteenth chapter of Alma, third verse, you will find the authority for it. I know that the men he has selected to be associated with him in the Quorum of the Twelve, are men of God, and that in their hands the Lord has left his work. They conduct the affairs of the Church under the direction of the Lord Jesus Christ, and this work will be found growing stronger every day.

May the Lord help us to sustain it by sustaining ourselves, I pray in the name of Jesus Christ. Amen.

The congregation sang the hymn, "Come, come, ye Saints."

Patriarch Israel Call of the South Davis Stake closed the meeting with prayer.

The Conference adjourned until 10 o'clock Saturday morning, October 8.

SECOND DAY

MORNING MEETING

The Conference reconvened Saturday morning, October 8, at 10 o'clock.

President Anthony W. Ivins announced that the congregation would sing the hymn, "O ye mountains high."

After the singing of the hymn by the large assembly, which nearly filled the great tabernacle and galleries, Elder Joseph Bennett, Patriarch, Salt Lake Stake, offered the invocation.

The congregation sang the hymn, "Do what is right."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

We appreciate your attendance, my brethren and sisters and friends, at this conference. We welcome you. We thank you for your presence and feel that we need your faith and your help in considering the great questions which confront us as a people at this particular time. We are grateful for the beautiful weather that the Lord has given us for the holding of our conference.

We regret the absence of President Grant and of Elder Ballard, both of whom have recently undergone more or less serious operations, but we understand that through the blessing of the Lord they are both well on toward recovery. We trust that the prayers of the Saints will be continued in their behalf and that the mercy of the Lord will be extended unto them, that they may soon be fully recovered.

ONE WAY OF RELIEVING DISTRESS

I think perhaps some of the people have been asking the question: What is going to be said or done, during the conference, to relieve the distressing condition of the people in this time of financial depression. Some references to these conditions have already been made and some important advice and counsel have been given.

I should like to contribute something toward the solution of this great question: What can be done to help? I remember that in President Ivins' talk in the first session of this conference, yesterday morning, he reported an increase in the work being accomplished in the temples, and I was reminded of a conversation which I had with a brother a few days ago, as I met him on the street. He is a man about my age, whom I have known since we were boys together. He is living here in Salt Lake and is a hard-working man. He volunteered to say that at the last conference we were reminded that there were a great many people out of employment; that the temples could accommodate many

more people than were attending the ordinance sessions there; that members of the Church who had employment, and who had work to be done in the temples, would do well to employ some of these faithful, unemployed members of the Church to work for them in the temple. He said that he felt that that instruction was given for him, and he began expending about \$5.00 a month from his meager earnings, and up to the present time had spent about \$75.00 along that line.

As President Ivins was mentioning yesterday the increase in attendance at the temples, I wondered to what extent that advice given six months ago had affected the Latter-day Saints, as it had this one good brother to whom I refer, and to what extent that action on the part of the Saints is responsible for the increase of work being done.

For your information, in order to be more definite as to the increase of temple work, I will say that during the first six months of this year the endowment work performed in the Salt Lake Temple exceeded that of the same period last year by 22,956 endowments. The increase in number of baptisms performed for the same period was 20,330. I am sure this will be a real astonishment to many of the Latter-day Saints, especially those who are not themselves active in accomplishing this work.

The advice given six months ago is just as applicable today as it was then, and I hope that we will in this way try to alleviate the distress of some of our brethren and sisters, by employing them to do some of this kind of work for us. That is one way of helping both the living and the dead and is pure religion.

THROUGH FAILURE TO OBSERVE COUNSEL

There are different classes of misfortune that have come to our people in what we call the financial depression. There is a class of people who depend upon others for employment. They have been in the habit of living up to their income or a little beyond. They are now thrown out of employment because of this condition of depression and are stranded and penniless, many of these not having homes of their own.

We have been counseled and advised by the Authorities of this Church, from the beginning, that we should try to live within our means and lay up something for a rainy day, a time of sickness or other emergencies that might arise. Had this advice and counsel been heeded to the full by the members of the Church, much of the distress of today would have been avoided.

There is another class of people who, a few years ago, were prospering, having great demand, at good prices, for their products, and they bought more land in order to make more money, perhaps to buy more land. At any rate, many of our brethren have been lured to the purchase of farms and ranches and stock that they were not prepared to pay for. In order to make what they would call a good purchase, many of them have mortgaged their home and the farm, which was until that time unencumbered and yielding them good return, in order to raise the money with which to make the first payment on additional

lands or cattle. The times did not continue as they had been. The products were not bringing the prices that they were formerly bringing. In some instances there was a scarcity of water and a shortage of crops, and many of these people were placed at their wits' ends to know how to meet these obligations, where their home and farm were mortgaged and the additional farm or stock was also mortgaged. Some have struggled on and have gone to the limit of their resources in an effort to make these payments, and then finally have found that they were not able to meet their obligations, and have lost their home, their farm, and the annexed property.

That represents a class, and they are numerous among us as Latter-day Saints. This condition could have been avoided had the advice and counsel of the Authorities of this Church, whom we sustain by our vote as prophets, seers and revelators, been heeded. They have counseled and advised that we do not run into debt; that we avoid speculation with borrowed money. We can now see the wisdom of that counsel and that advice.

There is another class of people who, thinking to get rich quick, have speculated in stocks, in oil fields, in picture films, in dream mines, and many other fake stocks and enterprises which they have been advised against, and this to their sorrow.

The Lord has said: "Whether it be by my own mouth or by the mouth of my servants, it is the same." These men are upheld, by our vote, as prophets of God, and as such we would do well to follow their advice and counsel. Had we done so as a people much of the distress we see about us would have been averted.

FROM A SMALL BEGINNING

The Lord, in a revelation to the Prophet Joseph, known as the 64th Section of the Doctrine and Covenants, says this:

"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great."

Daniel's interpretation of Nebuchadnezzar's dream, as the Lord gave it to him, was that in the last days—that expression is used—in the days of certain kings also should the God of heaven set up a kingdom that should never be thrown down or be given to another people. It was likened unto a stone cut out of the mountain without hands, that should roll forth until it should fill the whole earth.

This Church and the Gospel constitute Mormonism, the biggest thing in this world, yet it had a very small beginning. We read in the Acts of the Apostles, where Peter, in addressing those Jews who were, I suppose, responsible for the killing of the Savior, said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Everything pertaining to this Church and the Gospel is a restoration.

FASTING AND OFFERINGS CLOSELY ASSOCIATED

I desire to call your attention, brethren and sisters, to the tithes and the fast offerings. Fasting and offerings have been associated closely always. I will read to you a few words from Isaiah on this subject. He goes on to tell that the people's fasting was not acceptable and tells why. Then he says:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

The offerings, according to Isaiah, are naturally a part of the fast, and help to make the fast acceptable to the Lord. We ought to get that fixed in our minds. Malachi associates the offerings with the tithes as follows (Malachi, third chapter):

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

FASTING AND OFFERINGS ESTABLISHED

Tithes, offerings and fasting—a restoration in these days. What does it mean? In the early rise of this Church there was established, as a restoration, this principle of fasting and giving offerings for the poor. One day each month was set apart. The members of the Church were asked to abstain from eating two meals of the three which they are accustomed to having, and to give the value of what they would save by the fast, for the support of the poor. If we had observed this fully and faithfully, brethren and sisters, there would have been ample in the Church, from that fund alone, to take care of all who are in need of assistance.

IF STRICTLY OBSERVED

Let us just see for a moment. The population of this Church is in the neighborhood of 700,000; we will say 600,000. If all of the

members of the Church had observed fully and faithfully this advice and counsel from the beginning see what it would mean. Estimating the average value of a meal at fifteen cents, two meals a day, thirty cents; for 600,000 people, \$180,000.00 a month. Think of it! Or \$2,160,000.00 per year! We have not always been as populous as we are now, but had we observed that one obligation, all the poor would have been taken care of and there would have been an accumulating surplus for a time of emergency such as we are having today. It is a little thing out of which great things would come if we were doing our part. The Lord has planned it all right; the failure is on our part.

AN OBLIGATION UPON ALL

So let us now, brethren and sisters, from this time forth observe the fast and the offerings. I realize that in many of the wards and stakes there are but very few who are in need of help. In fact, a bulletin issued from the Presiding Bishop's office on the 30th of June, this year, gives the information that seventy-five of the one hundred and four stakes are maintaining their poor from the offerings. That is very commendable, but in many of those stakes it requires but little to do this.

Instructions have gone out from the Presiding Bishop's office endorsed by the First Presidency, asking the bishops in wards where the offerings are not needed for the poor, to forward those offerings to the Presiding Bishop's office. I suppose that in many of the wards where there are very few if any poor, the people have felt that they did not need to give their offerings, perhaps they have not understood the plan, that a surplus of the ward offerings should be sent to the Presiding Bishop's office for distribution among those members of the Church who are in need. I am disposed not to find fault with the people on that account. Perhaps the bishops have not realized the full significance of this advice and have not stressed among their people the importance of paying their offerings. The bishops ought to be more persistent in teaching the people, and the people more particular in observing this instruction.

The Presiding Bishopric and the Presidency of the Church have instructed bishops that where the offerings are not sufficient to take care of the poor they are at liberty to make requisition upon the Presiding Bishopric for the privilege of using a part of the tithing for this purpose. It will no doubt surprise you, brethren and sisters, when I tell you that last year, according to their reports, \$224,556.38 was drawn from the tithes of the Church for charity purposes. Is it important then that we observe our fast and our offerings, which would have obviated any calling upon the tithing fund for help?

IN REGARD TO TITHING

It was reported here by President Ivins yesterday that the Church is out of debt. That doesn't mean that there is no emergency and that we can let up on the payment of our tithes, brethren and sisters. The tithes are dropping off because of general adverse financial conditions

and the poverty of the people. We do not ask those who have been and are full tithepayers, to pay more than a tenth of their interest and income. When they have done that they have done their full duty, so far as the tithing is concerned. But we do ask them to continue to pay their tithing as heretofore; and those who have only paid part tithing, to pay their tithing in full; and those who have paid no tithing at all, to repent and pay their tithes to the Lord. If we obtain an exaltation in the kingdom of God we must observe and keep all the laws of God, and that includes the law of the tithe.

DOERS OF THE WORD

There are too many of us, I fear, who are of the class that the Apostle James had in mind when he said:

"But be ye doers of the word, and not hearers only, deceiving your own selves."

I feel, brethren and sisters, that we as a people have need of being impressed with the necessity of doing as well as we know, perhaps more than of being taught what we ought to do. We are a well-taught people and as a rule if we would do as well as we know all would be well with Zion.

This is a great and glorious work. The Lord said to the Prophet Joseph: "I am about to bring forth a great and a marvelous work." It is great. It is marvelous. It is a wonder. And yet, brethren and sisters, it would be very much more marvelous and very much more wonderful if we were living according to the standards of the Church and of the Gospel, and the teachings that are given us by the leaders of this Church. In doing this we would glorify the names of our Father and his Son, our Redeemer.

There is, then, much that we can do to help to alleviate the distress and suffering that are among the people today. God has graciously made provision in his Church for every condition that might arise. It is for us to carry out his purposes according to his planning; then would the wisdom of the wise men perish, and the understanding of their prudent men be hid, in the light of the accomplishment of this, God's work.

May he help us to do our part faithfully and well, I pray, in the name of Jesus Christ. Amen.

DR. FRANKLIN S. HARRIS

President of Brigham Young University

I do not think it would be possible for anyone to be more surprised than I am this morning upon being called to address you. I have enjoyed very much the meetings of this conference; I always enjoy these meetings. For something like twenty-nine years, the period that I have been accessible to the conferences of the Church, I have never missed one if I have been in the state, and it seems to me that

each of these conferences has its own peculiarities, its own type of advice, counsel and admonition. I should not like to be without the inspiration that comes to me by attending these meetings.

In these days, when everything of the past is being brought up for review, our religious activities, our Church, and everything else, come in for consideration. Recently in the East, I read something that had been written by some minister in which he said that the old people of the Church were incurably "Mormon," but that the young people showed some hope of being alienated in their affections for the Church, and that there was hope that in time these young people would withdraw and become Christians. This set me to thinking, and since it is my work to be with the young people of the Church I believe I am prepared to speak on this subject with some authority. At the University I come daily in contact with about fifteen hundred of them from all parts of the Church. It is also my privilege to travel throughout the Church and meet young people.

I am prepared to refute, in the most emphatic terms, any allegation that the young people of the Church are not loyal to it, to its authorities, and to its teachings. Of course there are not one hundred per cent of the young people who continue to adhere to the Church. There are not one hundred per cent of Americans who continue to be loyal to the government of the United States. There is no cause that has one hundred per cent support. But it is my firm conviction that there has never been a time, in the history of the Church, when the young people were so firmly rooted in the fundamental principles of the Gospel as today.

Almost daily young people come to my office and tell me of their devotion to the Church, of their growing conviction of the truth of its doctrines, of their determination to spend their lives in its service and in advocating the doctrines for which the Church stands. There are those, of course, who have their periods of doubt, and I do not blame them for their doubts, because after all the knowledge of another person cannot save an individual. It is necessary for a person to think the thing out for himself. He must have doubts and misgivings in order that those doubts and misgivings may be overcome and that he may get a philosophy of his own. Consequently I never worry if a young man or young woman expresses some doubt and wants to think the thing out for himself. I know that this type of real thinking is a thing that will eventually bring them back to a loyalty to the Church and an understanding of its principles.

The thing that I do object to is the lack of interest. This it seems to me is the most dangerous thing we can have, and if I see a person, particularly a young person, who says he has no interest in religion, then I have misgivings.

I want to bear my testimony to you that the Gospel of Jesus Christ contains those principles that are satisfying to any thinking man or woman. I have no apology to offer for it. I believe that some of our people make a mistake by being somewhat apologetic for the Church,

for its history, or its doctrines; but as far as I am concerned, I have no apologies whatever to offer for it.

It has been my privilege to see, more than most men, the peoples of the world, to study their philosophies, to observe their systems in practical operation and to know the hearts of the people; and the more I study the rest of the world the more I love Mormonism. Not that I have anything against any people; I know of no people with whom I have come in contact for whom I do not have honor and whose point of view I do not respect; but knowing these other conditions I have greater love for Mormonism, for its leadership, for its doctrines, for its institutions, for what it can do for man here and hereafter.

So when I come in contact with the young people I tell them to go about in their excursions seeking for truth. I say: Look it all over; investigate it all; because I am not at all afraid of the results. I hope that we, as a people, do seek everywhere for truth. We have no monopoly on the truth. Theoretically we take it all from whatever source it comes. Other people have truth, and I believe that we should seek it far and wide, and adopt it wherever we find it.

I bear testimony to you, my brethren and sisters, that the young people of the Church are entirely worthy of the confidence of their parents. I think they are the best young people the Church has ever had at any time, notwithstanding there are differences of opinion on this point. I believe the young people are the most temperate, the most moral, the most intellectual that the young people have ever been at any time in the history of the Church. I bear testimony to you that with the passing of each generation we shall have more loyalty to the Church, we shall have more consolidation and a stronger Church.

I fervently pray that I may be worthy to be among the humble workers of the Church, that I may be able to set a proper example, and that I may assist in advancing this great cause. I ask this in the name of Jesus Christ. Amen.

Elder Herbert R. Bluke, assisted by the congregation, sang the hymn, "Galilee."

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

LAWLESSNESS, DISRESPECT FOR LAW AND ANARCHY

While many of you may know that all my life I have been a Prohibitionist, that I stand firmly for the 18th Amendment, for its retention in the Constitution of the United States, and for the Volstead Act and for its enforcement, and while I have made a public announcement that if in our two great National parties men cannot be found for office who live in accordance with the laws of our country and who are in favor of having our laws enforced, I stand ready to join a third or fourth or any other party that favors enforcement, nevertheless,

I feel as if it would be unwise and perhaps improper for me in the heat of the present great National campaign to make an extended argument in favor of Prohibition or the 18th Amendment since on these subjects honest, law-abiding, high-minded citizens have such greatly diversified views.

NOT GOOD FOR MAN

Speaking as I am to this great conference of Latter-day Saints, however, I cannot resist the temptation to quote these few words from the Doctrine and Covenants:

"Behold, verily, thus saith the Lord unto you * * * I have warned you, and forewarn you, by giving unto you this word of wisdom," a portion of which reads, "Strong drinks * * * are not good for man." (Doctrine and Covenants, Section 89.)

ALCOHOL A NARCOTIC

Nor can I resist the temptation to add that the 18th Amendment came and in my opinion it and Prohibition also will finally prevail, because in this scientific age it has been demonstrated that alcohol is not a desirable food nor is it in any sense a stimulant, as was formerly believed. Science tells us it is a poison, it is a narcotic. It compels human nerves to tell falsehoods. It makes men think they are doing more work when scientific measures show that they are actually doing less. It makes the poor man think he is rich, it makes the sick man think he is well. When the masses of the people are so educated that they know and understand the truth about alcohol as they now know that the earth is round and that vaccination is effective, then alcohol should be and I expect it will be avoided and will be prohibited with the same vigor and unanimity that the use of morphine is prohibited. The wise, the good, the ambitious, the educated people of the world will be too much interested in efficiency to have their own and their children's chances of success reduced by the use of this poison, this narcotic—alcohol.

LOYALTY TO EIGHTEENTH AMENDMENT

If I were making an appeal to you on this occasion in the interest of Prohibition and the 18th Amendment I would draw your attention to the resolution passed last June by the Mutual Improvement workers of the Church, when, in their annual convention 10,000 strong and representing 125,000 workers, they declared their loyalty to the 18th Amendment and to our Prohibition laws; also pledged their support to officers and candidates for office who respect these laws, who live in accordance with them and who strive for their enforcement. I would draw attention too to the statement on this subject by the General Boards of the Mutuals as it appeared in the September *Era*. It says:

GIVING UP FOOD AND CLOTHING FOR DRINK

"The M. I. A. has always stood and will continue to stand for the non-use of liquor. We believe and teach that it is not good for man. Alcohol strikes at

the very foundation of human progress. The M. I. A. helped to secure Prohibition and regards it as the most successful means yet tried or devised by this or any other nation for dealing with the liquor traffic. Laws are rarely one hundred per cent successful. Since the observance and enforcement of this legislation would mean that the laborers of our country would buy food, clothing, shelter and education for their families with the money that might otherwise be spent for drink, the M. I. A. stands strongly against repeal and strongly for the enforcement of our liquor laws. The ground already gained, which has cost so much in time, effort and money ought not to be lost, it ought not to be surrendered. Liquor has always been and it will continue forever to be the intimate ally of crime. Fighting the one is the surest way of decreasing the other. Let us struggle on and on and on. Since this enemy of the happiness, prosperity and success of mankind can never be completely eliminated, good citizens will always have it to fight."—General Boards Young Men's and Young Women's Mutual Improvement Associations.

"WE ARE AT WAR!"

But the subject upon which I desire to speak is lawlessness, disrespect for law and anarchy.

The condition of our country with respect to lawlessness and anarchy is such that John J. Pershing says, "We are at war!" that the conditions confronting the United States today are more serious than those we faced in France. (*American Magazine*, June, 1932, p. 15.)

THE LAW BREAKER OF TODAY

The law breaker of twenty years ago was a cringing, shabby, repulsive creature who shyly attempted to hide himself in alley ways and other dark places. But conditions have changed. The law breaker of today is wearing fine clothes, flashy jewelry, he owns and drives high-powered speed boats and high-powered motor cars; his pockets are bulging with money. These are the racketeers, the gangsters, the bootleggers and kidnapers, who, equipped even with machine guns, have such power, influence and financial strength that they are actually threatening the very life of our government; they are undermining the foundation of our republic. Surely the citizens of the nation should be alarmed, they should be aroused when the very existence of our government is in peril.

THE DRINKER IS RESPONSIBLE

There are those who assert that Prohibition is responsible for this alarming condition. I deny it. It is not the law nor is it the bootlegger, but it is the buyer of liquor, the purchaser of drink, it's the one who furnishes the money that is responsible. Without the buyer, without the purchaser of alcoholic liquor, there would be no bootlegger, there would be no drinking, there would be no drunkenness.

GUILTY PUBLIC OFFICIALS

If we have weak, dishonest or criminally guilty public officials, perhaps the blame should be placed at their door.

The statement has been made and it has been broadly circulated that

the people of Utah actually elected and sent into our state legislature men who were and are themselves law breakers. You all know of course that the Prohibition law in Utah is a rigid one. In our state he who has liquor in his home or even in his hand or otherwise in his possession is a law breaker. Do you, do I, do we all realize the seriousness of selecting and electing as our legislators those who themselves are breakers of this or any other law?

BUYING VOTES WITH LIQUOR

Can you imagine the people of Utah sending to the legislature men whose votes could be bought with a flask of liquor? I appeal to you with all the earnestness that I possess not to elect any of this sort to the legislature of the state of Utah or any other state on the 8th day of November next.

What a reflection upon the state of Utah to have a lobbyist drop and break a bottle of booze on the floor of our legislative halls! Imagine, if you can, how many of the votes cast by our legislators, by those whom you and I elected, were bought and paid for with illegal and unlawful liquor.

FUNCTIONS WHERE LAW IS BROKEN

For many years I have sent a personal questionnaire to those for whom I have had opportunity to vote asking candidates for public office to advise me confidentially or otherwise whether or not they live in accordance with the law, whether they favor the enforcement of the law, and in addition I have urged them if elected to join me in a resolution not to participate in any function, social or otherwise, where the law is broken.

VOTE ONLY FOR THOSE WHO RESPECT THE LAW

I appeal to you in this serious hour, when "we are at war," when the conditions confronting us are more serious than those we faced in France, to cast your ballots for those candidates only who are law abiding, who have real respect for the law and who want it enforced. If the people of the country generally will vote for law breakers, if they will elect such men to public office, then with certainty will government of the people, by the people and for the people vanish from the earth.

REFLECTION ON STATE

How serious is it to be an intentional, a premeditated, a flagrant and defiant breaker of any law? While for the average citizen to be such a law breaker is serious, for a legislator of the state of Utah to be thus guilty is unpardonable, it is a serious reflection upon the good name of the voters of this state.

GOD HAVE MERCY ON US

What strength, what value will there be in any law, even in that law which protects us in our property rights, if we degenerate to such

a degree that the law breaker has to be arrested by a man who is equally guilty of breaking the law; that when he who is guilty is brought before the bar, that bar which is supposed to be a bar of justice, he has as his prosecutor a district, a city or a county attorney who is himself as guilty as the one he is to prosecute? What an unfortunate condition will prevail if we reach such a situation that the individuals who constitute the jury are as guilty of law breaking as is the man whose guilt they are expected to discover. And then finally, if in addition to all of this, the judge or the justice who occupies the exalted place upon the bench does not himself have respect enough for the law to live in accordance with its provisions, God have mercy on us, for when this condition prevails government of the people, referred to by Abraham Lincoln, will surely be perishing from the earth.

STAND FOR AMERICA

I appeal to you now, during this heated political contest, regardless of party, partisanship or politics to stand for America; to stand for the Constitution of the United States; to cast your vote only for those who have the character, the manhood, the stamina to live the law; vote only for those who when they take that sacred, that solemn oath of office which says that they will support, obey and defend the Constitution of the United States will have the honor, the integrity, and enough of the genuine spirit of America to live in accordance with that pledge. I appeal to you to vote only for those who really live in accordance with our laws and who, if elected, will do their best to have the law enforced.

BY THE BLOOD OF THE REVOLUTION

Brethren and sisters, citizens of America, I ask you to imagine yourselves standing by the Lincoln monument in Springfield, Illinois; I ask you to imagine again that your feet are on the sacred soil where stands that glorious American shrine, the Lincoln Memorial; and imagine again that you are looking into the face of him who has been called our greatest American—Abraham Lincoln—and then listen to these, his words:

"Let every American swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others." * * * "Bad laws," said he, "if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed."

"HELP ME, O FATHER!"

That wise philosopher, that great American, Benjamin Franklin, offered this appealing prayer:

"That I may be loyal to my prince and faithful to my country, careful for its good, valiant in its defense and obedient to its laws, help me, O Father!"

SUSTAINING THE LAW

"We [members of the Church of Jesus Christ of Latter-day Saints] believe * * * in obeying, honoring, and sustaining the law." (12th Article of Faith.)

Listen to the words recently sent forth by the First Presidency of the Church and the Council of the Twelve:

"* * * We do not hesitate to give the emphatic counsel that it is the unqualified duty of every citizen * * * loyally to support the 18th Amendment and the laws of Congress in relation thereto."—*Improvement Era*, Sept., 1932.

I STAND WITH LEADERS

I stand with Lincoln and Franklin, with the Church and with the General Authorities for the enforcement of the law. I appeal to you and to all the people of the nation to come to the support of the Constitution of the United States, I appeal to you to stand with me when I say, "God helping me, I will not knowingly cast my vote for any candidate for any office unless I have reasonable assurance that he lives in accordance with the law, that if elected he will live in accordance with the sacred oath of office he will be required to take, and that he will do his best to see that all our laws are respected and that the people live in accordance with them."

HIGH-CLASS CITIZENSHIP

If ever the United States of America needed, if ever our country's conditions demanded, high-class citizenship, it is now, in this year of our Lord, one thousand nine hundred and thirty-two. I trust, I pray this need, this demand of the country for loyalty, for statesmanship, and for devotion to law and order will not be in vain.

YOUTH SPEAKS

This is an age, or perhaps it would be more accurate to say, this is the age of young men and young women. This is a time in which "Youth Speaks." If you desire to feel the pulse, if you desire to know the heart throbs of at least one of the young people of the Church of Jesus Christ of Latter-day Saints, read in the *Era*, the organ of our young peoples' Improvement Association, for the month of October, an article written by George Albert Smith, Jr. Here is one of our Mutual Improvement workers who is but a boy fresh from college. I mention him as typical of the youth of the Church. As I speak he is on his way to Harvard to do work as a graduate student. He writes upon the subject, "Are You a Wet Dry or a Dry Dry?"

DETERMINED YOUNG MANHOOD

In every sentence you will feel the strength, the determination of his strong, youthful character, his noble manhood. You will feel the deep and determined resolution which throbs in his breast. Like this excellent young man the great majority of the young people of the Church are struggling to live in accordance with the highest Christian ideals, to follow in the footsteps and to follow the example of those pioneers, great and glorious, who laid so well the foundations of this marvelous intermountain commonwealth. You will find in the hearts

of the young folks of the Church an ambition so to live today that they may be worthy of their noble pioneer ancestors of yesterday.

FAITH IN ALMIGHTY GOD

In this serious crisis when "we are at war," when the conditions we are facing are more serious than those we faced in France, let us have faith in Almighty God as did Washington when he went upon his knees at Valley Forge. With that faith which makes nothing impossible, let us sing: "Then conquer we must, when our cause it is just, And this be our motto: 'In God is our trust!'" And again, let us sing on, "Our fathers' God, to Thee, Author of liberty, to Thee we sing; Long may our land be bright With freedom's holy light; Protect us by Thy might, Great God, our King."

May that God, our King, in whom we trust as did our fathers, not forsake us, not forsake our Church, or our beloved country, I humbly pray.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

I wish that I might bring to your minds on this day the divine truth that Christ our Lord is the most pure source of strength and comfort and peace that you can have. Many of you, my brethren and sisters, are passing through very sore trials. These days are humbling some of us to the very dust, for disappointments have come, and the daily lives of many of us are filled with bitterness and sorrow. These are days of depression and oftentimes tragedy. It seems that the world has gone far afield from its true end. We are conscious of a discord, not in the Creator's plan: A discord brought about by the faltering, weak, blundering of all men. Living in the world of material things, and able by the gift of free-will to work out our destiny, we have by that free-will gone far astray. We were made in the image of God; we were made a little less than the angels. Yet strange is it not that the great gift which the Creator has bestowed upon his children should be the means whereby we should miss our destiny.

We have become children of fear. We are afraid to live, for we have grown sick of our failures and frailties. This America of ours has gone mad with luxury, with indulgences, and bodily comfort, with an overwhelming external hurry and a tumult of distraction. We have become an unchecked, self-exultant people. The children of God have forgotten God. This is our trouble. The passion for rebellion, for destruction is mixed up with the eager longing to make the world over. True, our churches are filled, but it is rather for social than religious purposes. I wonder how many of us feel that the priest or minister of God is given the keys of heaven with the power to bind and to loose. I sometimes even wonder how many of us—and I am speaking of all mankind—really know the love of a true and living God.

When God placed man in the Garden of Eden, and man was shown

his destiny, the Creator planted within his soul the power to look up and to find his Maker through the power of faith. This gave man a splendor of spirit, which is the greatest power of all; because only by the spirit can absolute truth be known. This gift of faith places man in an enviable position for the exercise of his mental powers. Throughout all the ages, man has felt the still small voice of the Almighty in his daily life. Our lives must needs be deeply penetrated with a sense of the infinite God; and this infinite, true, and living God can only be known by our approach to him in the humility of our powers. We must again learn to worship and to glorify.

The truth of all the gifts of God to man can be known only as we have faith in God, the Father. Throughout the history of the race, heaven has been breaking in from time to time upon the affairs of men, and who knows but what we are nearer the center of spiritual reality and life, than we have dreamed of.

Two thousand years ago, the greatest event in the history of mankind happened. I refer to the birth of Christ, our Redeemer. I want to read you the story as it was written by St. Luke, the evangelist. It is truly a piece of literary art.

"And, it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. * * *

"And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

"To be taxed with Mary his espoused wife, being great with child.

"And so it was, that while they were there, the days were accomplished that she should be delivered.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

I read you these words of the noble prophet of old, because they show how God's love gave to the world Him, who "is the way, the truth, and the life." It is the message that our Father is guiding us, moulding us, helping us, saving us. In these days of sore trial, Christ our Lord is our Guide and our Savior. This is the thing that is giving us a glad confidence that all things are working together for good. So when the darkness comes, let us remember that the night brings out the stars as sorrows show us the truth; and the insight that comes through pain

and disappointment may be the insight into the value of what we are. So is not this word of the Lord "Fear not" a beautiful message?

We think God has forgotten us, but he is still watching over us each and every one. We are like little children wandering through a forest. The constant drudgery of enervating work, the pressure of present sorrow and pain, and the weight of responsibility too heavy to bear; all these things distort our vision at times, and behind all these tragedies, we see fear and failure. Fears that harass our courage along the pathway of life, until we become as children, lost in the dark. Who knows but what our trials are the circumstances that may make us find our way home and back to God? I want to tell you a story. I call it "Night and Shadows."

"Once upon a time, a little girl wandered through a dense forest on her way home. It was very dark. She was frightened and began to cry. The tears rolled down her face, as she timidly crept along. Suddenly an elf appeared before her. 'Are you frightened' asked the elf. 'Yes, I'm scared,' answered the little girl, glad to show her fear, 'Ain't you?'

"Not a bit," answered the elf.

"Well then you don't see the ghosts and goblins running around the trees, and the funny looking eyes up there in the branches, and the bats and ugly things flying through the air, and the scary noises, can't you hear them?"

"And the elf said: 'I don't blame you for being scared, I'd be scared too if I saw all those ugly things. You see that when little girls have tears in their eyes, they can't see things as they really are.'

"Just let the tears dry in your eyes, and then we shall take a good look at these ghosts and goblins, and ugly things. See those terrible eyes in the branches of the trees? Why they are just the stars trying to light up your pathway so that you can find your way home; and the big moon is trying to help them. And those big things aren't ghosts, they are just the shadows of the trees. And what you thought were ugly bats and ugly things are just the leaves falling on your pathway, making the path soft for your tired feet. And the noises. Why, that's the wind blowing through the branches, and the trees are trying to sing a song to make you happy as you go along."

Our trials will make us reach out into a truer and fuller life. We will think of him who when in the garden of Gethsemane, felt the solitude of human life; and then it was that he calmly said: "And yet I am not alone, because the Father is with me."

One time in Israel's history, the prophet Isaiah exclaimed:

"Comfort ye, comfort ye my people, saith your God.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

It is faith in God that gives us the light, and with faith we may know the truth as we approach our Maker. Faith is the source of knowledge, of truth, and the Gospel of our Lord can only be known through faith. The ancient prophet Moroni wrote in his closing hours these words which should be written on the tablets of our hearts:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things."

So in these days of sorrow, of trial, of discouragement let us have faith; the faith of true sons of God. Then I believe all will be well. "We shall live by faith." One time the noted philosopher Santayana of Harvard University wrote:

O world, thou choosest not the better part.
It is not wisdom to be only wise,
And on the inward vision close the eyes;
But it is wisdom to believe the heart.
Columbus found a world and had no chart,
Save one that Faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid then the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

It is religion, the love of God and neighbor, which gives life a meaning; knowledge cannot do it.

"Let me, if you please, speak of my own experience," says a great world scholar, "as one who for thirty years has taken an earnest interest in these things. Pure knowledge is a glorious thing, and woe to the man who holds it tight or blunts his sense for it! But to the question, Whence, whither, and to what purpose? It gives an answer today as little as it did two or three thousand years ago. It does, indeed, instruct us in facts; it detects inconsistencies; it links phenomena; it corrects the deceptions of sense and idea. But where and how the curve of the world and the curve of our own life begin—that curve of which it shows us only a section—and whither this curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on the summits of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great reality and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search, in strenuous and patient service, for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, of the God whom Jesus Christ called his Father, and who is also our Father."

So be ye comforted; God lives, and he is extending his loving hand to us. Will we respond with hearts full of faith?

May the Lord our God bless us all. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

My brethren and sisters, if I were to call your attention to that which has more deeply impressed me than anything else pertinent in the world today, it would be the declaration of the scriptures that "To know Thee, the only true and living God is life eternal." That knowl-

edge is the first great need of the world. And next, the declaration of our Savior that the first and great commandment is to "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. * * * And the second is like unto it, Thou shalt love thy neighbor as thyself."

But what has very, very deeply impressed me is the succeeding declaration, that "On these two commandments hang all the law and the prophets."

If I am right I can think of nothing that develops more the fulfilment of those declarations than being a missionary. The testimony of all who go upon missions with a sincere desire, as they do, to serve the Lord, is that they have never enjoyed themselves more than on their missions. In such service there is a spiritual development and a growth that is invaluable, especially to the young.

I am pleased to say that in the Eastern States Mission our missionaries enjoy, at the present time, exceptional health, and that their labors are resulting in unusual progress. With less than half the missionaries that we have had in times past our baptisms are almost equal in number to what they have heretofore been. If there are those who have resources that they could use, without too great sacrifice, to aid those who are on missions—some of whom are returning because of lack of finances—and to contribute to others who may go upon missions—if they fail to use those resources they are missing an opportunity, for the money will do double the service, apparently, that it has heretofore done.

The world is in confusion. One preacher says that it is standing on its head. Great philosophers are saying that the civilization of this age is upon the precipice of destruction and that unless great changes take place in our social and industrial organizations it will go over the precipice and into destruction, and we will again have the Dark Ages. President Butler of Columbia University has made this declaration recently. Mr. H. G. Wells, the historian, philosopher and scientist, has made the same declaration, and so also have others.

This is a mechanical age, in which the gifts of the creative power of God, as has been declared by another great scientist, so far exceed the wisdom and the knowledge and the power of man to utilize them that it can hardly be determined whether they are an advantage or a disadvantage.

It is my belief that without greater love of God and of fellow-men our civilization is threatened. We are our brother's keeper. That great law which has governed society so long, the survival of the fittest, does not fit in with the age in which we live. The general level of intelligence is such among mankind that poverty and distress in the midst of abundance and superabundance cannot continue to exist as they do. Hundreds of thousands, I believe millions, are today, in this land of plenty and abundance, suffering from undernourishment. Honest workers, men who are sincere in their desire to provide for themselves and those dependent upon them, are unable to obtain the necessities of life when they abound so greatly, when the plea is now being made that we

should not produce so much. What is the result of this? It is commonly said in New York City and in the great industrial centers of the East, that men who have been receiving salaries of five, ten, fifteen and twenty thousand dollars, are now beggars, and why? It is because there has been a failure to know God and to obey his laws and to love their neighbors. They have spent that which they have received.

Whatever may be the hope of return of prosperity, of improvement in the business condition of the world, there is today in the great industrial centers of the East an increasing number of those who are dependent upon charity because their resources are being exhausted.

What great organization in the world is doing something to intensify and increase the love of God, the knowledge of God, the real belief in an actual God and Father and Creator, and the love of brother? I have said unhesitatingly, wherever I have gone, that there are no people who are developing those qualities like the Latter-day Saints. That is exhibited in the declarations that we have heard from this stand during this conference, of the contributions that have been made to charity through the fast fund donation. There is nothing more beautiful in society, in any of the organizations of the world, to relieve distress, than is found in that thought.

The tithing, the missionary system, the work in our temples—all are developing a love of fellow-men, a love of God and a nearness to him such, in my opinion, as can be found among no other people. Imperfect as we may be, the groundwork, the foundation is laid, upon which we merely need to build, to erect a social structure that will relieve poverty, that will increase the happiness of man, and that will bring us nearer to that system which the Savior attempted to establish and did establish when he was upon the earth, where there were no rich and no poor; and that which he again revealed in this age to the Prophet Joseph Smith in what we call the United Order.

I can well remember the contest that was going on during my boyhood days to establish the eight-hour labor day system. Men then worked seventy hours a week, no Saturday afternoons off. That fight has been won. And to be brief, today we have in our own great country leaders of industry that are coming to accept not only the eight-hour day, with Saturday afternoon off, but a five-day week with Saturday off.

As I say, with the mechanical devices that are making it possible to satisfy the demands of mankind with less labor, we are approaching the time when there will be more of a Utopian system in the world than it has ever seen before. Impracticable as may be, in the minds of most people, the thought of the establishment of what we have called the "United Order," and little as I feel myself prepared for it—certainly no more than others—yet I believe we are coming to it. We are being driven to it. These institutions that have been established—the fast day contribution, the tithing, the marvelous work of our Relief Society women—are only leading up to it and preparing us for it.

I rejoice when I am able to say in the world that a hundred per

cent of that which is contributed to charity by our people goes to charity. I know of no other organization that can make that claim. It is true there is a vast amount of charitable work done gratuitously, but there is no permanent institution established that I know anything about in which there is such a system.

May the Lord bless this great work in which we are engaged, and fit and prepare us for the great events which I believe are pending in the world, and which are in progress—revolutionary changes, changes all over the world. I have no sympathy with the anti-Christian socialism of Russia, or of Europe, but the time is coming when the Latter-day Saints will have impressed upon them more and more, and we will see more clearly, the beauties of the Gospel of Jesus Christ as it has been revealed in these the last days, and will sense the responsibility that is upon us. May we realize it.

I want to appeal again to those who have the means to enable them to assist missionaries who are leaving their fields of labor because of their parents' inability to keep them there, that you contribute to the limit, for it is a marvelous work. I have met since I have been here a number of our young people who have returned from their missions. They repeat to me again and again the joy that they have in the work they did, and the blessings that they were enjoying while they were on their missions. They wish that they could go back, and would do so if it were possible.

May this work grow and prosper, especially the missionary work in which I am especially interested. It provides joy and happiness and a satisfaction that I have never experienced in any other work. It enables me to forget self, more than anything else I know of. It cultivates the love of God. It brings us nearer to God. It gives us a clearer comprehension and a deeper conviction of his reality and existence. Those of you who are failing to assist your children on missions and to assist others who are willing to contribute their time are failing in the performance of your duty.

May God help us, I pray, in the name of Jesus. Amen.

The hymn, "Guide us, O thou Great Jehovah," was sung by the congregation.

Elder Harvey Sessions, Patriarch, Cache Stake, offered the closing prayer.

The Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The fourth session of the Conference commenced promptly at 2 o'clock Saturday afternoon, October 8.

The congregation sang the hymn, "Our mountain home so dear."

Patriarch Charles R. Jones, of the Summit Stake, offered the opening prayer.

The hymn, "O say, what is truth?" was sung by the congregation.

ELDER DAVID O. MCKAY

Of the Council of the Twelve Apostles

My brethren and sisters, I have greatly enjoyed each session of this conference. The inspirational addresses given have buoyed us up and will aid us in determining upon definite lines of action during the next six months, in which the Church can be most benefited by united effort. To one of these fields of needed activity, I wish to direct your attention for a few minutes.

OUR GREATEST OBLIGATION

An eminent statesman in the United States once wrote:

"If we work upon marble it will perish; if upon brass, time will efface it. If we rear temples they will crumble into dust. But if we work upon immortal minds, imbue them with principles with a just fear of God and love of fellow men, we engrave upon those tablets that which time cannot efface and which will endure through all eternity."

That thought, impressively expressed, gives an idea of the theme I should like to stress this afternoon. We are deeply perturbed, in these days, about great social questions. The best minds of the nation are now struggling with problems associated with one of the greatest financial crises that have ever swept this nation and the world. Important as this is, and other social and political questions, I believe that the profoundest problem which this country faces, indeed the greatest obligation upon the government today, national, state and local, is to determine how best to guide, protect, and educate properly, childhood and youth. This may seem commonplace to many of you, so commonplace that you will wonder why I take up the time of so important an assembly to speak of it.

ATTITUDE OF THE NATION'S PRESIDENT

Be that as it may, I believe all agencies interested in child welfare could cooperate in this great work to the great good of our state and nation. There are phases of this problem which affect the happiness and peace of mind of every father and mother in the land. The question

of child health and guidance goes to the very root of our national life. No less an authority than the President of the United States, has aptly said:

"These questions are a complicated problem, requiring much learning and much action, and we need have great concern over this matter. Let no one believe that these are questions which should not stir a nation, that they are below the dignity of statesmen or governments. If we could have but one generation of properly born, trained, educated and healthy children, a thousand other problems of government would vanish. We would assure ourselves of healthier minds in more vigorous bodies, to direct the energies of our nation to yet greater heights of achievement."

IN THE REALM OF DELINQUENCY

In calling your attention to this important problem I have not in mind especially the tens of thousands of lads in quorum activity nor the one hundred thousand boys and girls enrolled in Primary in the Church nor the hundred thousand more young people engaged in Mutual Improvement work, or the two hundred and sixty thousand enrolled in Sunday School. Rather I have in mind the tens of thousands who are not enrolled in these quorums and associations, and also the boys and girls who are not affiliated even with church membership. I shall eliminate many of those, and ask you to consider this afternoon only that group who have crossed the border-line and entered the realm of delinquency—I shall not say criminality.

Neither have I in mind merely the church as an agency to guide these children and youth, but all agencies in the state which are engaged either directly or indirectly in winning back this group of boys and girls who are causing us great concern. In the realm of indifference and delinquency are the causes of mothers' heartbreaks, of fathers' chagrin, humiliation and sorrow. Comparatively speaking, there are not many in that realm, but I am wondering if all agencies are cooperating sufficiently to reduce to a minimum the number of boys who have crossed the border-line.

There were 5,705 cases of delinquency before the Juvenile Court during the year 1929-1930, and about as many cases of dependency and neglect. For the year beginning July 1st, 1931, and ending June 30th, 1932, there have come before that court in the Third Judicial District a total of 843 cases—627 boys, 216 girls, between the ages of ten and eighteen years.

COOPERATIVE EFFORT NEEDED

The Utah Council on Child Health and Protection is at the present time carrying forward a plan to establish an organization in each county in this state for the purpose of aiding childhood and youth. Nearly half the counties have that organization now. These county officers may have access to the reports of the Utah White House Conference dealing with the relation of the churches, Boy Scouts, Four H Clubs, and other agencies concerned in the welfare of childhood and youth.

I hope that all men and women associated with these groups, will join us in the appeal for more cooperative effort in behalf of handling the problem of youth. In the report referred to I find this:

"For every case of delinquency there is somewhere a contributing factor to such delinquency. The delinquent acts are but surface symptoms of deeper stresses and difficulties reaching far into the social life of the community, and back into the earlier home and school life of the child. The community owes a debt of protection to children that it does not owe to adults. Guardians of the child have a duty to set such examples of honesty, sincerity and courage as will challenge the child's emulation, and in these patterns of character and good citizenship lies the cure of juvenile delinquency, rather than in the powers of the court."

It is estimated that about one-twelfth of a child's time is spent in school, approximately one-third, or four-twelfths, spent in sleep. Varying amounts above the four-twelfths are spent daily in the home. Let us say roughly that about sixty per cent of the child's time, during the eighteen years that we are considering now, is spent in the home, in sleep, and in school. That leaves forty per cent of a child's life to be spent outside of these influences. I ask you guardians of the home what you are doing to direct the efforts of childhood during that forty per cent of his life in which he is left alone to be really himself.

THE RESPONSIBILITY OF PARENTS

The agencies that are affecting the child you well know. First comes the home. Upon fathers and mothers the Lord placed one of the greatest responsibilities that can come to human beings. Hear again what he says:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when they are eight years old, the sin be upon the heads of the parents."

I believe that parents generally are doing this, yet I am convinced that there is still much opportunity for improvement in this regard. I am not thinking of the set hours in which you sit down to teach these doctrines to your children, but of the example fathers and mothers give to their children as regards to the faith that is dear to your hearts. Your example will teach these principles, more effectively than what you say. Out of our homes come the future leaders of the government. If our homes were all they should be, the nation would be safe.

But too many homes are broken. Statistics tell us that "The so-called broken home appears in about one-third of all the delinquency cases which come before the juvenile courts throughout the country." However, in this state (Utah) out of the 5,705 cases of delinquency before the juvenile courts, 4,043 children were residing with both parents in their own homes. Such a report should challenge our best thought.

If in this state the majority of delinquents come from homes that are unbroken, I appeal to parents to think more seriously of the revelation

found in the sixty-eighth section of the Doctrine and Covenants, part of which I have just read to you.

THE SCHOOL A RESPONSIBLE FACTOR

Next to the home the school is the responsible factor in child training. We have in the state forty school districts, with a school population of approximately 150,000. In 1929 fourteen districts had persons specially appointed to deal with attendance and school coordination problems. Of these fourteen only seven districts had the services of one or more persons on full time, and were serving about sixty-five per cent of the school children of the state. Thirty-five percent, in round numbers, are without such service.

THE INFLUENCE OF THE CHURCH

Next in importance—in some respects I place it chief in importance—is the influence of the church. Of four thousand boys under the age of twenty-one who appeared before Judge Lewis L. Faucett of the State Supreme Court of New York, only three had belonged to a Sunday School. I saw in the public press of this city the other day the report that of 6,642 cases tried directly or indirectly over a period of several years by Judge Nielsen of the Juvenile Court only two per cent or 133, had attended Sunday School.

We might give at length ample proof of religious training as a safeguard in the community and as a preventative of delinquency.

There are three fundamental steps to take if we would win back these boys and girls. The first is to become acquainted with them, to know them. I was delighted yesterday by the reports given before the Aaronic Priesthood conference, which gave the number of young boys who had been brought into activity, who two years ago were inactive.

You all know that in 1931 the Church put forth an effort, under the auspices of the Sunday School, to account for every boy and girl who should be enrolled. In one year's effort 18,000 who previously had not been enrolled were brought into the fold.

REACHING THE WAYWARD

Today I heard a report from a man who is interested in the 4-H clubs, to the effect that in one county, in two districts, every girl between the ages of twelve and twenty is enrolled in one or more organizations interested in girls' welfare. I cite these examples merely to show that the boys and girls who step over the border-line may be successfully reached. They are not all bad boys and girls. They are erring young people who need our help.

That brings me to the second step, the *power of personality*. You are not going to bring back erring youth unless you first let them know that you are interested in them. Let them feel your heart touch. Only the warm heart can kindle warmth in another. Wayward boys and girls are sometimes suspicious of people around them. Others get the

idea that they are not wanted. The kind hand or the loving arm, removes suspicion and awakens confidence. Your own experience bears ample evidence of the value of personal companionship.

The third essential is activity. We shall never accomplish the great object that is before us, in relation to childhood, until we realize that every boy and girl must have something to do. Generally speaking every child should be occupied in either sleeping, eating, working, studying or playing. Supervised play during the forty per cent of his active life outside home and school is a very important factor.

COOPERATION NEEDED

Now, let me just say a word further about the various groups that are interested in this work. I quote again from the Utah White House Conference report:

"The work of both the Boy and the Girl Scout is well known. The program is definite, constructive, and very much worth while. Closer cooperation between Scouts and schools is urged.

"Service clubs have done and are doing some work looking to the betterment of boys and girls, but not in the amount and quality which might be done.

"The forest service is ready to do its part in the movement under consideration. It has provided mountain recreation centers, and is anxious to cooperate with the schools in teaching boys and girls how to use the forest areas to a greater degree.

"A splendid attitude is manifested by the newspapers of the state. They are ready and anxious to cooperate with the schools and any other agency in promoting the welfare of our children. They have done much in this respect by fostering wholesome activities, providing suitable reading matter, and encouraging, through publications, the commendable work of others.

"Evidently the most pressing need which has manifested itself to your sub-committee has to do with the bringing about of better cooperation between the public and private schools of the state and the various organizations mentioned."

The need of coordinating these and other agencies in their efforts to better childhood is apparent to every thinking person. The situation calls for a State Welfare Department, the special duty of which will be to employ the most modern methods of dealing with the problems of training youth and particularly to center attention upon the preventions of delinquency and other social ills.

As a summary of the message I have tried to convey to you, I quote the following lines:

"He stood at the crossroads all alone,
The sunrise in his face;
He had no thought for the world unknown,
He was set for a manly race.
But the road stretched east and the road stretched west,
And the boy knew not which road was best.
So he strolled on the road that led him down,
And he lost the race and the victor's crown,
He was caught at last in an angry snare,
Because no one stood at the crossroads there
To show him the better road.

"Another day at the self-same place,
A boy with high hopes stood;
He, too, was set for a manly race,
He, too, was seeking the things that were good.
But one was there who the roads did know,
And that one showed him which way to go;
So he turned from the road that would lead him down,
And he won the race and the victor's crown,
He walks today the highway fair,
Because one stood at the crossroads there,
To show him the better road."

God inspire us all to make the Church of God effective in saving the youth of the land, in instilling in their hearts faith in God, in his Son, and in the restoration of the Gospel, I pray, in the name of Jesus Christ. Amen.

ELDER ALONZO A. HINCKLEY

President of the California Mission

This is a very great privilege and a very grave responsibility. I will be happy if the Lord shall inspire me with his Holy Spirit and enable me to speak that which he would have me say. I believe in the spirit of inspiration. In this mature period of my life I have long since learned, in this Church, that if I am left alone I am weak indeed; but not if inspired and in the cause of truth. There is no power that can overcome the man who is inspired of the Lord and who speaks in defense of righteousness.

I come with a cheering report from the California Mission. No man could live in California a winter and a summer and not feel led to speak well of that great country, as well as of her people. The California Mission includes most of California, most of Arizona, and most of Nevada, and represents millions of choice people. Our place in that mission seems to be firmly taken. Our numbers there increase steadily. Our stability seems to be assured. The happiness of the people is continuous. I find a satisfaction among them that is very gratifying. Thousands, many thousands, I think possibly forty thousand people, members of the Church, are in that locality; perhaps more than that; many of them in organized stakes. The mission proper, outside the boundaries of these stakes, includes about twelve thousand people, among them some of the choicest in the world.

The presidents of those sixty-three branches, with their counselors and the heads of the auxiliary organizations, include men and women who know the truth and live it, who love the Lord and love his children, and are respected by all men.

From the point of good works and improvement, measured upon every line that we measure in this Church of Jesus Christ, things are favorable. The righteousness of the people is increasing. They may be worried; many of them, being wage-earners, are left on reduced wages and shortened hours that they are permitted to labor, and many

of them only have occasional opportunities to labor to earn their living. Financially I should say that perhaps they were never worse off. Spiritually I should say that I think they were never more prosperous. From point of health I bring you good report.

Now, relative to the missionary work, I could easily call for help, and know that it would be a hard matter to receive it. I think I have made a report that the missionary force there has dropped from the high point at one time when men and women commissioned of the Lord went from place to place over that great area, lifting their warning voices, when we had as high as two hundred and twenty-one. Today it will sound serious to you when I shall make the report that there are but twenty-five full-time Elders and eleven sisters in that field.

If we had to look after the work of all of that great group of people and try to do the work that was formerly done by missionaries that were sent out from Zion, you will understand readily that we would be in a very helpless condition. But we have fortunately not been left to suffer as these figures would indicate. We have called for help from among the many down there who know the truth as you and I know the truth, and who live it as faithfully as we have ever dared to live it or ever could live it; who hold the same priesthood, have the same love of God in their hearts, the same love of his children, and a courage that is built up by being out in a world that offers resistance—I say among that group, when we called for help, the response was wonderful. One hundred and six Elders and thirty sisters have been appointed, and the service they are rendering is marvelous in its result. They stand upon the streets as fearlessly, as boldly, as your sons and your daughters have done in days gone by, and testify of the restored Gospel of the Lord Jesus Christ. In their homes, as they go to and come from their work, at the bench, or wherever they labor, they manifest righteousness before all men. Their lives are eloquent sermons. When they appear at the door of a house and introduce themselves as commissioned servants of the Lord Jesus Christ, it may be at the home of a neighbor who works side by side with them; and whenever that is the case the door opens, the Elder enters, he offers his message, invites the members of that household unto the Lord Jesus Christ, and testifies to them of this great work. So the efficiency of that great mission and the results of the labors of the missionaries in that mission indicate that the work has not slackened but that it moves on.

Never have I had greater joy in all my life, in all the Church work that I have ever done. It has seemed to me that the greatest joy comes in the proclamation of the Gospel. That early experience of my younger manhood days, in far-off Holland, three years of service, has always been one of the bright spots of my life. That same love and joy was renewed a few years hence when I was permitted to labor under the kindly direction of President Callis in the Southern States Mission. And now, out in the California Mission, that comes back with the same gratifying, satisfying, blessed results.

I bear testimony to you of these young men with whom I am

permitted to labor, clean in attire, clean in body, honest in heart, qualified in intelligence and in learning and in understanding of the truths of the Gospel. With these fundamental requisites, lighted up by the inspiration of the Almighty, they go forth with hearts aglow, and their testimony is burning. To be associated with them, to feel the spirit of their young manhood, and the strength of their faith, stirs my soul to the very depths. The Saints love them, I love them, and I tell you we are one. The Lord loves them and he magnifies them. Their influence is holy wherever they go. They love these truths. They fear no man. They have a courage that never surrenders. They, I tell you, are the very salt of the earth.

It is very impressive to see these young men, in the strength of their manhood, and these young women, when the day comes that you can tender unto them an honorable release—to see them as they stand and know that this relationship is being broken in part, and hardly know what they shall meet when they reach home—and they break down and say: “May the Lord grant that I may retain forever this spirit that leads me not only to love God my Father, but to love his children and seek their salvation and their welfare.” It brings them home qualified to carry responsibility. My prayer is that they shall be used, that in this high point of qualification to serve they shall never rest, but that they shall go on with this service forever and forever.

I leave my testimony with you of the joy that I have in declaring that which I do know. I tell you that there is no joy that equals the joy of having that which you know the world needs, and offering it unto them as the power that will lead them out of their troubles, settle all the doubts in their hearts, and lead them on to salvation. This is the glorious work that we are proclaiming, and it is for the world, for the salvation of the world, and God leads it to victory. That is my testimony, in the name of Jesus Christ. Amen.

Sister Bessie Morley sang a sacred solo, “To every heart.”

ELDER HUGH B. BROWN

President of the Granite Stake

In harmony with the song which has just been so impressively sung, may I refer to the words of the poet Cooper, taken from that sacred hymn, “God Moves in a Mysterious Way:”

Judge not the Lord by feeble sense,
But trust him for his grace.
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain.
God is his own interpreter,
And he shall make it plain.

I should like to read two verses from the book of Joel:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

"A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations."

For four years and more 1914 to 1918—the greatest of world wars raged on the European and Asiatic frontiers, to which the continents of America and Africa contributed their full share. Twenty million of the physically finest men of the nations were among the casualties. Then came so-called peace. But during the fourteen years that have ensued we have had some twenty wars and the distracted, nerve-racked, panic-stricken world has witnessed the most disturbing period of alleged national and international harmony ever known.

Perhaps never in history have the leaders of nations been more earnest in their desires for lasting peace, but never before have men been so much concerned about the future. They see in coming events dangers to our civilization. May I refer briefly to what some of them have said? The Prince of Wales, speaking to the young people of the British Empire, this year, at Albert Hall, in London, said:

"We have before us today a world sick with fearful doubts, weary with repeated disappointments, a world of troubled nations, whose vital need is courageous faith. It is an era of potential plenty, when confidence should be supreme, yet we see in almost every land wide-spread distress and perplexity."

In their call to prayer at the opening of the year, the Moderators of the Churches of Scotland wrote to their people:

"The complicated problems and haunting uncertainties which loom ahead in 1932 cause stout hearts to quake and quail."

Dr. Widtsoe, writing from Europe in April of this year, said:

"The distress that covers these European lands has never been more serious in written history. There will have to be some tremendous readjustments before peace and prosperity will rule these lands again."

Frank H. Simonds, the noted international writer:

"No one in Europe, holding responsible office, is blind to the fact that the whole continent is sinking into an almost indescribable state of economic and financial prostration."

W. T. Ellis:

"Mankind is befuddled and bewildered, and even cloudy today, because it has lost the landmarks of faith, and the sense of a Supreme Being and

His eternal law. We have got to get down to the everlasting verities of life. That means that the world must hear with new distinctness and understanding, 'thus saith the Lord'."

I refer to these expressed opinions of well informed men not to emphasize the seriousness of the situation but that the challenge of it might be recognized. Surely the duty of the church today is first to call attention to existing conditions; and secondly, if possible, point the way out.

The *Christian Advocate*, a Methodist paper, makes this statement:

"The Church of Jesus Christ is under a heavy responsibility, in these times, to lead the masses out of economic bondage in which they suffer. That is its commission, as truly as it was the high calling of Moses to free the serfs of Egypt from their industrial slavery. The economic motive, which is the motive of finding a chance to live, is the weightiest consideration in the midst of the millions. Already we clearly see the set of the tide. He is blind who does not see it. He is worse than blind who will not."

World leaders are directing their attention to the vital need of religion. One says:

"The world in its misery and impotence awaits that redemption and relief which religion only can give."

Professor Ladd of Yale says:

"The call of the world of men today, which is most insistent and intense, if not most loud and clamorous, is for a rehabilitation of religious faith."

One of our scientists detects the dawn of what he calls "scientific spirituality" and he says:

"Happily there is dawning upon our age a scientific spirituality, a new type of mind, that studies the truths of faith with the care, caution and candor of science, keeping the warmth and glow and power of faith."

Another recognizes the value of religion in these words:

"While I rejoice in the advance of science, I deplore the desuetude of regular religious services, with their encouragement of worship and prayer, for the good reason that personal experience and the study of history convince me that this absence of the religious habit leads to an ugly chaos in private and public morals and to a subtle lowering of the sense of beauty."

And further we read:

"What great deliverance could come to the unnumbered thousands suffering from hidden complexes, exaggerated inferiority, inward conflicts, fear, phobias and anxieties, all leading to ineffectiveness and unhappiness, if religion were to harness its incomparable dynamic to the fine tools of personal and analytical psychology."

We were reminded yesterday by President Hinckley of some of the characteristics of our fathers. How they met and overcame their difficulties and obstacles. We were told they were men of courage and resourcefulness, men whose religion was a dominant factor in every decision; men who understood something of the dynamic of

religion as mentioned by our modern writers. Our fathers recognized the value of spiritual leadership and the course of their intensely practical lives was determined by it. They had faith in God and with that faith courageously met their problems and hopefully faced the future.

This challenge of our background issues directly to the young men and women of the Church in this crisis. It will not be long until this work will pass to the shoulders of your sons and daughters. It will not be long until these presiding officers, who have borne the brunt of the battle for so many years, will be released and the work will devolve upon the young men and women of the Church. How well are they prepared?

I corroborate and should like to emphasize the splendid tribute which President Harris paid to the young people of the Church. My contacts with them inspire me with the thought that this is truly the work of God, and that he is raising up an army of young men and young women to carry it forward. We recently called upon them in one of the stakes to respond to the great duty of helping their less fortunate brothers and sisters. Their faith in the Church was manifested by their hearty response and willing sacrifice causing us to feel that the older members need not fear for its future. These young people, with the help of God, will carry on. They have not forgotten the promises of the Lord, made through the same prophet Joel, from whom we read this afternoon. Later in the same chapter he says:

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

For years we have been teaching our theology, and successfully teaching it to the world. We must now make practical application of our religion; must again refer to and apply in our daily lives the words of the Master as recorded in holy writ. May I read some of them:

"Love one another."

"By this shall all men know that ye are my disciples."

"By love, serve one another, for all the law is fulfilled in one word, even in this, thou shalt love thy neighbour as thyself."

"When ye are in the service of your fellow beings ye are only in the service of your God."

"All things whatsoever ye would that men should do unto you, do ye even so to them."

"Bear one another's burden, and so fulfil the law of Christ."

"Above all things, clothe yourselves with the bonds of charity as with a mantle."

"Remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken."

"Inasmuch as ye impart of your substance unto the poor, ye will do it unto me."

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

It seems to me that the application of the principles of the Gospel

of Jesus Christ is the most important task before us today. As I listened to Elder McKay this afternoon, telling us of the millions of young people outside the churches whose hearts are not being touched by religious instruction, I thought, this Church must furnish leadership for the world, must show the way out of this serious economic situation by calling attention to the message of Jesus and by applying the principles taught by him.

The young people of the Church have asked, What is the Church doing to lead the way out? And the answer has been given in this conference that from the time of its organization doctrines have been taught, advice and admonition have been given, which, if followed, would most definitely meet the need of the hour. The leadership is here if we have the courage and faith to follow it. I am sure the young people of the Church have such faith. I feel that they will respond to the call that is now made of them. I believe that they will do, as the Apostle Paul advised when he said:

"Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

I testify to the truth of the Gospel of Jesus Christ. I testify that I know this is his work. I know he is at the helm. Though there may be troublous times ahead of us, we have the absolute assurance of victory. There may be and will be "days of darkness and gloominess" as predicted in the first scripture read, but we know that he whom we serve will see us through. Let us not be content to call attention to the predictions made concerning the calamities which are to befall the nations, but rather emphasize the glorious promises of final victory and peace.

God grant that we may put on the armour of faith, that through living the Gospel of Jesus Christ we may provide leadership for the world, for I believe it will yet be demanded of us. I pray for his Spirit and blessing upon us, that we may not be afraid, that we may not talk gloom or despondency or discouragement, but we may emulate the lives of our fathers, and with courage and resourcefulness and absolute faith in God go forward to meet the battles and problems of this age. I promise you, my brethren and sisters, that with that faith we will conquer. May it be so, I pray, through Jesus Christ. Amen.

ELDER JAMES E. TALMAGE*Of the Council of the Twelve Apostles*

We have heard many strong testimonies, many fervent admonitions, much good advice, quotations of numerous scriptures, every one to the point, in this conference. You will agree with me in the thought that it is good for us to be here and to have been here in the earlier sessions. When this conference shall end we are not going away disappointed, but enriched and encouraged, I trust, in the duties that lie immediately before us.

RELIGION A SUPPORT

Of late I have found the thought welling up in my mind, even more forcefully and persistently than usual: Of what use to me is my religion under these times of special stress and test? I take it that even if you had not known before you came here that we are living under times of pressure and strain you would know it by this time, for several speakers have emphasized the fact. If you had not realized that there is something called the depression abroad in the world, you must have found it out by this time, for that also has been mentioned by speaker after speaker.

The word "depression" has become decidedly trite, but I do not know any other word in the English language that exactly expresses the condition we wish to describe. Now, we must recognize that as an existing condition. It is no mere theory, but a solemn fact. It is not merely a local condition, it is not only nation-wide, but world-wide.

PRESENT CONDITION FORETOLD

It may be small comfort to remind you that this thing was definitely foretold. It may perhaps not soften the fact of your financial difficulties to tell you that you have heard of these hard times from the mouths of those whom you sustain as your leaders, utterances made from this stand, and from the pulpits in your several stakes and wards for lo, these many years past. Some of you will know that I, with my brethren, have been very plain in citing to you scriptures, perhaps apologizing in a way for appearing a little pessimistic, yet begging you to understand the predictions as being the nature of optimistic warnings in the way of caution and counsel.

True, this reminder may not be of any more comfort to you than that to a boy who is writhing in the after effects of eating green apples to be told that he was warned against green apples.

FAILURE TO UNDERSTAND

Remember that the Lord said to his disciples in the day of his personal ministry: I tell you these things beforehand, that when they come to pass you may see and understand.

He knew very well that not many of them would open their ears

and their hearts and understand at the time what he said. He told them of the troubles that were about to befall Jerusalem. He told them of the persecutions that were coming upon them, his chosen ones. He told them of the crucifixion that was awaiting himself, and they could not or would not understand but tried to explain away his words as passing remarks incident to the times. Do you not remember how he tried to make them understand that he was speaking in earnest, and that he wanted them to take his words literally?

On that solemn march of his on the way to Jerusalem and the tomb, traversing the roads slowly, and halting wherever he found people willing to listen to him, he stopped and beckoned his followers to come up, and said to them: Let this thing sink down deep into your ears and hearts—I, the Son of Man, am on my way to Jerusalem to be handed over to wicked men, I am to be crucified and on the third day shall rise again.

Then he passed on, and they talked among themselves wondering—What in the world does he mean by rising again? Even after he had risen from the sepulcher there were many who doubted. When the women came from the tomb with the gladsome news some of the disciples treated the story as but an idle tale based on emotional imagination.

Well, that may be a trait of human nature developed through the centuries, but I trust we can rise above it, and open our eyes and our hearts and come to an understanding of what the Lord has told us, of what he is telling us, for he speaks today in terms that are literal and in the language that we best can understand.

HUMAN WISDOM MAY BE AT FAULT

Oh, there are so many tongues spoken among men; the world is a babel; but of the tongues used by the Lord in his communication with men he selects for each occasion the language that they ought to understand. He spoke through the voice of prophecy, year after year, decade after decade, century after century, telling of the wars that would surely come in the last days, warning the people against the conditions that would make those wars certain. But would men hear? On the very eve of the outbreak of the World War there stood in this very pulpit one of the world's greatest thinkers, who declared conditions to be such that there never could be another great war between and among the major powers of the world; that the financial interests of the world were such as to forbid. Then having demonstrated, by the citation of statistics and figures many, that there could not be such a war, he proceeded to demonstrate that if war did break out in spite of all, it could not last more than six weeks; for there was not enough wealth in the world to keep a war going with present-day weapons and under conditions of modern fighting, more than a few weeks.

I heard him speak, and I had occasion afterward to say to him: "Doctor, you have left out some important factors of your problem." He said: "What are they?" "The words of the prophets; for the war will come. It has been predicted conditionally, and the conditions

are such as to make its coming certain." And I heard the refrain of ancient prophecy: "Behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid."

BODY, MIND AND SPIRIT

We recognize that a human being is more than a physical creation. The man who thinks otherwise is behind the times, in the first place, even in the matter of the fads and fashions of changing conjecture. Do you think you are nothing more than a makeup of bones and muscles, of nervous tissue and blood and other anatomical structures of your body? You are more than that! You know it, and the man who says he is nothing more really feels or fears that he is. He feels that he is something more than that, though he may try to persuade himself otherwise. There is something in this human frame of ours that existed before the body was formed. Some people have called it soul, spirit, mind, and some by names that are less common among us—gnome or devil; but it is there. It is the immortal spirit that existed in the primeval kingdom, in its period of pristine childhood, before ever it came to take its place in this school of mortality, and to assume the student's garb of flesh.

A man is more than body and mind; he consists of body and mind and spirit, though we may regard the mind as being an attribute of the spirit. We know that our educators have risen above the thought that education should deal only with the mind. We have had intellectual giants developed among us who were of small practical use, comparatively speaking, and some of them have proved a detriment and hindrance to the progress of the race. We have had physical giants with the strength of huge animals but with minds dwarfed, and spirits shrunken and shriveled.

SPIRITUALITY NEGLECTED

Educators today are recognizing the need of symmetrical training, developing the body and the mind. But that would not be a symmetrical education because aside from the mind, even though the mind be an attribute of the spirit, there is the spirit itself, and the race has not developed spiritually in due proportion. Let the evolutionists show to what extent man has developed spiritually during the last several centuries. And the fact that man has become unsymmetrical in his development is the all-important fact, I take it, lying at the basis of the disturbed conditions in society today.

AN INSTANCE

By the way, only yesterday I noticed an item regarding two great structures in the city of London, not very far apart, St. Paul's Cathedral, a triumph of architecture, a monument to the great architect, Sir

Christopher Wren, and the Bank of England, in the same section of the city. It has been discovered that both those buildings are leaning over, their foundations seem to be sinking, with the possibility of their eventual fall, and capable engineers have been called into consultation.

I noted that Professor Miles Walker, who is the president of the engineering section of the British Association for the Advancement of Science, had something to do with the consideration of that problem, and he draws attention to the fact that the cases in point are not the only kinds of displacement to be considered in this world of ours today—the sinking of great buildings. He suggests that some of our social structures, spiritual structures, if you like, are sinking and coming out of plumb, and there is danger of their collapse. He proposes that the British Government organize an experimental colony to be managed by engineers—remember, he is an engineer and the president of the Engineering Section of the great British Association for the Advancement of Science—a colony to be directed by engineers, to demonstrate how far it is possible to maintain, say one hundred thousand people, with all the best of modern facilities of life, in a state of semi-isolation, separating them from conditions that bring about the “restraints and social errors of modern civilization.”

It is very interesting to note that the recommendation was overwhelmingly rejected and the great man was given to understand that science, in one sense, has already gone ahead too fast, and that the spiritual part of man has not kept up. One of our American newspapers, a leading one, the *Philadelphia Public Ledger*, makes comment on that in these words:

“An ancient seer, who knew nothing of modern engineering or of the achievements of science laid down the rule that in a successful society men would do justly, love mercy, and walk humbly with their God.

“Every Utopian experiment has failed because it has not stressed the spiritual side of life with its sense of social obligation and the need of unselfishness. They have ignored the weaknesses of human nature.

“If Professor Walker were dealing with machines, his plan might succeed. Man, however, is not a machine. The experiment in Russia to make a machine out of him is slowly but surely breaking down.”

SUPPORT UNDER ADVERSITY

“Man, know thyself.” Oh, that we may know ourselves and know that we are children of the Eternal One, and that this body is a secondary creation, a later construction, and that it is not the only thing about man, nor the principal thing, for the body will die—though surely it shall be resurrected—but the spirit can not die, and the spirit is really the man.

Now, what is my religion doing for me under these conditions? It should be a support. It should show me that notwithstanding these stresses and seemingly unfavorable forces there is purpose and plan in the experiences through which the human race is passing. It should teach me to be more considerate because of the suffering about me, in which perhaps I share, and to be more willing to help. It should

teach me to be more tolerant, to be kind, to be kinder than I have been, and not to fight complainingly against the conditions that befall. You know that winter is coming by and by. Will you grumble and complain because of the ice and snow? It has to come, and the wise man will prepare for it.

LIBERALITY TOWARD OTHERS

My religion ought to teach me to have greater respect for my fellows, and to realize that this is the day of which the prophets have spoken, when all that can be shaken in the institutions of men shall be shaken. Are they not shaking all about us? Have your banks not shaken and fallen? Have your theories of philosophy not been found faulty? Have the conjectures of scientific men not been reversed, changed, and in some instances shaken to pieces? Only that which has been established by a power greater than man shall endure.

My religion ought to teach me to regard my fellow as entitled to his views, as well as I am to mine, in matters political as in all else. I believe in men taking part in politics. We have to do so in order to function in government, even as has been said. But I say to you Latter-day Saints if you, my brother, claim to be a Republican, be a straight, honest one. And if you, my other brother claim to be a Democrat, be a genuine Democrat. I know too many honorable Democrats to believe that all the good is in the Republican party, or the reverse. Some people even say: "Both can not be right." "Oh, is that so? Then if the Republicans are right the Democrats must be wrong." Would the proposition stand analysis? According to that, if the Democrats are good the Republicans are bad, out and out. Well now, I know good people and I know bad people, according to my mode of analysis, in both these parties, and I have been led to say sometimes that I think each is a little worse than—perhaps I should say better than—the other. Do not think because your neighbor does not vote your ticket that he is reprobate and bound for destruction. Do your duty as citizens, as I try to do mine, and do not feel that your neighbor is not entitled to his views. Do not let rancor and hatred find a place in your heart because of political differences.

VALUE OF OPPOSITION

Perhaps no greater truth was ever expressed than that revealed through the prophet Lehi: "It must needs be that there is an opposition in all things." As it is we sometimes have trouble in getting any considerable part of our citizens to the polls, and how many do you think would go if we had only one party and one ticket in the field? There must needs be opposition. Let it be honorable opposition. Let differences of opinion be held in honesty. Oh, let us be men, remembering our divine origin, and conducting ourselves accordingly.

May we go hence encouraged to greater effort, to endure and to meet what comes, in the right spirit, and to serve the Lord our God in our actions, as we profess to do according to the words of our mouths, I humbly pray, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of Seventy and President of the Mexican Mission

I assure you, my brethren and sisters, that it will be an extreme relief for me to have this over and to sit in peace for the remainder of this conference. I have noticed that everybody who has sat close to me and been called on has felt just about as I have. I trust that the Lord will give me strength to bear to you a true and honest testimony and to say something that may be worth while, to encourage this congregation and to encourage me.

I need encouragement as much as any single member of this Church, and I thank God that in the past he has come to my rescue when I have most needed his aid. I pray that as the future comes he will never desert me or desert you.

I have enjoyed very much the words of this conference. I was especially pleased with what Dr. Harris said this morning about the youth of Zion. As Brother Hinckley told you this afternoon, our work as mission presidents brings us into direct contact with your sons and your daughters, and like Dr. Harris, I can bear testimony unto you that they are honest, true, sincere young people, and that the destiny of this work is safe in their hands. I feel it. I am sure of it. Of course it is our obligation to safeguard their growth and development that they may have this faith that is so necessary, that when they go into the world they may go in faith; that their lives may have been pure, so that they may be exemplary and be a light to the world.

The results of their efforts depend very largely upon the example which they set. It matters not so much what their learning may be. God will give them words when the time comes, if they are faithful, so that they may answer questions and preach sermons that will touch the hearts of the people with whom they come in contact. Not all people are touched by the same thing. Not all people can be approached by the same missionary. So that it takes them all to make a world; it takes them all to make successful campaigns in the mission field.

Sometimes we have missionaries come to us and we wonder where we will place them and what they will do, only to find, after they have been in the field a short time, that their very humility makes them our most useful instruments. They find people that other more educated, more illustrious, perhaps, missionaries would never touch; and after all, this Gospel is for the meek and the lowly, the humble and the poor; not, of course excepting the rich if they desire its benefits and blessings.

We have heard of the depression. We feel it in the mission field. I have nothing but honor and respect for the fathers and the mothers of our missionaries, who are undergoing the sacrifice, the deprivation that is sometimes necessary to keep their sons and daughters in the mission field. They are heroes, these mothers and fathers. They have faith, and it is that faith that has made it possible for their sons and daughters to go into the field and preach and proselyte as they do. I could give you many illustrations of the sacrifice that has been necessary

but that would perhaps be out of place at this time. But the parents are undergoing sacrifice, and I want those whose boys are in our mission field to understand that we appreciate that service to the very fullest and are grateful for it.

These boys and girls are carrying to the world a testimony of the Gospel. It is the greatest thing in the world. If it could be given to the world so they would all understand it our troubles would soon disappear. That testimony we are trying to give them.

The scripture has been read here in your hearing today, that eternal life consists in knowing God, the Eternal Father, and Jesus Christ whom he has sent. If we knew God we would serve him, and serving him we would gain eternal life. It is just as sure and certain as that dawn follows darkness. It is upon the testimony of God that we found our work. Christ asked his disciples, after he had lived and labored among them:

"Whom do men say that I the Son of man am?"

And in all his following there was perhaps only Peter that gave the answer that he desired:

"Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. * * * And upon this rock I will build my church."

What was it that was revealed to Peter? It was the identity of Christ as the Son of God the Father. He had been in their midst his lifetime, and there was none, perhaps, outside of Peter, that really realized and appreciated who he was; and Peter, during most of his association with Christ, had little idea of his real personality. "Upon this rock I will build my church"—upon the testimony that Christ is the Son of God, "I will build my church," is the way I like to interpret that.

When the time came that Christ's church should be established among the Nephite people, which was far from its native home, Christ himself came down among them and ministered unto them. He showed them his personality, his being, and when he left they had a testimony that Christ was and is the Son of the living God. They passed through many vicissitudes, just as did our brethren on the eastern continent, and the testimony of Christ passed from them.

The time came when it was necessary again to restore the Gospel to the earth, and the most important and all-embracing thing that happened was a revelation to Joseph Smith of God the Father and Jesus Christ. "Upon this rock will I build my church," upon the testimony of God and Christ, his Son.

That is the testimony that your sons and daughters are carrying to the world. That, to me, is the most important testimony that we have to give to the world, that Christ and God are real, actual personalities, who have an interest in us and in our well-being. If we will

adhere to that testimony and preach it boldly to the world—we do not have to do it in a manner that will offend, of course, but we must not fear to give that testimony when we go out—I am sure that in the end our purposes will be accomplished, that this work will prevail, that the great and glorious things that have been predicted of it will come to pass.

May God grant this and carry us through safely, I pray, in the name of Jesus. Amen.

“Doxology” was sung by the congregation, after which Elder Joseph Reece, Patriarch, Hollywood Stake, pronounced the benediction.

The Conference adjourned until 10 o’clock a. m., October 9.

THIRD DAY

MORNING MEETING

Sunday morning, October 9. Every seat in the great auditorium and galleries of the Tabernacle was taken, and every available space in the aisles was occupied before ten o'clock. Hundreds of people who were unable to find accommodation in the Tabernacle occupied the large Assembly Hall on the Tabernacle grounds, where they listened to the proceedings as they were broadcast by radio.

As a prelude to the fifth session of the Conference the following program of choral and organ music was rendered by the Tabernacle Choir and Organ and broadcast by radio from coast to coast over the Columbia Broadcasting System, through Station KSL of Salt Lake City:

"Arise, O glorious Zion"—Choir.

"To Thee, O Country"—Chaminade Chorus.

"Kol Nidre" (traditional Hebrew melody)—Organ.

"Choral Cluster" (Bach)—Choir.

"Minuet" (Boellman)—Organ.

"O be gracious" (from "St. Paul"—Mendelssohn)—Choir.

"Pilgrims Chorus" (Tannhauser—Wagner)—Organ.

"I praise thee, O Lord" ("St. Paul"—Mendelssohn)—Choir.

The Choir was directed by Anthony C. Lund, with Edward P. Kimball at the Organ. Organ solos by Frank W. Asper.

At the close of the broadcast President Anthony W. Ivins read the following telegram which he had received from President Heber J. Grant:

"Sincerely trust you have had wonderful Conference, as I know you have. We will participate with you first half hour this morning. Ask Professor Lund to have opening hymn this morning 'An angel from on high,' next 'Let the mountains shout for joy.' Again our love and greetings to the Saints and my blessings upon the people everywhere.

Heber J. Grant."

A duet and chorus, "An angel from on high," was rendered by Charles Martin and Ida Hepworth, and the Tabernacle Choir.

Elder William H. Haigh, Patriarch, Cottonwood Stake, offered the opening prayer.

The Choir sang the anthem, "Let the mountains shout for joy."

ELDER REED SMOOT

Of the Council of the Twelve Apostles

My brethren and sisters, my heart is full of thanks to my Heavenly Father for this occasion. "What hath God wrought!" came to my mind as I was sitting here upon the stand, knowing that from this remarkable

building there went to all the world a program that would do honor to any people, for there is no civilized people in the world that could put a more religious, a more fervent program upon the air, praising God the Eternal Father.

THE SAINTS IN WASHINGTON

First, I want to extend the greetings of the brethren and sisters and your sons and daughters at Washington to the people of this conference. They no doubt are listening in to the program of this day. I can imagine seeing five or six hundred of them in the hall, listening to every word, and enjoying the remarkable musical exercise that was given here this morning.

I want to assure the fathers and mothers of the boys and girls that are in Washington that they are as deeply interested in the welfare of the Church and are studying the principles of the Church, as well as if they were living in any community within the state of Utah. I think that the percentage of our young people and people in general in Washington who attend the services is as great if not greater than in any other place in the United States.

TESTIMONY THROUGH PRAYER

I thought this morning that I would refer to the question of prayer, for it is so vital to a man and woman, no matter what position they hold, in order that they may maintain a testimony, if they have one, of the Gospel of Jesus Christ; and if they haven't yet that testimony, I know of no better way in all the world to receive it than to plead with our Heavenly Father that it may be granted unto them. I know whereof I speak, because it was only through the humiliation of my soul and the prayers ascending to my God, at the request of the mother who gave me birth, that I received a testimony that this is God's work; and every prediction made by the servants of God in any age since it was established upon this earth, shall be fulfilled.

I often think, my brethren and sisters, of the hymn that we so often sing:

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heav'n with prayer.

Prayer is the contrite sinner's voice,
 Returning from his ways,
 While angels in their songs rejoice,
 And cry, Behold, he prays.

The Saints in prayer appear as one
 In word and deed and mind,
 While with the Father and the Son
 Their fellowship they find.

Nor prayer is made on earth alone;
 The Holy Spirit pleads,
 And Jesus on the Father's throne,
 For sinners intercedes.

I think the American people, and perhaps the peoples of the great cities of the countries of the world, do not recognize the full benefit that prayer gives to the man or woman or soul that believes in God.

THE EXPERIENCE OF GANDHI

I was rather interested, my brethren and sisters, in what may prove to be the last words uttered by Gandhi. He came from far-off India to London, England, to plead with the English government to give his people, as he called them, more liberty, more assistance, and help the people in that far-off land to reach and learn, if possible, the things of God and what he desires in this world. The Indian leader makes this statement:

"Prayer has saved my life. Without it I should have been a lunatic long ago. I have had my share of the bitterest public and private experiences. They threw me into temporary despair. If I was able to get rid of that despair it was because of prayer. Prayer has been part of my life, as truth has been. Prayer came out of sheer necessity. I found myself in a plight where I could not possibly be happy without prayer. The more my faith in God increased, the more irresistible became the yearnings for prayer. Life seemed to be dull and vacant without it. I had attended the Christian religious services in South Africa, but they failed to grip me. My Christian friends supplicated God, but I could not do so. I failed grievously. I started with a disbelief in God and prayer, and until at a late stage in life I did not feel anything like a boy in life. At that stage I felt that as food was indispensable to the body, so was prayer indispensable for the soul. In fact, food for the body is not so necessary as prayer for the soul; for starvation is often necessary in order to keep the body in health; but there is no such thing as prayer starvation. You cannot possibly have a surfeit of prayer."

Now, my brethren and sisters, from every word of that strange man it seems to me that the people over whom he has so wonderful a power, the peoples of India, are almost ready to receive the teachings of the Gospel of Jesus Christ. Every Latter-day Saint knows that it is impossible for a man or a woman to enjoy the Spirit of the living God without supplication to him, asking him to forgive his shortcomings and to assist him in his every-day walk of life. I want to acknowledge at this time that it was that mother of mine who taught me the lesson that it was necessary, if I ever expected to receive the divine blessings of our Heavenly Father, to learn to supplicate him for them; and thank God I have followed it out.

THE CONDITION, RELIGIOUSLY

What is the condition of the world today? Let me not say, although I think I know. I mean the condition of the world today as far as religion is concerned, so far as their belief in God is concerned. It is but a few years ago that Brother Widtsoe and I visited Europe. The day that we were in Stockholm a great convention was held of the Christian church. I was very much interested in a statement that was made by Dr. Law of Brooklyn, and I think perhaps it would be proper for me to read it at this time. It may be enlightening to you, and I hope also to the good peoples of America and the world, for I think there is a great deal of truth in what the doctor said:

"The Christian church has no message today for a dying world. As a matter of fact, the Christian church is preaching many gospels, and the result is confusion and failure," said the Rev. Dr. Curtis Lee Law of Brooklyn, in addressing the Baptist World Conference at Stockholm. "Denominations are being rent asunder today," he said, "and those who have long been brethren are in warring camps, contending not over non-essentials but also over the very foundation principles of Christianity. If this theological war is fought to a finish," he said, "at least the present generation will perish for lack of vision."

"Believing in the sincerity and high moral character of these warring theologians," he said, "I beg of them, in the name of Christ and perishing humanity, that they will quietly, lovingly, prayerfully, gather about the table, with God's book before them, and let that settle every disputed question. That book is the ultimate ground for authority." So says the renowned doctor.

THE POWER OF PRAYER RECOGNIZED

Our government, in its beginning, recognized the power of prayer, for in the first gathering of Congress, the Senate and the House, prayer was offered before a thing was undertaken in the way of legislation. Among those wonderful men who met at Carpenter Hall on September 5th, 1774, were some of the greatest Americans, men who were perfectly willing to give their lives for their country. They bowed in prayer, and more than half of them knelt when the prayer was being offered.

The time was, my brethren and sisters, that you could go from one end of the country to the other and there was prayer in almost every home, no matter what denomination the people belonged to. It is just the reverse today. I plead with you, my brethren and sisters, I plead with you today, and I do it in the name of Jesus Christ, that you shall not forget to appeal to the Father in heaven, through the Master, for guidance every day of your life. America is a Christian nation and the great countries of the world are called Christian nations. Are we so living and are they showing by their acts and by their lives that they believe in the teachings of the Master?

I believe that every prediction that has been made in relation to the destiny of the Gospel of Jesus Christ as revealed in this age, shall be fulfilled. I am proud, my brethren and sisters, to be one of those who preach the Gospel at least by their lives, and that is a wonderful way to preach it. I thank the mother that gave me birth that she instilled those principles into my very soul.

May God's blessings ever be with his people. May his choicest blessings be over the nation, and may I also add, over all the civilized nations of the world, and may they humble themselves and live according to the teachings of the Master; and if it were done—and I might add, it must be done before there shall be peace in the world.

God bless you all, I ask, in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I assure you, my brethren and sisters, I feel most humble in standing here before this vast congregation and as I reflect upon the great miracle that we have witnessed this morning, in the broadcast from this building, which has gone out over the world. I feel grateful for every blessing that comes to me and to us, as members of the Church, through the Gospel of Jesus Christ. We believe in peace. We preach peace. I hope we are living in peace.

MEN'S HEARTS FAILING THEM

After listening to the sayings of some of the world's great leaders and thinkers, as their expressions have been presented by some of the speakers at this conference, I am impressed with the fact that the hearts of men are failing them. I think that is quite evident. We see it in publications in the newspapers and magazines and in the expressions of the people. The hearts of men are failing them. Fear has come upon the people of the earth.

RESPONSIBILITY FOR THE DEPRESSION

One of the brethren yesterday stated that practically every speaker up to that time said something about the depression. I suppose I will not be out of place if I too say something about it. I would like to place the blame for it where it belongs. It is so easy for humankind to blame somebody else for their own mistakes, and so easy for us, because of our human nature, to take credit when the thing that is accomplished is something that pleases and benefits. But we never want to shoulder a responsibility for our mistakes that do not please, and so we endeavor to place that kind of responsibility somewhere else and on others.

When the children of Israel came out of Egypt they were led by Moses as he was directed of the Lord. Constantly they murmured against him when they found themselves confronting difficulties, and wanted to go back to Egypt to their tasks and to their tribulation.

Now, brethren and sisters, let us shoulder our own responsibilities, and not endeavor to place them somewhere else. The responsibility for this depression is partly mine; it is partly yours. It is the fault of the farmer, of the merchant, of the educator, the business man, the professional man—in fact, men in all walks of life. That is where the responsibility belongs. And why? Because of a failure to heed the

commandments of God. I say it is partly mine. It is mine insofar as I may have failed to heed the commandments. It is mine wherein I may have failed to follow the counsels that have been given from this pulpit for many years. It is your fault because you too, perhaps, have failed to heed those counsels. It is the fault of the whole world, because they have refused to hear the word of God, to heed the warnings that have come from him, not only through ancient prophets and apostles but in the words that have been declared from time to time by modern prophets.

HAVE FORSAKEN GOD

The world today is full of selfishness, greed, the desire to possess. For many years we have been living extravagantly. Our wants have been supplied—not our needs alone, but our wants—and we have wanted much. Most of us have been able to obtain them, and now a time comes when we find ourselves somewhat curtailed, hedged around about, not having so many privileges, and our desires are not so fully granted, and so we begin to complain. But we should get rid of our selfishness and greed, our desire to possess that which is beyond the needs and blessings which are really ours.

It is time for men to humble themselves, to repent and seek the Lord. I think the general theme of this conference has been that of repentance. I think it is most timely. I have been crying repentance up and down through the stakes of Zion for years. I think it is needed.

Depression has come because we have forsaken God. Now, I am not speaking of the Latter-day Saints when I say that. I make this saying have general application. The people of this nation, and the people of other nations, have forsaken the Lord. We have violated his laws. We have failed to hearken to his promises. We have not considered that we were under obligation to keep his commandments, and the laws of the land as well as the laws of God are not respected. The Sabbath day has become a day of pleasure, a day of boisterous conduct, a day in which the worship of God has departed, and the worship of pleasure has taken its place. I am sorry to say that many of the Latter-day Saints are guilty of this. We should repent.

Now, I am going to speak plainly. I have spoken plainly about this. I think it is a disgrace to our cities and to our state when playgrounds in this city and other cities are dedicated by city officials on the Sabbath day, and this day desecrated by ball games and other amusements. I think it is a disgrace to the state when the state fair is opened on the Sabbath day. Now, this is not done because of the love of God. It isn't because we have in our hearts the love of him and a desire to keep his commandments that such has taken place. It is because of greed, the love of money, and because we have drifted from the truth, from the spirit of humility, and from those commandments which have been given to us for our eternal guidance. The Lord has spoken. He has spoken in these days and he has spoken in times of old. We should profit by the experiences of others. We ought

to profit by the examples that have been set before us in ancient days, but it seems we will not do it.

THE WARNING VOICE

Now, we hear occasionally somebody make the statement that things are as bad as they could be, that they could not be worse. I want to tell you they could be worse, a great deal worse. If I read the signs of the times we have not suffered yet as much as we are going to suffer, unless we repent.

From this stand men have prophesied in the name of the Lord for many decades. President Brigham Young, President John Taylor, President Wilford Woodruff, and others of our leading brethren and presidents of the Church, have raised the warning voice. They have called attention to these present conditions. The Lord has also prophesied of these things, and they have been mentioned by ancient seers and prophets. We have had ample warning. We have been told of the calamities that are coming. We have been taught how we might avoid them, how we might be protected, if we would only hear the counsels that come to us, heed the testimony of truth. If we fail, we cannot escape.

FULFILMENT OF PROPHECIES

I sat in this building at a general conference of the Church many years ago, in the days of President Wilford Woodruff, when he made a statement that I happen to have with me. Let me read it. President Wilford Woodruff was filled with the Spirit of the Lord. This happened on the 4th day of October, in the year 1896. It was not the first time he had mentioned this matter, for he had mentioned it in 1893, and it became a theme in which he was very much interested and to which he gave expression in each of his discourses, practically, until the time of his death. These are his words:

"The revelations that are in the Bible, the predictions of the patriarchs and prophets who saw by vision and revelation the last dispensation and fulness of times, plainly tell us what is to come to pass. The 49th chapter of Isaiah is having its fulfilment. I have often said in my preachings, if the world want to know what is coming to pass, let them read the revelations of St. John; read of the judgments of God that are going to overtake the world in the last dispensation; read the papers and see what is taking place in our own nation and in the nations of the earth, and what does it all mean? It means the commencement of the fulfilment of what the prophets of God have predicted. In the Doctrine and Covenants there are many revelations given through the mouth of the Prophet of God. These revelations will all have their fulfilment, as the Lord lives, and no power can hinder it. In one of the revelations the Lord told Joseph Smith:

"Behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields:

"But the Lord saith unto them. Pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also.

"Therefore let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned."

"I want to bear testimony to this congregation, and to the heavens and the earth, that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue. We need not marvel or wonder at anything that is transpiring in the earth. The world do not comprehend the revelations of God. They did not in the days of the Jews; yet all that the prophets had spoken concerning them came to pass. So in our day these things will come to pass. I heard the Prophet Joseph bear his testimony to these events that would transpire in the earth. * * * We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips, to these things. * * * There are many events before us and at our door, and they follow each other in quick succession. No power on earth or under the earth can stay the fulfilment of these things. You can hardly see them with your eyes, hear them with your ears, and feel them with your spirits. And when these strange things take place, no man should marvel and wonder at them, because they are in the great program. They have been decreed by Almighty God, and these things are only the beginning of sorrows."

THE SIGNS OF THE TIMES .

On another occasion President Wilford Woodruff said:

"What are the signs of the times? Do the Latter-day Saints comprehend them? This is a fast age. The Lord is going to cut his work short in righteousness. Read these revelations, for they contain the history of what is going to pass in the earth."

He then quoted the parable of the Wheat and the Tares, and continued:

"What is the matter with the world today? What has created this change that we see coming over the world? Why these terrible judgments? What is the meaning of all these mighty events that are taking place? The meaning is, these angels that have been held for many years in the temple of our God have got their liberty to go out and commence their mission and their work in the earth, and they are here today in the earth. I feel bold in saying this to the Latter-day Saints. There is a meaning in these judgments. The word of the Lord cannot fall unfulfilled. If you want to know what is coming to pass, read the revelations of St. John; read the Book of Mormon and the book of Doctrine and Covenants; and these things are at our doors. What is the matter with this nation? Thousands of men striking, mobs rising up and destroying property, and tribulation prevailing! I want to say that you will all find before you are many years older that Utah is a pretty good place to live in.

"So far as temporal matters are concerned, we have got to go to work and provide for ourselves. The day will come when, as we have been told, we shall all see the necessity of making our own shoes and clothing and raising our own food, and uniting together to carry out the purposes of the Lord. We will be preserved in the mountains of Israel in the day of God's judgment. I therefore say to you, my brethren and sisters, prepare for that which is to come."

BEFORE HIS SECOND COMING

This time of trouble has not come yet; but it is on the way. I also have here—I cannot take time to read it—a statement from President John Taylor, in which he bears witness to these things, and to the sayings of the Prophet Joseph Smith, that there shall be bloodshed and trouble in this land beyond anything that we have yet seen, because of the wickedness of the people. Do not think that we have reached a condition where things could not be worse. Unless there is re-

penitance they will be worse. And so I cry repentance to this people, to the Latter-day Saints, to the people of this nation, and to the nations of the earth everywhere.

In conclusion I give you this to think about, from the words of our Lord, written in regard to the times in which we are living, the times preceding his second coming. It is found in the twenty-first chapter of Luke.

"Heaven and earth shall pass away: but my words shall not pass away.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

"For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

This is a good thing for us to think about as members of the Church, and I read this warning to us. May the Lord guide us, and may we repent. May we keep his commandments and walk in holiness, I pray, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

The Lord says concerning the missionaries and all those who are engaged in his service:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them."

We cannot sufficiently appreciate the tremendous importance of this declaration. What power is in them? It is the power of the Holy Ghost sent down from heaven, by which the missionaries work. "For when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men."

The missionaries are fellow servants with angels—they are workers together with God and Christ for the salvation of souls. "So nigh is grandeur to our dust, so near is God to man."

Three or four years ago I received a letter from a man who with his family has written his name high on the roll of Church workers at home and abroad. I quote from his letter:

"The Southern people are my people. I know them. I am of them. As a family we can never repay the Church for the two weeks labor Elder John K. Lemon performed in our community, in the autumn of 1898. From this small beginning twelve of our family became members of the Church—I am referring to my father's family only—and three of his sons have been honored with approximately ten years of missionary service in the Southern states. The members who have associated themselves with the Church through their efforts, I have no record of, but in my weak way, and handicapped to a great extent, one hundred and five people have received baptism at my hands. There is no way for me to know the number brought into the Church through the missionary

labors of my two brothers. The only reason I refer to this is to call your attention to the apparently endless chain system set in operation through the presentation of Mormonism to one family. The thought never occurred to Elder Lemon that such a body of recruits could be assembled in thirty years, counting those I know to have embraced the Gospel directly through my father's and mother's family. All of the ten children are parents of from two to eleven, and the majority of the children are Latter-day Saints. Elder Lemon went hungry in our community, but thirty years later the brief review above shows that hundreds have been fed the bread of life on account of the seed of truth planted deeply in my father's heart. I wish it were possible to have every young man see, as I do, the far-reaching influence and probable results of one man's labors.

"I am happy in the knowledge that my father and mother have been able to leave this sphere of existence with a testimony of the truth, May God bless the missionaries of the South, that they may find hundreds looking for the Gospel, as Elder Lemon found us."

"The power is in them." Oh, how these words ring in my ears! They echo in my heart. They sound like a trumpet. As I associate with those fine young missionaries I have unbounded confidence in them, for the word of the Lord cannot fail. These devoted young men and young women are a credit to their homes, the Church and the nation. The following lines, with the substitution of two words, apply to the Church:

"Mother of men grown strong in giving—
Honor to him thy lights have led:
Rich in the toil of thousands living,
Proud of the deeds of thousands dead.
We who have felt thy power and known thee,
We in whose lives thy lights avail,
High, in our hearts enshrined, enthrone thee,
Mother of men," the Church!

May God help us in the Sunday School, in all the auxiliary organizations and in Church educational institutions, to develop in the youth this power and light with which God has fortified his disciples, I humbly pray, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

The other day, on the sidewalk of one of our streets, I met a brother who was carrying a book, and as we stopped to exchange greetings he told me about it and showed me the title of it. The title was very striking because it awakened reflections and thoughts with which I had been dealing in my own reading for some time. The title which attracted my attention was: "Has Science Discovered God?" I went to the book store to obtain it, and since have read it, and find it to be quite a remarkable book. The author of it was one named Edward H. Cotton, a Unitarian minister. He is responsible, however, only for the "Introduction" which is quite long. The writer presents himself as editor, rather than author. The Volume is a symposium upon this

question, "Has Science Discovered God?" Sixteen famous scientific and philosophical writers make up the symposium.

Among them is Robert A. Millikan, prominent physicist of California, and prominent in the intellectual thought of the times. His subject is "Christianity and Science."

Arthur S. Eddington is another contributor, a prominent astronomer at Oxford, England.

Another writer is Albert Einstein, physicist. "The Meeting Place of Science and Religion" is his subject. This man is perhaps the foremost mathematician of the world at the present time.

"Religion, Its Persistence and Human Character," is by Julian S. Huxley, biologist, and a descendant of the famous Dr. Thomas H. Huxley of England, of the last generation.

"The History of Science and Search for God," is by John Langdon-Davies, recognized rather as a philosopher than as a scientist; but his great work, "Man and His Universe," during the last two or three years, has attracted wide attention.

"The Universe a Great Thought," by Sir James Jeans, a scientist and philosopher. He is the author of two recent really great books, "The Universe Around Us," and "The Mysterious Universe."

Another contributor is Sir Oliver Lodge, one of England's foremost scientists. His subject is "The Scientific Argument for Personal Survival."

There are a number of others, but perhaps these will give you some idea of the great symposium upon this subject, "Has Science Discovered God?"

As I read these several contributions to the subject, at the close of each I put to myself the question: Well, has science discovered God? and I had to give a negative answer to this question. It is only fair to say, however, that the compiler of this work and editor of it really does not claim that science has discovered God, especially in the Christian sense of God.

But I wanted to go a bit farther than that and not only say that science has not discovered God, but to say also that I doubt if science ever will "discover God." I know how raw, perhaps, that sounds to your ears, and you will credit much of it to assumption. Well, be that as it may, I nevertheless, do not believe that science will discover God. That, as I understand it, is not the work assigned to science. Scientists may do much in confirming from their discoveries the existence and the power and the glory of God; but it will be God who will reveal God; men will not find him "unto perfection" by their searching. It is the work of God to reveal himself and absolutely necessary that he should do so in order that we may have religion at all.

Not only will science not discover God, but not even religion discovers him. It is not the order of the facts for religion to discover God. The order of the facts is God must reveal God. That is the only means by which God can be discovered to the understanding of men, by God revealing himself, his nature, his attributes, his relations to men,

and man's relation to him. That done through the revelation of God, and you have your basis for religion. The basis of man's duty to God, as well as God's relationship to the race of men.

Science, I am happy to note, after long research is bringing back the conception of the existence of mind in the universe. Sir James Jeans, whose name I before referred to, presents the universe as "God's great thought." An Intelligence is operating within it, destroying the notion that the universe is merely mechanical, which prevailed up to some forty years ago.

This is splendid to have science working along that line; bringing to light that testimony is worth while. I rejoice in the light and understanding that seems to be coming into the conception of these leading scientists of the world in relation to intelligence, mind, thought, being connected with the universe, whose extent and grandeur and glory are constantly increasing. So far increasing, indeed, that it is held that the universe is outgrowing any possible conception of God being connected with it.

One man who contributes a very thoughtful and splendid paper to this symposium said:

"Who that is alive to the questions that can be asked can dare to pretend that science has destroyed the splendor of the heavens, or the glory of the universe? The truth is that nobody has yet been able to imagine a God splendid enough or glorious enough, aesthetically or ethically, to capture the imagination of man, once it has become alive to what modern science can show it lying about its feet or hanging over its head."

So that the splendor and grandeur of the universe, in this man's thought, is that it exalts itself even above any possible conception of God, quite contrary to the conclusions of the inspired psalmist of Israel, who saw that "the heavens declare the glory of God, and the firmament sheweth his handiwork." So that science, in this man's estimation, leads away from any reasonable conception of God, for such a universe as science has revealed.

It is not my purpose to prolong remarks along these lines. I merely want to place my hand upon the door of thought and open that door, that I may convey to you once more, as I have tried to do on former occasions, the glory and the mission to which God has dedicated his Church in these last days. I have said that God must reveal God, and indeed he has so revealed himself. He revealed himself to Adam and Noah and Melchizedek and Abraham and Moses, and in the climax of things, through the Christ, for as St. Paul teaches us, Jesus Christ is the manifestation of God in the flesh. (See 1 Tim. 3:16.) He gives unbounded testimony to that fact. And in this New Dispensation of the Gospel, lo, God has revealed God, and committed the duty and responsibility to his Church to go forth and make proclamation of that revelation to the world.

How he has honored this Church of the New Dispensation and the officers and priesthood of it, when he conferred upon them this high mission, to tell the world that God has revealed God, his nature, his

personality, in the Father and in the Son and in the Holy Ghost! He has called upon the men of the Church to bear witness of this truth. That is our peculiar position, and our peculiar duty and responsibility—to make proclamation of this great truth, to stand as witnesses for God before the world.

Now I take my humble position in the line of God's witnesses in this dispensation, and say to you that I am sure of these truths, the truth that God has revealed himself as creating power, world-sustaining power, intelligence-inspiring power, and has revealed the Christ as the Redeemer of the world, through the resurrection of all men from death, and also as the individual Savior of men, through their obedience to the Gospel of Jesus Christ, bringing about the union and fellowship of man with God and sealing it by the witness of the Holy Ghost, a noble personal Spirit, who is dedicated to that service to bring home to men the fact of man's union with God. This testimony I leave with you in the name of Jesus Christ. Amen.

A solo and chorus, "The Recessional," was sung by Sister Jessie Evans and the Choir.

Elder William H. Gibbs, Patriarch, Ensign Stake, offered the closing prayer.

The Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The closing session of the Conference was held Sunday, October 9, at 2 o'clock p. m.

The Tabernacle was again fully occupied and many hundreds of people congregated in the large Assembly Hall on the Tabernacle Grounds, where they listened to the services as they were broadcast by radio from the Tabernacle.

Sister Lula Christenson and the Choir sang the hymn "O my Father."

Elder Hyrum M. Taylor, Patriarch, Granite Stake, offered the opening prayer.

The anthem, "Song of the Redeemed," was sung by the Choir.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

It is the Sabbath. We have met to worship. It is highly appropriate of course, to pursue spiritual themes, yet I feel we need offer no apology when we deal with temporalities. Indeed in our conception of things all temporal affairs have spiritual significance. It runs in my mind to speak of some of these temporalities in the hope that the observations I may make may be constructively helpful to some of my brethren who find themselves in serious predicaments in the economic world.

SERIOUS EFFECTS OF FINANCIAL WORRY

I have profound sympathy for the man who is in debt. I know that all honest men prize highly their good name, and I know that they would not willingly lose their reputation for fair and honorable dealing, and for the prompt discharge of their obligations. The man who finds himself in a situation where he cannot now discharge his obligations is subject to great anxiety and worry. Physicians tell me that no small part of the really serious maladies that come to men these days is superinduced by financial worry. The tragedies of money and financial collapse you read in the newspapers. The man who cannot pay his debts cannot sleep nights, not well at least. He is all the time apprehensive and contemplates the complete loss of his property. In his imagination he sees his family thrown upon charity. He recognizes the difficulty of making a new start in the world, and the whole problem presents to him such an array of almost insurmountable difficulties that there are times when he reaches the very verge of despair. Unfortunately the man who is in such state of mind is not rare these days. Debt is prevalent. Few there are who can stand and say they owe no man.

What are we to do in these perplexing situations? I want to suggest a few ideas.

NEVER REPUDIATE

First, never repudiate. No man can retain his honor, the respect of his fellows and self-esteem who repudiates his obligations. The men of this Church in times past have enjoyed an excellent reputation for honorable dealings. It would be a serious reflection upon the good name of this Church if members in any large numbers, openly or secretly or willfully, repudiated their obligations. I recognize the fact that temptation to repudiate them is sometimes almost overwhelming. Men reason thus: We contracted our debts on dollar wheat or eight dollar beets, on high priced cattle and sheep, when all commodities brought a good price. We are now obliged to pay those same debts without reduction in principal, on thirty cent wheat, on five dollar beets and on other commodity prices that are so staggeringly low as to discourage the producer. But even though that argument may seem specious it is not sound, for a debt is a matter of honor in the last analysis and no man can afford to forsake his honor by repudiating a debt. I grant you that there may be circumstances under which one may be obliged by the very pressure of circumstances to avail himself of the relief that the law affords. I could wish that the law were changed. I understand there is a movement in congress and has been for some years, to change it so that no man will be permitted to take bankruptcy unless in the judgment of a court of equity it is equitable that he should. But until that law is changed, while it remains as it is, while a man may under the law discharge his obligations by going through that procedure I trust that no member of this Church will ever take advantage of it except under the utmost pressure he be forced so to do.

SEE CREDITORS AND ARRANGE WITH THEM

Secondly. While these conditions prevail and it remains impossible to discharge obligations with the resources at hand, another thing that I recommend that every debtor do is to see his creditors. After all, creditors are men, banks are men, and the lending companies at least ought to be impressed with the absolute necessity of making proper adjustments at these times. Many a debtor gets in bad with his creditor because he fails to see him. I know that he is often embarrassed, he would rather stay away. It hurts his pride to confess his financial inability to discharge his obligations. But the best thing he can do for the preservation of his own credit and for the adjustment of his situation is to see his creditor and arrange with him, and if every creditor as well as every debtor enjoyed a sound, merciful, considerate, kind, Christian philosophy there would not be great difficulty in arranging. I know that many creditors themselves are pressed and have felt the necessity of pressing their debtors, but this is a time when all need to be considerate and I have confidence that the intelligent creditor can arrange for extension and if need be for compromise and reduction of obligations. If he is a wise creditor he will even find it is a very prudent thing to reduce the obligation so that the debtor may pay and thus maintain his honor and his self-respect.

BY PERSEVERING AND CONSISTENT ACTION

Next, do not wait for your ship to come in. The debtor who is waiting to discharge his obligations until he gets some big returns from some unassured proposition, is going to be a long time discharging his debts. I have no confidence in the ultimate outcome of a man's finances who is everlastingly waiting upon some happy event that will discharge all his debts and put him in the clear. Debts are only worked out by intelligent, persevering, consistent action. And I think that it is folly in these days for men either to hope for a return of those speculative days which made tremendous paper profits, or for any such great change of affairs as will bring to anyone a large sum of money with which he can meet all the obligations that he may have rather unwisely incurred. Work, consistent application to one's vocation, if he is fortunate enough to have one, or his job, or his farm, or his business, may bring about in the end, although slowly, the desired results.

BY MAKING NECESSARY ADJUSTMENTS

When are times going to be better? Who knows? When are prices going to appreciate? Who can tell? How long may we have to raise wheat for thirty or forty cents a bushel? Who knows? Are we going to despair in the carrying forward of our several industries because we have no positive assurance that better prices will prevail? Now, it is an interesting thing these days to note that some businesses succeed and others do not. I think that a careful analysis of the situation will indicate that the man who is able to make his affairs go

forward these times is the man who is willing to make the sacrifices, the reductions and the adjustments that are essential to meet our present market. For one I am not persuaded that men cannot do business on a greatly reduced price scale with some advantage to themselves. I hope for better prices; I hope for a speedy return of better conditions. It distresses all of us to see the misery that is caused to the people of the country by these abnormally low prices that now prevail. But I do not know when they are going to be better. I feel that our men should not look upon these prices and these conditions as insurmountable difficulties that prevent the continued operation of their businesses, and ultimately the successful outcome of them.

EXTRAVAGANCE DEPLORED

I despise waste, and I think that waste under present conditions is almost criminal—the waste of anything. Extravagance that amounts to waste is likewise indefensible in view of the great needs that present themselves. Sometimes I grow indignant when I see and contemplate the extravagances that are indulged by some of our institutions, both public and private when people are in such great distress and great want. There are extravagances in government that absorb all my own taxes and the taxes of my neighbors. These expenses are useless and unnecessary, some of them legalized it is true, but public service ought to be so alive to the situation that confronts us today that even if extravagance is legalized it should be stopped. A sense of the proprieties and a sense of fairness and justice would prompt such action.

Our taxes are unbearably high because our incomes are so reduced. It is a tragedy to see the farms and the homes that are being sacrificed because of the inability of their owners to pay the taxes levied on them. Of course we want good government, we want the protection of law, we want all the opportunities that good government affords to us, and I recognize that they have to be paid for, but this is a day when economy must be applied.

INVESTIGATION BY TAXPAYERS

I am very sympathetic with the movement that I have heard is in progress wherein the taxpayers constitute themselves committees to investigate our public expenditures. No official of the government who has the right conception of his trust ought, in any sense, to resent an investigation of the administration of his office. I like the idea. I wish citizens everywhere would organize themselves and go to public officials and question them and ascertain whether or not it is not possible to make reductions in the excessive costs for which we are paying bills, for we pay them all.

LIVING WITHIN OUR MEANS

We talk constantly about balancing the budget. We are not balancing the budget. Debts are mounting higher in our national admin-

istration and I suppose in our state government as well as in our municipal governments. I recognize the fact that many municipalities are actually embarrassed because they cannot get the means with which to discharge their public obligations. It may be that such strenuous circumstances will be necessary to teach us that publicly as well as privately we have to live within our means, for there is just one way for every institution as well as every individual to get out of its or his debts and that is by spending less than we receive and applying the difference to the liquidation of our liabilities. That is the only way to get out of debt. It is a very simple process, and yet it is a very hard thing to do and requires a tremendous amount of stamina to undertake the job.

THE NEED OF PRIVATE CHARITY

Now these things I consider to be imperative for the relief of our distressing financial condition. I recognize that there are many these days to whom the application is very remote because there are some of our brethren and sisters and many people in the world who are without any source of income other than that which comes from charity to supply their needs. Of course the unemployed deserve and I believe that they receive our sincere sympathy, and they need not only our sympathy but our means, and I should like to say to the people here assembled that this is a time when, although the government and other agencies are doing all it seems possible to do, to relieve distress, private charity must still be called upon in large measure to meet the requirements that exist. We cannot lie down and say that the relief funds of the government or our Church are going to take care of the situation. They are not, and we shall still be obliged to strain ourselves to the uttermost in order to supply that which is required.

MATERIAL ASSISTANCE INDISPENSABLE

Well, what has all this to do with religion? Why does this kind of talk find place, as I think it does, in such an assembly as this? It is because the man who has the religion of Jesus Christ in his heart cannot stand by and see the suffering of his fellows without being prompted by every emotion which is within him to come to their relief and to give assistance, and it is because the assistance that is so urgently required these days is material assistance. Material assistance is not only necessary for the relief of suffering and distress among the people, but that assistance is indispensable ultimately to the establishment of the great and glorious cause in which we have the honor to be engaged. The Church, fortunately, as President Ivins told us, is out of debt, but the Church needs money. The various facilities that the Church employs for the dissemination of this great work require money, the radio which broadcasts the messages of this conference, which gave us such an unusual thrill this morning, must all be supported by money. Our temples, our chapels, our great missionary cause itself, need money with which they may be prosecuted to a successful conclusion. We

haven't much money, we are poor these days. I agree heartily with those speakers who have preceded me in saying that we need to make up in spiritual fervor, in sacrifice, in renewed enthusiasm, for the want of our depleted resources, but we still need some money for this work. I know what these debts mean to the missionary service. I know there are thousands of homes in this Church who would rejoice to send out a missionary to the depleted ranks of our missionary force if they were not in the bondage of debt. They are mortgaged to their creditors and in consequence they cannot move to accomplish the things that they would like to do.

I sincerely pray that God in his goodness will inspire every man to do the thing that his circumstances most require, to resist extravagances, to place himself on a careful, saving, economical basis that will ultimately free him from this bondage of debt against which we have always been warned, that the men and the women of the Church may be free to devote their means, to consecrate the products of their lives to this high and holy cause which so commands our attention and our allegiance. God grant that it may be so, I pray in the name of Jesus Christ. Amen.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

I see in the congregation Dr. Elmer G. Peterson, President of the Agricultural College of Utah, who, for years, has had under his direction, as their tutor, large numbers of the boys and girls of the State. I am going to ask him to come to the stand and address us for a few minutes.

DR. ELMER G. PETERSON

President of the Utah State Agricultural College

I shared with all of you this morning, my brethren and sisters, an unusual emotion as we witnessed the nation-wide broadcast which emanated from this stand. I could not help thinking, as that nothing short of miraculous event transpired, of the very brief period of time which had elapsed since those first companies of pioneers found their way over the forbidding desert, and through the equally forbidding mountains, to this historic spot now marked by the great edifice in which we meet and the other edifices on the Temple block.

It has been only eighty years or so since those pioneer companies traversed practically half the continent, and I presume even the most visionary of them had little understanding of the tremendous significance of the developments which were taking place. Those developments are nothing short of revolution so far as human affairs are concerned, expressing themselves in a miraculous mastery by men of the forces of nature under the ministrations of science and the arts, and accomplishing also tremendous results of a social and secular character.

The world, indeed, of which we are a part is now quite a different

world from what it was when those first companies found their way here. Of course the miracle is not entirely in these evolvments of science, marvelous as they are, but in the fact also, I believe, that from those small beginnings there has arisen a great company of people actively devoted to the development of the truth.

I happened to be teaching in the state of Oregon at one time when a prominent American leader came through that marvelous state. The people there of course were anxious to show him—it was Woodrow Wilson who was making the trip—the impressive natural resources of the state of Oregon—the fisheries, the great lumbering industry, the commerce, the orchards, mines and ranches; and Mr. Wilson—he was then a candidate for the Presidency—indicated his great pleasure at seeing these resources. There happened to be in Oregon at that time a man who had attracted national attention because of the reforms which he was seeking to initiate in government and in social affairs. His name was Uren. He was seeking to bring back to the control of the people the great agencies of government and the agencies of service otherwise which in part, lamentably a large part, had departed from their control. Mr. Wilson said he was deeply interested in the forests, fisheries and other resources of Oregon, but he was infinitely more interested in what was, as he expressed it, under Mr. Uren's hat. In other words he felt the spiritual need as superior to the material in the people's efforts to exalt themselves socially, politically and otherwise.

Well, I am always impressed as I come to these gatherings of the Church, the like of which probably are not duplicated upon the face of the earth, by the unanimity of sentiment upon the things about which the people here are thinking, by the powerful organization here for purposes of righteousness, by the positiveness with which the working of good is undertaken, all manifestations of spiritual undertaking.

There are of course two bases of testimony of any religious work. There is the basis of faith, which is not much to be argued about. It is a matter of possession or non-possession. Such things, for instance, as the reality, the actuality, or otherwise of that great event which transpired in the Sacred Grove. Now a person believes that or he does not believe it, or he is in process of developing a faith in it. But after all, this event and other comparable events such as the miraculous manifestation to Paul on the road to Damascus, the occasion when Moses came down from the mountain and reported the event which resulted in the code known as the Ten Commandments, not replaceable even in this modern complex and learned age by the man-made compilation of laws—these things are matters of faith. However profound our belief may be in them—and the event in the Sacred Grove takes its place in history with the other events which I have mentioned—they are matters of faith and not subject to the same scientific analysis as are other aspects of religion which are not matters of faith but which are, nevertheless, bases of testimony. Not being subject to analysis or scientific proof in no sense invalidates these great occurrences. My

own confidence in them is as complete as though they were phenomena admitting of direct analysis and proof.

My life has been spent largely in dealing with young people. As we all know, the greater deductions and generalizations which set themselves up in people's minds, usually as a result of long periods of time and of experience, are not, frequently, the possession of youth. The young look usually for those things which are called scientific, which might be called rational. Not that these other great manifestations are not rational if we had a deeper knowledge of things—indeed, in some ways, disbelief in them is one of the greatest irrationalities even with our present knowledge; yet there are foundations for the development of our own faith that are eminently rational; and I have found that these are reliable things upon which to build the faith of the young in a religious or in an ethical or social or any other similar way.

I was once talking with a young member of the Church who had spent some time in study in the East in a professional school; and he remarked while on his way back to take up his practice in a neighboring state that one of the things the Church would have to do was to get away from the old practice which he associated with what we call temple work, ancient devices and practices which civilization, he said, had long since outgrown. He was asked what, in his judgment, was the most prevailing weakness in the society with which he was so familiar in the place where he had studied, one of our large cities. He said he thought that possibly the greatest weakness there as elsewhere in the centers of population was a breakdown in the relations of the sexes, that promiscuity had succeeded chastity, and that the standards of fidelity in family life that had been taught to us as an integral part of Christian belief were falling down pitifully in what we call civilization. As our discussion revolved around the question of temple ordinances and the care and sacredness which guard the great relationships of sex, relationships which are the very source and fountain of life itself, it was asked if after all, aside entirely from the spiritual realities which underlie temple work, the safeguarding of these relationships was not sufficient to justify every expenditure and every energy which goes into this sacred work?

Here is a rationality that is clearly obvious, rational of course because it has a deep spiritual significance as a basis. There are many others.

One of the weaknesses of present government is a breakdown in what we call democracy; and the great peoples of Europe, from whom practically all of this audience have come, are looking about for a substitute, and some of them are trying substitutes by way of dictatorships and what not. They are anxious to find a cure for the weaknesses that have expressed themselves in democratic institutions. Indeed, in the thought of many observers, democracy is on trial. It does not require very extensive analysis to reveal that among the many rationalities of Mormon faith, our own faith, is that which expresses itself in the essential democracy which pervades this great organization. I

doubt if anywhere upon the face of the earth a congregation with greater individual self-respect could be assembled than this congregation here, where the sense of the actuality of brotherhood, which is the essence of democracy, exists in such abundance that there is no doubt in the minds of the humblest, as well as all others in this congregation, as to the equality of privilege and opportunity which he shares with every one else in this great social union, and as it applies to our own Church this great priesthood.

A careful thinker, after living some time in the state teaching in one of our institutions, once asked me why it was that there were no hereditary ruling families developed in the history of the Church; and I expressed the opinion, which I had not very carefully thought out, that one reason for it was that there was such actuality in the brotherhood which existed in the Church that those families instead of tending to intermarry within themselves disseminated their strength throughout the body of the Church.

Rationality expresses itself in the processes which relate to the Word of Wisdom, sometimes considered a more or less extreme doctrine. One of the dangers of our present civilization is the danger of indulgence, expressing itself in addiction to drugs of a terrible and devastating character, an indulgence that threatens the very virtue of modern society. A person who observes the Word of Wisdom is free from the danger of addiction to drugs. If the preachment called the Word of Wisdom had no other value than to keep at least five, six or seven hundred thousand people free from the withering curse of addiction to the more deadly narcotics and other drugs, that great doctrine would have justified itself.

Of course these and similar doctrines that could be mentioned are not negative. They are not primarily for the sake of preventing people from doing bad things. Their great virtue consists in the fact that they build up individually and thus socially strength which becomes a powerful weapon for righteousness. These things have appealed to me as I have analyzed the doctrines of the Church which constitute a philosophy, aside from the religion, the spirituality that is in the doctrine, a philosophy so profound that it is beyond the comprehension of the most learned and the most intellectual, a profound formula for the living of clean and wholesome lives, and infinitely more than that of course, a formula by means of which a people united together can preserve and build up those great strengths that hold out the possibility of finding expression in the fulfilment of the teachings of Jesus of Nazareth, the exaltation of mankind.

It would not be proper for me to occupy more time. I rejoice with you in the accomplishments which represent themselves here individually in this audience and in the many, many thousands more who are listening in today, in the social cleanliness which is expressing itself, and in the militant organization which exists here for continuing the battle of truth.

May God bless us to be worthy of this great fellowship I humbly pray in the name of Jesus Christ. Amen.

A solo, "The blind plowman," was sung by Brother Melvin Watson, who is blind.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

This is the last session, my brethren and sisters, of the conference. I have been reminded of the scripture that I am about to quote.

It is now more than 2,000 years ago since the Lord called the Prophet Ezekiel, the son of Buzi, commanding him to go and proclaim his word to the house of Israel. The Israelitish people had departed from faith in the God of their fathers and had turned to the worship of idols. Ezekiel, in obedience to the commandments of the Lord, went out to the people who dwelt upon the river Chebar and abode with them seven days. He was amazed at their wickedness, their idolatry, and he hesitated, reluctant to deliver the message which the Lord had commanded him to take to them.

EZEKIEL REBUKED

At the end of that time the Lord rebuked him and said to him:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

RESPONSIBILITY OF LEADERSHIP

I have often read these words of the prophet and have asked myself this question, What is their application to you? What is the responsibility that you are under in the capacity which you occupy in the Church and in the nation? The answer has always been the same. It is this, that whatever my profession, whether it be as a citizen of the government to which I have given allegiance, or a member of the Church with which I am affiliated, it becomes my duty to magnify in my life and to teach others to do so, the ideals for which my country stands, and the creed which my Church teaches. If I fail in this and lead others away from loyalty to their country or devotion to the truths of religion, I assume the responsibility of not only being a violator of the laws made for the protection and temporal welfare of the citizens, but of the law of God which has been given to us for the salvation of our souls.

This places upon me, if I properly understand it, and upon every other person who assumes the responsibility of leadership, whether it be in the Church or state, a tremendous responsibility, a responsibility which I always feel when I stand before a congregation of my brethren and sisters, as I do now, upon occasions of this kind, and I always feel

the necessity of dependence upon the Lord and upon you, my brethren and sisters, for help.

A MARVELOUS CHANGE

This is a congregation of people composed almost exclusively of members of the Church of Jesus Christ of Latter-day Saints, commonly known to the world as Mormons. We are here in a building known throughout the world as the Mormon tabernacle. We are listening to an organ the tones of which have become known throughout the world. We are here in an environment of flowers, of trees, with beauty and peace all around us. I remember a time when this block of ground on which these buildings stand, where these trees grow, these flowers bloom, was a barren waste. I have played upon this block when there was not a shrub or spear of grass on it. It was a gravelly part of the bed of City Creek. I have seen it grow from that time until now. I knew the men who were the builders of it. We are now in a city which we call Salt Lake, in a state which we call Utah, now one of the 48 states of the confederation which constitutes the United States of America. Only yesterday there was no tabernacle, no flowers, no Salt Lake City, no State of Utah; and going back just a little farther, only yesterday, as time ticks off its moments, and hours, and days, and years, and aeons, there was no government of the United States of America.

THE MORMON PIONEERS

What is it that has brought this about? Why is this great congregation of men and women assembled here this afternoon? Anglo Saxon men and women as a rule, people whose forefathers many of them laid or assisted in the laying of the foundation upon which our government rests. I knew these men and women as perhaps few men now living knew them. This Mormon Pioneer, I knew his faith, I knew his industry, I knew his integrity, I knew his devotion to the government of which he formed a part, for he believed that it was a God-given government. He knew that it was not alone the doing of men, that had brought him to this forbidding looking country, and yet in its ruggedness and its barrenness grand beyond comprehension. And so he toiled on. When difficulties confronted him he prayed to the Lord for light and strength, and then went out and did the thing that was required of him. Profoundly religious he held in reverential respect the religion of other men. He knew that other people found God in temples built with hands, just as he found him here under the stars where he worshipped in those early days.

I think of those men, I think of their statesmanship. They were the peers of any of their time, intellectually, educationally, largely men who had come from the New England states of our republic, the descendants of the Pilgrims whom the Lord brought there, and it was He who brought them here. They knew it.

DESTINY FORETOLD

I shall not take time to go back and prove to you the truth of Elder

Talmage's remarks of yesterday. This country in which we live had been declared by the prophets thousands of years ago to have been given by God our Father to the covenant people of Israel. The coming of Columbus was not a thing of chance. The prophets predicted his coming ages ago. He came here under the inspiration, the impulse, unknown perhaps to him, of the Spirit of the Lord, just as we are led to do many things without just knowing the reason why, for the accomplishment of a divine purpose. The establishment in this country of a government to which the oppressed of all nations should come for refuge, for freedom. He declared that no kings should ever rule here, centuries before Columbus sailed from the port of Spain. He told the history of this country, its past, its present, and declared its future destiny, just as definitely as he declared its past history.

What is that destiny? It is that this government of ours shall persist; it shall continue; it shall never be thrown down; no enemy that comes against it shall ever triumph—upon this one condition, that the people to whom the Lord has given these bounteous blessings; these miracles which have come to the earth during my lifetime, these people who have grown from an exceedingly small beginning to be the wealthiest, perhaps the most important in influence—I believe I am justified in saying it—that there is in the world—upon condition that they serve the Lord of the land, who is Jesus Christ.

GOD, THE AUTHOR OF IT

Where much is given much is expected. This land, to God our Father, is a chosen land, dedicated as I have said to the principle of liberty and freedom, not license.

Our fathers, under His inspiration, gave us the constitution of our country, the bill of rights which defines our privileges and places limitations beyond which we may not go. Liberty, when carried to the extreme, results in license. I want to impress upon this congregation, my brethren and sisters who are here, that the Lord our God has been the author of it all. It was he who led you from your native lands. You people from the green fields and lanes of England, you did not leave your homes because you did not love your native land. You had fought for it, defended it, and were ready to fight for it again. You people from Scotland, you people from Ireland and Wales, from Germany and the islands of the sea, oh if I only had the time to go back and tell you I could show you that the whole story of your lives had been written by the finger of God.

So we are here; here, thank the Lord, citizens of the best government in the world. We are here, members of the Church of Christ our Lord which has been restored through the medium of heavenly messengers who had authority to give to men upon earth, the keys of the holy priesthood. What for? For the redemption of the human family. Whether men believe it or not these things are true, and ultimately they will believe it, and there is no power either in earth or hell that can stay the progress of the Church, unless its people prove recreant to the

covenants that they have entered into with our Father who is in heaven. Just so, there is no power that can wreck the government that God has established in this country unless it be the people themselves, and that I do not expect nor believe can occur.

BY THE SPIRIT OF THE LORD

The Lord in his scripture tells us that no one can come to this land unless he be brought or directed by the Spirit of the Lord, and so he has brought this people here. He brought the faith of the devoted Puritans of New England; he brought the patriotism of the Dutch at New York; he brought the gallantry of the cavaliers of Virginia; the light-hearted energy of the French of New Orleans. Just the kind of composite body of men to establish a government that could not be dominated by any particular race or tongue, but made composite, that all men might be welcomed to it, live under and enjoy its privileges.

ARMY THREATENS

And so the government has struggled on. From the very beginning the ship of state has been at times upon a stormy sea. With the dismissal of the army after the surrender of Lord Cornwallis at Yorktown the soldiers were discharged. There was no money with which to pay them. They were in open revolt. Generals in the army accused Washington of being the author of all their troubles. They would have made him king and disregarded the confederacy of states which formed the Union. They threatened to march against the Congress which was in session at Philadelphia, and it became necessary to remove it to Princeton.

Now let me read something that I want you to hear. While these men were assembled together in secret conclave, Washington unexpectedly walked into the room where they were seated. Fiske says: "Washington suddenly came into the meeting and amidst profound silence broke forth in a most eloquent and profound speech. All were hushed by that majestic presence and those solemn tones. He pleaded for tolerance, for patience, for trust in the newly born government which would in the end pay them that which it owed. They listened, the soldiers listened, hesitated and yielded to the irresistible presence of the man who more than any other had made the establishment of the nation possible."

I revere this man. To me he has been a man of destiny, a prophet if we have ever had one. I read frequently his last address to the American people. It is a treasure house of wisdom, of prophecy, of political philosophy.

PERPLEXING SITUATIONS

Our government is now very much in the condition that it was at that early time. Demands are made upon it which are exceedingly difficult to comply with. The soldiers of our country are in an ugly mood because their requests are not granted. The resources of the

country are not sufficient to meet the demands made upon it, notwithstanding the great increase in taxes which has recently been levied. The bulletin boards, while this conference has been in session, have announced that the budget of the government is still five hundred million dollars short of balance. What is the result going to be? I do not know; I do not want to assume the responsibility of indicating, but I do know that there are some things which will help. I do know that Elder Richards this afternoon has declared to you in plain terms some of the things that must be accomplished. There is about ten billions of dollars of gold in the world. Our national debt is twenty billions of dollars. What the debt of other nations of the world is I do not know, I have not taken the time to determine, but this I do know, that the World war cost about two hundred billions of dollars, and that does not take into consideration the amount which was paid for the restoration of property destroyed, nor does it take into consideration the fact that I believe nearly ten millions of men, if I remember the figures correctly, were either killed or permanently disabled and taken away from the forces which create the industries of the world. So that altogether I calculate that at least two hundred and fifty billions of dollars was the cost of that great war. Will the debt ever be paid? It never will. That goes without saying. Some part of it may be, I do not know. No one will deny the fact that the government at present is confronted with perplexing situations, questions of great import. How they are to be solved men appear not to know, and I do not know. One thing that I do know, is that the American people are capable of solving these problems if the voice of the people could be heard. I have faith in the soul of these American people which God has brought to this land. He has said, and I am only repeating his words, that the nation shall persist, that it shall be able to meet any emergency that shall arise if it will only, as I have stated, have faith in the God of the land, who is Jesus Christ.

DISREGARD FOR LAW

It appears to me that three things are more responsible than all else for our present condition. The first is the unusual disposition upon the part of many of the citizens of our country to disregard the obligation of obedience to civil law. I do not need to quote these notes that I have here to show you that in the opinion of the best thinkers of our country, chaos hangs over it unless something can be done to restrain crime and the open violation of law which exists in the United States today. Criminals sit upon juries where their own friends are being tried, while business men and others who should be there decline or avoid such service. Murder is committed in the light of day. Murderers and thieves are released from jail or from courts by habeas corpus many times before the prisoner ever reaches the bar of justice. Lawlessness is in every city of the land. Wicked men go out in the darkness at night like animals of prey, here in our own city, seeking whom they might devour, preying upon the innocent and unprotected. The officers

of the law do the best they can to prevent it. We who are citizens pay too little attention to it and give them too little support. Just as long as prominent men in our nation, bankers, merchants, business men, congressmen and legislators ignore the law themselves, how can they expect that this condition can be overcome? Do I exaggerate when I say that men are elected to office who are unworthy, and never should have been chosen? Every man who goes to the Congress of the United States holds up his hand and covenants with God that he will obey the Constitution of our country, and then frequently he goes right out and violates it. It applies to men who are sent up to our legislature. They enter into that covenant and then disregard it. I know how I should feel if I did a thing of that kind. I would know that I was a perjurer and I would expect to be impeached and sent home where I belonged. Some such method as that will have to be adopted before our house cleaning will be complete.

DISREGARD FOR RELIGION AND PURSUIT OF WEALTH

In conclusion, let me read some quotations that I have made from this man whom we refer to as the father of our country. I said there were three things responsible for this spirit of lawlessness. Another one is the disregard of religion that is gradually but surely manifesting itself among the people. Enough has been said in this conference to satisfy you that this is not an idle statement that I am making. These sheets that I have before me are covered with statistics that corroborate the truth of what I say. The next thing to be avoided is the unbridled and unreasonable pursuit of wealth which has characterized the people of the United States ever since the World war terminated. I expect that we have made more millionaires—Senator Smoot will know whether I state it correctly or not—I suppose we have made more millionaires in the United States since the war than existed perhaps altogether before (Senator Smoot confirmed this statement). What does that mean? It means that whenever you multiply millionaires tribulation comes to someone, and as this selfish desire for the accumulation of wealth has gone on among certain people and in certain sections other people have become poorer and poorer, until we have at last reached the crisis in which we find ourselves today.

QUOTES WASHINGTON

Washington in this address to which I have referred, and I wish every member of the Church would read it—not only read it but make it a part of the governing rule of his life—says:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked—" and I ask it of you—"Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which

are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Another basic principle: "The basis of our political systems is the right of the people to make and alter their constitution or government. But the constitution which at any time exists, till changed by an explicit act of the people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force; to put, in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of different parties, to make the public administration the mirror of ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans digested by common counsels, and modified by mutual interests."

RESPONSIBILITY OF CITIZENSHIP

I am going to ask you this question, and ask it in plainness, because it appears to me to be a vital one, and if I stand here and express a thought that is wrong, nevertheless believing it to be solemnly right, then I have justified myself as Ezekiel did when he went down to the house of Israel. I am asking myself this question: Is there not some responsibility resting upon the citizenship of the United States because of the indifference they have manifested, particularly during the past decade, in regard to those who are to represent them in the Congress of our nation, the legislatures of our states and the boards of direction in the municipalities of those states and counties?

I believe I will say it—I believe that in many instances we have become so accustomed to and so committed to party rule, to arrangements made by professional politicians, regardless of the real voice and desire of the people, that we have felt it our duty to follow them whether they are right or wrong. Just a word of solemn warning: I say to you regardless of party politics, regardless of your past affiliations, in this time of extremity, and it is a time of extremity, see to it that honest men, wise men, capable men are sent to represent you in the organizations of the country, the bodies which formulate our laws and appoint the men who administer them. You know that the constitution of the United States gives Congress certain privileges and rights. There are certain other sacred privileges and rights that it does not confer upon them and that they should not be permitted to overstep. They formulate and pass the laws which govern our lives, control our property, proclaim peace or war. The administration of those laws that they pass is limited. The administration goes to the administrative bodies.

FEARS PATERNAL GOVERNMENT

I fear this, that under existing conditions we are gradually drifting

toward a paternal government, a government which will so intrench itself that the people will become powerless to disrupt it, in which the lives and liberty of the people at large may be jeopardized. They are pouring millions of dollars in this time of need into sources for the benefit of the people and it is a great benefit and perhaps salvation, but it is going to result in this—I am going to make this statement—that if the present policy is continued it will not be long until the government will be in the banking business, it will be in the farming business, it will be in the cattle and sheep business, for many of these debts will never be paid. That will mean the appointment of innumerable agencies. The government now is overloaded with commissions and agencies, some of them administering the very laws that Congress itself has enacted. Someone else should be administering those laws. If you want to save yourselves from the bondage of debt and political influences which are not of your own choosing I ask you to think of what I have said.

LEGISLATORS OF EARLY DAYS

Oh, I remember those old legislative bodies which assembled in Utah. I knew the men that were in them. They were men of faith, men who taught me faith in a living God, that he is the same good heavenly Father that he ever was and will watch over and bless righteous people wherever they are. They taught me obedience to the laws of my country. They taught me patriotism to my country and to this government of which I am speaking; that it was dearer to me than life itself; that it should be defended; that it should be protected, not only from enemies from without, but enemies from within. They are the most dangerous enemies of all. And I have never seen a moment in my life that I did not stand ready to give it that protection. I am ready now, as old as I am, and I always have been, not only to say the thing but to do it. I will not be walked over rough shod by the lawless element that is now seeking to get control of this country.

GIVES BLESSING

God bless you, my brethren and sisters, keep you in the path of rectitude, keep you true to the Church, to the state and to each other, and some means will come by which we will be able to pay these debts and relieve ourselves. We may be leveled down before that, and I do not know but that would be a good thing. We would all be very much alike. The prophet Isaiah tells us that it shall be "as with the people, so with the priest; as with the servant, so with his master; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." And we are nearing that condition now. I do not know who is the worse off today, the banker who is lending money, or the person to whom he lends it.

God bless you, is my humble prayer, through Jesus Christ. Amen.

PRESIDENT ANTHONY W. IVINS*First Counselor in the First Presidency*

Elder Joseph Anderson will now present the authorities of the Church. He is the Clerk of the Conference.

As you know, my brethren and sisters, there are two vacancies in the presiding authorities of the Church—a Counselor to the President and a Presiding Patriarch. Neither of these vacancies will be filled at this conference. I am sure you will agree with me, when you know all of the reasons connected with this, that the right thing has been done in deferring action upon this one matter.

The General Authorities and Officers and General Auxiliary Officers of the Church were then presented and sustained in their offices and callings by the unanimous vote of the large assembly, as follows:

GENERAL AUTHORITIES OF THE CHURCH**FIRST PRESIDENCY**

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	James E. Talmage
Reed Smoot	Stephen L. Richards
George Albert Smith	Richard R. Lyman
George F. Richards	Melvin J. Ballard
David O. McKay	John A. Widtsoe
Joseph Fielding Smith	Joseph F. Merrill

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball	Charles H. Hart
Rulon S. Wells	Levi Edgar Young
Joseph W. McMurrin	Antoine R. Ivins

GENERAL CONFERENCE

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
 David A. Smith, First Counselor
 John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew
 Jensen, Brigham H. Roberts, and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant

Anthony W. Ivins	David O. McKay
Willard Young	Stephen L. Richards
Rudger Clawson	Richard R. Lyman
Joseph F. Merrill	John A. Widtsoe
Joseph Fielding Smith	Adam S. Bennion
Arthur Winter, Secretary and Treasurer	

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Joseph F. Merrill

AUDITING COMMITTEE

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 David A. Smith, President.

ORGANISTS

Edward P. Kimball Alexander Shreiner
 Frank W. Asper

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Julia A. Child, Second Counselor
 with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
Stephen L. Richards, 1st Asst. Superintendent
George D. Pyper, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
Richard R. Lyman, 1st Asst. Superintendent
Melvin J. Ballard, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
Lucy Grant Cannon, First Counselor
Clarissa A. Beesley, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, 1st Asst. Superintendent
Edna Harker Thomas, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

The Choir sang "Inflammatu8," solo part by Sister Laurinda Brewerton, after which the congregation arose and sang with the Choir the first verse of "God be with you till we meet again."

Elder Edgar W. Jeffery, Patriarch, Deseret Stake, pronounced the benediction.

The Conference adjourned for six months.

Prof. Anthony C. Lund conducted the singing at all the meetings of the Conference. Edward P. Kimball and Frank W. Asper played the accompaniments, interludes, etc., on the great organ.

Stenographic reports of the discourses were made by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.



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THE FALLING AWAY

By B. H. ROBERTS

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OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH
April 6, 7, 9, 1933

With Report of Discourses



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One Hundred and Third Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Third Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Thursday, Friday, and Sunday, April 6, 7, and 9, 1933.

President Heber J. Grant presided at all the sessions of the Conference.

The proceedings were broadcast by radio, by the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and J. Reuben Clark, Jr.*

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, †, and Joseph F. Merrill.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Charles H. Hart, Levi Edgar Young, Antoine R. Ivins, and Samuel O. Bennion.‡

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, Brigham H. Roberts, and A. William Lund.

President of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: James H. Moyle, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States;

*Elder J. Reuben Clark, Jr., was sustained at this Conference as Second Counselor in the First Presidency, succeeding Charles W. Nibley, deceased.

†Elder John A. Widtsoe was in Europe, presiding over the European Mission.

‡Elder Samuel O. Bennion was sustained at this Conference as a member of the First Council of Seventy, succeeding Joseph W. McMurrin, deceased.

Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S. Woodruff, Western States; Alonzo A. Hinckley, California; William R. Sloan, Northwestern States; John V. Bluth, Canada; Antoine R. Ivins, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY MORNING MEETING

The auditorium and galleries of the great Tabernacle were well filled at the opening session of the Conference, which was called to order promptly at 10 o'clock, Thursday morning, April 6, by President Heber J. Grant.

The congregation joined in singing the hymn, "Come, come, ye Saints."

Elder Milton H. Welling offered the opening prayer.

A sacred solo, "Come unto me," was sung by Elder John Wood.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers of the Church, and by unanimous vote of the assembly they were sustained in their various offices and callings as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Levi Edgar Young

Rulon S. Wells

Antoine R. Ivins

Charles H. Hart

Samuel O. Bennion

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, and A. William Lund.

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Joseph Fielding Smith

Anthony W. Ivins

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J. Reuben Clark, Jr.

Stephen L. Richards

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John A. Widtsoe

Joseph F. Merrill

Adam S. Bennion

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

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Henry H. Rolapp

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TABERNACLE CHOIR

David A. Smith, President; Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor.

ORGANISTS

Edward P. Kimball

Frank W. Asper

Alexander Schreiner

CLERK OF GENERAL CONFERENCE

Joseph Anderson

At the request of President Heber J. Grant, Elder David O. McKay read the financial report as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1932:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and

wards for the construction of ward and stake meeting houses	\$ 240,511.15
For ward maintenance expenses	658,103.05
For stake maintenance expenses	226,179.58
	<hr/>
	\$1,124,793.78

Education:

Expended for the maintenance of Church school system..\$ 609,467.95

Temples:

Expended for the maintenance and operation of temples.. 166,475.96

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment 272,163.64

Missionary Work:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions 871,908.21

Total\$3,044,809.54

which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and mission activities.

Other Charities:

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$443,680.00, which amount, added to the \$272,163.64 paid from the tithes, makes the total charity assistance rendered by the Church..\$ 715,843.64

Expended for the Maintenance of Missionaries:

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance 45,844.93

Average cost per missionary in the missions during the year 1932, \$31.80 per month, or a total of \$381.60 per year per missionary. There was an average of 1,392 missionaries in the various missions during 1932, making a total average expense for the year 531,187.20

Estimated average earnings per missionary \$900.00 per year multiplied by 1,392, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of 1,252,800.00

\$1,783,987.20

which, added to the amount collected in the various wards as before named 45,844.93

makes a total of \$1,829,832.13

the estimated contribution of missionaries and their families to the Church for the preaching of the Gospel.

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR
THE YEAR 1932

There are at the present time: 104 Stakes of Zion; 936 Wards; 76 Independent Branches; 31 Dependent Branches, or a total of 1,043 wards and branches in the stakes of Zion. There are 30 missions (including the European Mission), 967 mission branches, and 216 districts.

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions 19,722
Children baptized in the stakes and missions 15,283
Converts baptized in the stakes and missions 7,825
Number of long-term missionaries from Zion, December 31, 1932. 1,179
Number of short-term missionaries from Zion, December 31, 1932. 11
Number of local missionaries 70

Total number of missionaries on foreign missions 1,260
Number engaged in missionary work in the stakes 1,305

Total Missionaries 2,565
Number of missionaries who received training at the Missionary Home 348
Persons recommended to the temples from the stakes 67,728

SOCIAL STATISTICS

Birth rate, 28.3 per thousand.
Marriage rate, 13 per thousand.
Death rate, 7 per thousand.
Families owning their own homes, 64.2 per cent.

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST OCTOBER
CONFERENCE

Mission President Appointed:

B. Piranian appointed President of the Armenian Mission.

Mission President Released:

President Newel J. Cutler released from the Tongan Mission. Elder Verl L. Stubbs appointed to take charge of the mission.

Independent Branches Organized:

Rolapp Branch, Carbon Stake.
Stockton Branch, Tooele Stake.
Lomita Branch, Los Angeles Stake.

General Authority who has Passed Away:

Joseph W. McMurrin of the First Council of Seventy.

Bishops who have Passed Away:

Joseph H. Lake, of the Sixteenth Ward, Salt Lake Stake, and also City Commissioner.

Frank Pingree of the University Ward, Ensign Stake, and Superintendent of the L. D. S. Hospital.

Others who have Passed Away:

George Careless, former leader of the Tabernacle Choir.

PRESIDENT HEBER J. GRANT

It is a source of gratitude and thanksgiving to me that I am permitted to be with you today at this General Conference. I desire to extend to the Saints at home and abroad, and to many friends not of our faith, my sincere and heartfelt thanks for the many expressions of fellowship, good will and love that have been extended to me since my return home; for the many letters that were written to me by the people of the Church, and those not of the Church, and for the many calls from friends while I was in the hospital.

GRATEFUL FOR EVIDENCES OF FRIENDSHIP AND GOOD WILL

I am grateful beyond expression for all of these evidences of friendship and good will, and particularly am I grateful to the Saints for their prayers and supplications to our Heavenly Father in my behalf during my illness. It is a source of a great deal of satisfaction to me to have received so many evidences of good will from people during my sickness.

I believe there is no time in one's life when one feels and appreciates more evidences of friendship than when one is seriously sick, and I am pleased to say that some of the letters I received were altogether unexpected, and many of the calls I had while in the hospital were also unexpected. At times my room in the hospital almost suggested a funeral, because of the great quantity of beautiful flowers there nearly all the time I was in the hospital.

WOULD SOLVE THE WORLD'S PROBLEMS

I have been thinking very seriously of the wonderful condition that the world is in today during the great depression all over the globe, and I am convinced in my own mind, without shadow of a doubt, that a revelation, covering only one page, given by the Lord, the Creator of heaven and earth, to the Prophet Joseph Smith, would solve the problems of the world if it were obeyed by the inhabitants of the earth, not only solve the problems in our own country but in every country. In thinking of what I should say here today in my opening remarks I decided that I would read this revelation.

There are a great many men and women, in fact the great majority of all the people in the world believe that Joseph Smith was a false

prophet. When you contemplate the fact that this revelation was given a little over one hundred years ago and that it is recognized as scientifically true today, after investigations have been made by great scientific minds, it is remarkable that a young man should be able to give something so marvelous as this Word of Wisdom. So as a tribute to the prophet who gave it, who was and is and ever will be a prophet of the living God, I shall read it. All the disbelief of the world will never change that fact, because it is a fact. All the disbelief of the world cannot change the fact that this man was chosen of God and became the head of the Church of Jesus Christ, the Savior of the world. Disbelief does not change facts.

The Lord's law of health:

"A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the Church, and also the saints in Zion—"

And I might add, and also for the people of all the world.

"To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God—"

THE WILL OF GOD

Many Latter-day Saints remark, "Well, it was not given by command, therefore we do not need to obey it." No true Latter-day Saint is justified in saying that if the Lord reveals his will to man it is not his duty to obey it unless the Lord commands him to do so. The will of God, in what?

"—in the temporal salvation of all saints in the last days—"

And let me add, for the temporal salvation of all people in all parts of the world in the last days.

"EVILS AND DESIGNS"

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days—"

And these are the last days, please remember.

"—I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation."

"Evils and designs." When I see a sign upon which is pictured a man presenting a beautiful woman with an engagement ring on the top of a ring of cigaret smoke, I realize why the Lord saw fit to talk about the men who would have evil designs in these last days. I never see one of those signs but I think what an absolute crime it is that such a thing can be permitted in a civilized country.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father—"

The Lord says it is not good, and all the legislatures and all the congresses and all the senators and all the officers in the kingdoms of the world can say otherwise, but that will not change the word of the Creator of heaven and earth.

"—only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And again, strong drinks are not for the belly, but for the washing of your bodies."

I do not suppose that when we get whisky, wine, beer, etc., much of it will be used for the washing of people's bodies.

"And, again, tobacco is not for the body, neither for the belly, and is not good for man—"

Please keep in your minds that this is the Lord speaking.

"—but is an herb for bruises and all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or belly.

FOR THE USE OF MAN

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—"

"Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

"And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

"And these hath God made for the use of man only in times of famine and excess of hunger.

"All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

"Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grains.

A MARVELOUS PROMISE

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures."

What a marvelous promise! Is there anything to compare with health? Those who have been near death's door many times and who have suffered year after year in not being able to accomplish anything in the battle of life, know what a valuable thing is good health.

"And shall run and not be weary, and shall walk and not faint."

I commend to all Latter-day Saints that they read the marvelous testimony delivered from this stand by Brother Creed Haymond who won a championship in racing and was the only one on his team who made a record, while the others who had used wine failed.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

THE WORDS OF THE MARTYRED PATRIARCH

It has been a great pleasure to me today to read the words of the Lord given to Joseph Smith. I am now going to read to you the words of the martyred Patriarch:

"The Lord has told us that 'strong drinks are not for the belly.' Who is it that will say that they are, when the Lord says they are not? That man who says, 'I can drink wine or strong drink, and it will not hurt me,' is not wise. Some will say, 'I know that it did me good, for I was fatigued and feeble on a certain occasion, and it revived me, and I was invigorated thereby; and that is sufficient for me.' It may be for you, but it would not be for a wise man; for every spirit of this kind will only produce a greater languor when its effects cease to operate upon the human body. But you know that you are benefited? Yes, so does the man who has mortgaged his property know that he is relieved from his present embarrassments; but his temporary relief only binds the cords of bondage more severely around him. The Lord has not ordained strong drink for the belly, 'but for the washing of your bodies.'

"And, again, 'tobacco is not for the body, neither for the belly, and it is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.' Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it—for an elder especially to eat or smoke it, is a disgrace to him. He is not fit for the office; he ought first to learn to keep the Word of Wisdom, and then to teach others. God will not prosper the man who uses it.

"And again, 'hot drinks are not for the body or belly.' There are many who wonder what that can mean, whether it refers to tea or coffee or not. I say it does refer to tea and coffee. Why is it that we are frequently so dull and languid? It is because we break the Word of Wisdom. Disease preys upon our systems; * * * and we do not comprehend the things of God. The devil takes advantage of us, and we fall into temptation.

"Let the Saints be wise; let us lay aside our folly and abide by the commandments of God. So shall we be blessed of the Great Jehovah in time and in eternity. We shall be healthy, strong and vigorous; we shall be enabled to resist disease."

THE WORDS OF BRIGHAM YOUNG

It is sometimes a good thing to turn back. We will turn back to the great pioneer, the man who with others erected this wonderful building. At the time of its erection it was the greatest building in all the United States, without any center support to the roof. He started to build a temple which cost millions of dollars when there were people here without means excepting their hands, their courage, their faith and their knowledge that God lived.

President Brigham Young said:

"So long as you are able to walk and attend to your business, it is folly to say that you need ardent spirits to keep you alive. The constitution that a person has should be nourished and cherished; and whenever we take anything into the system to force and stimulate it beyond its natural capacity, it shortens life. I am physician enough to know that. When you are tired and think you need a little spirituous liquor, take some bread and butter or bread and milk, and lie down and rest. Do not labor so hard as to deem it requisite to get half drunk in order to keep up your spirits. If you will follow this counsel, you will be full of life and health, and you will increase your intelligence, your joy and comfort.

"It is a piece of good counsel which the Lord desires his people to observe,

that they may live on the earth until the measure of their creation is full. This is the object the Lord had in view in giving that Word of Wisdom. To those who observe it he will give great wisdom and understanding, increasing their health, giving strength and endurance to the faculties of their bodies and minds until they shall be full of years upon the earth."

BENEFITS PROVED

Let me testify to the benefits of it. President Brigham Young served this people from the day that he was ordained an apostle for more than 42 years, until he passed away, with all the cares and hardships that rested upon him, and when he passed away he was as old as I am, 76. He was in vigorous health of body and mind, but I am sure that what they called inflammation of the bowels was appendicitis. Why? Because the pain disappeared and we were all rejoicing that he was on the high road to recovery. But what really happened is that the appendix had broken and the pain had disappeared, but blood poisoning had set in.

The successor to President Brigham Young served this people for 48 long years from the day he was ordained an apostle. The successor to John Taylor, Wilford Woodruff, served this people 59 long years from the time that he was chosen an apostle. Lorenzo Snow, who succeeded Wilford Woodruff, served this people for nearly 53 years, and Joseph F. Smith served them for over 52 years. Heber J. Grant has served this people for over 50 years.

GIVES PERSONAL TESTIMONY

I leave my testimony with you that I believe as firmly as I believe anything in this world that I would not be standing here today talking to you if I had not obeyed the Word of Wisdom. When my appendix was removed it had broken and blood poisoning, so they said, in the third and last stage, had set in. There were nine doctors present and eight said I had to die. The chief surgeon in the Catholic hospital turned to President Joseph F. Smith, and said: "Mr. Smith, you need not think of such a possibility or probability as that this man shall live. Why, if he should live it would be a miracle, and this is not the day of miracles."

That was the message delivered to me by Joseph F. Smith himself during his last sickness, and he said: "Our doctor friend who said it would be a miracle has passed away. I never saw you looking healthier in my life than you do today, Heber."

I said to the nurse who told me regarding these nine doctors that I did not want to meet any of them, except the one who said and believed that I would pull through. She said: "He is the house doctor; I will call him in."

I asked him why he disagreed with the others, and he smiled, (he was a southerner) and he said: "Mistah Grant, ah just took a chance. suh. Ah have felt the pulse, suh, of thousands of patients, being a house doctor, in many many hospitals, but ah never felt a pulse just like yours, suh. Why, do you know. suh, in all of the tests that I made during an hour and three quarters that you were under the knife your heart nevah missed one single, solitary beat, and ah made up my mind that that heart would pull you through."

NOT CONTAMINATED

What kind of a heart did I have? I had a heart that had pure blood in it, that was not contaminated by tea, coffee or liquor. That is why the poison in my system was overcome. The doctor who operated upon me had made an agreement with me that he was to tell me if I had to die—and he did—so that I could write a couple of letters. But I did not write them because in the kind providences of the Lord it had been revealed in a manifestation that I did not have to die. Men say we cannot receive communications from the other world, but my wife whose body lies in the grave visited my wife who is alive and told her that my mission was not yet ended; and I had received before that a blessing by the gift of tongues from that identical wife whose body was in the grave. And what was in that blessing? That I should live to lift up my voice in many lands and in many climes proclaiming the restoration to the earth of the Gospel of the Lord Jesus Christ.

PROPHECY FULFILLED

I had not lifted up my voice in many lands and many climes at the time I was in the hospital, but subsequently I have lifted up my voice in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Italy, Norway, Sweden, Denmark, Canada and Mexico; from Portland, Maine, to Portland, Oregon; from the Canadian border down to Florida; in the Hawaiian Islands and in far-off Japan, proclaiming the restoration to the earth of the Gospel of the Lord Jesus Christ, the plan of life and salvation; bearing my witness that I know that God lives, that Jesus is the Christ, the Redeemer of mankind, the Savior of the world, and that Joseph Smith was a prophet of the true and living God.

FURTHER ADVICE BY PRESIDENT YOUNG

Continuing the remarks of Brigham Young:

"Many of our sisters think they cannot live without tea. I will tell you what we can do—I have frequently said it to my brethren and sisters—if they cannot live without tea, coffee, brandy, whisky, wine, beer, tobacco, etc., they can die without them. This is beyond controversy. If we had the determination that we should have, we would live without them or die without them. Let the mother impregnate her system with these narcotic influences when she is bringing forth a family on the earth, and what does she do? She lays the foundation of weakness, palpitation of the heart, nervous affections and many other ills and diseases in the system of her offspring that will afflict them from the cradle to the grave. Is this righteous or unrighteous, good or evil? Let my sisters ask and answer the question for themselves, and the conclusion which each and every one of them may come to is this: 'If I do an injury to my child, I sin.'"

DOCTORS GIVE EVIDENCE

I have been trying to find what a brother wrote to me some days ago, and so has he, but we have failed—a statement that I wish I could read to you here, if it be true—and I have very little doubt but that it is true—to the effect that there are some first-class physicians who will not answer a call to a wife who is to become a mother if she is an

inveterate cigaret smoker, announcing that the rate of mortality is altogether too great among such for them to risk their reputation.

THE WORDS OF PRESIDENT TAYLOR

President John Taylor:

"For this purpose he (God) has gathered us here as we are here today—that while we are pursuing the natural avocations of life, we might at the same time be taught and instructed of God, that we might learn the laws of life—that we might be purified from the corruptions and infamies that exist in the world, and that our spirits might be purged from everything that tends to deteriorate, injure or destroy man; and that we might be enabled to comprehend those principles which are calculated to elevate, to exalt and ennoble mankind, and to prepare them for the enjoyment of a place among the Gods in the eternal worlds.

"And in regard to drunkenness we will not be contaminated nor disgraced with infamy of such conduct—and as the honesty of a man can only be tested by his having temptation within his reach, so no man can be considered as acting properly who cannot let liquor alone, when that is within his reach. Virtue does not consist simply in being prevented from committing evils, but in having temptations presented before us and then governing our passions and appetites. Good and evil are placed before us, no matter by whom, it is for us to resist evil and cleave to the right. We are told that it is to him that overcometh that I will grant to sit down on my throne, as I have overcome and sat down on my Father's throne. Neither do we want any excuses for any of these things, for God will condemn us if we bear them, and his wrath will be enkindled against us, and we shall find it a hard matter to pack such infamies upon our shoulders. Now it is for us to choose what course we will pursue.

"We want men who are Saints from principle, men who love God, who keep his commandments, men who are pure and virtuous, men who are seeking to glorify God through obedience to his laws, and men who do these things because they love to do them.

"We have entered into covenants with God, and it is only on the condition of our keeping our covenants inviolate that we shall be entitled to the exceedingly great and precious promises which he has made to us. And he does expect us to be true to him."

PRESIDENT WOODRUFF QUOTED

President Wilford Woodruff:

"We are sent into this world to accomplish a great purpose, and to fulfil the object of our creation we must observe the commandments of God, and obey the ordinances of his house, and walk in them while we live in the flesh, that when we have done with this body we can go back into the presence of our Father and our God and receive in fulness the blessings and promises made to his children.

"Those persons who will not walk according to the light they have, must sooner or later inherit sore afflictions to themselves; they do not have joy, and happiness, and salvation like that person who obeys the commandments of God and constantly does that which is right. The wicked are always in fear. There is no inducement for a man or woman to commit sin—it is not a paying business. It is better for us to serve the Lord; for those who serve the Lord morning, noon and night are happy, whether they be rich or poor."

RIDICULE RECALLED

I call to mind that upon one occasion a man ridiculed the Latter-day Saints, saying, "You people are always happy. If a man hits a Mormon and knocks him down, the Mormon thanks the Lord because he needed a little chastisement; and if you hit at a Mormon and miss him, he thanks the Lord for not getting hit."

"Let us try to live our religion, and try to be friends of God; and let us make war against the works of the devil. Let us seek to overcome ourselves, and all our evil impressions, and bring our bodies in subjection to the law of Christ, that we may walk in the light of the Lord, gain power with him, and assist in sanctifying the earth and in building up temples, and in attending to the ordinances of the house of God, that we may be saviors of men, both of the living and the dead. These are our privileges, and the blessings which the God of heaven has put into our hands.

"Our President (Brigham Young) has frequently told us that we cannot separate the temporal from the spiritual, but they must go hand in hand together; and so it is, and so we must act in reference to building up the Church and Kingdom of God. We should foresee the evil, and then foreseeing if we should hide ourselves, and preserve ourselves in purity and holiness.

"Our temporal and eternal salvation is all connected and linked together. * * * The Lord has raised up unto us fathers, leaders, and counselors after his own heart; they possess his will, and they are leading the people to exaltation and glory."

FROM PRESIDENT SNOW

President Lorenzo Snow:

"The Gospel is proclaimed, a channel is opened through which individuals may receive a knowledge of things pertaining to life and salvation, of those things that are required at their hands, and of the course they should pursue as the servants and handmaidens of God.

"This Gospel, which God has commanded us to offer to the world, is an order or system of things, simple, plain, and may easily be understood. In regard to its principles, the nature of its requirements, and the precise kind and character of its blessings and promises, no one, however ignorant or unlearned, needs to be left in the dark; but may discover its golden truths, and the emblazoned mark of divinity in its arrangements.

"This system of religion, in its nature, in the character of its origin, the manner of operations, and in the purposes for which it was designed, coupled with the fact that people of honest hearts can and will appreciate divine truth, is such that it cannot be destroyed. A man who is honest, full of integrity and love for the interest and happiness of mankind, having explored this long untrodden path, and made this glorious discovery, will not and cannot keep silent, but despite of threats and opposition, however fierce and terrific, will boldly declare the glorious fact, spreading and multiplying this divine intelligence, and if so required, seal his testimony with his own life's blood.

"Our mission is to the world and not simply to carry the Gospel to the people, but to establish plans and lay schemes for their temporal salvation. Our object is the temporal salvation of the people as much as their spiritual salvation.

"A religious system is of but little account when it possesses no virtue nor power to better the condition of people, spiritually, intellectually, morally and physically."

PRESIDENT SMITH QUOTED

President Joseph F. Smith:

"I do wish with all my heart—not because I say it, but because it is written in the word of the Lord—that you would give heed to the Word of Wisdom. It was given unto us 'not by commandment'; but by the word of President Brigham Young, it was made a commandment unto the Saints. It is written here for our guidance, for our happiness and advancement in every principle that pertains to the kingdom of God, in time and throughout eternity, and I pray you to observe it. It will do you good; it will ennoble your souls; it will free your thoughts and your hearts from the spirit of destruction; it will make you feel like God, who sustains even the sparrow, that it does not fall to the ground without his notice; it will bring you nearer to the similitude of the Son of God, the Savior of the world, who

healed the sick, who made the lame to leap for joy, who restored hearing to the deaf and sight to the blind, who distributed peace, joy and comfort to all with whom he came in contact, and who cursed and destroyed nothing, save it was the barren fig tree, and that was to show forth his power more than anything else.

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones.

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint;

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

"Are these glorious promises not sufficient to induce us to observe this Word of Wisdom? Is there not something here that is worthy our attention? Are not 'great treasurers' of knowledge, even 'hidden treasures', something to be desired? But when I see men and women addicting themselves to the use of tea and coffee, or strong drinks, or tobacco in any form, I say to myself, here are men and women who do not appreciate the promises God has made unto them."

POET QUOTED

There are three lessons I would write,
Three words as with a burning pen;
In tracings of eternal light,
Upon the hearts of men.

Have faith, though clouds environ round,
And gladness hides her face in scorn.
Put off the darkness from thy brow;
No night but hath its morn.

Have hope, where'er thy bark is driven,
The calm distorts the tempest's mirth,
Know this, God rules the Hosts of Heaven,
The inhabitants of earth.

Have love, not love alone for one,
But man as man thy brother call,
And scatter as the circling sun
Thy charities on all.

—Goethe.

A FAVORITE HYMN

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines,
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful Saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break,
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for his grace;
Behind a frowning providence,
He hides a smiling face.

His purposes will ripen fast,
 Unfolding every hour,
 The bud may have a bitter taste,
 But sweet will be the flower.

Blind unbelief is sure to err,
 And scan his works in vain;
 God is his own interpreter,
 And He will make it plain.

The hymn which I have just read was the favorite hymn of the late President Wilford Woodruff. We sang it oftener in our council meetings than any other when he was with us. If there ever was a man who acknowledged the hand of God in all things more perfectly than did Wilford Woodruff I never knew him.

FROM THOMAS A. EDISON

One of the greatest benefactors of mankind, in my judgment, by his discoveries in electricity was Thomas A. Edison. Way back in 1914 he wrote a letter to Henry Ford in which he said:

"The injurious agent in cigarets comes principally from the burning paper wrapper. The substance thereby formed is called 'Acrolein.' It has a violent action on the nerve centers, producing degeneration of the cells of the brain which is quite rapid among the boys. Unlike most narcotics this degeneration is permanent and uncontrollable. I employ no person who smokes cigarets."

This was written in 1914, as I have said. I know a great many people who formerly did not employ people who smoked cigarets, but cigaret smoking has increased so wonderfully, from a few hundred million up to hundreds of billions, that they have found it necessary to change that rule.

ENORMOUS CONSUMPTION OF CIGARETS

During the last four years internal revenue was paid upon a consumption of 459,419,564,744, or an average of 114,854,891,186 cigarets a year.

What is a billion? During the World war when we were raising \$6,000,000,000 through the sale of Liberty bonds, the great New York Life Insurance Co. sent out a circular announcing that a billion was the equivalent of one dollar for every minute from the birth of the Savior until now. So each year for four years—and this is not what somebody says, but it is from collections of internal revenue—114,854,891,186 cigarets were consumed in the United States, which would be equivalent to 114 cigarets for every minute since the birth of the Savior. It seems incredible. "In consequence of evils and designs which do and will exist in the hearts of conspiring men." I have read that the tobacco interests hope during this year to add 30,000,000 women to their list of cigaret smokers.

AN IMPRESSIVE LESSON

I read from the book, "Personal Efficiency," by James Samuel Knox, A. M.:

"You smoke thirty cigarets a day?"

"Yes, on the average."

"You don't blame them for your run down condition?"

"Not in the least. I blame my hard work."

"The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar."

"Let me show you something," he said. "Bare your arm."

"The cigaret smoker bared his pale arm, and the doctor laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a shudder convulsed it, and it fell to the floor—dead."

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigaret smoker sullenly.

"Wasn't healthy, eh? Well, we'll try again."

"And the physician clapped two leeches on the young man's thin arm."

"If they both die, said the patient, I'll swear off—or, at least, I'll cut down my daily allowance from thirty to ten."

What would ten do to him? A boy who smokes ten cigarets a day has inhaled enough poison to kill twenty frogs.

"Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it."

"This is ghastly," said the young man; "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigaret smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."

EFFECT UPON STUDENTS

"It is said that within the past fifty years not a student at Harvard University who used tobacco has been graduated at the head of his class, although on the average five out of six used tobacco."

Just exactly five hundred per cent more tobacco smokers in the classes, and yet in fifty years not one of them was graduated at the head of his class.

"An investigation of all the students who entered Yale University during nine years shows that the cigaret smokers were the inferiors both in weight and lung capacity of the non-smokers, although they averaged fifteen months older."

I would like to read you this whole book but I shall not take the time.

A VICTIM OF CIGARETS

"A young man died in a Minnesota state institution not long ago, who five years before had been one of the most promising young physicians of the West. 'Still under thirty years at the time of his commitment to the institution,' says a newspaper account of the story. He had already made three discoveries in nervous diseases which had made him well known in his profession. But he smoked cigarets—smoked incessantly. For a long time the effects of the habit were not apparent, in fact, it was not until a patient died on the operating table under his hands, and the young doctor went to pieces, that it became known that he was a victim of the paper pipes. But then he had gone too far. He was a wreck in mind as well as in body, and ended his days in a maniac's cell."

JUDGE SPEAKS

"Magistrate Crane of New York City, says: 'Ninety-nine out of a hundred boys between the ages of 10 and 17 years who come before me charged with crime have their fingers disfigured by yellow cigaret stains. I am not a crank on this subject, I do not care to pose as a reformer, but it is my opinion that cigarets will do more than liquor to ruin boys. * * * There is something in the poison of the cigaret that seems to get into the system of the boy which destroys all moral fiber.'

"He gives the following probable course of a boy who begins to smoke cigarets: First, cigarets. Second, beer and liquors. Third, craps, petty gambling. Fourth, horse racing—gambling on a bigger scale. Fifth, larceny. Sixth, state prison."

AN INTERESTING EXPERIMENT

"Dr. J. H. Kellogg says: 'A few months ago I had all the nicotine removed from a cigaret, making a solution out of it. I injected half the quantity into a frog with the effect that the frog died almost instantly. The rest was administered to another frog with like effect. Both frogs were full grown and of average size. The conclusion is evident that a single cigaret contains poison enough to kill two frogs.' " Then he goes on to tell that twenty cigarets killed forty frogs.

I have enough material to talk to you for an hour or two but I see I have been talking now for fifty-two minutes, and I think that that is probably long enough. I shall try to get through in the next seven minutes and make it an even hour.

TESTIMONY OF AN INVENTOR

"Hudson Maxim has won world renown as the inventor of high explosives for use in battle ship guns and torpedoes and for various other purposes. He comes out squarely against the cigaret in this fashion:

"The wreath of cigaret smoke which curls about the head of the growing lad holds his brain in an iron grip which prevents it from growing and his mind from developing just as surely as the iron shoe does the foot of the Chinese girl.

"In the terrible struggle for survival against the deadly cigaret smoke, development and growth are sacrificed by nature, which in the fight for very life itself must yield up every vital luxury such as healthy body growth and growth of brain and mind.

"If all boys could be made to know that with every breath of cigaret smoke they inhale imbecility and exhale manhood, that they are tapping their arteries as surely and letting their life's blood out as truly as though their veins and arteries were severed, and that the cigaret is a maker of invalids, criminals and fools—not men—it ought to deter them some. The yellow finger stain is an emblem of deeper degradation and enslavement than the ball and chain."

BURBANK'S DECLARATION

"Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens," declares Luther Burbank, the wizard of the plant and vegetable kingdom, whose experiments have caused the civilized world to wonder"—and whose experiments have benefited the civilized world millions upon millions of dollars every year—"and there is no question whatever that cigarets alone were the cause of their destruction. No boy living would commence the use of cigarets if he knew what a useless, soulless, worthless thing they would make of him."

A NEW ARITHMETIC

"I am not much of a mathematician," said the cigaret, "but I can *add* nervous troubles to a boy, I can *subtract* from his physical energy, I can *multiply* his

aches and pains, I can *divide* his mental powers, I can take *interest* from his work and *discount* his chances for success'."

As I was not here six months ago I thought I was entitled to occupy an hour, and that is why I have taken so much time.

The Lord bless you, Amen.

The congregation arose and sang the hymn, "Now let us rejoice in the day of salvation."

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I am thankful for the privilege of attending this General Conference of the Church of Jesus Christ, and I know it will result in blessings to the people and be profitable to all those present and the thousands that are making use of the radio to hear all that may be said during the three days of this Annual Conference.

At this conference, like all that have been held in the past, words of counsel, instructions, and admonitions will be given, and never before in the history of the Church were they so sorely needed. The opening remarks of President Grant were timely and given under the inspiration of our Heavenly Father, and if followed will result in God's blessings to all. Let our constant prayer be for the glory and welfare of the Church and for the preservation of the United States.

THE WORLD'S MOST URGENT NEED

The distracted world of today needs above all things, true religion as taught by Jesus Christ while in the flesh and restored in this the last dispensation through Joseph Smith, the prophet. Our Church has a regard for the welfare of God's children and the ultimate salvation of them all. Our religion does not make its adherents selfish, but on the contrary creates in their hearts a feeling of charity and desire to bless. We do not wish the downfall of a son or daughter of God, but rather we desire their happiness, comfort and joy. This was our Heavenly Father's desire and plan in the beginning. His plan of salvation which was prepared before the creation of the world was designed for the improvement, the benefit and the ultimate salvation of all his sons and daughters. Whenever we have a desire to assist our fellowman we take the position approved by our Heavenly Father, but when we feel otherwise, we are on slippery ground. The Master came into the world not to condemn the world, but that the world through him might be saved. That was the purpose of the coming of our Savior, Jesus Christ, in the flesh, and of the atonement that he wrought out for mankind by his death on the cross.

How often I have been asked, and in all sincerity I might add, if the Mormon Church believes in Jesus Christ? My answer has always been, "Perhaps to a greater degree than any other Church organization in the world." We believe Jesus Christ to be the actual Son of God—the second in the Godhead, foreordained to his birth, his mission and cruci-

fixion. The spirit of Christ is the spirit of salvation, of blessing to do good, to prepare us all for the presence of our eternal Father and to enjoy the glory of his kingdom.

SALVATION FOR ALL

I have been asked hundreds, if not thousands of times, what difference there is between the belief of the Latter-day Saints and that of most of the Christian denominations—as to the ultimate salvation of the peoples of this world. I have answered briefly that the Latter-day Saints teach that salvation is for all people—of all ages, of all races, of all colors,—who can be saved. The revelation to Joseph Smith is that salvation is to come to all, and that none will be lost who can possibly be redeemed—that the plan of salvation is as broad as the fall of man.

Our first parents broke a divine law and through their disobedience death came into the world—while on the other hand, through the atonement and obedience of Christ, life and salvation will ultimately come to all the family of Adam. “As in Adam all die, so in Christ shall all be made alive.”

A DIVINE MESSAGE

We all testify that in the nineteenth century our Heavenly Father has been pleased to open the heavens once more and send his Son, Jesus Christ, our Redeemer, with a divine message, conforming in every respect to the teachings of this same Christ while in mortality. We know that angels have been sent from the Father declaring truths that would insure salvation for all who receive and obey them. I recognize that the ordinary person hesitates a long time before he considers it worth while to consider such a declaration, and he can never become convinced until through faith and prayer a testimony from an unerring source is received by him. We declare that angels have come down from heaven, bringing light and truth for the salvation of all the human family, and a message to be proclaimed to every nation, kindred, tongue and people. How well this obligation on our part has been carried forward God knows best.

THE PERSONALITY OF GOD

The greatest religious teacher among men was Jesus, the Nazarene. In his personality God was manifest in the flesh. He revealed Deity to humanity. He showed that God was in reality the Father of the spirits of men. He proclaimed that he was in the beginning with God—that he came forth from God, and would return to God and that all mankind were his brethren, made in the image of God, and part of his eternal family. This presents God as actually and literally “Our Father which art in heaven.” It takes away the mystery with which false faiths have enveloped the Supreme Being—beclouding the minds of men and making God utterly incomprehensible.

Jesus taught that his Father and our Father is a personal being—man being in his likeness — Jesus being himself in his express image. He taught also that he was sent into the world to save mankind and bring them back to the Father’s presence; that no man

could come unto God but by him. The true Christian religion, therefore, combines faith in Jesus Christ, the Son, with faith in God the eternal Father.

NOT ONE IN PERSON

Christ further taught the existence of a divine Spirit proceeding from God, to enlighten the souls of men; that is, the Holy Ghost, by which the mind and will of God may be made known to man, and by which holy men chosen of God, have been inspired in different ages to declare his word.

That the unity of the Godhead is not oneness in person is made very clear in the account of the baptism of Jesus Christ. The Son on that occasion, coming up out of the waters of Jordan, the Holy Spirit descending upon him in the form of a dove, and the voice of the Father from heaven proclaiming "This is my beloved Son, in whom I am well pleased." Jesus said, "I came forth from the Father, and am come unto the world: again, I leave the world, and go to the Father." He also prayed to the Father and in the prayer recorded by John, explained in unmistakable language what he meant when he declared, "I and my Father are one."

Anything that God reveals must be true, because he is truth, and everything that comes by the way of Jesus Christ, his beloved Son, must be true, for he is the way, the truth and the life. No error will be introduced into the world under the direction of the Father, or the Son.

DESTRUCTIVE AGENCIES

We are living in trying times—international struggles are imminent—"Nation rising against Nation" for supremacy and existence. Civilized governments are threatened by internal and destructive agencies in the form of Communism. This secret organization assumes different names and forms. It is Communism in France, Socialism in Germany, Internationalism in Spain and Italy, Nihilism in Russia, and similar sentiments and principles are cloaked under a variety of titles in America and Great Britain. All these organizations are opposed in spirit to all the restraints of law and order. Now let me call your attention to the fact that in February, 1831, Joseph Smith received a revelation on this very subject, which no doubt many of you are familiar with. Reference is also made along the same lines in the Book of Mormon. Secularism and infidelity are sweeping over the world; millions are indulging in every kind of iniquity. Crime is increasing with such rapidity that the large cities of the world find it next to impossible to cope with it.

I know that it is easier to point out evils than the particular way of destroying them. I know it will take the united effort of honest, patriotic, liberty loving citizens, to meet the situation. The churches must play an important part.

The Church of Jesus Christ has never ceased its opposition to organizations such as I have mentioned and never will.

I bear witness that our Heavenly Father has again established his Church on earth and revealed the everlasting Gospel for the salvation of all who believe and obey.

My brethren and sisters, I am sure that during this conference the Spirit of the living God will be made manifest to those who speak unto us.

NOT NECESSARY TO VIOLATE LAWS OF GOD

I want particularly to call your attention to the wonderful remarks that have been made by President Grant this morning. Oh, if we only would put them into practice—I mean every member of the Church—what a wonderful influence we would have as a people in the different parts of this country and in the world! Our very lives and acts would testify of the Gospel of Jesus Christ and its results in the lives of its membership. I never lost anything in this world by obeying the laws of God. I never lost anything in my capacity as a Senator of the United States by not indulging in the habits that are prohibited by my Church. For years perhaps those among whom I associated thought it was strange. I have never taken a drink of liquor in my life. I have never smoked in my life. I have never found it necessary that I should do so at any time in order to win respect and the favors of men who do use those things. On the contrary, my brethren and sisters, I want to testify to you that there has been nothing for which I have been honored and respected more than my devotion to the beliefs that I have. I may add, religious beliefs and moral beliefs, which latter are a very important part of our teachings as a Church.

I do not think there is any honorable calling to which a man may be called, either privately or publicly, in which, in order to be successful, he must violate the laws of God. There is no necessity for it, and I want to say to you that whenever people who know that the laws of the Church prohibit certain actions, see a member of the Church violate those actions, instead of winning the respect of men by such violation he loses it.

IN ACCORDANCE WITH ONE'S PROFESSED FAITH

Oh, yes, we have lots of men and some women in the Church who smoke. I wish that every one of them could have heard the remarks of the President this morning. We as members of the Church can testify to the truth of his remarks. But the day is coming when the scientists, when the men standing at the head of great business concerns, will always ask, when a man is needed to fill an important position, how he lives, what are his daily habits, what does he believe in, and does he live in accordance with his professed faith. When that time comes, and it is beginning now, I will be glad if the greater percentage of the people of our Church live the commandments, if they are clean and virtuous in their lives. This is almost a thing of the past in some sections of the world.

But as the last days approach, I say to you, my brethren and sisters, it is going to come, and God will magnify a people who not only profess these wonderful truths but live them. God grant that we may have power to do so, that the Church as a church will never be called upon to apologize for men or women known as the leaders and members of the Church. Peace be with us. May God's blessings attend us during the remainder of this conference, I ask in the name of Jesus Christ, Amen.

The hymn, "Do what is right," was sung by the congregation. Elder Mark Austin offered the closing prayer. The Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference commenced at 2 o'clock, when President Heber J. Grant announced that the congregation would sing the hymn, "Guide us, O thou great Jehovah."

After singing, prayer was offered by Elder Joseph S. Peery.

Following the opening prayer a sacred solo, "My Task," was sung by Elder Golden Hansen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I was very greatly pleased this morning in listening to the remarks by our President, and to have our attention called to matters which I consider to be of great importance.

I think I have stated before from this stand that we are living in perilous times, times when the members of the Church should be thoughtful, diligent, persevering, and determined to keep the commandments of the Lord as they have been made known unto us by revelation.

A WONDERFUL ADVANTAGE

We have a wonderful advantage over the world in this, that we have the right and privilege of receiving instruction through inspiration and revelation. For one hundred years the Lord has spoken unto this people, giving us line upon line, precept upon precept, and one example following another, counsel, advice and knowledge in abundance concerning the things pertaining to our salvation and the kingdom of God.

We have learned through revelation and through the guidance that has come from holy men, both ancient prophets and those of our own day, it is our duty to live in accordance with law which governs us in this life, and which pertains to this life, just as well as to be governed by laws which pertain to the spiritual life, or the life which is to come. Temporal salvation is just as important in its sphere as spiritual salvation is in its sphere. In fact, temporal salvation and spiritual salvation are so closely united that they cannot be separated. There is no dividing line.

THE PURPOSE OF MORTAL LIFE

We have been placed here in this world for the purpose of gaining experience, also for the purpose of proving ourselves, whether or not we will be worthy, before the Lord, of a place in his kingdom. It has been made known unto us that even before the foundation of the world

a council was held, and there the plan of salvation was made known unto the spirits of men; and the Son of God, even Jesus Christ, who gave instructions upon that occasion—and perhaps there were more occasions than one—stated that he and others would go down and form a world upon which these spirits should dwell, the object being to prove them herewith, to find out whether they would be obedient in all things. There the plan of salvation was discussed, and the promise was made that those who were obedient in that first estate should have a place in this second estate in which we now find ourselves. And they who prove themselves true and faithful to the commandments, the guidance and the instruction which have come from the Lord in this present estate, should have glory added upon their heads forever.

THE LORD'S PLAN

Now, we know that it is the plan and purpose of the Lord to bring to pass the immortality and the eternal life of all men. No matter whether they believe in him or not, no matter whether they are rebellious, or whether they receive the truth and walk in the light, all who have the privilege of this mortal life are to be redeemed, so we are informed, from death. All mortal souls are to receive the resurrection. All are redeemed from Adam's transgression, as we are pleased to call it, through the mercy of Christ; because we are not responsible for that transgression; we do not have to pay the price. Christ came and paid that price and redeemed us from death, from what is generally spoken of as original sin; but on conditions of our repentance and obedience to Gospel law, for salvation in the kingdom of God comes on no other terms. If we are obedient, if we will keep the commandments that are given, walk in the light of truth, known as the principles of the Gospel, then we are to have added upon our heads exaltation and glory forever.

OBEDIENCE TO TEMPORAL AND PHYSICAL LAWS REQUIRED

But in this life we are subject to the vicissitudes of mortal life; we are subject to all the laws which govern in this world. We speak of many of these laws as temporal laws, or physical laws. Nevertheless, it is just as necessary that we be obedient to the temporal and physical laws, or rather, the laws which govern in this mortal life, as it is for us to be obedient to things which we are pleased to call spiritual, and which we look upon as pertaining to that life which is to come after the resurrection from the dead.

One of the great objects of our existence here, indeed the greatest, is to receive these bodies or tabernacles of flesh, tabernacles for our individual spirits. Then, of course, through obedience our physical tabernacles and our spirits, unitedly known as the soul, receive a fulness of joy; and it is destined that the obedient, the faithful, shall go back into the presence of God, there to become sons and daughters, receiving a fulness of the blessings of the kingdom of God.

ETERNAL BLESSINGS THROUGH CLEAN LIVING

If in this life we abuse these tabernacles of flesh, if we treat them

with contempt, if we permit them to be filled with all manner of corruption, then we are destroying that physical tabernacle which pertains to the spirit and which, with the spirit united, constitutes the soul, so that we as individuals cannot receive that fulness of joy which is promised to the sanctified.

I think enough of my body to want to keep it clean. I have been so trained. My comprehension of this Gospel, my study, all that pertains to the Gospel as I have learned it, teaches me that it is my duty to keep this body clean and unspotted from the contamination of this world. Now, we are in the presence of temptation, we are in the presence of grievous sin. It was understood in the beginning, for we were informed before we came here, that we would be confronted with all these earthly conditions, and be subject to temptation; but it does not necessarily follow that because temptation is before us, we have to yield to it. It is the overcoming of the world, the overcoming of sin, that makes us strong, and prepares us for things yet to come. The man who yields to every appetite and every desire of the flesh cannot receive exaltation, because he does not prepare himself for and make himself worthy of it.

SONS AND DAUGHTERS OF GOD

This life is a school. It is a most wonderful school, because here we receive that training that will prepare us and qualify us, through obedience to the principles of the Gospel, to become sons and daughters of God, to dwell in his presence, to receive all that the Father has. What a glorious thought this is! Oh, how I rejoice to know that the Lord has made this known unto us, that it is within our power to become like him!

I think so frequently of the words of John, as they are recorded in the third chapter of the first epistle that was written by him, and which I desire to read to you:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Now, John understood clearly, as did Peter and Paul and the others of the apostles, that through obedience to the Gospel, including all the ordinances and the covenants that they entered into, they were even then the sons of God, because of those covenants and obligations they had taken upon themselves. So John says, speaking unto the Saints—he is not speaking to the world:

"Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he [Christ] shall appear, we shall be like him."

That is we shall see that we are like him, also sons of God as he is a Son of God, with this difference, of course, that Jesus Christ is the Only Begotten, one of the Godhead whom we worship. We are his

brethren, joint heirs, as Paul has said, with him in that kingdom. That is our privilege.

THE LORD'S DESIRE CONCERNING US

John continues:

"And every man that hath this hope in him purifieth himself, even as he [Christ] is pure."

We should keep ourselves clean and pure from sin, from anything that tends to destroy the functions of these bodies, these tabernacles. The Lord intends that we should keep them holy, sanctified, cleansed from all iniquity. We cannot do that if we partake of the evils that we find in the world. No man who uses tobacco can keep his body clean. No man can keep his body clean when he puts into it alcoholic beverages. That cannot be done. The Lord has pointed out, in that wonderful revelation to which reference has been made, what we shall eat and what we shall drink, as well as the things that we should not eat and drink. He has warned us and told us what things are not good. We have our agency. Every man has the power within him to act for himself. No man is compelled to do the will of God and enter into the kingdom. He may reject that; but every man is going to answer for his works. He is going to receive a reward according to that which he does in the flesh.

I say again, my training makes me feel to honor this tabernacle that has been given unto me. When I say Me, what do I mean? I don't know what life is. I could not give you a proper definition of it. But I know that there is an individuality which I call myself. You each have your individuality. That individuality is composed of spirit and body. The body is the tabernacle of the spirit. Together they shall rise, after the resurrection, to receive that fulness of joy in the kingdom of God, provided they have kept this estate and been true and faithful to all the commandments of God.

DUTY TO SAFEGUARD THE YOUTH

I am a firm believer in this, and that we should throw out every safeguard to hedge our youth about and protect them from the evils of the world. I do not think it is necessary for them to come in contact with sin. There is temptation enough, there is sin enough, that they will find; and it is my duty, as far as I am able to do it, to protect my children and your children. I want them protected. For that reason I am absolutely opposed with all my soul to the repeal of the Eighteenth Amendment. I know what it means. I know what the conditions were before we had prohibition. I think I know what the conditions will be after it is repealed, if that shall come.

Latter-day Saints, from one end of the earth to the other, especially the good people living in these states of this Rocky Mountain region, we should stand for that which is right, for the truth, for the Gospel of Jesus Christ, for the protection which we are entitled to receive; and therefore we should stand unitedly against these evils that are creeping in among us from the world. The world is full of evil.

STAND IN HOLY PLACES

So I pray. May the Spirit of the Lord guide us, protect us, keep us free from these contaminating influences and evils after which the world seeks. We should not seek for them. It is our duty to stand in holy places, as the Lord has commanded us, and be not moved. I want to say to you that day is not far distant, as I have read here, when the Son of Man shall come in a cloud of glory, to reward men according to their works. He shall come in a day of wickedness, of corruption, to take vengeance upon the ungodly, and to reward the righteous. Therefore, it behooves us, as I say, to stand in holy places and be not moved. May we do it, I pray, in the name of the Lord Jesus Christ, Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

I humbly pray that the Lord will condescend to bless me in the few remarks that I shall make.

With all of my brethren and sisters, I rejoice in the presence and instructions of President Heber J. Grant. We thank the Father for President Grant's recovery from his illness. With all my heart and soul I sustain all of the General Authorities of the Church, and I feel that the will of God has been manifested, to the spiritual benefit of the people, in the selection of these two splendid brethren, J. Reuben Clark and Samuel O. Bennion, for the offices to which they have been appointed and sustained.

In the old Jewish Talmud there is a story of Elijah and a certain rabbi who went upon a journey and stopped at the house of a poor man whose only possessions were a wife and a cow. The good people made the strangers as comfortable as possible. However, the next morning the cow died. * * * The rabbi was puzzled and asked Elijah to explain. Elijah said: "In regard to the poor man who received us so hospitably, it was decreed that his wife was to die that night, but, in reward for his kindness God took the cow instead of the wife. * * * Say not, therefore, to the Lord, what doest thou, but say in thine heart, Must not the Lord of all the earth do right?"

I believe, brethren and sisters, that this depression, in the presence of which men stand confused and dazed, may be a blessing in disguise. I believe that in this national and world-wide disaster there is good that is striving for deliverance and triumph. It may be that we shall learn the lessons of adversity and emerge from this cloud better men and women. The horrors of another world war have probably been averted by this depression. God doeth all things for the best.

There never was a time in the history of the Church when the Latter-day Saints were required to be more valiant in preaching and living the Gospel than they are today.

An atheist once said that he and his associates hoped to overthrow Christianity by pulling down the family altars of prayer. If our national Congress and state legislatures were to discontinue the age-honored cus-

tom of invoking the blessings of God upon their deliberations there are many prayerless parents in the country who would rebuke these legislative bodies, for even people who cling to a form of religion appreciate the value of prayer. In a home without prayer the seeds of infidelity are being sown. But in a home where there is prayer, where the family reverently gathers around the altar of prayer, faith increases, love for God and man mounts high in the human heart. We are learning that in this great catastrophe, without God we are nothing.

I believe in the Book of Mormon. It is the word of God. We are warned in this sacred record that the promise of a high destiny for any nation will not save it if a nation forgets God. Proud confidence in their destiny did not save nations in the past from self-destruction. We may boast in our pride and glory of the magnificent mission of our own republic, but unless the love of Jesus Christ is invoked in all of our dealings, unless the spirit of Christ reigns uppermost in our hearts and permeates our actions, these promises for a glorious destiny, so far as we are concerned, will fail, as they have failed with nations in the past.

Nations cannot survive where the family altar of prayer is thrown down. No people can prosper long materially who do not acknowledge and believe that Jesus Christ is the God of the whole earth.

Moroni, in the early part of the fifth century, gave this solemn warning to the people living in these days:

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done." (Ether 2:11.)

In God alone is our hope. "He cannot look upon sin with the least degree of allowance."

Brethren and sisters, I testify unto you that from the bottom of my heart I know the Gospel is true; I know that Jesus is my Savior, the Christ, the Son of the living God. I also know, by the same power—the gift of the Holy Ghost—that Joseph Smith was a choice prophet, a seer and a revelator, a man whom God raised up to accomplish a mighty work. I have seen the manifestation of God's power upon President Grant. We have seen this power manifested in the ministry of all the prophets of God in this, the dispensation of the fulness of times.

God bless us with purity of heart and singleness of purpose, and fortify us by the faith which he has delivered to us through his prophets, I humbly pray, in the name of Jesus Christ, Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

I am happy, my brethren and sisters, to be with you this afternoon and in conference this morning. It was my good fortune and privilege, years ago, to be a student in a class under our new president. I have known him from that time to the present day, and as one of the Presidency of the Church I sustain him and them with all my heart.

Referring to the remarks of President Grant this morning—and I have heard him speak in a similar manner many times, and have gone from meetings and have heard my brethren make light of his advice and his counsel—I want to say now, in all sincerity, that I believe the Word of Wisdom was revealed to Joseph Smith, I know God will not be mocked, and if we disregard this advice and make light of it, we shall see the day when we shall pay the price which will fall upon us as a severe rebuke that cannot be disregarded.

For twenty-five years I have been engaged in hospital work, nearly seven years as superintendent of a hospital. During that time I have had what I think to be an excellent opportunity to put the Word of Wisdom to the test, comparing its teachings with the physical and spiritual conditions of those who are compelled to go into these institutions for treatment. It is a well known fact that poisoned bodies, made so through disobedience to the Word of Wisdom, are weakened and have less resistance against disease. Scientific discoveries being constantly made are added testimonies to the truthfulness of the Word of Wisdom. One instruction given by the government to its soldiers is: "Men should not smoke while on the march. Smokers are more apt to be sick and fall out than non-smokers." It is hard to get individuals to observe this advice. It has been given to the army because scientific discoveries and experience make such advice seem important.

I desire to call attention to another thought in relation to the Word of Wisdom. We seem timid about referring to the statement of the Lord that "they shall receive health in their navel," and sometimes we are shocked or seem to think it to be immodest. I am at a loss to know why, for the navel is a scar on the body having served its purpose when we came into the world and after birth ceases to function. The Savior's sermons were largely given as parables. The revelations given to Joseph Smith were brief and to the point. The definition of navel as given in the dictionary is "the central point or part of anything; the middle." The Lord could have mentioned the vital organs of the body, which would require the enumeration of each. How much simpler to use the expression given.

How fully do we grasp the meaning of the promise that we shall have marrow to the bones? We learn that marrow to the bone is as a hub to a wheel where the spokes center; it is the inner meaning and purpose; the inner substance; the essence; the essential strength. "The so-called spinal marrow or spinal cord is the central axis of the nervous system." The fact that Joseph Smith in his 27th year, with no college education, could make such statements as found in this revelation, which 100 years later are supported by the findings of scientists, at least suggests that we must look for some power other than that discovered through his own knowledge. He took no credit to himself and acknowledged that he was only a humble instrument used by our Heavenly Father

to give this warning to his children, to help them preserve their inheritance, the greatest possession of which is these temples, the dwelling place of our spirit, which body and spirit together constitute the soul of man. Have we the right to accuse anyone of being narrow minded or selfish when he calls our attention to these things. Is it not really an evidence of his love for us and concern for our welfare?

Recently a young man came into the Presiding Bishop's Office to see me. He said: "Brother Smith, I had a dream. In the dream I was told to come to you. I have suffered from stomach trouble. I was given to understand that you could help me, if I should come to you."

I told him to keep the Word of Wisdom, to stop using coffee, etc.

He looked somewhat startled. I didn't know that he was a user of coffee, but I was impressed to make the statement.

"Brother Smith," he answered, "I think I can do that."

Then I talked to him about the Word of Wisdom and asked him to make a test for a week or two and come back.

Sometimes, it seems to me, we plead with the Lord for blessings when at the time we are doing things which make it difficult for him to give us the blessings for which we plead. To me it is a mockery. Under such conditions we cannot approach him in faith for we are not worthy to enjoy that privilege.

I wonder if, in these days of depression, we take time to review the history from the beginning of this Church and ponder over the problems of its founders. Our problems are insignificant when compared to theirs. Looking back as we may do today we can see the hand of the Lord in the movements westward. Persecutions and hardships united them and developed in them faith in God, tolerance and love for their fellows. Little did they dream in the beginning that they were destined to move on and on until they should establish headquarters in the "top of the mountains." Their enemies forced them to do so and the hardships which followed developed God-fearing men and women of sterling worth. The Spirit of the Lord was upon them and traveled before them. They were not afraid and did not permit themselves to become discouraged. Their battle cry was:

Come, come ye Saints, no toil nor labor fear,
But with joy wend your way;
Tho' hard to you this journey may appear,
Grace shall be as your day. * * *
Why should we think to earn a great reward,
If we now shun the fight?
Gird up your loins, fresh courage take,
Our God will never us forsake.

They were our fathers and our mothers. Do we forget that they were the chosen of the Lord to prepare the way for those who should follow? It was their mission to fulfil the prophecy of Isaiah 2:2-3:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

The Prophet Ezekiel gave us a picture which should encourage us:

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

"In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

"And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it." (Ezekiel 17:22-24.)

And I repeat, "the Lord has spoken and has done it."

We are of that stock. Have we forgotten their suffering? Are we willing to take upon us the burden? Do we quit when trials come upon us? Or are we willing, as they were willing, to face the wilderness, full of faith, determined that we shall do our part, in order that we may receive and enjoy the blessings of the Lord? That is our mission, but how well are we taking our part?

During the last four years we have increased the activity of our young men to a point where the low point of activity at the close of 1932 is almost on a level with the high point four years ago. And yet in many places we are lagging. There is much we can do which is left undone. While we are looking after our young men who hold the Aaronic priesthood, what of their brothers and their fathers who have gone beyond the age in which they are expected to serve in the Aaronic priesthood? It seems that we are leaving them too much alone and are doing very little for them.

Now is the time, it seems to me, in which men who hold the priesthood should have faith. They should feel that service in this church is required of all; if we hope to develop spiritually, now is the time in which we should take advantage of the leisure time we have, through unemployment or other causes, and give not only our substance but our faith and our love to those who are careless and indifferent, those who are drifting away and to whom the Gospel must be preached again.

Now, I realize that I am not expected to speak long. Let me picture a little incident to you, if I can—one of the many I have seen. Let me take you back some years. We enter a little home, two rooms. We find three little girls, ragged and dirty, and with bare feet; a mother poorly clothed; no comforts in the home; and in the corner the husband and father in a drunken stupor, an Elder in the Church of Jesus Christ, a man who had been ordained

to the priesthood and sealed in the house of the Lord to his wife for time and all eternity. Bad company caused him to forget his covenants. Liquor took away from him his reason, from his children their food and clothing, and from his wife and children the comforts of home. Then visit with me in that home, not three months later but next week, and the next week, and every week for nearly a year; and little by little partake of his joy as he finds someone to help him overcome his weakness; then, finally, as he is persuaded to kneel in prayer, feels the spirit which comes, for God is with us when we sincerely pray. We feel the added joy when finally we hear him admit that he hasn't the power over that damnable influence which had caused his disgrace and almost ruined his home. He pleads for someone to call on his employer and get his check on pay-day, pay his bills, make his purchases. And later we see him enter the quorum meeting, with the understanding that he will not be called upon to take part until he signifies willingness to do so. After a while we hear him say: "I believe I can now take part," and we note the concern that comes when in his first attempt he apparently makes a miserable failure. But prayer, love and kindness have touched his soul, the Spirit of God is upon him, for realizing he has made a failure he turns to say: "I am not satisfied. I want to try again." We realize that he has won. He continues to grow in faith and becomes active, and master of himself again.

I had not seen this man for nearly thirty years when, one evening while attending a meeting in the ward in which he lived recently, at the close of the service an elderly gentleman with white hair, round face, bright, flashing eyes, reached out his hand and I took hold of it, hardly recognizing him. He placed his free arm around me and said: "Brother Smith, I love you."

It seems to me that there are but few things in life that could bring greater joy than to have such an experience. It helps us to understand this statement revealed to the Prophet Joseph Smith:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

Brethren, sisters; this is our work. We cannot save those who are indifferent and careless by preaching to them. We must go into their homes. We must bow with them before the Lord, and plead with him for their welfare. We must, in the spirit of

love, help them to see the need of obedience and service, for without serving we cannot develop and keep alive the spirit which God has promised to those who have entered the waters of baptism and keep his commandments. To me, the greatest privilege in life is the opportunity to serve in authority of the priesthood. What would become of me if it were not for you, my brethren, and the encouragement you give. I find we are all very much alike, and need to help each other. We should go out on the highway and the byway, so to speak, and find those who are careless and indifferent, and labor with them, not by one visit, but day by day, in a spirit of love and friendship. Men will not listen if we criticize, for criticism seems to bring forth a vigorous defense. But love and prayer, offered in the spirit of humility, will touch the heart and mellow the soul and eventually bring joy and happiness and eternal salvation. It is within our power. It is our right. God has given us that mission. May he grant that we shall not fail, I pray, in the name of Jesus Christ. Amen.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

I have but one desire in my heart at this moment—that I may find favor with my Heavenly Father and be enabled to discharge this duty acceptably before him, and for your and my blessing.

The Saints residing in the Western States Mission, like you at home, are beset with the problems of how to live and meet the present conditions of life. Many of them are unemployed and are living almost alone on hope. Many of them are employed. Those who live in the country regions, following agricultural pursuits, are reasonably comfortable and happy. The rest of them are hoping for relief from present conditions, but they are enjoying their worship, and I believe our meetings have never been better attended than they are at the present time. We try to find comfort in the thought that has been expressed here today, that all things are for our good.

As a matter of fact, my brethren and sisters, I think if we will ask ourselves the question: What is a blessing? that we will get some comfort out of the answer. I remember that once, while I was teaching a class of boys in the Forest Dale Ward, the question was asked. I asked them this question in return: Of all of Jacob's sons which was the most blessed? And the answer came back very promptly—Joseph. Yet Joseph was a slave in a foreign land. He was incarcerated in a dark prison. He was without friends or kinsfolk, while his brethren were at home enjoying the blessings of the land. They had plenty to eat and to spare. They had their houses and their farms, their lands and their possessions. But Joseph was in favor with God. His spirit was in tune with the Holy Ghost. He had the companionship of that marvelous influence, and he was by far the most blessed.

The Lord tells us in the thirty-ninth section of the Doctrine and Covenants that his commandments are spiritual; that he never has

given a temporal commandment to any one, not even to Adam, our father. Therefore I conclude that if we can live so that we can be in harmony with our Heavenly Father, no matter what we may be called to pass through, or how difficult our trials may seem to be, we are a blessed people. If the Latter-day Saints measure themselves by that yard-stick, we have, I trust, little to complain about and much to give us joy and satisfaction.

I rejoice that it has been my privilege to be associated with the men and women of this Church, both at home and in the mission field, and that they have influenced my life. In enjoying their companionship I have been brought into a nearer communion with my Heavenly Father. I rejoice that the Spirit of the Lord strives with me, that the Lord is patient and kind to me, that he seems to overlook my weaknesses and to bless me in time of need, and I esteem that a great blessing. So I count my blessings, I rejoice and am happy. I have many things to rejoice for.

I am deeply grateful for the experience that I am having and have had in my life. I am grateful for the confidence of the Saints with whom I associate and labor, and of my brethren and sisters in the ministry in that mission. I am grateful for the confidence and love of my brethren who preside over me, and for every blessing that I enjoy. Brethren and sisters, let us count our blessings, and let us esteem them at their true value, and if we do we are a happy people. That we may do that is my most humble prayer, in the name of Jesus, Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

I bring you greetings, my brethren and sisters, from the Saints and the missionaries in the Canadian Mission. We have a small force, but they are diligent and faithful. They love their work; they are glad to be engaged in the service of the Lord and to give of the talents he has given them, unto the blessing and the benefit of the people among whom they labor. The fathers and mothers of those sons and daughters need not worry over their children. They are doing a good work. They are measuring up to the labors and responsibilities assigned unto them.

I deem it a wonderful privilege for the presidents of the missions in the United States, Canada and Mexico, to be permitted to come and enjoy these conferences every six months, a privilege that because of distance is denied to the presidents of other missions. We here receive joy, happiness, strength and vitality in the continuation of our work, and we can to some extent imbue our brethren and sisters in the mission field with that same spirit. I rejoice in it.

I have been happy to listen to the things said here this morning and this afternoon upon the Word of Wisdom, the necessity of keeping our bodies clean, they being the temples of God. We should not abuse them; we should have sound bodies for the development of the spirits that are within them, for their growth and development. Some say that our weaknesses are such we cannot refrain from yielding to these things.

That reminds me of a brother in New Brunswick who does not hesitate to say, when any one says he cannot quit tobacco, that it is simply because he does not want to. "I was," he said, "the most inveterate user of tobacco. I cannot conceive how anybody could be more so than I was. I smelled it; I smoked it; I chewed it; I even ate it. Not a moment of the time, except at meal times, did I deem I could do without it. I heard of the Gospel preached by the Latter-day Saints, of their Word of Wisdom. It caused me to wonder. I asked a physician to test my blood. He took a portion of it, and sent it to an institute where there was an eminent surgeon who analyzed it. When he got the analysis or report back the question was asked: 'How long since this man died?'"

The chemist did not think it possible that any one so saturated with tobacco as that blood test showed him to be could possibly live. When he accepted the Gospel he quit, and he has for many years since that time been without its use, and he declares it has given him no discomfort to leave it alone. He had the will to quit it. The very query as to his death brought that determination to him. For that reason he feels that all that is necessary is the desire to quit. But when our longings for it are greater than our desire to serve God, then of course it is difficult.

It would seem to me that the very words of our Heavenly Father in the revelation read to us this morning, and spoken upon this afternoon, leave us in a peculiar position if we cannot live up to them. The counsel therein given is "adapted to the capacity of the weak and the weakest of all saints who are or can be called saints." When we cannot observe the Word of Wisdom we are placed in this position: Either we are weaker than "the weakest of all saints," or else we are deliberately sinning. "To him that knoweth to do good," says James, "and doeth it not, to him it is sin." And our Father declares: "I the Lord, cannot look upon sin with the least degree of allowance." If we can get to understand that, I do not see how it is possible for any one with any faith in the Gospel of Jesus Christ to belittle the statements made relative to this wonderful revelation, given unto us for our temporal salvation.

I would like to say a word bearing upon this and some other things, relative to our folks at home. I cannot help but appreciate the wonderful sacrifice that fathers, mothers, sisters and brothers, even young children, indicate they are willing to make, in order to keep the father, the husband, the brother, the son, in the mission field the full time. I marvel at the efforts they make, the things they endure, and the sacrifices they make in order to accomplish it. When the shortage of missionaries brings the request: "Can we keep your son, your daughter, two or three or four months longer?" how they strive to comply with it, how they dislike to say that they cannot.

Now, my brethren and sisters, you can preach the Gospel at home by the lives that you lead more fully than they can by word of mouth. You are sacrificing these things for them, why not get your money's worth out of it? This is what I tell our missionaries: "You know what your people are doing for you. Give them their money's worth, by the loyalty, the faithfulness, the devotion that you give unto the work of the Lord." So also at home: Get your money's worth. Why vitiate their

effort and nullify it by such conduct at home that people, noticing the way you act, complain that you do not live what you preach?

We love your boys, we love your daughters, who are out in the field—neat, tidy, dignified, soft-spoken, living lives of Christians. Then we find that sometimes you do not live at home that which they preach. Let us preach by our lives that which God has given unto us, that we may bear testimony unto the world that the Gospel can really become the power of God unto our salvation, if we will abide by its precepts. Then we will grow in grace. Love for God's word will be in our hearts. Love and devotion for his work will constantly be with us. We will serve him. We will win our own reward and our own salvation.

I rejoice in the work in which we are engaged. My wife and I have never been happier than we are at this moment. We finished a mission tour of three thousand miles just before I came here to conference. We have joy in our labors, and thank God for the privilege of serving. We ask his blessing upon all his people, those who are engaged in his work, that the work may prosper throughout the world and grow to be, as it were, an ensign unto the nations, to look up to, an example to be followed, that they might be saved temporally and spiritually, and I ask it in the name of Jesus Christ, Amen.

"O ye mountains high" was sung by the congregation.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

A MAGNIFICENT GIFT

A few weeks ago in company with President Grant, I had the privilege of inspecting a very beautiful building. The architecture was superb, a rare combination of elegance and utility. In the portal were handsome columns of Venetian marble and massive doors of real bronze. The main corridor boasted portraits of the old masters in art and science done in Italian mosaic. The building housed a great library with commodious reading rooms and studies for the accommodation of students. It was said to have cost more than a million dollars. It was the gift of a rich man.

When I saw inscribed on a plaque the name of the man who gave it, rather strange thoughts and feelings came to me which I have pondered a good deal since. The name of the donor is connected with one of the most notorious scandals of our country in recent years. I do not attempt to pass judgment on him. My knowledge of the facts is not sufficient for that, but I do know that some of his associates served prison terms for participation in the transactions that are reputed to have brought fabulous wealth to this man.

Here are some of the thoughts that passed through my mind as I contemplated the magnificent gift of an American multi-millionaire to an institution of the people. Can a man with money in this great country of ours buy immunity for wrong-doing? Does the public have indul-

gences for sale, if the price is sufficiently large? Are we concerned with how a man gets his money or merely with how much he has? Just what are the standards of integrity and honesty prevalent among us today? These and related questions have occupied my attention considerably. I propose them as a basis for some remarks here today.

MEN MISTRUST MEN

The President of the United States in a recent utterance said in substance that the greatest thing we have to fear is fear itself. I think he is right. What gives rise to fear and apprehension? The answer is simple, I believe. Lack of confidence. And why lack of confidence? Again the answer is simple. Men mistrust men. I do not believe that people generally have lost faith in our fundamental institutions. The Constitution of the nation is a sacred and revered document to the overwhelming majority of Americans. We take immeasurable pride in the concepts of liberty, equity and justice which it breathes and protects. While there have arisen outspoken opponents of the capitalistic system under which we administer our economic order, yet there is certainly no such wide-spread and organized public opinion against it as to seriously endanger its continuance. People are desirous that it should be regulated but not abandoned.

Ignorance, of course, is a real source of fear but I am convinced that with increased facilities for the dissemination of knowledge this factor is being perceptibly diminished.

So I am forced to the conclusion that in the final analysis the one chief item which has basically contributed to our present deplorable state and continues to retard recovery is distrust in the dependability, integrity and honesty of men. After all constitutions, laws and institutions are but vehicles for the expression of character in the men and women of any state or society. Incorporeal rights may be important but their administrators are infinitely more tangible. We may argue about principle, but it is a man who takes our money or puts us in jail. It becomes important to bring out into the open some of the causes and conditions which have contributed to a state of public distrust and, regrettable as it may seem, a dearth of common honesty.

MODERN BUSINESS METHODS

In this connection I feel sure that the methods of modern business have played a very conspicuous part. In many jurisdictions where horse-racing, dog-racing, lotteries and slot machines have been penalized by law, business gambling has been among the most respectable of all vocations. We have experienced the wildest orgy of speculation the world has ever known and we are now discovering, according to reports following investigations, that the public has been fleeced by misrepresentation and deceit of enough money to pay the national debt twice over. Misrepresentation is the usual concomitant of gambling and I think of all get-rich-quick schemes. The principle of honesty seems to be inherent in sound labor, but it is ordinarily conspicuous by its absence in the manipulations that bring returns without work.

Now the most serious aspect of this period of speculation is probably not the loss of the huge sums of money involved. I believe it to be rather a demoralization of hundreds of thousands of citizens of our own and other countries. They have seen millionaires made and unmade overnight. Those who have profited in many instances have concluded that good work and honesty do not pay, that is, not nearly so generously as manipulation. Those who have lost are frequently embittered and resolve on equally unworthy schemes of recoupment and reprisal against the system from which they have suffered. Mutual confidence has received a great set-back because common honesty has been depreciated.

LACK OF CORPORATE HONOR

It is a strange thing that many men will do in corporate or group capacity what they would not dare to do individually. Corporations and syndicates are born for the promotion of enterprises and schemes to which men contribute their money and their names when individually these same men would not sell the same schemes to friends and neighbors. There are sound indications that the group consciousness has been dulled. This too is demoralizing to individual standards of honesty. Until we become as scrupulous for corporate honor as for individual honor, business as a whole will continue under a moral cloud.

THE LEGITIMATE FUNCTION OF BUSINESS

I am not sure but that there prevails pretty generally a serious misconception with reference to the legitimate function of business. So much emphasis has been laid upon competition, that many have reached the conclusion that only the strongest can survive and that it is proper to do anything to survive. Until business shall come to be regarded as the beneficent agent for the conversion of human energy and the elements of the universe into things of necessity, convenience and beauty, with equitable recognition of all factors involved, it will ever be a fertile source of deceit and misrepresentation. What a pity it should be so. The very foundation upon which the substantial businesses of the world have been built is good character. Honor and dependability are the bases of credit the world over, and credit is the life-blood of business.

LACK OF POLITICAL HONOR

Much as I hesitate to reflect upon our government, I cannot refrain from calling attention to governmental practices which I am sure have contributed to the decline of private and public honor. The old saying that all is fair in love and war seems to be painfully applicable to politics as well. Since no campaign is in progress at the present time, one can speak without great hazard of being accused of partisan motives. False representations of persons and parties, innuendoes and half truths designed to besmirch character, and promises given with no intention of fulfilment, are all so common in our political procedure that our inclination is to suspect rather than to believe, and we seldom take a candidate, party or promise at face value. Sectionalism, trading for advantage and

pork barrel legislation have degraded our politics to such an extent that real statesmanship is indeed at a premium. With hundreds of thousands of persons in the nation directly or indirectly feeding at the public crib, utilizing every available means at their disposal, either fair or foul which may escape the penalties of the law, for the retention of their positions, and with other hundreds of thousands seeking to displace them, not imbued in the main with any motives other than to put themselves in lucrative positions; will any one contend that such conditions have not tended to reduce materially the standards of public and private integrity throughout the country?

So long as public patronage continues to be the major item in public service, it cannot be otherwise. So long as we tolerate a system of political ethics which permits a man to brazenly announce his own candidacy and more brazenly still appeal and contrive for public support to win for himself an office as if it were a personal perquisite, so long as men call themselves instead of awaiting the call of country, we can scarcely hope for better days in the cause of common political honor.

DEMORALIZING INTEGRITY OF OUR CITIZENSHIP

I am driven to the conclusion, much as I should like to avoid it and the reflection which it entails, that the great institution of politics which in its true essence is the science of civil government has harbored so much of personal and group selfishness, so much of craftiness, chicanery, misrepresentation and vilification to gain the ends of self-seekers, that it must be counted as one of the large contributing factors in the demoralization of the integrity of our citizenship. You know and I know that many of the country's best and most capable men positively decline participation in political affairs for reasons which I have mentioned. It is a great pity. We all suffer because of it. I wish we might rectify such conditions. I believe that there is a serious-minded disposition on the part of great numbers of our citizens to do so. The times are fortuitous for a change. God grant that it may come speedily.

In saying the things I have said it is not my purpose to cast reflection upon all of our public servants. There are many notable exceptions to the general observations I have made, but they are exceptions unfortunately. They are not the rule in American politics today.

USING RELIGION FOR ULTERIOR PURPOSES

And now I propose to discuss briefly the influence of religion on the questions I have propounded for your consideration. It may seem almost sacrilegious to mention it in the same breath with business and politics as a possible contributor to some of our moral maladies, but I must tell you frankly that I honestly believe it has its place in that category. Not that religion itself is censurable, but false and insincere professors of religion have dealt blows to the cause of moral honesty that are even more disastrous than those arising out of business or politics, and this for the reason that religion reaches deeper into the moral fiber of man than the other items which deal chiefly with temporalities.

There is no deceit like religious hypocrisy. There is no crook comparable to the pious crook. I hesitate to use these extreme terms but I cannot conceal my contempt for the man who imposes on his fellows under a church cloak—whose life is a spiritual lie. I hope there are not many such in the world. I think they are relatively few but there have been altogether too many who have used religion for ulterior purposes. In so doing they have done infinitely more than merely to bring injury to themselves and the victims of their deceit. They have served as perhaps nothing else has done to destroy faith and confidence in religion itself and in the virtues which it supports.

I am one who believes that revealed religion is the real mother of all true morality. Certainly for mankind in general, religious conviction is the firmest prop of his goodness. To destroy the prop is to endanger the collapse of the whole moral and ethical structure which rests upon it. I believe that throughout all time the greatest enemies of religion have been found within and not out of the churches. One man professing religious allegiance and devotion but living a lie can do more to tear down faith and loyalty and plant the seeds of distrust and deceit than many good men can repair with arduous labors.

EFFECT OF UNRIGHTEOUS EXERCISE OF SPIRITUAL POWER

I hope I shall not give offense if I venture some applications of this principle. The man who uses the influence and prestige of his ecclesiastical office for the furtherance of personal and selfish interests, injures the cause of religion and sows the seeds of dishonesty. Spiritual power is the most sacred power entrusted to man. It is given for holy purposes. If it is exercised "in any degree of unrighteousness," "amen to the priesthood or the authority of that man." Not only is his priestly action vitiated but he has done irreparable injury to the cause of religion itself. Thousands of honest people not able to distinguish between the hypocrisy of men and the cause itself have turned a deaf ear to the appeal of truth. Stories and plays built around the theme of the pretending, insincere worshiper have been a deterrent to faith in men for ages past. Such circumstances seem hard on religion, but are the conclusions not justified? Who should be held to a higher degree of accountability than the one who professes to have received absolute knowledge of God's truth.

THE STANDARDS OF A RELIGIOUS MAN

It is the truth that makes men free, free from ignorance, free to choose the right. It is the truth—the knowledge of things as they were, as they are and as they will be which gives to men vision, understanding and wisdom. It is reasonable that more should be expected of those who have the truth. Can a man who has testimony of the truth lie a little, steal a little, or malign his neighbor with impunity? Who sets the standard for a religious man? Is it the community in which he lives, the customs which have become prevalent? No. His standards are set in the revelations of God. Through his faith he hears the commandments of the Lord declared from Sinai resounding down through the ages: "Thou

shalt not steal." "Thou shalt not bear false witness against thy neighbor." He knows that these injunctions are unequivocal and eternal. He knows that they are the foundation of virtue and he knows that they are essential to the eternal welfare of the race. Of course, more is expected of the religious man.

CHARGED WITH AN IMPORTANT RESPONSIBILITY

Fellow members of the Church, I may overestimate our position in the world, our opportunities and responsibilities, but I declare it as my solemn conviction that no other organization is charged so definitely with the responsibility of sustaining the true and eternal standards of virtue in the world as is the Church of Jesus Christ of Latter-day Saints. We know that these standards are imperiled today but I confidently believe that if it can be demonstrated that three-quarters of a million people scattered through the nations of the earth, giving allegiance to the principles of the Gospel of Jesus Christ, can live honest, dependable lives, resisting all untoward temptations and influences, that demonstration will serve to convince the teeming millions of the earth that they can do likewise.

We can make that demonstration in one way only. By being what we profess to be—disciples of the Christ. How it hurts me, how it injures our cause to see a man, a member of the Church, steal from an employer, default in public office, obtain money by false pretenses, cheat in business, repudiate an honest obligation, lie and deceive for political or other gain. Why, the work of a hundred missionaries can scarcely make amends for the criticism and shame thrown on the people of the Church by one bishop who violates his trust in public office. The loss of money is insignificant compared with the loss of honor. We can and we will recoup our financial misfortunes but it will be most difficult for us to regain our enviable reputation for fair and honorable dealing if we ever lose it. I pray God we never will.

I think if I were permitted to offer one prayer only for my brothers and sisters it would be this: O God, keep us honest under the pressure these hard times have laid upon us. Let us be true to all men and to Thee. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of Seventy and President of the Central States Mission

I pray that I may be led to say that which the Lord would have me say on this occasion for our good. There is an excellent spirit among the Latter-day Saints and I do appreciate the opportunity I have had for a goodly number of years of coming home to attend the conferences of the Church and to partake of that spirit.

I believe with all my heart, my brethren and sisters, that the mission of this Church is to carry the Gospel of salvation to the children of men, for their benefit, not only here but in the eternities

to come; this is a responsibility laid upon our shoulders by our eternal Father.

I believe, too, that we learned this Gospel plan before we came into the world; that we participated in the great program that the Lord arranged for the benefit of his children when they should come upon the earth. And men endowed with the spirit which responds to that plan are yet scattered among the nations of the earth, waiting for the Gospel to reach them.

It has been my responsibility for a number of years to play my part in the preaching of the Gospel, and I have taken a great deal of pleasure in it. I have no question whatever in my mind as to the divinity of the great calling of Joseph Smith, the Prophet. I am positive that he received that which he said he did from our Father in Heaven, and that our eternal Father and his Son Jesus Christ appeared unto him in this dispensation and revealed unto him the true order of worship. This has been made known through the Prophet to thousands of men and women from that time until now. The evidences of it I see continually in the history of this Church, a history that must attract the attention of the children of men who are honest. Men and women who are seeking for the better things in life are being led to the great door of opportunity, by investigating the Gospel of Jesus Christ.

We have a hundred years of history which must stand out as an assurance to all honorable men that no body of people could operate or live as long as this Church has done and make the progress that it has made in the world if it were not divinely guided and inspired. Its doctrines have never been successfully assailed.

I love the children of men. I believe that I owe it to men everywhere to do all that I can to lead them back into the path of duty. I know they kept their first estate, else they would not be here. And I know that the future life of all men rests largely upon their work here in mortality. This period of time allotted to us is a temporary existence, one where we can prove ourselves unto the Lord and unto our fellow men; where we can take advantage of that which the Lord has revealed. It is a marvelous thing to be able to live in this world, to have the experience of being tabernacled in a body of flesh and bones, taking upon oneself the responsibility of life, the making of a world in a temporal way, accomplishing this through the power of our eternal Father.

There is nothing in all of his creation greater than the sons and daughters of God. The youth of our country are most appealing. In my travels among the children of men I am greatly impressed by the boys and the girls with whom I come in contact. When I attend to my prayers morning and night I pray for the youth of Zion. I pray that they may turn unto the Lord. I pray that wise men may be raised up to lead them along paths that are safe, that they may be able to enjoy the great opportunities that are theirs.

It is a glorious privilege to know that God lives; to be able to

testify of him without fear. I never saw Joseph Smith or his brother Hyrum with mortal eyes, or any of those who laid the foundations of Zion. I never knew Brigham Young, only as I have read of him, but I know that he and those before him labored under the direction of God the Father, and that they established his work in the earth; and that those who followed them, from then until now, have had that same power and influence and authority.

There can be no failure at all on the part of the Lord's work, if men and women will do their part. I have faith and confidence in the people of this Church and in the priesthood. I am sure that they are men of God, and that he is training them for the great events that are to take place in the further establishment of his work. I am not at all worried over the success of this Church. I know that if we will do our part, if we will be true to him in the calling whereunto we have been called, our eternal Father can accomplish his purposes much faster than otherwise.

I hope, my brethren and sisters, that I may be able to live up to the requirements that have been made of me and the appointment that I have received this day. I can do it if I do my part, and if the brethren and sisters of the Church will do that which I hope they will, sustain me as they do all others who are in positions of trust, either in the wards or stakes of Zion, or in the leadership of this Church. May we all stand for God our eternal Father and those whom he has selected to represent him here in the earth.

I hope the congregation that was here this morning will read and re-read the address that was made by President Heber J. Grant; and that men and women in all parts of the world will read it. People who are not honest in their hearts will not be swerved by it, but those who are sincere will be touched and led to believe in that great doctrine that was taught here today by a prophet of the living God. It will bring to their souls evidence that God lives and that he speaks through the mouths of his servants and gives unto them the evidence that they may find him if they so desire.

There are millions of men and women in this world who are intelligent and morally good, if they can only be reached. We pray that the doctrines of this Church may go to the honest in heart through the mouths of those who are appointed to preach it, and through the living of it by those who have received it as the truth. To this end I pray, in the name of Jesus. Amen.

The congregation sang the hymn, "O say what is truth?"

Elder William J. Henderson, President of the Panguitch Stake, pronounced the benediction.

Conference adjourned until 10 o'clock Friday morning, April 7.

SECOND DAY

MORNING MEETING

The third session of the Conference was opened promptly at 10 o'clock a. m., by President Heber J. Grant announcing that the congregation would sing the hymn, "How firm a foundation, ye Saints of the Lord."

After the singing of this hymn, Elder Byron O. Colton, President of the Roosevelt Stake, offered the opening prayer.

A duet, "The Morning Land," was sung by Miss Rae Miles and C. T. Packard.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

In filling a Sunday appointment some years ago to speak in the Tabernacle and while talking I incidentally mentioned our life before we came here upon the earth. I do not remember just the expression used, but I was not discoursing particularly upon the subject of man's pre-existence. I perhaps made the statement that we ought to be as faithful and valiant in this life as we were in the life before we came here. At any rate at the conclusion of the meeting, as I walked down the steps from the pulpit I was met by a small group of tourists, one of whom, a well-dressed and intelligent woman of middle age, seemed to be the spokesman for the group. After making a few comments of a complimentary character, this lady made the astounding statement that she was a relative of the former Confederate President of the United States, Jefferson Davis; that her father was a minister of the gospel, and that his father before him was also a minister of the gospel, and that she had been a regular attendant at church services all her life, but never before had she heard taught or suggested that man had a living existence before coming here upon the earth.

PRE-EXISTENCE NOT UNDERSTOOD

I think perhaps I was as much surprised at hearing her make this statement as she was in hearing what I had said about pre-existence.

The principle of man's pre-existence is so well established by the Old and New Testaments, as well as the other standard works of the Church of Jesus Christ of Latter-day Saints, that it seemed to me almost impossible that men who had studied for the ministry, and who are supposed to interpret the word of the Lord as contained in the Bible, could be misled or be unable to see that principle plainly. I have since made inquiry in my travels and in my association with those who are not of our faith and have found that Christian people generally do not believe in nor do they understand the principle of man's pre-existence.

One minister with whom I talked at considerable length while riding

on a railroad train, at the conclusion of our conversation said that it might be that Jesus Christ had a former existence, but that he could not admit that much of men generally. Inasmuch as this principle of man's pre-existence is so fundamental in the plan of the Gospel and is a key to the understanding of many passages of scripture without which they could not be properly understood, I thought I might speak upon this subject this morning.

A SPIRITUAL CREATION

I call attention to the very first chapter in Genesis, which gives an account of the creation of the earth and of vegetation upon the earth, of animals and also of man, and which is really a spiritual creation, but which men and women seem not to have understood. In this account we read that God said: "Let us make man in our image, after our likeness." It plainly tells us that man was created in the image and likeness of his Maker. And then after the account is given we are told that the Lord rested from his labors on the seventh day.

It would seem that everything pertaining to the creation had been then completed. But when we read the second chapter of Genesis we find that what is recorded in the first chapter is an account of a spiritual creation.

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

"And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

"But there went up a mist from the earth, and watered the whole face of the ground.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Notwithstanding an account had been given in the first chapter of the creation of man and of other things, the second chapter of Genesis gives an account of the creation of all those things that had been created spiritually. This would seem to be sufficiently plain that men and women studying it would be able to reach a conclusion that the earth and all things pertaining to it—vegetation, animals and man—had really a spiritual creation.

In the Book of Moses, in the Pearl of Great Price, is given an account of the spiritual creation as the Lord revealed it to Moses:

"And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; * * *

"All things were before created; but spiritually were they created and made according to my word." (Moses 3)

We have additional information pertaining to this great principle in our standard works that helps to make more plain and easy to be understood this very important principle.

WAR IN HEAVEN

In the last book of the New Testament we have an account of the

war which took place in heaven, which of course could not have been had there not been people engaged in it. In the twelfth chapter of the Book of Revelation we read as follows:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Speaking of the dragon, we read in the fourth verse:

"And his tail drew the third part of the stars of heaven, and did cast them to the earth."

So that we understand without any further revelation that this same Lucifer was the one who rebelled in heaven, and he was cast out and with him one-third of heaven's host.

In Jude 1:6 we read:

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

OUR RELATIONSHIP TO GOD

In Hebrews 12:9 we have a reference to the relationship we sustain to God:

"We have had fathers of our flesh which have corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?"

I wonder how men and women can read such scriptures and not understand pre-existence.

THE PRE-EXISTENCE OF CHRIST

We read in the first chapter of John:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not anything made that was made."

John here refers to the Son of God, as expressly stated in another verse of that chapter:

"And the Word was made flesh and dwelt among us."

So that we might read that scripture, "In the beginning was Jesus Christ, and he was with God, and he was God"—thus showing a plurality of Gods, or in other words, God the Father, and God the Son. "All things were made by him, and without him was not anything made that was made."

FIRST-BORN AND CREATOR OF HEAVEN AND EARTH

Even before he was born into this world as a babe in Bethlehem,

he must have had an existence and a power, even that of a God, to create the heavens and the earth and all things therein.

The Apostle Paul in writing to the Colossians makes a similar statement, that all things were created by him, visible and invisible. He makes a further statement that he was the first-born, which expression implies at once that there were others born as well as he of the same kind of birth. It is clear that no reference is made there to his birth in the flesh, for he came in the meridian of time. It was some other birth, and what other but that when he was born of his eternal Father in the spirit as we were born? And thus this principle is established—the Fatherhood of God and the brotherhood of man. How men who do not understand the principle of pre-existence can understand the Fatherhood of God and the brotherhood of man I cannot comprehend.

LOVE OF GOD AND FELLOW MEN

We read in the scriptures that the first great commandment is that we shall love the Lord our God with all our heart, with all our soul and with all our mind; and the second is like unto it, we shall love our neighbor as ourselves, remembering that blood is thicker than water, and that things earthly are typical of things heavenly. We know that by reason of the relationship we sustain to God our Heavenly Father and to our fellow men we should love them—love the Lord with all our heart and that sincerely, and love our fellow men and serve them, because they are in very deed our brothers and our sisters.

ONE INDIVIDUAL FROM BEGINNING TO END

By an understanding of this principle of pre-existence we understand the evolution of man, if that is a correct expression, or his eternal progress, following in the footsteps of the Savior, the First-born, being born of God in the spirit, having a spiritual existence and then coming here upon the earth to have an earthly existence, passing on through death to another spiritual existence, and then the resurrection, and through faithfulness and obedience to the laws and ordinances of the Gospel go on to eternal life and exaltation. There is just the one individual from beginning to end. The fallacy of the reincarnation of man theory is here made apparent, as also the doctrine of evolution, in which it is taught that man originated with the lower animals, the very lowest type, and came up by degrees.

We rejoice in the knowledge of the Gospel, that we are of noble ancestry, that we are indeed sons and daughters of God; and understanding this we realize what manner of men we ought to be, which could not be understood but for this knowledge of pre-existence. The origin of man is here set forth as well as his eternal progression. The origin of the Gospel of Jesus Christ is hereby understood as taught in the scriptures.

BEFORE THE WORLD WAS

The Prophet Joseph Smith made use of this expression:

"At the first organization in heaven we were all present and saw the Savior

chosen and appointed and the plan of salvation made, and we sanctioned it." (Compendium, p. 288)

His statement is confirmed by scripture as follows:

Revelations 13:8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Also I Peter 1:19, 20: "But with the precious blood of Christ, as of a lamb without blemish, and without spot: who verily was foreordained before the foundation of the world.

The proper interpretation is of course that in the council of heaven before the world was, Christ our Lord, was chosen to be the Savior of mankind, to come in the meridian of time. He is characterized all through the scriptures as the Lamb of God, the Lamb without blemish. And when God gave Adam a charge to build an altar and offer a sacrifice, it was a type of that sacrifice which was to be made by the Lamb of God. It was to be a lamb, one of the firstlings of the flock and without blemish. How beautifully it represents the Son of God!

The purpose of his being chosen before the world was is explained in the scripture as follows (I Cor. 15:21, 22):

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive."

THE AUTHOR OF SALVATION

This shows that the fall was understood as a part of this great plan of the Gospel before the world was, and provision was made to redeem mankind from the fall.

We read further (Heb. 5:8, 9):

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him."

It must have been understood then that the atonement which he was to work out when he should come upon the earth should be the means of redeeming mankind from their sins on condition of obedience unto the laws and ordinances of the Gospel, as set forth in the third article of our faith:

"We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel."

THE PLAN OF SALVATION

This is a part of the Gospel which was instituted in the heavens. We have no account of God instituting any other Gospel, any other plan of salvation, and anything in conflict with that plan as there ordained and taught by Christ our Lord and his disciples will be contrary to the mind and will of God and calculated to lead men away from rather than to the Lord and the plan of salvation itself. Just one Lord, one faith, one baptism—God the Eternal Father, and Jesus Christ his Son, the Savior of the world.

I feel grateful in my soul for this light that has come to us in connection with all the other light and knowledge of the Gospel which we have received.

GOD AT THE HELM

I know, brethren and sisters, of the truth of this work. I know that it will endure. For a century men have tried to disprove its truth—intelligent men, learned men—and they have signally failed. They ever will. This work is to go on, it is God's work, he is at the helm and directing it, and those who are at the head of the Church here on the earth are his vicegerents. At the present time, Heber J. Grant, the President of this Church, as the prophet, seer and revelator and God's mouthpiece to this Church, is directed by the same spirit that has directed his predecessors, and this work has never halted for a moment from its inception until the present time. It never will, it will go on until God's purposes shall have been fully consummated, until our Lord shall come and take possession of this, God's kingdom upon earth, and shall rule as King of kings and Lord of lords.

May the Lord add his blessing to this testimony, I ask in the name of Jesus Christ, Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

IF WISDOM IS LACKING—

A boy, age fourteen, was troubled in his mind about religion; he was uneasy. At times he was greatly excited. There was tumult everywhere in his neighborhood. In this confusion and distress, although but a lad in years, this wise young man sought the Holy Bible.

The whole world today is likewise in confusion. Men's hearts are failing them. Their lives are filled with despair. Many are unemployed, multitudes discouraged. How many of these, and perhaps it may be well for me to say, how many of us, during these trying conditions, have gone to this great, this good, this Holy Book in search of something that will point the way?

The boy opened the Holy Book to the first chapter of James and read:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

ASK OF GOD

Again and again he reflected upon these divine words. He was certain that if any one ever needed wisdom he needed it then. How to act he did not know. He concluded that unless he could get more light, more wisdom, he would never know. At length came the conclusion that he must either remain in darkness or else do as James suggested, ask of God. This young man therefore retired to the woods to make the effort. It was on a clear day early in the spring of 1820 and it was

his first attempt to pray vocally. The result, as you all know, was miraculous.

In the confusion of the world today, no leader or group of leaders seems to have the necessary wisdom, the necessary vision to lead or to point or to find the way out. Ought not all the people, therefore, to turn to the first chapter of James and read, with faith believing, those divine words:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

WHO HAS FORGOTTEN GOD?

Are you praying? Am I praying? Are the members of the Church as a whole praying? Do all who go upon their knees have in their hearts genuinely the prayerful spirit, the spirit of faith and humility? Are the words they utter a real, a heartfelt prayer, or are they but words thoughtlessly or carelessly spoken? In the language of Lincoln, is it possible that the people of the world, those of our nation, and perhaps some of the members of our own Church, have really forgotten God?

We, as a nation, people of the United States have certainly been "the recipients of the choicest bounties of heaven; we have been preserved these many years in prosperity; we have grown in numbers, wealth and power as no other nation has ever grown."

And during this long period of unusual prosperity have we forgotten the gracious hand that has multiplied and enriched and strengthened us? Have we vainly imagined in the deceitfulness of our own hearts, that all of these blessings have been produced by some superior wisdom and virtue of our own? Have we been intoxicated with unbroken success? Have we become too self-sufficient to feel the necessity of redeeming and preserving grace? Are we of America too proud to pray to the God that made us? If these conditions prevail then truly "it behooves us to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and for forgiveness." (Lincoln)

"PROTECT US BY THY MIGHT"

But speaking to you, my fellow churchmen, looking into your faces, let me ask more specifically, have you been upon your knees this morning? Did you express gratitude last night before you went to rest for the blessings of yesterday? Have we Latter-day Saints earnestly and always sought first the Kingdom of God and His righteousness? (Matt. 6:33)

We are living in a land where we sing, "Protect us by Thy might, great God, our King." Ours is the nation whose motto is, "In God we Trust." Our statesmen and patriots of the past have set us a noble, a worthy example. Washington at Valley Forge went upon his knees and appealed for the help of Divine Providence. It was Lincoln who said, "It behooves us to humble ourselves before the offended power, to confess our national sins and to pray for clemency and forgiveness." In those other dark and trying days, he said, the great trouble with our nation is "we have forgotten God."

OUR PRAYERS HEARD

"In the beginning of our contest with Great Britain," said Franklin, "when we were sensible to danger, we had daily prayers for divine protection. Our prayers were heard and they were graciously answered. * * * I have lived a long time; but the longer I live the more convincing proof I see of this truth, that God governs in the affairs of men."

Checking now for a moment on our individual selves, I ask again:

"Ere you left your room this morning, did you think to pray? In the name of Christ our Savior, did you sue for loving favor, as a shield today? When your heart was filled with anger, did you think to pray? Did you plead for grace, my brother, that you might forgive another who had crossed your way?"

PARTAKING WORTHILY

Did you attend your Sacrament meeting last Sunday? If so, when you partook of the sacrament, did you do it worthily? How many times have you partaken of these sacred emblems since our General Conference six months ago? How many times have I partaken of the sacrament, and when I have partaken of it, have I done so worthily, with a repentant, a prayerful spirit?

PRAYERFUL THOUGHT AND STUDY

Remember, family prayers simply as a matter of form are not enough. A study of the revelations given to the Prophet Joseph convinces me that inspiration, wisdom, revelation and divine guidance come as a result of faith, of fasting and praying and appealing repeatedly to the Lord for knowledge and for blessings. In the Doctrine and Covenants, I have found expressions like the following:

"The Lord responded to the Prophet's supplication by granting this revelation." (Section 8.) "It is not sufficient for one merely to ask for a divine gift, without prayerful thought and study." (Section 9.) "This revelation was received * * * in answer to Joseph's supplication and inquiry." (Section 11.) "The Prophet inquired of the Lord. * * * This revelation and the next two following were given in answer." (Section 14.) "In response to fervent supplication for greater knowledge * * * the Lord gave this revelation." (Section 18.) Etc., etc.

One of the commandments given specifically to us in these days says:

PRAY VOCALLY

"And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private.

"Pray always, and I will pour out my spirit upon you, and great shall be your blessing." (D. and C. 19:28, 38.)

Have we obeyed this teaching? Are we today living in accordance with it? Are you mothers and fathers in your families praying always?

The Lord speaking again to us in this our time and dispensation says, "Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you." (D. and C. 136:42.) "I give unto you a commandment that ye shall continue in prayer and fasting from this time forth," (D. and C. 88:76)

CRYING FOR FORGIVENESS

Have we fasted, have we prayed, have we appealed, have we repented, have we cried unto our Heavenly Father for our shortcomings, our imperfections, our weaknesses to be forgiven? Have we appealed as the Prophet Joseph appealed? Are we humble as well as prayerful? For another commandment says: "Be thou humble; and the Lord thy God shall lead thee by the hand, and shall give thee answer to thy prayers." (D. and C. 112:10)

Our Lord the Savior said: "Watch, and pray, that ye enter not into temptation." (Matt. 26:41) "Pray without ceasing," the Bible tells us. (Thessalonians 5:17)

Morning, evening, every day, in faith believing, let us all pray, lest we enter into temptation. Let us seek the Lord while he may be found. Let us call upon him, and let us call earnestly, while he is near. (Isaiah 55:6)

CHEER FOR THE FAITHFUL

To all who are devoutly religious, to those who remember the Sabbath day to keep it holy, to those who partake of the sacrament of the Lord's supper regularly and partake of it worthily, to those who go to our places of worship frequently and there in their hearts appeal to Providence for a forgiveness of their sins, for strength to overcome weaknesses, for vision to see the straight and narrow way and for strength to walk therein, to those who close each day's labors with a prayer of thanks to Divine Providence and to those who begin the labors of the day with an appeal for divine help and light, truly, verily to all such "every day is a fresh beginning, every morn is the world made new." (Susan Coolidge)

THE PRAYERFUL SPIRIT

When these prayers of which I have spoken are offered in the family circle, at church, to open a meeting or to close it, and more especially when blessings are asked upon the holy sacrament, upon the bread or upon the water, there should be silence, a real stillness, all eyes ought to be closed, all heads ought to be bowed, all hearts filled with the prayerful spirit. These appeals are not to be made by one individual, they should be the hope, the faith, the united appeal of all who are present. And if in every heart there burns an earnest hope for Providence to hear, and for the united appeal to be answered, then every pair of lips should express the fervent feeling of each and every heart by saying, Amen when the prayer is finished.

SPEAKERS WITH NO MESSAGE

There are some who complain that our worshiping assemblies, our sacrament meetings, are dry, that speakers often stand before our audiences "who have no message." Some insist they can learn more by remaining at home and devoting themselves to literature than by attending church, where, they say, certainly at times, uninteresting and unprofitable sermons are preached.

AN UNFAILING LESSON

I believe the doctrine taught in my presence long ago by one of the General Authorities of the Church to the effect that no human lips can preach, no human lips can teach a more important, a more impressive or a more effective lesson than can be learned by those who attend the humblest sacrament meeting and there partake worthily of the sacrament of the Lord's Supper.

PRAYERFUL REFLECTION

Those impressive moments, and particularly those during which the blessings on the sacrament are asked, should be times of deep and sacred and prayerful reflection. Such occasions are opportunities for wrongdoers to come into close communion with the spirit and power of our Heavenly Father. With eyes closed, with prayerful hearts, with repentant spirit, genuine worshipers examine their own lives, their own conduct, they review their actions during the week past, they think of the unkind words they have spoken, of their unfair dealings, etc. Thus, with a humble, a repentant, a sorrowful spirit, the man of weakness, the wrong doer, in his heart may say: "Father in Heaven, during the past week I have so far forgotten myself as to be unkind to my wife; I spoke sharply to my daughter; I lost my temper and struck my son; I dealt unjustly with my neighbor. Father, I am a sinner, forgive me."

REPENTANT SPIRIT

He who thus has the sorrowful, the repentant spirit, he who thus humbly forsakes his wrong-doing and sins no more shall have his sins so thoroughly forgiven that they will not only be completely blotted out of the book of remembrance of our Heavenly Father, but they will be so genuinely forgiven that even the sinner himself will forget. The strong, the satisfying teaching of the scripture, one of the fundamentals of the Gospel of Jesus Christ, applies in such a case, for the scripture says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.)

ACTUAL LATTER-DAY SAINTS

Those who are actually Latter-day Saints, those who are genuine Christians, those who thus pray and fast, those who remember the Sabbath day to keep it holy, those who appeal earnestly for divine guidance as did the Prophet Joseph, and as did our early and distinguished statesmen and patriots, will have faith in the Gospel message delivered by Paul in the following words: "Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20:35) What the nation needs under our present economic conditions is to have the souls of the citizens of the country touched by the divine spark, the divine testimony which brings into the hearts of men a realization of that great fundamental, that unselfish Christian truth that it is more blessed to give than to receive. The need of the nation and of the world is compliance with the teaching in the

impressive, sacred words read by the Prophet in his boyhood: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5)

CONSUMER MUST BE ABLE TO PURCHASE

The present unsatisfactory financial conditions can only be eliminated by the application of this fundamental religious truth, by the unselfishness of the Gospel of Jesus Christ, by getting into the hands of the consumer in some way or other an ample, or at least a reasonable amount of purchasing power. It is not what a nation produces, it is what the nation consumes that brings prosperity. In our mechanical age only approximately half of the laboring people of our nation need to be employed in order to produce all the manufactured and other products the people of the country can reasonably consume. This was demonstrated during the World War when a large percentage of our population was engaged either in the army or in the manufacture of munitions of war. If half of the people working eight hours per day can produce as much as all the people can reasonably consume, and further since prosperity can return only after purchasing power is placed in the hands of consumers, then the man who with average ability applies himself with reasonable effort to profitable employment for four hours a day ought to be given for said service enough purchasing power to enable him to provide for himself and for his family not only the necessities of life, but many of life's comforts and perhaps some of the luxuries of our modern, sanitary, intellectual and religious life. Until all of the consumers in every part of the land are by some method or other provided with a reasonable amount of purchasing power, prosperity under the most desirable conditions cannot return. When this greatly needed, this most happy condition prevails, when the great masses are provided with a reasonable amount of purchasing power, then and not until then will poverty be banished from our beloved nation.

It is said that machinery is producing so much and with such efficiency that a rayon factory in New Jersey is to be built in which only one man will be employed. Unless consumers are provided with purchasing power there can be no market for the products of this novel, remarkable and in fact desirable institution. Why, with men's hands, should work be done which machinery can perform?

WEALTH DESTROYING ITSELF

It is reported that in the year 1930 one of our great manufacturers received in dividends for himself, for his wife and for his son \$44,000,000. How can this automobile king expect to dispose of his product if he and other leading manufacturers are going to collect in dividends and thus hoard and keep out of circulation such tremendous quantities of piled up wealth? Dividends, profits, or certainly a large percentage of these, must be put into the hands of the consumer, thus providing him with purchasing power or evidently there can be little or no market for manufactured or other products. When our leading business men learn this fact and live in accordance with the lesson it ought to teach, namely, that

all of the cash of the country, the purchasing power of the nation, should be kept circulating, we shall have a prosperity the like of which the world has as yet not known, and we shall then be practising the unselfishness, the perfection of the teachings of the Gospel of Jesus Christ.

COMING OF INCREASED PROSPERITY

If that \$44,000,000 and the fabulous dividends and profits other business men have received and hoarded had been divided with the people whose labor helped to make these great fortunes possible, if these great stores of wealth had been divided with members of the extensive sales organizations which reach into every part of our country, if this wealth which is actually the purchasing power of the nation had, by some means or other, been distributed among those who are consumers, then the markets everywhere would not only have remained good, they would have continued all the time to improve, prices would have been maintained, factories would have operated at full capacity and prosperity would have gone on continuously with ever-increasing momentum. All that has been lacking is practising the simple, unselfish principles of the Gospel of the Master.

UNPRECEDENTED PROSPERITY

Does it not seem that the great manufacturers, the business men of the land have, by selfishly accumulating, by hoarding, by withdrawing from circulation these great mountains of piled-up wealth, have been following a suicidal policy? Are they not more or less devoid of that Christian spirit which teaches that we ought to support the weak, that we ought to remember that it is more blessed to give than to receive?

Many of our men of wealth are piling up great fortunes that they must give away, that they must distribute, wealth they must divide with others, if they provide consumers with the power to purchase, which power the people must possess before prosperity can return. Distributing thus this accumulated power to buy will with certainty bring our great nation into unprecedented prosperity.

SOLUTION FOR WORLD'S ILLS

Do you not see therefore that the solution to the ills of the world is religion, unselfishness? The need of the country is Christianity. We must be unselfish enough to support the weak and to remember to practise the words of the Lord Jesus when he said, It is more blessed to give than to receive.

RELIGION THE SOLUTION

The cure for our ills, I say again, is religion. The outstanding need of the hour is the unselfishness of the Gospel of Jesus Christ. Men must learn to love one another. I pray for that day when every man shall know every other man for every man's name will be brother. Under such conditions we shall unitedly support the weak, and all will live in accordance with the words of the Master. Every knee will bow and

every tongue confess that Jesus is the Christ and all the world will know that if those who lack wisdom will ask of God it shall be given unto them. May this happy day come soon I pray, through Jesus Christ, our Lord. Amen.

Mrs. Florence Erickson sang a sacred solo, "Hosanna."

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, many years ago, as a young man I went out with a group of men hunting. After the first day's hunt there were many funny experiences told. One of them was this: Two of the hunters were together, two large, fine deer were jumped, and one of the men when he got through had all of his cartridges by the side of him, none having been fired. He had buck fever. It seems that when I stand in this pulpit I become nervous—I cannot help it—and after it is all over I wonder if my cartridges are not lying on the floor and nothing said.

I bow my head with gratitude to my Heavenly Father for membership in this Church and for the opportunity I have had of coming here and partaking of the splendid spirit and listening to the words of inspiration as they have fallen from the lips of these divine oracles of our Father in heaven. I thank him for the opportunity that has come to me to serve in his great Church. I thank him for the privilege I have of laboring as a missionary in the Texas Mission, for my association with your sons and daughters and with the Latter-day Saints in the Texas Mission who I say to you have found God. Hundreds of them bear solemn testimony that they have accepted the challenge of Jesus Christ and have determined positively that this is his work.

As I listen to the testimonies of those missionaries, those fine men who have been clothed with the holy priesthood of Almighty God, and those young sisters who have been divinely appointed to minister among the children of men, I am filled with joy and gratitude to my Heavenly Father. I feel to pay a tribute here today to the youth of Zion.

When President Grant yesterday morning in that wonderful address of his, speaking with reference to the Word of Wisdom, mentioned the fact that great blessings would come from observing it, I was reminded of an experience that had come to my attention. There was recently baptized into the Church in the Texas Mission a woman of distinction and prominence, a widow. At the time of her husband's death he was president of five banks. She has always been a devout woman in one of the popular churches. She made a trip throughout the West and came to the city of Salt Lake with one of her sons who was a university student. She stopped at one of the tourist camps here, and one of the local missionaries called at the camp and gave her some literature and invited her to come

to the Temple Block. Thanks be to the fine missionaries on the Temple Block, they appealed to her, they sold her some literature, and she started reading the Book of Mormon. She said she found it to be rather dry, but she could not get out of her mind the picture of the faces of these boys and girls who had been born under the covenant, who had been reared by fathers and mothers who had kept the Word of Wisdom and they who themselves were keeping it. She said: "They are the most beautiful young people I have ever seen. I could not get interested in the book, but as I went on through the West into California, into Los Angeles and other great cities, I began comparing these children with other children." She said to her son: "Surely a religion that can produce such fine young men and women as the Latter-day Saint religion produces must have something of value in it."

She wrote a letter to President Grant and sent fifteen dollars as a contribution to further the work of Mormonism. President Grant sent me the letter with a request that I call on her or have one of the missionaries do so. I had the district president call on her, and he spent some time with her and gave her some literature. She studied it scientifically, systematically and prayerfully, and in due time became thoroughly convinced that Mormonism is divine. I say, a fruit of Mormonism as depicted by the best crop in the Church, the boys and girls who are living lives of Latter-day Saints.

One of the Elders called on this good woman to baptize her. A man came to her home while the missionary was there, seeking charity. She gave hundreds of dollars to charity. She made him a contribution, and then followed him out wanting to see who had brought him to her home. A minister of her church, but not of her city, was in the car. She introduced herself to him and said, "I am going to join the Mormon Church; I am going to be baptized." He said: "Woman, you are crazy. You do not mean it, you cannot mean it." And he told her more than that. He said: "You are going to hell."

She said to him: "Brother, I am earnest and sincere in this. I have made a serious study of Mormonism. I have been in Salt Lake City and other cities where the Latter-day Saints dwell, and I have found them to be honest, God-fearing people, men and women who are happy in their homes. Heaven is in their homes. I believe that I am doing the proper thing. Will you come in and show me where they are wrong?"

He started to get out of the car, and she said to him: "There is a young Elder here now ready to baptize me. He is a fine young man, a real Christian boy, and I am sure if you can convince him that Mormonism is what you say it is and that he is going to hell he will go back to his Christian parents."

The minister immediately became busy and said: "I am sorry, sister, but I cannot go in." He no doubt had met Elders before.

That experience irritated the woman just a little, so she im-

mediately entered the house, called her own pastor, to whom she had given hundreds of dollars, and told him what she intended to do. To her surprise this preacher very nearly duplicated the words that the other minister had uttered. She invited him to her house and he was coming until he learned that the missionary was there.

Thus they let one of their best members go "straight to hell" without coming to put her on the right track. She is happy in the Church and sends in her tithing every month regularly. She is preaching the Gospel to the bankers, the lawyers, and everyone with whom she comes in contact, and primarily this Gospel was brought to her attention because of the fine happy faces of our youth.

I am delighted to be engaged in this great work. I am delighted to report that our missionaries are well and happy; that they have the Spirit of the Lord with them. I hope and trust that we will be able to carry on this great work. We are utilizing as far as possible the local people and because of this I find a better feeling everywhere. The Saints are more united than they have ever been before in the history of the mission. Opportunities are greater for presenting the Gospel, and our people in the main are happy.

May the Lord bless you, my brethren and sisters, and to you who have sons and daughters in the Texas Mission I say they are all well. So far as I know they are all enjoying the Spirit of the Lord, and best of all, I have heard each one of them certify in words of soberness that he knows that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the living God; and they all revere and reverence these men whom we sustain as prophets, seers and revelators, as do I.

May God bless us all that we may always live and do that which is right, I pray in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I sincerely hope and pray that I may enjoy the favor of the Lord while I stand before you for a few moments during this session of the Conference. I am greatly impressed when I think of the present condition of the world, when I contemplate the inhabitants of the earth and realize that in these last days the Lord has set his hand to do a marvelous work and a wonder among the children of men. In the establishment of his Church he has chosen men to be witnesses for him. He has restored the priesthood and endowed men with power from on high. He has commissioned them to go into all the world and preach the Gospel to every creature.

What a gigantic undertaking, when we think that this Gospel of the kingdom must be preached in all the world as a witness before the end shall come, and what a responsibility rests upon this great Church which God has established. Men and women everywhere must be

called to repentance and an opportunity must be given unto them to accept the message of life and salvation which God is sending forth through his messengers into all parts of the world. It almost looks like an impossibility, and so far as human effort is concerned it is impossible. Only by the aid of our Heavenly Father, by such instrumentalities as he may bring about, would such an undertaking be possible.

We live in an age of great invention and discovery. Means are being revealed by which the word of the Lord may be conveyed unto his children in the remotest parts of the earth. The prophets of old have foreseen conditions as they exist today. The prophet Isaiah said upon one occasion :

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

That is a condition that still prevails in the world to a very large extent. The work of the Lord is to overcome this condition for it is his purpose that sin and iniquity shall be banished from the face of the earth and that it shall be sanctified from all unrighteousness, that it may be prepared for the celestial glory which is the destiny of this earth upon which we dwell. How can this reformation be effected, or what shall be the method of doing it? The Lord employs and always has employed at least two separate methods. One of them is based upon fear and the other one is based upon love. The Lord has given commandments many, and disobedience to them brings punishment and penalty. In these matters the element of fear is brought to bear, but he has also made wonderful promises unto those who render obedience to the will of the Lord, not so much out of the sense of fear of the consequences, but with the love of God in their hearts and the desire to be in harmony with him. One we may call the lesser law and the other the higher law. In ancient Israel this lesser law was particularly brought in vogue upon the children of Israel. Great commandments were given and punishments were invoked upon those who were disobedient; the wages of sin were death, and great judgments were poured out upon evil doers.

The children of Israel, during their four hundred years of bondage in the land of Egypt, became so contaminated in Egyptian idolatry that they were unprepared for the higher law and therefore were given the lesser law "as a school master to bring us to Christ." In both the higher and the lesser law, however, obedience to the commandments is required—the difference lies in the impelling motive. If we obey the commandments because of the fear of the dire consequences—the prescribed penalties and punishments—very well, we shall receive our reward. We shall escape the judgments. But if we live above this lesser law rendering obedience to his commandments in our unbounded love for God and our fellowmen, then we also shall escape the judgments, but what is of far greater importance, we shall also receive eternal life or salvation in his celestial kingdom.

With every dispensation, however, the Lord has employed both methods, and he has sought to win through love those who were willing to hearken unto his will. The introduction of this Gospel in the day and age in which we live was foreseen by the beloved Apostle John upon the

Isle of Patmos when he saw the angel flying through the midst of heaven having the everlasting Gospel to proclaim unto every nation, kindred, tongue and people, crying with a loud voice, "Fear God and give glory to him for the hour of his judgment is come." In this we find the Lord employing in his mercy the element of fear, saying unto the inhabitants of the earth that the hour of his judgment is at hand. Must we despise the element of fear? Not so, it is a great motive—the fear of the Lord is the beginning of wisdom. It is a good thing, a wholesome thing, to fear the consequences of doing evil. We must not despise it, and yet there is a higher law, a higher motive—that of love. Both are employed by the Lord in every dispensation of his providence.

Through obedience to the lesser law, the law of carnal commandments, with all of its punishments and penalties, we escape the judgments; through compliance with the higher law, the law of love, the law of grace, we obtain eternal life.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast."

Oh, how idle it would be for any man to think that he can earn so great a reward as eternal life in the presence of God, which means the power of endless increase and a never ending dominion that shall flow unto us forever and forever! The Lord knows full well, and we know it, that no human being is capable of earning such a high reward. A great many men in the secular affairs of life obtain various kinds of incomes. We segregate them, we classify them for the purpose of obtaining our income taxes. We refer to the one as "earned incomes," and the other as "excess incomes." No man can earn a million dollars a year, and so our congress and our legislators take cognizance of the fact of what men may earn, and they deal more liberally with such incomes, but on the other they make greater requirements.

And so it is. No man can earn eternal life, which is God's greatest gift to man. It is a free gift from God. But to whom does he grant that precious gift? Not to those who merely obey his commandments because they fear the consequences! Oh, no, but to those that love him.

"Blessed is the man [or the woman] that endureth temptation: for when he is tried he shall receive the crown of life, [of eternal life] which the Lord hath promised to them that *love* him." (James 1:12.)

And again we read:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that *love* him." (I Cor. 2:9.)

In ancient Israel both methods were applied, but the Church in its organized condition was charged with the administration of the lesser law and its enforcement by executing its penalties and punishments. In these latter days this lesser law is relegated to our civil authorities. The Church does not undertake the enforcement of penal law any more than by withdrawing fellowship from malefactors.

"No power or influence can or ought to be maintained by virtue of the

priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned."

This is the higher law. Civil authorities enforce the lesser law. Is that not also essential? Most assuredly yes. Is there anyone who would like to see the civil law done away with? Our whole system of jurisprudence is based upon the law of fear, and penalties are prescribed according to the gravity of the offense. Penitentiaries and prisons are built for their punishment, and the hangman's noose and the electric chair are prescribed for those who are guilty of capital offenses. Such is the need of these things and they are all essential for the welfare of mankind.

The great work of the Lord is to carry the glad tidings to every nation, kindred, tongue and people, and to try to bring into the fold of Christ all who are willing to abide by the laws of God. That is the work of saving human souls. What a great undertaking that is! What a tremendous work! How hopeless it would be from any human point of view! How grateful then we ought to be that we have been made participants in this great work, this great Gospel which has within it the power of God unto our salvation. How grateful we ought to be that we have become members of the Church and kingdom of God, that we have part in that divine power and influence that enables us to go on to perfection.

The Lord has admonished us, "Be ye therefore perfect, as your Father in heaven is perfect." Those who have embraced the Gospel should endeavor to so live that they may grow in the knowledge of God and good works and that they may become better men and better women day by day. Do we suppose that we are already prepared for the celestial glory? I hope we are all making progress toward that perfection that God will require when we enter into his celestial kingdom. If we are to become members of that kingdom we shall have to sanctify ourselves from all unrighteousness. Isaiah told us that the world was defiled under its inhabitants. This world must become sanctified under its inhabitants. Will all men receive the Gospel by which they can become sanctified? What is a sanctified person? A holy being, one who has been sanctified from all unrighteousness is a saint. The Lord has permitted us to be called saints. Are we that? The Gospel provides the means whereby we may become that. Let us abide that law and endeavor from time to time to sanctify our souls from all unrighteousness, for we may rest assured that the destiny of this earth is to be sanctified from all unrighteousness, therefore it must be under the inhabitants thereof. But all will not accept of that Gospel. Then what is to become the lot of the remainder who will not become sanctified and be prepared for the celestial glory? They shall be utterly destroyed from the face of the earth, the prophet told us. What will become of them in the great hereafter? I shall not attempt to say. But this earth is to be sanctified and receive its paradisaical glory and become a habitation for sanctified beings, a fit place for God and his Son to dwell among us and where we may enjoy their companionship throughout the ages of eternity.

Then let us love the Lord with all our heart and may his grace be unto you and me, I pray in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON*Presiding Bishop of the Church*

I rejoice with you, my brethren and sisters, in the opportunity to attend this conference and to partake of the spirit of this and all meetings that have preceded it. I rejoice that I am in the enjoyment of health and strength, and that the Latter-day Saints generally are in good health. I really thought last night that I should not be able to attend conference today. I was taken rather suddenly with all the symptoms of influenza and at two o'clock this morning I was in such a condition that I thought it would be impossible to be here today. But I am happy to say that I was able to overcome that condition entirely and am feeling happy and in sound health.

APPRECIATION OF LOYALTY AND COOPERATION

I appreciate the privileges that have been extended to me in this Church. My great desire is to promote every interest of the Church of Jesus Christ of Latter-day Saints to the best of my ability and particularly those matters that are entrusted to my care. I am sure that is the spirit and the feeling of all that are engaged in this work and have the spirit of it. I am happy to sustain those two able and devoted men who have been appointed and sustained at this conference as General Authorities of the Church, as I sustain all of the General Authorities. In like manner I sustain all of the presiding officers of the stakes, the wards, and the missions, and I appreciate the splendid cooperation that we have from the stake presidencies, ward bishoprics and mission presidents with our office, in all of the temporal affairs of the Church.

NATION-WIDE BROADCASTS OF CHOIR AND ORGAN

I would like to call your attention also to the splendid service that is being rendered by the tabernacle choir, by the members of the choir, by the director and by the organists. Do you realize the fact that this choir is not only singing with us in our regular meetings in the tabernacle on Sundays and during General Conferences, but that every Sunday morning all the members of the choir meet and give a nation-wide broadcast that is carried over about sixty radio stations throughout the United States as well as by short wave to other countries; that millions of people are listening every Sunday morning to this broadcast; that it is giving wonderful publicity to this city and state and is making the people of this nation better acquainted with the fact that this Church stands for culture and fine music? These members are not only giving that service on Sunday morning but they are also giving voluntary service in the preparation of these songs; and the director and the organists, of course, in like manner are bending every effort toward preparation of the music for these broadcasts; because it requires largely the preparation and presentation of new music from Sunday to Sunday. These broadcasts have become so popular that now the Columbia Broadcasting System, through whose network these programs are being pre-

sented, has requested that the choir produce an hour's program every Sunday instead of a half hour as heretofore.

CHARACTER EDUCATION IN THE HOME

There are some things that I would like to discuss briefly this morning as time may permit. I was greatly impressed with the wonderful discourse given by President Grant with regard to the Word of Wisdom. My only regret is that so many of the young people to whom this should be presented were engaged in school work at the time it was presented and did not have the opportunity of hearing it.

I think that there never was a time when there was so much temptation and so many allurements for the young people in the way of developing habits contrary to the spirit and the teaching of the Word of Wisdom as at the present time. I realize the fact that we cannot get away from these allurements and temptations. Advertisements are being presented in the most insidious way to draw people everywhere, young women as well as young men, to do those things which are contrary to the instructions given in the Word of Wisdom. We cannot escape those things. We cannot shelter our young people from seeing and hearing and reading these advertisements. How then can we help them to overcome and enable them to resist temptation? They are bound to meet it wherever they go. It seems to me that there are no means so potent as that of character education in the homes of the Latter-day Saints, whereby parents teach their children the speciousness of the advertisements presented for increased sales of tobacco and of other things that we know are not for our welfare. It seems to me that it is incumbent primarily on the parents, not particularly to preach to children, but to advise and counsel with them and to inquire of them as to their feelings and of the temptations that will come to them, in a kindly parental way, endeavoring to show to them the mistaken and false statements made in such advertisements.

RESISTANCE TO TEMPTATION

I am sure that if we as parents generally throughout the Church will give the attention needed to correct any wrong impressions on the part of our children, whether they be young or mature, we should be able to help them to form correct conclusions and establish themselves in ability to resist these temptations that will come to them in life. If we will take the time to sit down with them and reason and discuss with them, not with any too great formality, but in kindness and consideration, I am sure it will be helpful to them in overcoming these things that they are bound to meet with in every walk of life in all their contacts and experiences.

CHURCH RELIEF WORK FOLLOWING EARTHQUAKE

I would like to call your attention to two or three items that are of rather great interest to me and I believe they are to you. One of them is with regard to the earthquake that recently occurred in California. I would like to read to you a portion of a letter received from a coun-

selor in the Bishopric of Long Beach Ward, which was the center of the earthquake and where the greatest damage was done:

"Immediately after the first shock, which was the only one which caused any loss of life, except another this morning which, I am advised, caused the death of two elderly people who were caught in an apartment, we, together with the Relief Society, began to make a canvass, and up to noon Saturday had only found two of our people injured and none dead. One brother was cut on his arm and one sister with several broken ribs. However, they are getting along fine.

"Yesterday we had Radio Station KFOX broadcast messages instructing all of our eighty-four Ward teachers in 42 districts to immediately cover their respective districts; many had done so up to late last night and so far no additional reports of sick or injured other than our ordinary calls from week to week. Relief Society President Julia Hawkins this morning advises all calls to them have been taken care of.

"The church building seems to be but slightly damaged. Several broken windows, some plaster off in the main auditorium and walls slightly cracked and chipped, but seems to be resting well on foundation and not out of line. We are arranging to have the city engineer make inspection today, and of course cannot advise definitely until after that.

"Many of the other churches in down-town districts are totally destroyed, and a majority of the others have been moved at least a foot off their foundation and will have to be torn down."

Here is a letter along the same line from President LeGrand Richards:

"We are very pleased to advise that none of our people was injured and that no property damage has occurred to either our Church buildings or personal property of our members so far as we have been able to ascertain.

"The Bishop of Alhambra Ward advises that the two inspectors who were sent to inspect their building reported it to be the best constructed brick building in Alhambra. We were in the Hollywood Stake tabernacle when it rocked back and forth like a drunken man but there were no cracks or other damage resulting therefrom."

DIVINITY OF CHURCH ORGANIZATION

One of the remarkable things about these reports is that such an organization obtains in the Church whereby the bishopric of a ward, the members of which were scattered throughout a large population, were able to get their ward teachers and their Relief Society teachers to do work immediately in checking up on the members of the ward to see that none was suffering from physical injuries or from other troubles or difficulties. That to me is a very remarkable testimony of the thoroughness and effectiveness of the Church organization, and the fine results that are obtainable through the whole-hearted voluntary cooperation of all those who carry responsibility in the Church.

INCREASE IN CHURCH ACTIVITY AND GROWTH

In addition to the figures given yesterday morning relative to the progress of the Church, I would like to call your attention to some other things. There has been an increase in general activity in the wards and stakes during the past year as compared with the previous year. There is quite a marked increase in the amount of ward teaching done generally throughout all the various wards of the Church. There has been an

increase in the attendance at sacrament meetings as compared with 1931. There has been an increase in attendance at the weekly priesthood meetings. These are important items.

The Lord has declared by revelation the sacrament meetings to be of great importance for the teaching and training of the members of the Church in faith and righteousness. The ward teaching is the most effective and potent means of coming in contact with all the members of the Church month by month, of teaching them to live in peace and harmony, to live the Gospel and to be united as families and to overcome weaknesses and shortcomings.

We have had letters come to our office recently from a number of places, among them from ministers asking about our ward teaching system. They have understood that we were having very great success. It was a new idea to them and they have requested us to give them information upon which our system is based and how it is being carried out.

CHURCH AND PRIESTHOOD GROWTH

Of the total number of converts baptized last year, amounting to 7825, as shown in the report presented by President Grant in the opening session of Conference, there was for the first time, I think, a larger number of converts baptized in the various stakes and wards than in the missions. Baptisms of converts in the stakes and wards amounted to 4009 and in the missions to 3816. Another item of interest, I think, is the number of those who have received the priesthood as compared with the previous year. The total increase in the Melchizedek and Aaronic priesthood throughout the Church was 7433, of which there were 2875 members of the Melchizedek priesthood and 4558 members of the Aaronic priesthood. The total membership in the priesthood, that is, the Melchizedek and Aaronic priesthood, at the end of last year, was 171,474, a tremendous army of picked men to battle for righteousness in the Church and in the world for the presentation of the Gospel message to mankind, and the promotion of faith and good works among the members.

PRIESTHOOD SIGNIFIES ACTIVITY

I am sure we realize the fact that with the ordination of these young men—I am speaking particularly of the Aaronic priesthood—it is expected that every one who shall be ordained and every one who has been ordained shall be given specific duties to perform week by week; that they shall not only be appointed to perform duties pertaining to their calling and labors in the priesthood but that these appointments shall be followed up and these young men be brought to realize the fact that the giving of responsibility requires the fulfillment of that responsibility. It is the finest means of preparation and training for future accountability. It trains them to magnify their callings, to be willing to fill their appointments and to carry out those things that are expected of them.

FULFILMENT OF RESPONSIBILITY

The statement is made by Owen D. Young, one of the great industrialists of the country, that there is too much lack of leadership

among American business men and unwillingness to take leadership. He states the reason is they are not ready to accept and fill the responsibilities that follow and are a part of leadership. I think that one of the vital means we have in the Church to produce the finest development in young men is through effective training of all members of the priesthood to accept responsibility and fulfil it, not only in the Church, but in the field of life and the various occupations and civic responsibilities that may come to them.

EXPENDITURE OF TITHES

I think you will realize from the statement made of the expenditure of the tithes that the tithes are used entirely for the various purposes which were enumerated yesterday, and that great care is being given by those who have the responsibility of the same—the First Presidency and those who are associated with them—in expending these means as carefully and efficiently as possible, to the end that they may be most effectively distributed. The tithes that are donated by the members of this Church are serving to advance God's purposes in being used for the widest benefit of the Church members as a whole, and, through missionary work, for the benefit of the world.

The Church is doing a remarkable work in the preaching of the Gospel. The members of the Church are giving of their time and their means extensively without stint for the promotion of the Gospel message among mankind at large. They are engaged in doing work for those who have passed away, through the vicarious service that is being done in the temples. Altogether there is great evidence of unselfishness on the part of Latter-day Saints in what they are doing in a financial way, as well as through their direct efforts for the promotion of the welfare of mankind at large.

TITHING AND TITHEPAYERS

Due to the adverse financial conditions, there has been a decrease of tithes paid last year as compared with 1931. There has also been a decrease in the number of tithepayers. This is not so easy to explain: While it is true that many have been out of employment, it would appear that those who were not working and those who suffered losses during the year, could at least have donated to some extent, no matter how small, to be properly recorded. However, it is remarkable how splendidly the Latter-day Saints have demonstrated their faith and devotion to this and other divine principles. And such faith produces blessings. I would like to read to you briefly a statement made by President Hyrum Jensen of the Norwegian Mission that conforms in general to the statements made heretofore by other mission presidents. In this letter, in telling of the very unfavorable economic conditions in Norway, he states: "I feel that the Saints are trying to do their duty in the matter of tithing, but we are feeling the depression more and more as the days go by. It is reported from the different branches of the mission that no full tithe-payers have lost their jobs." It is a rather interesting thing to me that in the midst of distress which exists in that land he can make such a

report regarding those who have been faithful in the performance of their duties in the observance of this important principle.

EFFICIENCY IN CHURCH BUILDING CONSTRUCTION

With regard to the manner of building construction in California: We expect henceforth, and it has been evident in the building construction of Church edifices there in the past, to do those things that will promote protection of the buildings against earthquakes. In other words, to design and construct the buildings which shall be erected in the future in those localities so that they will be able to withstand earthquake shocks. As you realize, the great danger comes in earthquake sections from the damage to buildings and the falling of materials which causes injury and sometimes death to people.

Further, the Church is doing everything possible in the building construction that is being undertaken, to exercise the greatest economy and care in the erection of these buildings, designing them to fit the needs of the people and yet not build extravagantly. The result has been that through the work being done largely by contract rather than day work, as had been done previously, avoiding extravagances in buildings, and through saving in costs of materials and labor, very material savings have been effected both to the members of the various wards concerned and to the Church at large. Altogether we find that within the last two years approximately forty percent has been saved in the costs as compared with previous outlay. The extent of the work done has, of course, been much less than it was previously.

I rejoice, my brethren and sisters, in the progress of this work. I know and realize as you do that it is growing, and that there is a power within it that is not to be obtained in any other organization. I pray the Lord to bless and help every one of us to give ourselves wholeheartedly to the advancement of the work of God. I desire to dedicate myself to that end and to work with you and all the members of this Church in unity and faith and righteousness to build up this cause; and I pray the Lord to bless us in our efforts, in the name of Jesus Christ, Amen.

The congregation sang the hymn, "We thank Thee, O God, for a Prophet."

Elder John A. Elison, President of the Raft River Stake, offered the closing prayer, after which the Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

Conference continued in the Tabernacle at 2 o'clock.

Music for this session was provided by the "Singing Mothers," Mrs. Charlotte O. Sackett, Director. They sang as an opening number the hymn, "Come, thou glorious day of promise."

Elder Joseph E. Cardon, President of the Cache Stake, offered the invocation.

The "Singing Mothers" then sang the hymn, "O My Father."

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I trust that the few moments I occupy this afternoon I may have an interest in your faith and prayers, that the Lord will bless me to say the things he would have you hear. I have nothing particular on my mind, that I would like to speak about, other than to call attention, if I may, to the marvelous blessings that our Heavenly Father has bestowed upon the children of men in the day and age in which we live.

THE INFLUENCE OF THE ADVERSARY

This earth was prepared for us, created for the habitation of the children of men, and from the time that our first parents were placed upon it, down to the present, the Creator of heaven and earth, our Heavenly Father, has continued to entreat his sons and daughters to so live that they might be worthy to dwell with him eternally. But when we scan the history of mankind we realize that the other influence that is potent in the earth, that of the adversary of all righteousness, has been able to deceive many of the children of our Heavenly Father, and has prevented them from obtaining the blessings that the Lord desired them to enjoy.

EXPERIENCES RELATED IN THE OLD TESTAMENT

We read in the Old Testament that in the days of Noah that prophet taught the people for a hundred and twenty years to be righteous, and they failed to take advantage of their opportunities. The result was that after they had been sufficiently warned they suffered the punishment that had been impending for refusing to obey the counsel of the Lord imparted by a prophet.

Then we remember how later, when the children of Israel were led into the wilderness by Moses, although they were surrounded by the arms of love of our Heavenly Father, so to speak—he fed them manna from heaven; the rock of Horeb was cleft in order that they might have living water; he gave unto them that sure witness of a cloud by day and a pillar of fire by night; they were led by a prophet

of the Lord—and yet there were large numbers of them, even under that influence, who absolutely refused to observe the teachings of our Heavenly Father, failed to take advantage of his wise counsels, and the result was they did not have the opportunity of even seeing the promised land.

THE WORK OF THE SAVIOR

Then we have the case of the Savior. He came and gave to the children of men the Gospel in its purity. He came to prepare the way for all mankind to be resurrected and exalted, not only those who were then living, but those who had died; that they might be raised from the dead, and an opportunity be offered to them to find a place in the celestial kingdom. Read the history of Israel at the time of the Savior, and see how few there were, comparatively, that really understood, that were able to measure up and be prepared to receive the marvelous heritage that our Heavenly Father has promised.

AS RELATED IN THE BOOK OF MORMON

Then we have the experiences of Jared and his colony, and of Lehi and his descendants, who crossed the mighty ocean, and came to the western hemisphere, led by prophets. Many of them obeyed the wise counsels of the men the Lord raised up to lead them, but a greater number were led astray by Satan and forfeited their heritage.

It seems that all the time, notwithstanding the Lord has been tender and thoughtful of his children, the adversary has had such an influence over them the majority of them have been turned aside from the choice place, from the opportunity of attaining the celestial kingdom, and they will find their places in the terrestrial kingdom or the telestial kingdom; and nobody to blame but themselves.

Is it not remarkable, when we think about it, that that has been the experience of the people during various periods of the world's history. I have only mentioned some of the notable instances, but since the peopling of the earth the adversary of righteousness has been able, by means of sophistry, by veiled suggestions and delusions, by appealing to the selfishness of men, to lead from the path of rectitude and right the majority of mankind.

IN THIS DISPENSATION

Remembering the record of the past let us consider the present. In our day our Heavenly Father has restored the Gospel again. The Prophet Joseph Smith gave his life, as did his brother Hyrum, to testify that the Lord had spoken; and the Church was organized under his direction, and divine authority was conferred. From that time until now the prophets and servants of the Lord have been teaching the people righteousness. And yet today we find history repeating itself, and there are many of our brothers and sisters who have their names upon the records of the Church who, unless they repent of their sins, will find themselves cut off, as the Lord has said, from the opportunity of enjoying the celestial kingdom when this earth becomes that kingdom.

In order that we may be properly taught the Lord set apart the Sabbath, on which day he has advised his people to attend divine service, to partake of the sacrament and receive instructions. We meet together in quarterly conference in all the stakes; we meet together in general conference twice a year; and we unite our hearts, our voices and our faith to the end that we may have our spiritual strength renewed and that we may have joy in contemplating what the Lord has said to us. We are surrounded by the temptations of the world, so that if we are not on our guard we are influenced by them, and if we are not careful we may step aside from the pathway that the Lord has pointed out. If we do that, then we have no promise of exaltation.

HOUSES MUST BE SET IN ORDER

Every human being, not only those in the ranks but the leaders of ancient Israel and the leaders of modern-day Israel—even the Prophet Joseph Smith himself and his associates—were admonished by our Heavenly Father, and attention was called to the fact that it was necessary for them to set their houses in order; they were warned that unless they did that, unless their families gave heed to the teachings of the Gospel, they would lose their opportunity. That brings it right close to home, does it not—right into our own day? Let us read a portion of Section 93 of the Doctrine and Covenants:

“Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light.

“And every man whose spirit receiveth not the light is under condemnation.

“For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

“And when separated, man cannot receive a fulness of joy.

“The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

“The glory of God is intelligence, or, in other words, light and truth.

“Light and truth forsake that evil one.

“Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

“And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

“But I have commanded you to bring up your children in light and truth.

“But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation;

“You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

“And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

“Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

“Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me—

“I called you servants for the world's sake, and ye are their servants for my sake—

"And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord;

"Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

"What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (Sec. 93:31-49.)

Isn't it unfortunate that men who received marvelous manifestations from the Lord, who knew the truth, were not able to resist the temptations of the adversary, and many of the blessings that they might have enjoyed were lost to them? We today are subject to the same influences but we should profit by the experiences of the past.

BECAUSE OF VANITY AND UNBELIEF

In order to avoid misquoting I desire to read a portion of one of the sections of the Doctrine and Covenants, in which the Lord, speaking to the Church in that early day, called attention to some things. He said this:

"And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin. * * *

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received." (Sec. 84:49, 54.)

Let me read that again, speaking to those early-day members of the Church:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—"

That explains why we do not always understand. That explains why we fall into transgression—because of unbelief and because we have treated lightly the things we have received.

"Which vanity and unbelief have brought the whole church under condemnation.

"And this condemnation resteth upon the children of Zion, even all." (Ibid. 55-56.)

NEGLECTING OUR OPPORTUNITIES

When we think of the date of that revelation, September 22, 1832, how early it was, we realize that the Church had hardly been organized before the Lord began to call the attention of his children to the fact that they were losing their opportunities.

And then he said further:

"And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;

"Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.

"And these signs shall follow them that believe," and so forth. (Ibid. 63-65.)

I call attention to the fact that the Gospel was restored a little over a hundred years ago, and hundreds of thousands of people have participated in it. All this time the adversary has been seeking to thwart the

purposes of the Lord and to take from the children of men the opportunity that is theirs.

Let us examine ourselves. We are living in a marvelous time. The conveniences and opportunities in the world were never so plentiful as today. Never such an opportunity to enjoy the comforts and blessings of our Heavenly Father as now. Yet the world has transgressed the laws of God. They have violated his commandments. I am speaking particularly now of the Ten Commandments. I will not take time to repeat them. You know what they are. But they are being ignored by a very large portion of our Father's children. They are being ignored by some of those whose names are upon the records of this Church, and the result will be that the opportunity to find a place in the celestial kingdom will be taken from them, unless they repent of their sins and turn unto our Heavenly Father. Righteousness has never been popular with the masses. The popular thing is often the wrong thing. That a thing is popular is frequently justification for the Latter-day Saints to avoid it.

GOD WILL NOT BE MOCKED

We are living in a period of time when upheavals in the world are daily, almost momentary. Marvelous things are occurring. The map of the world is changing. The order of government is being modified. In our own nation we are almost helpless before the problems that confront us, notwithstanding we are probably the wealthiest and most powerful nation in all the world. What is our difficulty, brethren and sisters? It is that men refuse to hear what the Lord has said. They refuse to pay attention to his wise counsel. They absolutely neglect to give credence to the things that he teaches us, and *he will not be mocked*. He gives us the advice and the counsel that we need, but he will not compel us. But if we refuse we lose our opportunity, and it passes away from us, in many cases to return again no more forever.

PARENTS MUST SAFEGUARD THEIR CHILDREN

This is a marvelous organization with which we are identified, these great groups—the organizations of the priesthood and the auxiliary groups in the stakes and wards and mission fields—in which there are faithful servants of the Lord, both men and women, seeking to improve the condition of the world; and I realize how they are resisted many times by those who ought to hold up their hands, and objection is made to the teachings that are given because they are not popular, notwithstanding they are the Lord's teachings.

We may just as well confront the fact that unless we, as parents in Zion, safeguard our children by teaching them, and by surrounding them by the arms of our love, unless we safeguard them by every possible means, the adversary will break down the barriers that are raised by the organizations that protect them, and those that we love more than we love our own lives will be drawn away from the truth; they will lose their faith; they will fall into transgression; and then we, the parents in Zion, will have occasion for sorrow, not only now but throughout the ages of eternity.

Brethren and sisters, these are perilous times. These are the days that the Lord has spoken of. I turn again to the first section of the Doctrine and Covenants and read from a revelation given in 1831:

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion."

We have been warned, brethren and sisters, not once but many times. There will be no excuse for us if we fail to do our part. As one of those whom the Lord has asked to teach, I plead with you to set your houses in order. Don't take too many things for granted. Don't be led into the follies and foibles of the world. Safeguard your families in every possible way. Unite them under the influence of prayer. I thought this morning when one of the speakers said: "Did you pray last night? Did you pray this morning?" what a power prayer is to keep us in the pathway to eternal life and lead us into the celestial kingdom!

OUR RESPONSIBILITY

Nobody else can perform the part that God has assigned to us as parents. We have assumed an obligation when we have been the means of bringing children into the world. We can't place that responsibility upon any organization. It is ours. We can gain their assistance, and it is marvelous the assistance that is rendered by these great groups in the Church; but first and foremost the obligation is upon you and upon me to not only advise and counsel but to train, by setting an example, by spending sufficient time with our loved ones, these boys and girls, that they may not be led into by and forbidden paths.

VICE AND EVIL MUST BE RESTRAINED

Only a few days ago a man, a member of the Church, who was in my office, said:

"As I sat in my own home a few evenings ago I was horrified to hear the things that my own children and those who were visiting in my home were saying." He said: "One of the young ladies, only a girl, said to the others: 'I am going to learn how to drink this new beer, when it comes in. They say it isn't just the same as the near beer that we have been having; it doesn't taste the same. I am going to learn to drink it, because it will be popular. Everybody will want to know how to do that.'"

What does that mean? It means that if we let down the least bit in the effort that we have put forth to hold up the standard that God has created for us, we are responsible to him. I want to say that every voter in this Church, every legislator in this Church, every civil officer in this Church, is not only bound by the laws of the land in which we live, to sustain constitutional law, but we are bound by the moral law and by the advice and counsel that our Heavenly Father has given, to do everything possible to restrain vice and evil in the communities in which we live. If we fail to do that we can blame nobody but ourselves for the evil results.

HOLDING ALOFT THE BANNER OF RIGHTEOUSNESS

I pray that during the continuation of this great conference we may have joy and satisfaction in the things that are said, as we have had in the meetings that have passed. I pray that we may go hence, when the work of the conference has finished, feeling renewed in our power to serve God; that we may go to our abiding places determined to be worthy to be called sons and daughters of the living God; that we may not say, because a thing is popular, that we will cast our lot with this group or that. But standing upon holy ground, because of the righteousness of our lives, may we hold aloft the banner that the Lord has given us to hold, bidding all men join us in the works of righteousness, preparing this earth to be the celestial kingdom, preparing those who dwell upon it even now to be worthy to be members of it; that when the time comes for us to go hence, those with whom we associate may be truly able to say that because of the righteousness of our lives we have influenced them to be better men and better women.

ONE IN ALL THINGS

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God. I know that this is his Church, led by his chosen servants, and his divine authority is deposited with it. I know it as I know that I live. With that knowledge in my soul I pray that weak and frail though I am I may continue to keep the faith, that I may continue to be worthy of your confidence, that we may live together in the bonds of love and unity and faith and devotion, keeping in mind this statement that has come to us from on high: "Unless ye are one ye are not mine."

Let us be one in all good things, helping and sustaining that which is righteous, encouraging that which will make for better citizens of the kingdom of heaven, as well as citizens of the land in which we live, that when the light shall go out of our eyes and we finish our work we may look back upon lives that have been consecrated to the blessing of mankind, and receive at the hands of the Master of heaven and earth that glorious welcome home:

Well done, good and faithful servant. You have been faithful in a few things. I will make you ruler over many things. Enter into the joy of your Lord.

I humbly pray for this for all, in the name of Jesus Christ, our Lord, Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters: The thought of facing this great audience here, and the further thought of facing that greater audience who are on the air, is almost sufficient to sweep one off of his feet. From where you are sitting it looks like a very simple matter, but from where I am

standing it appears quite difficult, and I must needs rely upon the Lord for his assistance in these important moments.

I have not prepared discourse this afternoon. It is true that I have had some reflections pass through my mind, and I am trusting the Lord to help me give expression to them.

EXPERIENCES DURING THE EARTHQUAKE IN LOS ANGELES

I will say here, before I proceed further, a word in relation to the great earthquake at Los Angeles, in California. I was talking with a good brother yesterday, who said to me that he with three of his children was on the street at the time, and they were about to enter a store in order to make some purchases. But the Spirit of the Lord whispered to him and said: "Do not go in there. Go home." This good brother, perhaps not being entirely certain that it was the Spirit of the Lord, made another effort to enter the building, and turned his car toward the sidewalk curb. Some unusual power straightened his car out parallel with the street and said: "Do not go in there. Go home." He gave heed to this voice of warning, and started for his home. He hadn't gone far before the earthquake came, and some twenty-three people lost their lives in the vicinity of that spot where he endeavored to enter the store. Due to this warning his life and the lives of his children were saved. He also said to me that the Latter-day Saint woman who lost her life had a similar warning, but she failed somehow to give heed to it.

THE EVERLASTING, UNCHANGEABLE GOSPEL

The brethren who speak from this stand very often cross one another's tracks. This is not to be wondered at when we remember that we have been preaching the everlasting, unchangeable Gospel for one hundred years. If we shall go on for another hundred years—and if we do not go on for another hundred years and more, our children and grandchildren and great-grandchildren will go on—they will still be preaching the everlasting, unchangeable Gospel. Nevertheless, there is sufficient variety in the preaching of the Gospel, from a personal standpoint, such as the angle at which the Gospel is approached, the manner of speaking, and other influences and qualifications, to make these sermons interesting and instructive, if only they are prompted by the Spirit of the Lord. That is the important thing.

THE SEEN AND UNSEEN WORLDS

I am led to make this remark, that things on earth are typical of things in heaven. As Latter-day Saints, and the world at large also, we are deeply interested in and connected with both of two worlds, one seen and the other unseen. The unseen world is much larger and greater and much more important than the world that is seen, the world in which we live. The world in which we live is greatly magnified by the fact that we can behold it with our mortal eyes. The unseen world suffers in that respect, because we do not see it with the mortal eye. Somebody may ask: "Can it be seen?" Yes, oh yes, indeed, it can be

seen. "But how shall we see it?" We must look at it through our spiritual eye, or in other words, the eye of faith. There is no doubt but what it exists, that greater world, and that it is very substantial. The Prophet Joseph Smith has said this concerning it: "There is no such thing as immaterial matter, for all spirit is matter but it is more fine and pure, and can only be discerned by purer eyes. We cannot see it, but when our bodies are purified we shall see that it is all matter."

Now, this spiritual world is thought to be, by some people, something very intangible, because they do not see it with the mortal eye, and cannot feel it or handle it. But as I have already stated, it is very substantial in its character. It is to that unseen world that we go when we pass from this life. Now, the thing I wish to say is this: When our loved ones sicken and die they are carefully laid away in their graves. We mourn for those who die, and we say of them that they have gone to their rest in the paradise of God, there to await the resurrection of the just, and that they will come forth in the first resurrection. All that is very true.

ACTIVITY IN THE SPIRIT WORLD

But what does this rest consist of? I rather think it means that they will rest from their worldly anxieties, from pain suffered in this life, from sickness and disease. All those things will pass away. Freed from the anxieties and troubles of mortality I apprehend that they will be very active. I know some people who have claimed that they saw Joseph Smith, the Prophet, in vision or in dreams, but in all such instances he appeared to be exceedingly busy, busier than ever he was in life, in order, apparently, that he might accomplish some important work he had in hand. He seemed to be in a great hurry. I think very likely that is the case with others who die. Whatever activity there is with us in this life, it is due to the spirit, or life, within us—not to the body. It is the spirit that gives action, and the spirit, when it leaves the body, undoubtedly is very much alive.

Another thing I wish to emphasize for a few moments, because it points to the thing I would like to lay before you is this: Sometimes people ask the question (speaking of the activity referred to, of the spirit, when it goes into the spirit world), "How is that directed? What does that activity consist of? What do the dead do?" That is a query that often comes into the mind. It comes into my mind, and no doubt into yours. We wonder what our loved ones are doing over there on the other side. If I should make answer I would say that in my opinion they are doing over there just exactly what we are doing here. Somebody says: "Well, how can you explain that thought, Brother Clawson?" I explain it upon this basis: In heaven there is the Church of the First-born. It has been referred to already in this conference. You will find it in the scriptures. It is referred to in Paul's epistle to Hebrews, and is called the Church of the First-born. The First-born in heaven is Jesus Christ; consequently the Church of the First-born in heaven is the Church of Jesus Christ.

THE CHURCH HERE AND THE CHURCH IN HEAVEN

And then we have the Church of Jesus Christ upon the earth, and I should say that as between these two churches there is virtually no difference, except this, that in the one case the church is upon the earth, and in the other case the church is in the spirit world, or in heaven. The work that we are expected to do here, I am sure we will be expected to do over there, and we will have the means to do it. They who have gone before us, who bear the priesthood, have taken the means with them which represents divine authority. We lose nothing by dying, except the body which must go back to the earth that gave it. The body belongs to the earth. It is formed of dust, and will return to dust. But the spirit came from God, and when it leaves the body it will return to God who gave it. That is good scripture.

Now, a man who is an apostle here will be an apostle there. A man who is a high priest here, or a seventy, or an elder, or a patriarch, when he dies, will still be in possession of the office he held on earth. The high priest, for instance, will pass into the high priests' quorum there, the seventy into the seventies' quorum, and the elder into the elders' quorum, and so on. It is all one church. All that divides these two great church divisions is the veil, and the principles of the Gospel that govern here in the Church of Christ will surely govern there in the Church of Christ. So the men holding various offices in the priesthood in this life will pass into their proper quorums in the life to come. No doubt it will all be done in perfect order. There will be no confusion, and the good work will go on.

THE WORK FOR OUR ANCESTORS

Somebody asks: "How will it go on?" The answer is: There are many, very many spirits there, men and women who have lived upon the earth, who came into their bodies, laid down their bodies again, and went into the spirit world, who never heard the Gospel. We often allude to them as our ancestors. There isn't a man in this congregation but who has a line of ancestors, and there isn't a woman in this congregation but who has her line of ancestors, and we can't get away from them. A man can't get away from his father or his mother. We all know that to be true. They have a claim upon us as our parents and we have a claim upon them as their children. This is also true of our ancestors.

Now, there are many of our ancestors who had no opportunity at all in life of hearing the Gospel. That opportunity must come to them. How can it come to them? Only in one way, and that is by the preaching of the Gospel, and the Gospel will be preached to them, I am sure, by the apostles and prophets, high priests, seventies and elders who have lived and died and gone into the spirit world. The work to be done there is vastly greater than that which is done upon the earth by the Saints of God. There are millions and millions upon millions who have lived and died since the Savior was upon the earth, down to the present time. The work must be done for them. That obligation, brethren and sisters, is resting upon the Church of Jesus Christ of Latter-day Saints. They are looking to us for it.

"For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Yes, live by the principles of God in the spirit, and be judged by the ordinances of the Gospel performed for them in the flesh. How beautiful that is!

The Savior stands for us. He has given his life's blood, that precious blood, that we might be saved. So we must stand for our ancestors. We must do for them the work that they cannot do for themselves. I call your attention to this fact, that that particular work is perhaps the most benevolent, the most charitable work in all the world, because they find themselves in a position where they cannot move. Their progress is stopped. The Savior said—you will remember the language, it is very clear, very emphatic—

"Except a man"—and a man means every man, all men—"Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

That edict reaches into eternity. It is not surprising at all that when Elijah came and turned the key, the fathers behind the veil would be interested in their children on this side of the veil, and those fathers are looking to us to do the work for them, and we are under obligation to do the work.

CHRIST IN THE SPIRIT WORLD

You will remember, brethren and sisters, the injunction of the Savior, when he advised his followers to lay up treasures in heaven. What greater treasures can you lay up in heaven than by bringing salvation through the Gospel to some of those immortal souls of God, his children. It is said of Christ:

"He hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

So it seems that Christ was not idle while his body rested in the grave for three days, prior to his resurrection. He was preaching the Gospel. He preached it here. He preached it there. Is not that an example to us? We preach the Gospel here. Think you not that we will also be called upon to preach the Gospel there? I rather like the thought. It is beautiful. Christ sets the example in more ways than one. He gave us the law of the Gospel. He gave us the law of baptism, and he emphasized and magnified the law, by submitting to it himself. He said: "Follow me." In following him he expects us, of course, to do the works that he did.

THE TEMPLE, THE CONNECTING LINK

And so we have two great churches, one in heaven, the other upon the earth. They are moving along parallel lines, and the temple of God, it appears to me, is the connecting link that connects the heavens with

the earth, because it is through the temple that we will be able to reach our dead, and not otherwise. To pray for the dead may not be of any real assistance to them. To actually help them we must do a work for them.

The following piece of information, I am sure, will be very interesting to you, and will also be instructive. Something over six millions of endowments have been administered in the Church of Jesus Christ of Latter-day Saints up to December, 1932. Something over eight millions of baptisms for the dead have been solemnized in the Church of Jesus Christ of Latter-day Saints up to December 31st, 1932. Many thousands of sealings of wives to husbands, and of children to parents, have taken place.

I think we may reasonably expect that the great majority of these who have had the work done for them will accept it, and if that be the case, brethren and sisters, you will see at a glance that the Church of the First-born in heaven is much greater and stronger, and the membership there is much more numerous than it is in the Church of Jesus Christ, or the First-born, here upon the earth.

When I saw these figures I was very much impressed with them.

THE LAST SERMON OF PRESIDENT WOODRUFF

Perhaps I will just have time, possibly, to allude to the last sermon of President Wilford Woodruff. It was delivered in this Tabernacle, April 10, 1898. He bore a very powerful and impressive testimony. He said:

"At the close of this conference I have a desire to bear my testimony before you upon a few principles. I have rejoiced very much during this conference in listening to the testimonies of the apostles and elders who have spoken. It has brought to my remembrance a little of my history.

"In April of 1838, while in the town of Kirtland, in walking across the street, I met two men who held the apostleship. They said to me: 'Brother Woodruff, we have something that we want you to join us in.' Said I, 'What is it?' 'We want another prophet to lead us.' 'Whom do you want?' 'We want Oliver Cowdery. Joseph Smith has apostatized.' After listening to them, I said: 'Unless you repent of your sins, you will be damned and go to hell, and you will go through the fulness of eternal damnation, and all your hopes in this life will pass before you like the frost before the rising sun. You are false. Joseph Smith holds the keys of the kingdom of God on earth, and will hold them until the coming of the Son of Man, whether in this world or in the world to come.' I am happy to say that these men did repent pretty soon, turned to the Church, and died in it.

"I feel thankful today that Joseph F. Smith is with us as a son of Hyrum Smith. He bears a true and faithful testimony of his father. I would to God that Joseph Smith had a son in the flesh who would do as Joseph F. Smith does here—bear testimony to the truth of his father. The Prophet Joseph Smith has no son that stands in the midst of the Church of God and bears record of his father. He never has had, possibly never will have.

"I will give you a testimony here that will show you where I stand with regard to this matter. Joseph Smith never ordained his son Joseph, never blessed him, never set him apart to lead this Church and kingdom on the face of the earth. When he or any other man says he did, they state that which is false before high heaven.

"The last speech that Joseph Smith ever made to the quorum of the apostles was in a building in Nauvoo, and it was such a speech as I never heard from

mortal man before or since. He was clothed upon with the spirit and power of God. His face was clear as amber; the room was filled as with consuming fire. He stood three hours upon his feet. Said he: 'You Apostles of the Lamb of God have been chosen to carry out the purposes of the Lord on the earth. Now, I have received, as the Prophet, Seer and Revelator, standing at the head of this dispensation, every key, every ordinance, every principle and every priesthood that belongs to the last dispensation and fullness of times. And I have sealed all these things upon your heads. Now, you Apostles, if you do not rise up and bear off this kingdom, as I have given it to you, you will be damned.'

"I am the only witness left on earth that can bear record of this, and I am thankful that I have lived to see the day in which I stand. I am thankful to see the sons of these prophets and apostles holding the Holy Priesthood in our day and generation. I do not believe the day will ever come—it is too late in the day, in my opinion—when any elder in this Church will be called to stand before any two of the apostles with us today and give unto them the declaration that I gave unto the two apostles I have referred to. I do not think any of the apostles will occupy that position. I have faith to believe that these men will bear the apostleship, will hold it, and live their religion. They have been called and ordained of God for this purpose. I do not think that one of them will apostatize. I believe that they will be with you and with this Church while they stand in the flesh, true and faithful to God."

There is another clause here which I wish to read. It has some bearing on what I have said.

"Brother Cannon"—meaning George Q. Cannon—"has been laying before you something with regard to the nation in which we live, and what has been said concerning it. I am going to bear my testimony to this assembly, if I never do it again in my life, that the men who laid the foundation of this American government, and signed the Declaration of Independence, were the best spirits the God of Heaven could find on the face of the earth. They were choice spirits, not wicked men. General Washington and all the men that labored for that purpose were inspired of the Lord. Another thing I am going to say here, because I have a right to say it, every one of those men that signed the Declaration of Independence, with General Washington, called upon me, as an apostle of the Lord Jesus Christ, in the temple at St. George, two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the House of God for them. Men are here, I believe, that know of this, Brother J. D. T. McAllister, David H. Cannon and James S. Bleak. Brother McAllister baptized me for all those men, and then I told these brethren that it was their duty to go into the temple and labor until they had got endowments for all of them. They did it. Would those spirits have called upon me as an elder of Israel, to perform that work, if they had not been noble spirits before God? They would not. I bear this testimony because it is true. The Spirit of God bore record to myself and the brethren while we were laboring in that way.

"What has been said with regard to this nation and to our position is coming to pass, and all the powers of earth and hell will not stay the hand of Almighty God in the fulfilment of the great prophecies that have come to pass to prepare the way for the coming of the Son of Man.

"You who have gathered here are my witnesses of this. I feel as though the day has come when every elder and every Latter-day Saint ought to stop and consider the position he is in, and the covenants he has entered into. Is there anything on the face of the earth that will pay you to depart from the oracles of God and from the Gospel of Christ? Is there anything that will pay you to lose the principles of salvation, to lose a part in the first resurrection, with the privilege of standing in the morning of the resurrection clothed with glory, immortality and eternal life, at the head of your father's house? No, there is nothing. I feel sorry many times when I see men who have the priesthood almost forget that they have any interest in the work of God.

"I feel thankful to God that I have lived as long as I have, and to see as much as I have in fulfilment of the words of the Prophet of God. His days

were few. The lives of great men have been strange. The idea of Jesus Christ, the Son of the living God, only laboring three years and a half in the ministry, then he was put to death. His apostles too were put to death, excepting John the Revelator, and they would have killed him if they could have done so. He lived because God wanted him to live.

"We live in the last dispensation, and in the midst of the great work that all the patriarchs and prophets since God made the world have spoken of. Afflictions and tribulations await the world. The destroying angels have got their sharp sickles in their hands, and are going to reap down the earth. Everything that has been spoken by the prophets under the inspiration of the Holy Ghost will come to pass in the generation in which we live. Do not forget it.

"I thank God we are as well as we are; that we have as many as we have who are united together in the Priesthood. Let us try to live our religion, do our duty, and magnify our callings while we are here. The eyes of all heaven are over us. The eyes of the world are over us. The eyes of the angels are over us. The Lord has looked upon us and upon the house of Israel to be saviors of the nations. We are here to fulfill these principles.

"I pray God my Heavenly Father that as elders of Israel and as Latter-day Saints we may prize these principles, and that we may do our duty what time we spend here in the flesh. These apostles and all the quorums of the Priesthood have a great work upon them, to redeem their dead. Do not neglect it. You will have sorrow if you do, and any man who neglects the redemption of his dead, who has power to officiate for them here will have sorrow. When you go to the other side of the veil, if you have entered into these temples and redeemed your progenitors by the ordinances of the House of God, you will hold the keys of their redemption from eternity to eternity. Do not neglect this!"

God bless you brethren and sisters is my prayer in the name of Jesus Christ, Amen.

Two young boys, Ronald and Royal Butters, sang a duet, "What is a home without love?" after which the "Singing Mothers" sang the anthem, "I waited for the Lord."

PRESIDENT HEBER J. GRANT

I am almost sorry that we did not decide to hold this conference four days. For some reason or other we do not seem to be able to get quite through in three days. I suppose we have too many speakers and too many ideas. We would like to hear from some of our Mission Presidents. I dislike very much to limit their time, but I suppose we will have to do so. We would like them to bear their testimonies and make a few remarks.

ELDER ARTHUR WELLING

President of the North Central States Mission

My brethren and sisters, I am very proud and happy to be a missionary of the Church of Jesus Christ of Latter-day Saints, which I believe to be the greatest agency ever known to man for character education and for spiritual, moral and physical development.

I am happy to be here, to give brief report of the mission in which I have the honor to serve, and to bear my testimony to the truthfulness of this great latter-day work.

In the North Central States Mission we have forty regular mis-

sionaries, all well and busy and happy in their work, and the Lord is magnifying them therein. Were there time I could tell you something good about every one of them. We have sixty special missionaries giving all the way from one or two hours a day to nearly full time in missionary service, and the Lord is blessing their efforts. We have twenty-six hundred members, and though in our wheat-growing prairie states and provinces we feel the pinch of these hard times, our people are faithful and are to the best of their ability living the Gospel as they understand it.

We have a great many friends, I am glad to say, and their number is increasing. Officers of the law; educators, and the traveling public particularly, have a growing friendliness for the Church and its people. We never meet a man or woman who has been here, and has visited this block, but has a kindly word for Utah and the people of the Church.

Since the Word of Wisdom has been so forcefully emphasized at this conference, you may be interested to know that not many weeks ago an officer of the city of Minneapolis, the greatest city within our borders, having heard something about the Word of Wisdom, asked for more information concerning it, explaining that he was to appear before the men's club of his church. He was supplied liberally with charts and graphs and statistics, such as were assembled during the great Word of Wisdom exhibit a few years ago; and he later reported having used them in his church with creditable effect.

But, my brethren and sisters, while friends multiply, real converts to the divinity of this great Latter-day work are few. "We believe in God the eternal Father, and in his Son, Jesus Christ." So do many other good people; but not in the same literal sense in which we do.

Not many days ago, over in the city of Great Falls, where President Sloan's responsibilities leave off and mine begin, a sister told me of a conversation in which a friendly non-member of the Church complained: "You Mormon people seem to think and act as if you thought Jesus Christ himself might have come to the earth to organize your church." "Well," replied the good sister, "what would you say if I should tell you that is exactly what he did do?"

The difference is significant. Plenty of honest and honorable men affirm a faith correctly described, it seems to me, as "A form of Godliness without the power [or reality] thereof." Others declare with one of old, "Except I shall see in his hands the print of the nails, * * * and thrust my hand into his side, I will not believe." Real faith in a living, personal Savior is all too rare.

I have not felt the nail-prints in his hands and feet, but I believe as I believe that I live that he lives as truly and as really as when he walked in Galilee; and I am comforted by his kindly assurance to the doubter of old: Blessed art thou Thomas, because thou hast believed having seen; but blessed are they who believe not having seen—or words to that effect.

We know that he lives for our prophets have seen him. He did come to earth and re-establish his church among men. The Church of Jesus Christ of Latter-day Saints is in truth his church. His priesthood

is here, and under the ministration of authorized servants, it works to the benefit and blessing of mankind. May it continue to grow, and may the honest in heart of all the earth receive a testimony of its truth and be made partakers of its blessings, I humbly pray, in the name of Jesus Christ. Amen.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

Several years ago we had 150 missionaries in the Northwestern States. Our numbers have been reduced until there are only 36 today. Because of the great shortage, and I believe through the inspiration of George F. Richards, new light came when we were advised to draft into service local people in our mission. Acting upon this suggestion we now have 293 special missionaries. I wish I could tell you just one-tenth of the many testimonies we have received from these brethren and sisters through the blessings of the Lord. We have mothers with families of two, three, and four children, spending part of their time in this wonderful work along with their husbands. Many of them have reported to me that they have never known such happiness in their homes before. Not only spiritual but financial blessings attend them in their work.

We have tried in our mission to take the counsel given by President Grant and President Ivins. We have made desperate efforts to rid ourselves of obligations, and I am sure that it has been pretty well accomplished. Ninety-five per cent of all the contributions made in our mission have come from non-tithe payers, and the tithe-payers are self sustaining. We have counseled our people to provide supplies for their families, and in the homes of almost all our branch presidents and our leading men you will find provisions enough to last them almost another year. One of our branches has sufficient flour, wheat, sugar and groceries to last every member of the branch for one year from now. This spring, as part of them were living in the city and others on ranches, one of our brethren with a large ranch turned over to the people in the city sufficient ground for them to raise all the garden truck they need, and already gardens are being planted which will provide every family with enough for the coming year. We feel that the Lord is blessing us. Our organizations have never been in a better or more healthy condition, our meeting houses and places of worship are crowded to their capacity, inadequate in some instances to accommodate the people who attend our Sunday Schools and the Auxiliary work. We are happy for this. I could tell you so many things about our activities in the mission but the time will not permit.

I wonder if you know, here in Salt Lake, what was accomplished by a kind deed one day years ago. A sister, not a member of our Church, was stricken with a serious malady. Her doctor gave her no hopes and said she had only six months to live and that would be conditional that she would move somewhere into the

mountains. He recommended Salt Lake City. She had never been among the "Mormons" in her life and came here with considerable misgivings, and unacquainted with the people. She shipped her furniture here and rented a little home in the eastern part of the city. The drayman took the furniture out to the home one afternoon and she busied herself as best she could adjusting the little cottage as her future home. In the evening she heard a rap at the kitchen door and as she opened the door there stood a lady with a tray in her hand, covered with a nice white napkin. "I am your neighbor," she said in introducing herself; "I saw you move in this afternoon, I knew you would not be able to cook today and so I have prepared an evening meal and have brought you a nice warm dinner. Although we are strangers will you accept of our hospitality?" "Oh yes," she said, "And how thankful I am to you for this act of kindness."

The next day they became a little better acquainted, and so as time went on their friendship grew. The children in the neighborhood made friends with her and were so kind and did many little acts of kindness for her. Her health was restored and a year or two later she returned to her home in the Northwest.

One day she called me up from the hotel and asked for an audience with me. A few moments later she came to my office, where she related the above story. Among other things she said, "President Sloan, the peculiar thing of it all was that this woman was a 'Mormon' and her neighbor and her children were 'Mormons,' and because of their kindness to me I have always felt from then until now that I was obligated to your Church, and I feel that I must do something in a monetary way to show my sincere gratitude to the 'Mormon' people who did so much for me." She handed me a check for one thousand dollars and asked that I accept it as a contribution, as a slight token of her appreciation.

I am sure that the sister who furnished that meal never expected any remuneration. I am sure she considered it a mere passing incident, as any good mother would do. I am wondering if she is still alive and if she is hearing my voice today. It is far better to give than to receive.

I would like to bear witness in behalf of our wonderful Choir and tell Brother Lund and his associates in this great work what they are doing for the Northwestern States Mission. The hearts of tens of thousands of people are gladdened by the strains of the glorious old organ and our wonderful Choir, famous the world over. You are doing a missionary work for us far greater, in many instances, than our missionaries can do.

God bless you my brothers and sisters and these men who represent God. I pray that we may take their counsel. May we not only sing "We thank thee, O God for a Prophet," but let us take the word of God's holy prophets, his counsel, and reduce it to our every day practice in life, I pray in the name of Jesus Christ. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

President Clawson has just expressed the feelings that come to me in standing before you this afternoon. My experience has taught me this, brethren and sisters, that when we are called to take an active part in the work of the Lord he will always make us equal to the occasion, provided we put our hearts and souls into the work.

I am very pleased to bring to you greetings from the missionaries laboring in the East Central States Mission. We have a splendid group of young men and young ladies laboring in that mission who are active in the service of the Lord. I am also pleased to meet with many of those who have returned from the mission, some of whom are here in the congregation this afternoon.

We have the spirit of love and unity in our midst, both with the Saints and missionaries. I am very pleased to state that many are coming into the Church, and many others are interested in our teachings and have signified their intention of becoming one with us in the near future. Through the testimony and the teachings of these humble lady missionaries and Elders who are laboring in their midst many are giving serious consideration to their spiritual welfare and as to what the future holds for them.

I was very pleased to hear the address given by President Grant yesterday morning, in regard to the observance of the Word of Wisdom. Just a short time ago, while holding conference in one of our branches or districts, a young man just blooming into manhood came up to me, and I noticed that his countenance was much brighter than usual; his complexion was clear, his eyes sparkled, and he said to me: "President, I wanted to tell you that for the past six months I have observed the Word of Wisdom. I have quit the use of tobacco."

I said to him: "My boy, I am glad to hear that. Now," I said, "how do you feel physically? Don't you feel much better?"

"Yes, I do."

Then I said, "Don't you feel much better spiritually? Don't you feel now as though you would like to receive the priesthood, and become active in the work?"

"Yes, I feel that I would."

Then I said: "There is another phase of this question," and I asked him how much tobacco he had been in the habit of using.

"Oh," he said, "I wasn't a very heavy user. A package of cigarettes lasted me a whole day."

I said: "What did they cost you?"

"Only fifteen cents."

"Well," I said, "three hundred days at fifteen cents would be forty-five dollars, and sixty days at fifteen cents would be nine dollars—or a total of fifty-four dollars. The other five days at fifteen cents would be seventy-five cents. Making a total of \$54.75 a year. Now," I said, "my boy, if someone would come to you at the end of the year and hand you \$54.75, what could you do with that?"

He replied: "I have never figured it in that way." He then went on to enumerate what he could purchase with that amount of money.

I wonder, my brethren and sisters, if there are many of us here at home who are spending money for candy and other things of that kind, that we could put to better use and especially during these trying times?

I am very pleased to state that the health of the Saints, with few exceptions, as well as that of the missionaries, is very good throughout the Mission. We are coming in contact with men and women of influence and of standing in the communities. They are giving consideration to our teachings, and I can see a bright and a glorious prospect for the work of the Lord, in that part of the land.

I rejoice in a testimony of the divinity of this work. I am thankful to the Lord that I have been called to labor in various capacities from time to time, both at home and abroad, because I have realized many blessings that come to those who serve the Lord.

God bless you. May his peace ever abide with you, I humbly pray, in the name of Jesus Christ, Amen.

ELDER ALONZO A. HINCKLEY

President of the California Mission

I am delighted with the opportunity of at least bearing my testimony before this great audience. Since I addressed you last a great many things have happened. I do not wish to speak of calamities. I wish to speak of blessings.

I am exceedingly happy and my heart rejoices, for I realize that in the calling in which I am now engaged I am actually about my Father's business; that I am a soul that has been called, by prophecy and by the laying on of hands, to preach the Gospel and administer in the ordinances thereof, the most blessed work, the most soul-satisfying work in the world. What a glorious privilege to move about, directed by the Spirit of God, feeling his presence, knowing that he goes before you, that he is upon your right hand and upon your left, preparing the way, that you might present for him the everlasting Gospel to the honest in heart; to be placed in a position where you think no evil, where selfishness is done away, where pride is laid aside, where love holds sway, where unity is perfect. What a blessed condition to be in, surrounded with young men and young women who constitute the missionary force, the very elect of the Lord, clean in mind and clean in body, true to the faith; to feel their friendship, their supporting love and confidence, brings a joy unspeakable.

They may have come into the mission field perhaps crude, perhaps with little experience, but they have worked, they have studied, they have prayed, they have practiced righteousness; and then they go forth, in the vigor of their young manhood and womanhood, to conquer, and their spirit is a contagious spirit. It is heavenly in its influence. I love them. The Saints love them, truly respect them. The purity of their lives is appealing, and they win their way into the confidence of all men and all women that are pure of heart.

I say they are young. The Lord has used the young. I think that Orson Pratt was only nineteen years of age when the Lord gave a special revelation, and said:

"Blessed are you because you have believed;

"And more blessed are you because you are called of me to preach my Gospel;

"To lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming."

This is our great mission. This is the work we rejoice in. This is the work we are united in, and the Lord abides with us in performing this great mission under his command.

The past year has been a glorious year for the Saints of the California Mission. Our numbers have increased to a greater degree than they have increased in any of the recent years that have passed. The faithfulness of the Saints was never more manifest. Their unity was never more perfect. Their devotion to the cause fills them with joy and satisfaction. Could you enter into our branch meetings and listen to the testimonies of these faithful Saints, your heart would thrill because of the spirit that is there present.

I don't know that an earthquake is an activity that pertains to church duty, but at least it is an activity. I tell you, if you want to have a peculiar sensation an earthquake will give it to you; you can make no appeal for help to any human source, you sense your dependence upon a higher power, you think instantly of the predicted calamities. My heart is a believing heart, thank God, for I have read his holy word; I have read of the calamities and of the testimonies which are to follow the testimonies of the Elders, but I have never longed for the time to come when calamities should be the testimony. Oh, I felt to pray for a stay of the day, that the Lord should multiply the messengers of salvation, that he should intensify the results of their labors, that whenever the day must come when peace is taken from the earth, and when Satan shall rule amongst his own, the Lord shall rule gloriously among his Saints, and their number shall be multitudinous. Oh, may he spare the people and give us the opportunity to labor with them.

It seems to me that there are thousands and millions of honest and true and undefiled. May we reach them, until they shall say in their hearts: "Men and brethren, what shall we do?" And may those bearing the priesthood be able to answer, in the voice of God: "Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost," and receiving it, may they walk in its light and be saved.

That is my prayer, that is my labor, and I testify that it is glorious, that it is of God, that it is the true way of salvation in the name of Jesus Christ, Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

I am pleased to report that the Eastern States Mission is in a good, healthy condition. At all events, the work is favorably progressing. Health prevails among the missionaries, and we never had a group more

faithful or devoted, uniformly, than we have at the present time. Although our numbers have been reduced to less than one-third of what they were at the time I was called to preside over that mission, our converts baptized last year were over fifty per cent more than the preceding year, which was a somewhat normal year.

The tithing paid in the Eastern States Mission is a demonstration to me of the fact that the Lord is blessing the honest tithe-payer. Notwithstanding the chaotic conditions, financially, that prevail, the tithing in the mission last year exceeded that of any other year in the history of the mission, excepting 1930 and 1931. A very substantial portion of that tithing is paid by western members who have moved into the East, some of whom, and especially young men, were non-tithe-payers at home. Notwithstanding their isolation and associations, which would seem to cause them to further depart from the faith, they are more devoted. This shows something of the strength and vitality that there is in Mormonism, as it is called, where it has been taught and practiced in the home.

I believe that the same is true with reference to the Word of Wisdom. I am grateful to the Lord that I inherited, I might say, a knowledge of the divinity of the Word of Wisdom, and was trained in the home of Latter-day Saints to obey it. I believe, as firmly as I believe anything, if I do not know it, that I am enjoying the fruits, in a substantial way, of a life's effort to obey the Word of Wisdom, and so testify to the world. When I tell people of the fact, that so many, as I know, of our young people went through the World War without acquiring the habit of using tobacco, and I am able to say, with great pleasure and satisfaction, that such was the case with my own sons, it arouses astonishment in the minds of thinking men and increases respect for Mormonism.

This is a marvelous work and a wonder, and has a remarkable hold upon the young and the old. In the Eastern states there are more large cities than anywhere else in the country, and in the work of this Tabernacle Choir and Organ there is, in my opinion, the greatest missionary that we have. I have marveled, of late, when the newspapers in some of these cities reported, as a matter of news, the names of our brethren who would preside at the console of this great organ, on the following Sunday. They also give the name of the leader of the Choir, and the details of the program to be rendered over the radio. Their names are becoming familiar household names among many of the lovers of music throughout the nation. These broadcasts are softening the hearts of the people.

It had not occurred to me until coming to this conference that it might be significant that the pioneering of the work of preaching the Gospel over the radio in our mission originated on the Susquehanna River, not far from where the holy priesthood was restored in this dispensation, that is, in the city of Wilkesbarre, on the north line of Pennsylvania and near the southern line of New York. Since starting there we have preached the Gospel every week over the same radio now for the past two years and eight months. The locality in which we have had the greatest radio success seems to be that which surrounds

the Hill Cumorah and the sacred grove—Wilkesbarre on the northeast, Jamestown, New York, on the northwest, Buffalo and Syracuse on the north. When I informed one of the officers of the Columbia Broadcasting System, last week, that within the last two years and eight months we had broadcast eight hundred and eighty-eight programs over the air, by very young untrained amateurs, boys and girls of from nineteen to twenty-two or twenty-three years of age, without any previous preparation or special education, he said that there was nothing comparable with it. I asked him if he wouldn't write me a letter to that effect, and I received one yesterday confirming that statement. He said that there had been some extended programs by great preachers, like Dr. Fosdick of New York, but that there was nothing comparable with this work that is being carried on by the Church in the Eastern States Mission.

Now, let me beg of those who do have the resources, to help missionaries in need. If you could only hear the pathetic appeals and prayers that are being offered by some of our young missionaries who want to remain and fulfil their missions but are compelled to go home for lack of funds your hearts would be touched. My time is past, but let me again appeal to you. If individuals or families alone are not able to support a missionary in the field, especially after he has been there long enough to become really useful, cannot two or three families join together and help each other keep missionaries in the field? I do beg and pray that the missionaries who are there, whom we have trained and fitted for this work, may be able to continue and complete their mission. Many people are ready to listen to the Gospel, as they have not been heretofore. They are humbled and ready for it.

May God bless this great work, I pray, in the name of Jesus, Amen.

PRESIDENT HEBER J. GRANT

I consider it one of the greatest compliments that could possibly be paid to our organ and choir recitals that the Columbia Broadcasting System—nation-wide—should request us to lengthen our Sunday programs from a half hour to an hour. It is said that the testing of a thing is what counts. The doubling of the program is a splendid testimony of its value, and we all feel grateful to the choir and organists. It is no small task for them to prepare and rehearse their numbers and then come here and spend a full hour every Sunday morning playing and singing to the people of the world.

I endorse all the good things that have been said about the leader of the choir, our organists and the members of the choir themselves.

All those who wish to hear the choir and organ broadcast Sunday morning should be quietly seated in this building by half past nine.

The "Singing Mothers" rendered the anthem, "The Heavens are Telling."

Benediction by Elder Colen H. Sweeten, President of the Curlew Stake.

Conference adjourned until 10 o'clock Sunday morning, April 9.

THIRD DAY

MORNING MEETING

Sunday morning, April 9.

Every seat, every available space in the great auditorium and galleries of the Tabernacle was occupied before 9:30. Hundreds of people who could not find accommodations in the Tabernacle assembled in the large Assembly Hall on the Tabernacle grounds, where they listened to the proceedings of this meeting as they were broadcast by radio.

As a prelude to the regular Conference services an hour's program of choral and organ music was rendered by the Tabernacle Choir and Organ, from 9:30 to 10:30, and broadcast by radio from the Tabernacle over the Columbia Broadcasting System. This program, which originated over Station KSL and was broadcast throughout the nation—and by short wave to Europe—was as follows:

"Arise, O Glorious Zion"—Choir.

"Largo" (Handel)—Organ.

"The Palms" (Faure)—Choir.

"Rienzi March" (Wagner)—Organ.

"Come thou O Joy of Nations" (Gates)—Choir.

"Andante Religioso" (Thome)—Organ.

"The Morning Breaks" (Careless)—Choir.

"Toccata from the Widor Symphony"—Organ.

"Build thee more Stately Mansions" (Farwell)—Choir.

"The Holy City" (Adams)—Organ.

"Jesus Only" (Rotoli)—Choir.

"Walter's Prize Song" (Wagner)—Organ.

"Thanks be to God" (Mendelssohn)—Choir.

The Tabernacle Choir was conducted by Anthony C. Lund. Edward P. Kimball played the organ accompaniments, and Frank W. Asper played the organ solo presentations.

At the close of the Choir and Organ broadcast President Heber J. Grant announced that the Choir and congregation would sing the hymn, "Praise to the man who communed with Jehovah."

After the singing of this hymn the opening prayer was offered by Elder Winslow Farr Smith, President of the Ensign Stake.

ELDER DAVID O. MCKAY

Of the Council of the Twelve Apostles

Seldom if ever have I enjoyed a conference more than I have this. The high standard set at the opening session has been maintained at each succeeding one. Not only that, but the meetings that have been held in addition to the regular sessions have been highly in-

spiring, beginning with the meeting of the Council of the Twelve, the First Council of Seventy and the Mission Presidents last Tuesday, and continuing to the educational meeting held this morning at eight o'clock. That session last night in which were assembled over five thousand men holding the priesthood was most encouraging. Just to behold that army was an inspiration. I think this conference will take its place among the most impressive conferences ever held in the Church, in its timely teaching, in its spiritual uplift, in the awakening of a desire to live better, and in its confirmation of the truth of the Gospel of Jesus Christ.

I wish that this influence, particularly as it relates to the evils of tobacco and strong drink might be felt all over our nation and that the people would be guided thereby, as I sincerely trust that the members of the Church will be guided by it.

FACING AN IMPORTANT QUESTION

I should like to say a few words regarding a great question that is related to the general theme of this conference. Our nation is facing it, and we as part of that nation must express ourselves regarding it. I have in mind the question of the repeal of the Eighteenth Amendment to the Constitution of the United States.

"Once to every man and nation comes the moment to decide;
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light."

When James Russell Lowell wrote those lines he had in mind the great problem of slavery—"The earth born Cyclops, fellest of the giant brood." In that issue the people of the United States chose sides and the struggle though bitter and tragic ended in driving one form of slavery from our shores forever.

Today the liquor question, another earth-born giant, stalks through the land and the question of how best to shackle him is now put squarely before the people.

CHANGES IN PUBLIC SENTIMENT

Fewer than fifteen years have passed since the Eighteenth Amendment was ratified by the largest number of states and by the largest percentage of states that ever ratified any amendment to the Constitution in the entire history of our country.

That action was taken as the cumulative result of several hundred years' experience with the evils of the liquor traffic. Now after a little more than a decade of Prohibition, because of a few difficulties in enforcement, many people cry for a return to old conditions. It was just such sudden changes in the public opinion and acclaim that made James Fitz James cry out:

"O thou many-headed thing
Who would wish to be thy king?"

This reversal of sentiment is due in general to one of two conditions—perhaps both. Either Prohibition has failed to achieve the results anticipated, or the people finding themselves in such desperate financial straits are being swept off their feet in their eagerness to grasp anything which offers relief.

When the world war broke out many men cried, "Christianity has failed." Just as they now cry, "Prohibition has failed." Others answered then that Christianity had never been tried, that it was the violation of Christian principles that brought on the war. So we answer today: Prohibition has not failed, it has not been sufficiently tested. If public sentiment is against it, Prohibition cannot be enforced, but if the majority of people favor it, it can be enforced. Now we are engaged in the struggle to test that sentiment.

Three reasons why the Eighteenth Amendment should not be repealed:

RESULTS OF HONEST INVESTIGATION

Because Prohibition is the most effective means of dealing with the liquor evil. I believe that the results of honest investigation and unbiased observation prove the truth of this assertion. For example, arrests for drunkenness in fifty leading cities, statistics of which were collected by Judge Gemmill of the Municipal Court of Chicago, fell from 302,071 in 1917 to 110,149 in 1920—a decrease of 63%.

Mr. Robert Carradini made a survey of 185 cities, the complete statistics of which show that the average annual number of arrests for intoxication per thousand of population in the four years preceding 1917 was 23.4% and that number in 1920 had fallen to 8.7%, a reduction of 62%.

Figures presented before the sub-committee of the Committee on Judiciary, United States Senate, April, 1926, showed data covering statistics in 626 cities from 1917 to 1920. The number of arrests for drunkenness in all these 626 cities was less than 36% as great in 1920 as in 1917. From the same authority we learn that prison commitments decreased 59% and there was a decrease of crime of over 40%.

It is true that since that time anti-prohibitionists can cite statistics showing: (1) An increase of arrests for drunkenness since 1920. (2) An increase of deaths from alcoholism since 1920. (3) An increase in insanity since 1920. They can show further that in 1924 the arrests for drunkenness were double what they were in 1920, but even then they were less than three-fourths of what they were before Prohibition.

MORAL AND ECONOMIC BENEFITS

Early in 1922 the Manufacturers' Record sent a questionnaire to hundreds of leading men of affairs including large manufacturers, employers of labor, bankers, and university professors asking their judgment about Prohibition. 98½% favored Prohibition in some

form. Some of the moral and economic benefits as they appeared to these men follow:

Happier homes with more contentment. Cleaner and better social life.

Increased purchasing power of homes, food and clothes for women and children.

A change in the habits and expenditures of the workers. Men are buying their own homes, have savings accounts and own automobiles.

A tendency toward thrift, contentment, comfort and happiness. Families better cared for, and increased savings deposits.

More and cleaner recreation. Picture shows, parks, outdoor excursions.

Less loss of time. Fewer accidents, less incompetence, less carelessness, less inefficiency, better work, better homes.

Children and young people getting a better education.

School attendance improved. Public and Sunday School.

Improvement in community morale.

An incalculable economic and moral blessing to millions of our people and to the nation as a whole.

THE FUNDAMENTAL PRINCIPLE IN INDIVIDUAL GOVERNMENT

In my advocacy for Prohibition I keep ever in mind the importance of that great principle which Joseph Smith enunciated when he was asked how he governed his people so well. He answered: "I teach them correct principles and they govern themselves." That is the fundamental principle in the United States in individual government and when an individual becomes converted to a condition he can live up to it. When we get the majority of the people converted to a condition that will favor temperance the law will be enforced.

But there is another condition also. We are living in a democracy. The majority of the people determine the kind of laws by which the people should be governed. That being true we are now facing a proposition to determine what the majority of the people desire. I believe that the American people desire temperance. I have given one reason why I think that the retention of the Eighteenth Amendment will foster and favor temperance.

A STEP BACKWARD

There is a second reason which I will just name and that is the proposed amendment offers no new remedy for existing evils. If the Twenty-first Amendment is ratified the question of Prohibition is thrown back upon the states and that is one step backward in the cause of temperance. The smaller the prohibitive area, the greater the difficulty of enforcement. The wider the area, the more effective the enforcement.

You who were on the firing line in this Prohibition fight will

remember how we first began to make towns dry, then counties, then states, and finally the question was made nation-wide. Now to step back and go into the states as proposed by the Twenty-first Amendment is merely to take a step backward.

IN NEED OF MORE SPIRITUALITY

A third reason for my opposing the repeal of the Eighteenth Amendment is this:

The world today perhaps as never before needs more spirituality. Booze and depravity mingle together harmoniously, but booze and spirituality, never.

In an excellent editorial last Thursday morning one of our daily papers impressively said: "Excessive materialism stands indicted in the minds of men. There needs to be inaugurated a new era of mutual accord, a return to an appreciation of the finer things of life, to the basic principles of human existence."

No one will contend that intoxicating liquors contribute spirituality either to the individual or to the nation. Nearly everyone concedes that intoxicants develop the baser, not the finer things of life.

"THEY SHALL NOT PASS"

Sixteen years ago there was a terrific battle being waged at Verdun. On June 7, 1916, the French vacated the city Damloup under the hill on which Fort Vaux was situated. The defense of this Fort was one of outstanding heroism, and Major Raynal, the commander, was treated with every honor as a prisoner of the Germans.

Fort Vaux had fallen and other outer lines were broken through, but there was an inner circle of defense that was invincible. The words of General Petain, "They shall not pass," thrilled the heart and nerved the arm of every French soldier. For more than two long months the Germans hammered and battered at that inner defense in the most terrific conflict in the annals of war. In the last desperate assault of the Crown Prince, 40,000 German soldiers were slaughtered in a hopeless effort to break through the French curtain of fire. The inner circle of defense was impregnable. The main line held.

Today we witness the legalization of beer by the United States government. One of our outer defences has fallen and the enemy spurred on by victory will attack others. But the inner defence, the 18th Amendment, must be defended at all costs. Let the words of General Petain, "*They shall not pass*," strengthen every heart and nerve every hand in defense of this part of the Constitution of the United States.

GOD'S WORD GIVEN AUTHORITATIVELY

In addition to the fact that we believe that Prohibition is the best means of fighting the evil, that the proposal of the Twenty-first Amendment offers no other remedy which we do not have, and that

the cause of spirituality demands that we retain it, I will add in conclusion this thought:

Out of the high plane of spirituality comes the message from the President of the Church given to the world that intoxicating liquors, strong drink, and tobacco are not good for man. That is God's word given authoritatively and on that truth we stand. I know I need not urge this upon you people. I believe with President Ivins that Utah will stand firm in accordance with its vote years ago in ratifying the Eighteenth Amendment.

"For right is right since God is God,
And right the day must win;
To doubt would mean disloyalty,
To falter would be sin."

God help us to stand true to the principles of right as we know them in our souls and as God has revealed them to us, I pray in the name of Jesus Christ. Amen.

A vocal solo, "The Blind Plowman," was sung by Melvin Watson.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

I have been profoundly impressed, my brethren and sisters, with the proceedings of the Conference. From the beginning until the present one thought has been uppermost in my mind, a thought so fundamental in the Church that I have written some notes from which I wish to call your attention to it. At this time, when moments are so precious, I have endeavored to concentrate, and for that reason, as I say, I prepared these notes.

JOSEPH SMITH'S FIRST VISION

It was in the early spring of 1820, one hundred and thirteen years ago, that Joseph Smith, who at that time was in his fifteenth year, received his first heavenly manifestation. In the vision he saw the Father and the Son, and as one of those glorious personages pronounced his name the boy heard that divine injunction, given nearly two thousand years before to the people of the American continent: "This is my beloved Son. Hear him."

He had gone to the Lord for a specific purpose. He was in doubt as to which of the conflicting creeds, each professing faith in Jesus Christ, was accepted by the Lord and which he should join.

The answer to his question was definite. The personage addressed said to him that he was to join none of them; that they had all gone astray; that they worshiped him with their lips, but their hearts were removed far from him, and they taught for doctrine the commandments of men.

A MESSENGER SENT FROM GOD

Three years elapsed. The boy was approaching manhood. During the years which had passed, in the face of persecution and ridicule, he

had maintained that he had seen a vision and had heard the voices of the Father and the Son.

On the twenty-first day of September, after Joseph had retired for the night, he again engaged in prayer to his Father in heaven. In response to his petition he says:

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noon-day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of exquisite whiteness. *** His hands were naked, and his arms also, a little above the wrist; so also were his feet naked, as were his legs a little above the ankles. *** His whole person was glorious beyond description, and his countenance truly like lightning."

He spoke to Joseph telling him that he was a messenger sent from the presence of God, and that his name was Moroni; that the Lord had a work for him to do, and that his name should be had for good and evil among all nations.

The messenger declared the existence of a book, written upon plates of metal which contained the history of the ancient inhabitants of the American continent—the Book of Mormon.

QUOTES PROPHET JOEL

Among other scripture quoted by the messenger was the following from the prophet Joel, which he said had not yet been fulfilled, but was soon to be:

"I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; "And also upon the servants and upon the handmaids in those days will I pour out my spirit.

"And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke.

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

"And it shall come to pass, that whosoever, shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

RECEIVES PLATES

Four years after the visitation of Moroni on September 22nd, 1827, the plates referred to were entrusted to Joseph Smith, and on April 7th, 104 years ago, he began the translation of the Book of Mormon, Oliver Cowdery acting as his scribe.

AUTHORITY RESTORED

As the translation proceeded it was discovered that the people to whom the record referred practiced the ordinance of baptism by immersion for the remission of sins. Following his usual custom, Joseph Smith, with Oliver Cowdery, retired to the woods and they engaged in prayer. The answer came in a flood of light from heaven. John the Baptist stood before them, and laying his hands upon them said:

"Upon you, my fellow servants, in the name of Messiah I confer the Priest-

hood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

He told them that this Aaronic priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred later.

With the restoration of the Aaronic priesthood and the greater Melchizedek priesthood, which was later conferred as promised, authority to speak and act for God was restored, with all of the keys which existed in the primitive church.

THE CHURCH ORGANIZED

On the 6th day of April, 1830, one hundred and three years ago, the Church of Jesus Christ of Latter-day Saints was legally organized as the law required that it should be, and the proclamation of the restored Gospel was heralded to the people of the world.

One of the chief criticisms which opponents of the Church have advanced in their opposition to it is that it claims authority which comes direct from God and that this authority was restored by men who had lived and passed from mortal existence long ago.

BY DIVINE AUTHORITY

No objection can be advanced by a person who is familiar with the life and ministry of Jesus Christ and the teachings of the Bible, to the doctrines taught by the Church. It is the declaration which the Church makes that it is by divine authority that it came into existence and continues to exist, authority which came direct from God our Father through Jesus Christ his Son, the agency employed in the restoration being messengers sent from the presence of our Father in heaven to Joseph Smith, the medium through whom it was carried to the people of the world.

Why should the manner of the restoration appear a strange thing and be a stumbling block to people who profess acceptance of the Bible as the guide by which their faith and the conduct of their lives are to be governed? Has it not always been so? Is the manner of the restoration different from that which the Father has always adopted in communicating his will to his children here upon earth? Let us examine and see.

HEAVENLY MESSENGERS SENT TO EARTH

To refer to the number of times and the various purposes for which the Lord has spoken to the inhabitants of our earth, to the occasions when messengers, referred to as angels, have been sent to earth, would require much more time than is at my disposal.

From Adam to Noah, from Noah to Abraham, and from Abraham to Christ, the Lord has at divers times and under different circumstances spoken to us, always calling us back to him, warning us to beware of the seducing influence of Lucifer, the son of Perdi-

tion, the Devil, who was cast down from the presence of God, who is the enemy of all that is good, and who is here upon earth, his sole ambition being to lead men and women away from Christ and reduce them to his own miserable condition of unhappiness.

ACCOMPANIED BY LIGHT

It will be observed that where the presence of the Lord is manifested it is accompanied by light; it is the brightness of the sun, the glory of a perfect day. The presence or influence of the tempter brings with it darkness, clouds, depression and ultimate death, for he is the author of death.

The angel of the Lord appeared to Moses in a bush which appeared to burn but was not consumed. It was a living light which radiated from the glory of the person, and not a consuming fire.

The angel who appeared to Zacharias and announced the birth of John the Baptist, declared himself to be Gabriel who stood in the presence of God. The Bible tells us that this same messenger—Gabriel—was sent from God to the Virgin Mary to announce to her that she was to become the mother of the Redeemer of the world.

On that eventful night, while the shepherds watched over their flocks upon the hills of Judea, light suddenly appeared in the heavens, the angel of the Lord appeared unto them and they were sore afraid. But the angel said unto them:

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord. * * *

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men.

We are told in the Bible that "after six days Jesus taketh Peter, James and John, his brother, and bringeth them up into an high mountain apart.

"And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with him.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."

In passing let me remark that Moses lived more than 1500 years before the birth of Christ, and Elias nearly 1000 years.

"While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."—That same eternal message.

"And when the disciples heard it, they fell on their face, and were sore afraid.

"And Jesus came and touched them, and said, Arise, and be not afraid."

PAUL'S EXPERIENCE

The Apostle Paul was an educated Jew. He tells us that he had taught and had lived the life of the strictest sect among the Jews, a Pharisee. He was a persecutor of the church, even consenting to the death of some of its members. He tells us that as he journeyed to

Damascus, with authority and commission to proceed with his plan of persecution, he saw a light from heaven, above the brightness of the sun, shining about him and those who journeyed with him. And when they had all fallen to the earth he heard a voice from heaven saying in the Hebrew tongue: "Saul, Saul, why persecutest thou me?" Paul answered, "Who art thou, Lord?" and the answer came: "I am Jesus whom thou persecutest."

Again the light from heaven, again the prostration of those upon whom it fell, again the voice of Jehovah revealing the truth to an unbelieving world through one whom he had chosen, unconsciously to Paul, to be his special witness to the Gentiles.

AN ANGEL APPEARS UNTO JOHN

Among the more important revelations given by God to man is that known as the Apocalypse, or Revelation of St. John, the divine, the beloved disciple of our Lord. John was on the Island of Patmos, in the Aegean Sea, at the time, where he had been banished by decree of Rome and made to work in the mines or stone quarries. It was under these circumstances that this sublime revelation was given. It is:

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel to his servant John."

Then follows this wonderful revelation, which makes known the past, deals with the present, and foretells the future as no other revelation in the Bible does. When the messenger had concluded his errand, John says:

"And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things."

"Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

DIVINE COMMUNICATIONS FORETOLD

My purpose in referring to the various scriptures from which I have quoted—and there are many more of them—is to call attention to the fact that communication between our Father in heaven and his children who are here upon earth, is not an unreasonable thing; in fact, in consideration of the words of the prophets and the Redeemer himself, it was to be expected.

Jesus, when asked by his disciples, What shall be the sign of thy coming? declared that before his coming the gospel of the kingdom would be preached in all the world as a witness to all people.

John, the beloved disciple, to whom reference has been made, definitely declares the manner in which the restoration is to be effected in the following words:

"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred and tongue, and people."

IN A FLOOD OF LIGHT

One of the peculiarities attendant upon the appearance of a messenger sent from the presence of God is that he comes in a flood of heavenly light.

As Moses tended the flocks of his father-in-law, Jethro, on Mount Horeb, the Bible tells us, an angel of the Lord appeared to him in a flame of fire out of the midst of the bush, and the bush burned with fire and was not consumed.

As Paul journeyed toward Damascus, a light from heaven, brighter than the sun, descended upon him and those who were with him, and they fell to the earth. From the midst of the light he heard the voice of the Lord.

As the shepherds kept watch over their flocks by night on the hills of Judea, a light—the glory of the Lord—shone around them and they were sore afraid as the angel of the Lord announced to them the birth of a Savior, who was Christ the Lord.

Let us return for a moment to Joseph Smith. As he offered his first prayer, when about to succumb to the powers of darkness which sought to overwhelm him, he says that a pillar of light, above the brightness of the sun, fell upon him, as he saw and heard the Father and the Son. When the vision terminated he says: "When I came to myself I found myself lying upon my back, looking up into heaven."

Again with the appearance of the Angel Moroni the room in which Joseph slept became lighter than at noonday. With the departure of the messenger the room again became dark.

John the Baptist, who restored the Aaronic priesthood, descended in a cloud of light.

IN HARMONY WITH REASON AND TRUTH

It was not because of his familiarity with the scriptures that Joseph Smith was capable of formulating a plan of restoration, organization and administration so completely in harmony with the revealed word of the Lord. The knowledge came to him little by little, line upon line, precept after precept, as the Lord revealed it to him. The story of the restoration has withstood the ridicule of the ignorant and the criticism of the learned for more than a century, without detection of an error in the plan. It is in harmony with the revealed will of God and the reason of man. In humility and with full consciousness of the responsibility involved we reaffirm that the manner of the restoration as referred to is true.

TRUTH UNCHANGEABLE

Truth remains the same throughout the ages. Our surroundings may change, as they have done during the past century—a century which has brought to us development in science, in invention and worldly knowledge greater than all the centuries that have preceded it, until we find ourselves living in a new world. But God's revealed truth is the same, and it will be unchanged through the eternities to come. He is the same good Heavenly Father who walked and talked with Adam, who preserved

the human family through Noah, who called Abraham and entered into covenant with him. The same who sent his Only Begotten Son to earth, with power to break the band of death with which Lucifer held us bound, and redeemed us to everlasting life.

It is through God our Father that the gospel of salvation has been restored, Christ our Lord, his Only Begotten Son, being the agent through whom he acts, and he in turn communicates the will of the Father to us by messengers sent from his presence. He is the author of this intricate and yet simple organization which we refer to as the Church of Jesus Christ of Latter-day Saints. It is by authority from him that we exercise the gift of the holy priesthood.

FOUNDER OF THE GOVERNMENT

Just as our Father in heaven, through Christ his Son, is the founder of the Church, so is he the founder of the government by which we are—or should be if we are not—controlled in civil affairs. He it was who brought the Pilgrim fathers and those who followed after to the shores of New England. He has said that he established the Constitution of our country by the hands of wise men whom he raised up for that very purpose, and redeemed the land by the shedding of blood.

Both the Church and the government have experienced periods of deep affliction since their establishment. Both have been assailed by enemies from without and foes within which have threatened disruption. Each in time of trial has found strong hearts and arms to sustain it.

CONFUSION REIGNS

Never before has either the state or the Church been confronted with circumstances more pregnant of good and evil than at the present time, when more ominous clouds have hung over a troubled world. Confusion reigns among the nations, our own included. The very elements combine to add to the uncertainty and distress.

To refer in detail even briefly to the present condition of the people of this troubled world of ours and the causes which have brought us to our present condition of tribulation, is not my intention. The great World War, the most wicked, unjustifiable, unnecessary war the world has ever known, laid the foundation for it. The monetary cost of the war left the world bankrupt. In our own country it was followed by an era of extravagance, selfishness and money madness, the like of which had never before been known. And the war still goes on. Not a war of swords and bayonets, but a war of the nations for possession of a small pile of gold, inadequate if we possessed it all, to pay the mortgages on the farms of our country and the debt of the men who owe them, and yet that pile of gold is the only money of ultimate redemption recognized by the civilized nations today.

DELIVERANCE WILL COME

You need not call our attention to our unfortunate condition, you are saying to yourselves, we are all too well aware of that. Tell us how to extricate ourselves from it. If I had the wisdom to do that I

would be the happiest man in the world. That we will survive and emerge from it a wiser, happier and better people I am confident, whatever our suffering may be before we win the victory. It will not come through the Sovietism of Russia, the Socialism of France, the Fascists of Italy, nor the Nazis of Hitler. It will not come by the brewing and disposition of more beer or the manufacture and drinking of more wine. It will not come from the manufacture and distribution of more cigarets for our boys and girls to smoke. It will come to our country, if it is to come at all, through the united effort of the American people, whose soul I believe will turn to the Lord.

Deliverance will not come by a miracle from heaven, but I believe the Lord will endow us with wisdom and with his help we will work out our deliverance. If the Lord for the sake of ten righteous men would spare Sodom and Gomorrah, will he not spare this government, which he declares he has established, for the sake of the many thousands of honest souls which make up its citizenship?

CONCERNING THE CHURCH

What of the Church? We call upon its members, as we have always done, to turn to the Lord for succor. Remember the words which I have quoted from the Prophet Joel, words which had not been fulfilled at the time, but were soon to be. He has promised that if we will do this he will return to us.

In the words of the Prophet Joel which I have quoted: "In Mount Zion"—which is here in this land of Joseph—"and in Jerusalem deliverance will be found," and his word will not fail.

My faith in the membership of the Church is unshaken. By faith, with works added, we will carry the Church through to glorious triumph, regardless of the sacrifices which may be required. We dug ourselves into our present condition and with the help of the Lord and the loyal support of the government, both Church and state will emerge stronger in faith, and more powerful in influence than we have ever before been.

These are the thoughts which have been running through my mind, my brethren and sisters, during these services. I bear witness to you that the story I have told is true. The restoration was by divine interposition of God our Father. It will persist, it will not be destroyed again as has been the case in ages which have passed. God grant that we may have faith to hold fast to the "rod of iron," give our loyal support to the government; and as I said last night at the priesthood meeting, the government needs us and we need the government. Both are everlasting truth.

God bless you, I pray, through Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

My brethren and sisters, may I have your faith and your prayers on this occasion? I believe I voice the feelings of all of you when I say, thank God for our choir, for its leader, and for the organists. May I say

thank the Lord also for the organ, built when we were in our infancy, unexcelled at the time and unrivalled still in the spirit and the hope of its message. We who have been in foreign lands and have had its consoling tones in our midnight hours of anxiety, know something of its message of peace. We know something of the way in which the Lord's word and his music may be made to fill the earth.

PAYS TRIBUTE TO SENATOR SMOOT

I want to take this occasion to thank my Heavenly Father, as a member of this Church, for the return amongst us of one whom I regard as the greatest missionary of his own generation. I refer to the Honorable Reed Smoot.

I went East to live at about the time he went into the Senate. I know something of the feeling that then existed toward us. I have seen the smile of disdain and the curl of the lip of scorn at the statement that one was a Mormon. During the thirty years of Senator Smoot's tenure of office, I have lived a great part of my time in the East in the same environment to which both of us went when he went into the Senate. I want now to say to you, brethren and sisters, that, judged at any rate by my human wisdom and understanding, no other contributing cause equals that of the service which he has furnished, to the change that has come among the people of the earth who now honor and respect where formerly they scorned and despised. Furthermore Senator Smoot has given to his country a devoted service rarely equalled and never excelled.

FEELS RESPONSIBILITY

I am keenly aware of and am deeply grateful for the great honor the people have bestowed upon me. I am also aware that a responsibility equally great comes with that honor. May I say that just now I am thinking more about the responsibility than about the honor.

Should any of you have hopes about my work in this high office to which I am called, I trust I shall not too much disappoint you. If any of you have misgivings, I can only say that your misgivings can hardly be greater than my own. I am keenly conscious of my own deficiencies. I come late in life to a new work.

But whatever shall be the outcome of my humble service, whatever shall overtake me, there shall be yet abiding with all of us eternal truth, which is light and life, even life everlasting.

We shall still know that "The glory of God is intelligence" and that we, his children, are heirs to and subjects of that same law, for the glory of man is intelligence likewise.

There will still be with us the knowledge that man was not made merely that he might suffer pain and want and sorrow, but that "Men are that they might have joy,"—a joy that is not the passing pleasures of the flesh nor of worldly riches, but the joy of a clean body and a clean mind, the joy of right living, the joy of growth and progress, the joy of brotherly comradeship one with another, the joy of spiritual communion with the Infinite, the joy of the knowledge of everlasting life and eternal progression.

NO SUBSTITUTE FOR WORK

We shall have the joy of work too, for man also is that he might work, he went forth from the innocence of Eden to the God-like knowledge of good and evil, with the Divine blessing—not curse—as it seems to me: “In the sweat of thy face shalt thou eat bread.” And save in extremity, no man may rightfully violate that law by living by the sweat from the brow of his brother. It is the eternal, inescapable law that growth comes only from work and preparation, whether the growth be material, mental, or spiritual. Work has no substitute. Idleness brings neither profit, nor advantage, nor good—only a withering decay and death. The world is near to forgetting all this; I hope that we as a people shall keep it ever in remembrance, for in proportion as it is forgotten, evil will rule.

THE WORLD'S PROBLEM

The world is moaning in tribulation. I do not know the cure. The questions involved are so nearly infinite in their vastness, that I question whether any human mind can answer them. But it is my faith that if the people shall shun idleness; if they shall cast out from their hearts those twin usurpers, ambition and greed, and then shall re-enthroned brotherly love, and return to the old time virtues—industry, thrift, honesty, self-reliance, independence of spirit, self-discipline, and mutual helpfulness—we shall be far on our way to returned prosperity and worldly happiness. We must again yield fealty to the law that mouldereth wealth, however great, is a mere shadow compared with the living, enduring riches of the mind and heart. We must remember the command given to Israel of old—“Thou shalt love thy neighbor as thy self,” which, says James, is “The royal law according to the scriptures.” The world problem is not primarily one of finance, but of unselfishness, industry, courage, confidence, character, heart, temperance, integrity, and righteousness. The world has been on a wild debauch, materially and spiritually; it must recover in the same way the drunken reprobate recovers; by repentance and right living.

GOD WILL SPEAK

We here are strengthened, even in our want, by the knowledge that in this wilderness of modernism, with its mounting error and multiplying nostrums, with its new thought and strange action, man is not left to wander, unguided save by the truth given to him when he moved in a different world, with different standards, problems, and ideals. For we know that the Almighty, in pace with the progress of his children, will speak to them from time to time, giving them further light and wisdom, measurable to their new needs in their new life. We know that individually each of us may so live that he may ask for Divine help with the assurance that aid will come.

STILL THE GOOD SHEPHERD

And in this time of stress, it is our right also to know that our Father has not forgotten us though we well nigh forgot him; he has

not shut the heavens from us; he has not cast us out from his care; he has not walled off his love against us. He is still the Good Shepherd, reaching after, watching over us, with the tenderness of the Infinite. His love and his care are eternal.

Standing before Capernaum Jesus said: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

To the multitude on the Mount, he said: "Seek ye first the kingdom of God and his righteousness and all these things shall be added."

The Psalmist sang: "The judgments of the Lord are true and righteous altogether."

Thus is the law, the promise, and the blessing.

The Master, speaking with spiritual intent, said to Simon Peter: "Feed my sheep." This command of the Savior makes it greater and nobler by infinity, to feed the mind and spirit of man than to crush his body or to break his will. It is my duty, it will be my effort, to follow after the mandate of the Master. To this service I pledge the best I have of experience, of wisdom, of faith.

Nineteen hundred years ago today, as the historians count, Christ came in through the gates of Jerusalem to the temple, the multitude going before, bearing palm branches and crying: "Blessed be the king that cometh in the name of the Lord." The multitude cried out thinking him an earthly king; we know him as the sovereign of our souls, as the Redeemer of the World, as him who died that man might live. Let us not forget him nor his truth, lest we "crucify to ourselves the Son of God afresh."

GIVES LIGHT

God lives. We are his children. He has given back to earth his priesthood. He has spoken and is speaking through his prophets. To each of us he gives spiritual light just in the measure we are ready and willing to take it, and his blessings are ours, not for sinning disobedience to the truth already given, but through the righteous keeping thereof. We may not rightfully expect that God will flash either to our minds or to our spirits new knowledge for which we are not ready and for which we have no need. We may rightfully expect only that God will give new lessons when we have learned the old ones and they no longer serve our wants.

God grant us the supreme knowledge, proclaimed by the Master on his way to the spiritual agony and ecstasy of Gethsemane: "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

To his children on this hemisphere Jesus said: "I am the light and life of the world," and to Martha, she of the almost perfect faith: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

God grant to us the gifts of his Holy Spirit and provide us with the needful things of life. May he bless me with the spirit of my calling. Will you make your prayers in my behalf that I may do his service righteously?

ELDER GEORGE S. ROMNEY

President of the Northern States Mission

It is written in the scriptures :

"But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Sometimes people misunderstand this statement of faith and what it is. Some seem to believe that faith is merely a belief or an acceptance of the truth. The doctrine as taught by the Latter-day Saints clearly indicates that it is necessary not only to believe and to have knowledge but to put that knowledge into practice. More than that, faith is not only a belief with action, but also a confidence in God ; a belief of such a nature that we can accept and do his will and he will keep his promises to us.

A week ago today I was in attendance at a conference of the Northern States Mission. The night previous there had been a Mutual Improvement contest in which the contestants of the Columbus Branch of the Church traveled nearly three hundred miles to the city of Detroit ; and singing, and speaking, and drama, and dancing were exhibited in that contest. At this conference and also at the evening entertainment were a very intelligent and splendid man and his wife. One of them was a direct descendant of the Prophet Joseph Smith. Also in attendance at that conference was a leading member of the faculty of the University of Ohio, who is a member of the Church of Jesus Christ of Latter-day Saints. This gentleman and his wife invited this professor and myself to dinner, and I was somewhat startled at some of the questions that were asked by these good people, whom we love, though they are not members of the Church.

The gentleman said that the particular reason for inviting us to dinner was that he wanted to ask Dr. Russell how it was that he, an educated man, a man who had attained prominence in the world in the educational field, still had faith in the story concerning Joseph Smith, the Prophet. He said that in his church, which is the Reorganized Church of the Latter-day Saints, whenever men became educated they no longer accepted that statement. And then he very frankly said : "We feel that there is something lacking in our church."

Dr. Russell told him that he had a strong testimony that Joseph Smith was a prophet of God, and that his faith was just as sincere and just as earnest as that of any member of the congregation of that conference ; and not only that but he told him that throughout the educational institutions in the United States there were many men of that character.

I believe, my brethren and sisters, that the Lord is pleading with these people, that the testimony of the truth is in their hearts, and that what is needed is greater faith. The world is in turmoil, but I do not believe that more knowledge will cure it. The thing that is needed is for men and women to accept and obey that which they already know. There are not many people of intelligence, in my opinion, who believe that the use of strong drink is good for the youth of the nation or that

it will help us. What is needed is faith in the hearts of the people sufficiently strong to get them to accept the knowledge which they have and practice it, and to have confidence in the Lord.

My heart is touched at times when poor people—and in the Northern States there are many at the present time—send in one dollar, and I know that is a full tithing for the month, and express in their letters to us that they have confidence in the Lord, that if they will keep his commandments and do their part, they are sure the Lord will do his part. It is the universal testimony of those who pay their tithing that the Lord will take care of them and those who have sufficient faith to do that are better off than those who do not.

Tomorrow the missionaries of the Northern States Mission will be walking the streets of the cities, and they will hear, as they meet the people, about this wonderful concert to which we have listened this morning. This testimony of song and music, and the testimony of the Elders of the Church, and the testimony of the example of this people shall go forth to the world, and after that will come the testimony of earthquakes and the testimony of the raging tempests, as the Lord has said.

My faith is stronger than it ever has been and I want to say that I support and sustain the Authorities of the Church, and I want to leave my testimony with you, in the name of Jesus Christ, Amen.

A sacred selection, "Awake My Soul," was rendered by the Choir—duet by Cannon Lund and Bertha Sessions.

Elder H. Melvin Rollins, President of the Lyman Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The closing session of the Conference convened promptly at 2 o'clock Sunday afternoon, April 9. Again the great Tabernacle was crowded to capacity, and thousands of people who could not get into the building gathered in the Assembly Hall and upon the Temple Square where they listened to the services by means of large amplifiers as the proceedings were broadcast from the Tabernacle.

The Choir and congregation joined in singing the hymn, "The Spirit of God like a fire is burning."

Elder Wilford A. Beesley, President of the Salt Lake Stake, offered the invocation.

Mrs. Ray M. Russell sang a sacred solo, "Who are these arrayed in white?"

PRESIDENT HEBER J. GRANT

Since our last Conference one of the most beloved, most energetic and most estimable members of the General Authorities of the Church has passed away, a man whose voice has been heard here many many times and one who has filled several missions in Great Britain. Until shortly before his decease he had been presiding over the California Mission of the Church. During his administration several hundred thousands of dollars were expended in the erection of chapels in that mission, and three stakes were organized in what was the California Mission at the time that Brother Joseph W. McMurrin was made its president. He was one of the great preachers of the Gospel of Jesus Christ in these last days, a man with a perfect and abiding testimony of the divinity of the work in which we as Latter-day Saints are engaged; a man who won the love and respect not only of members of the Church but of all with whom he came in contact, for his sincerity, his honesty and his fearless defense of the work of the Lord.

ELDER JAMES E. TALMAGE

Of the Council of the Twelve Apostles

We are reassembled at the time and place appointed, and if we have come, as I feel that we have, with the spirit of righteous desire and faith in our hearts, we should receive a continuation of the blessings that have been so marked in the earlier sessions of this conference.

TIMELINESS

Time and timeliness are very important in the affairs of men, and no less in the ever unfolding purposes of the Lord our God. He does things in his own due time, and that is always the right time. In the

establishment of this nation, of which we have heard much, he chose the time, after due preparation had been made. I believe that had an attempt been made by men to establish a democracy, such as this, a hundred or fifty or twenty years earlier, it would have been a failure.

There is a time for seeding and there is a time for harvest. Many of us become impatient and desire to reap the harvests of the fields and the orchards even before the harvests of the snows have been garnered in the storage recesses of these everlasting hills.

There was a time for the establishment of this Church. It was the Lord's time. Great and numerous events had been leading up to it, and at the appointed time it was established, never again to be thrown down.

EXAMPLES OF TIMELINESS

There is a marked timeliness in the advice and counsel and instructions given to the Latter-day Saints from period to period. Many could not understand, or would not understand why, but a few years ago, during the epoch of recognized prosperity, the usual advice and counsel to the people in regard to things temporal was emphasized, perhaps more than ever before. People were told to get out of debt, and to keep out of debt, and not to go into expanding schemes whereby their means would be tied up. They were told of the very conditions that are now upon us. It is true that through all the decades past since the people came to these mountains, advice of this kind had been given; but it was intensified in recent years, and those who had ears to hear listened and acted upon the counsel given. To others it was mere repetition, and they permitted it to pass.

There was a time when our Elders were preaching among the nations of the earth the doctrine of the gathering, and urging upon the people, the members of the Church in those other countries, to make arrangements to come to Zion as soon as they could. That was when immigration into this country was unrestricted, and the Perpetual Emigration Fund was maintained for the assistance of worthy saints who were otherwise prepared to come to this land. They were told at that time—I heard the Elders of the Church declare it when I was a boy in my native land—that the day would come when it would not be possible for people to come to Zion, and they should take advantage of the opportunities that they then possessed. And so it is with many other developments.

COUNSEL IN SEASON

Now, at this conference there has been much emphasis laid upon the necessity of attention to personal health and the conditions that tend to conserve and insure health of body and mind. I can imagine that some who are deaf to the finer sounds of the Gospel, as declared by the Lord's representatives, may well say: "We have heard that before. We have heard too many sermons about the Word of Wisdom." There is significant meaning in the emphasis that has been given to this subject

at the current conference, and those of you who are receptive—and I trust most of you are—must know that there is a deep significance in the emphasis being laid upon that topic just now.

Have you not read of the pestilences, including perhaps strange diseases, that are to sweep the earth? They are among the judgments that were foretold for these days. We had a taste of such back in 1918-19, when the great influenza carried, according to the established records, over sixteen millions of people to their graves. Now, all other things being equal, it is the healthy and the strong who are more likely to survive under the assault of disease.

Latter-day Saints, look to your bodies, look to your health, as you have been again and again advised to do; and if disease and pestilence come let it not take you because of your blamable condition of ill health.

We have heard of these ills—calamities we call them though they may be blessings to the race in disguise—that are characteristic of these days. They have been predicted, and some people are apt to place responsibility if not blame for all these upon the Lord, and to envision him as a God of vengeance. He is a God of love, and it is necessary that some of these experiences shall come upon mankind, that they may be better prepared for what the Lord has in store for them by way of blessing.

FOREKNOWLEDGE NOT A DETERMINING CAUSE

It is not fair to blame the Lord, even in thought, because he gives us warning of what is to come. It is most irrational and illogical so to do. He, with his omniscience, knows what is to come to individuals and nations, and he gives warnings. Many of us take that warning to be an expression of divine determination to punish and to afflict. Well, others besides the Lord are subjects of ill-directed blame sometimes. I have suffered from it. On one occasion I undertook to warn a merry party of intending picnickers not to set out on their jaunt, because a storm was coming, a violent storm. I had consulted the instruments that told of its coming. But they knew better and they went, and they came back in some fashion. I wish you could have seen them. But the tragical part of it was they blamed it all on me.

Shall it be that because the storm is predicted we should believe that the foreknowledge so used is a determining cause? You know better. Let us be thankful for the warnings that the Lord has given and is giving, and prepare ourselves against the tempest.

Oh, Latter-day Saints, we have to bear the conditions that have been foretold, and that are now being realized. Let us do it with faith and resignation, never faltering, knowing that the Lord will bring out all things well, for his word shall not fail, nor shall his purposes be turned aside.

I am happy to be in harmony with the spirit of this conference, to find myself receptive to the advice that has been given.

May the Lord's peace and support be with us now, henceforth and forever, I humbly pray, in his name. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of Seventy and President of the Mexican Mission

My brethren and sisters, I am delighted with the privilege of adding my testimony to those which have already been given during this conference, although I should very gladly have surrendered my portion of the time to those who are perhaps more able to instruct you.

As you know, I represent the Mexican Mission, and as such I bring you greetings from perhaps the largest branch of the house of Lehi. We had a pageant the other night, celebrating the dawn of the day of the sons of Lehi. We are laboring among those very people, and we bring you their greetings.

The Mexican Mission feels to congratulate itself especially at this time, in that it has two new representatives, we might say, among the presiding authorities of the Church. We feel extremely fortunate in the selection of these two brethren to fill the vacancies that they now occupy, because we know that both of them are friendly to our people and to our mission. We pray that God will bless them, that they may measure up fully and completely to the responsibility that rests upon them. We bear them up, and will support them wholeheartedly and without reserve.

The Mexican Mission is making some progress. We are not able, however, to report the same advancement that some of the other missions are able to do. Our numbers are few. We have not available the same excellent quality and quantity of part-time missionary service as the other missions are enjoying. It seems to me that it is through this effort that they are making their best contacts at this time, and we miss that force very, very much.

We have in our mission some of the best young men and young women in the Church. We wish to assure the fathers and mothers of all of them that they are now well, happy, and working hard; and if there are any others who have sons and daughters that they would like to get a wonderful experience, send them to us. We would like to have them now. It is the work of the Lord. There is no greater work in the world, and your sons and your daughters are interested in its advancement.

I don't feel that I should stand here and talk a long while this afternoon, but I just want to add my testimony to those that have already been given, to say that we support and uphold the authorities of this Church. We are especially interested in the campaign that seems to have been initiated for the Word of Wisdom, the slogan, if we may call it such, of this conference.

I can bear the same testimony that has been borne here already two or three times, that the observance of the Word of Wisdom is no detriment in the world. I have spent ten years of my life laboring with people who are not of our faith, almost all of whom are non-observers of the Word of Wisdom, but I found, without exception, that they expected me to observe the Word of Wisdom. They almost demanded it of me, and I was mighty glad to think that it was a habit with me.

I pray that the Lord will bless us; that he will make our shoulders equal to the burdens that we have to bear; that we may carry on this work in honor and in dignity before him; that eventually, in his own proper time, it may fulfil the purpose for which it was established in the earth. With these few words I give way, praying God's blessings upon us all, in the name of Jesus. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren and sisters: No doubt you have come to this 103rd annual Conference of the Church to hear the word of the Lord as it shall fall from the lips of his servants who shall address you. So far as I am concerned I assure you that I have but a single desire and that is to speak only as my brethren and the Lord shall approve. And so I have earnestly prayed that the Lord will direct me in what I shall say.

SUCCESS THROUGH DIVINE LEADERSHIP

This is the Lord's work—not man's. It will prosper only if he leads it. It cannot prosper if directed by the uninspired wisdom of men. This is a fact that we should keep clearly in mind. For it applies not only to the work of the Church in general and as a whole, but also to any part of the work and to individual efforts in the Church. I am, of course, only stating a fact that is well known in the Church, the recognition of which is the beginning of wisdom of the person who would serve acceptably in teaching the word of the Lord.

AN ANALOGOUS SITUATION

The current economic conditions still form a major topic of discussion. Many members of the Church look to its leadership to show them "a way out." Is not the situation somewhat analogous to that which prevailed when Jesus lived among the Jews in Palestine? The Jews were looking for a Messiah. But they wanted a savior who should lead them out of political bondage and establish them as an independent nation strong enough to cope successfully in a test of arms with any other nation. Even some of the followers of Jesus hoped and expected that he would develop into such a leader. They were disappointed that he did not do so and therefore saw their fond hopes blasted when he was lifted upon the cross. They failed to see in him the promised Messiah.

So in this day I am very sure that the Lord through his servants, the Presidency of the Church, has already very clearly pointed a way out from our present difficulties. But it appears that even many members of the Church, and certainly the peoples of the world generally, have failed to see the Lord's plan of economic recovery as given in the inspired words of the First Presidency of this Church. In this day we are so accustomed to striking headlines in the announcement of even many unimportant things that we are wholly unprepared to see a way out of

the universal gloom that is not announced with the blowing of trumpets or some other equivocal method.

THROUGH HIS SERVANTS THE PROPHETS

Yet the Lord has spoken on the subject of the depression through his servants the prophets. I solemnly testify to you that this is the truth. Do you ask when and where? I readily answer that he spoke through the First Presidency of this Church in their *Annual Greetings* published in the Christmas edition of the *Deseret News* December 19th, 1931, and December 17th, 1932. The texts of these two greetings are somewhat similar and might be stated as follows:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

After briefly describing the prevailing conditions the Greetings of last December contain the following words:

"Looking forward with the gift of prophecy the Prophet Isaiah, more than 2500 years ago said: 'It shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the giver of usury, so with the taker of usury from him.'"

And the Greetings go on to say:

"No one will deny that Isaiah foresaw existing conditions. He tells us in simple language the causes which have led up to this condition, in the following words: 'They have transgressed the laws, changed the ordinance, broken the everlasting covenant.'"

THE REMEDY

The Greetings then continue:

"The remedy which will bring relief from the present confused condition"—now listen Latter-day Saints and ye peoples of all the world—"the remedy which will bring relief from the present confused condition is clearly set forth in the words of God our Father, spoken through the Prophet Malachi as follows: 'Return unto me and I will return unto you, saith the Lord of Hosts. Bring all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there will not be room enough to receive it.'"

And the Greetings of the First Presidency continue:

"These are not our words, but the words of God our Father, spoken through his chosen prophets."

HOPE FOR THE FUTURE

And there are other similar words of God our Father spoken through his chosen prophets, the First Presidency of this Church. They are found in the Christmas Greetings published in December, 1931, and are in part as follows:

"Notwithstanding the confusion which at present prevails in this world of ours, we have much to be thankful for, and can look confidently forward to a brighter and a happier day."

These certainly are cheering words. And the beauty in them lies

in the fact that they are divinely inspired and therefore absolutely true. Hence they are full of hope and comfort.

FULFILMENT OF REQUIREMENTS NECESSARY

But in this orderly world of ours nothing takes place without a cause. This is a truth taught by science and is familiar to all students of science. It is a truth that has also been taught to the Latter-day Saints since the early days of the Church. We find it recorded in Section 130 of the Doctrine and Covenants and expressed in the language of the Prophet Joseph Smith as follows:

"There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Our God never promises any blessing either in his holy scriptures or through the mouths of his divinely inspired servants except conditionally; that is, to obtain the blessings the necessary requirements must be satisfied. And so we would expect a relief from the present deplorable conditions to be based upon the fulfilment of certain requirements. What then are the requirements that enable us to "look confidently forward to a brighter and happier day?" Listen, Oh Israel, listen "all ye that are heavy laden." Thus saith the Lord through his servants, the First Presidency:

"If the people of the world will turn unto God, and acknowledge His Son our Redeemer; if each citizen of our country will put away selfishness, strife and bitterness, * * * the clouds of adversity will roll away, the sun of prosperity will shine again, and peace and plenty will prevail from the rivers to the ends of the earth."

THE LORD'S PLAN

Here then we have stated in plain language how we may get out of this world-wide depression. The plan is simple: it is the Lord's plan. Many other plans have been proposed, some of them widely discussed. But none of them will completely succeed. Of this we may be certain for they are the plans of men and not of God, since they do not contain all the elements of God's plan.

Now while God's plan is simple it may not be easy to execute. It is based upon the two great commandments—Love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself. To keep these commandments we must live the Golden Rule, never an easy thing to do.

A CALL TO REPENTANCE

Latter-day Saints, you have come up to this conference to hear the word of the Lord. I have read it to you as the Lord has given it through his servants, the prophets. And now the question is, Are we ready to accept it? To do so we must repent. And so the call of the Lord to his people is a call to repentance. To repent of what? Of our "selfishness, strife and bitterness." It is a call not only to me and to you but all the people who inhabit the earth. Peace and prosperity will not return unless we do repent. Let us not forget this fact. Men may plan and scheme

and legislate but peace and plenty will never again smile upon all the inhabitants of this goodly land until we keep the commandments of Jesus Christ, the God of this land. Believing this with all my heart I cry repentance wherever I go among the people. It is the theme of all my talks in the congregations of the Saints.

LAW GOVERNS THE UNIVERSE

Does the Lord, our Father in Heaven, delight in the suffering and misery of his children, conditions everywhere prevalent in these distressing times? Does any right-minded, kind-hearted earthly parent delight in the punishment of his child? Most certainly not. But our Heavenly Father is not only loving, kind and merciful. He is also just. He is the Creator of the world, of the universe, and of all things that in them are. But this world is an orderly world. Law governs all the phenomena of nature and of every existent thing. If we violate any of these laws, the laws of health for example, we may expect to suffer the consequences. The justice of God requires that we do so. We have a depression and are suffering the consequences because we have violated the laws of right social living. And these are God's laws. God has not become cruel and inflicted us with the bitter troubles from which we are suffering. We have made our own troubles. Let us recognize this truth, turn about and repent. Then the Lord will be delighted with us and we shall come to a happier and a brighter day. But repentance is the condition.

We must turn "away from our selfishness, strife and bitterness." Why have we not paid our tithes and our fast offerings, as the Lord has commanded us? Is it not because of our selfishness? Can we really believe in the divinity of this work and then withhold our tithes from the store house of the Lord? Can we expect to enjoy the favors of the Lord if we fail in fulfilling the conditions upon which his favors are based? If we do have such expectations we shall be disappointed, for our God is a law observer, a just God.

THE SIN OF SELFISHNESS

Of all our sins the sin of selfishness is one of the most common and one of the greatest. It saturates our entire life—social, business, political, even religious. One of the reasons why most man-made plans of economic recovery would fail miserably, even if attempted, is because they are characterized by selfishness—inordinate selfishness in many cases. Now, no plan, no matter by whom proposed, will succeed if it has this characteristic. God has so spoken. His word will not fail.

AN OUTSTANDING EXAMPLE

One of the most outstanding examples of inordinate current day selfishness is the propaganda for the repeal of the Eighteenth Amendment to the United States Constitution. During recent years millions of dollars have been spent furthering this propaganda. The arch-enemy of this amendment is the Association Against the 18th Amendment, an organization small in numbers, but powerful in influence because of the

enormous sums of money it can command. More than fifty millionaires are reported to have membership in it. Many millions of dollars have been spent in its work. Why? Because if beer and other alcoholic beverages can be taxed and large revenues secured from this source, the rich will pay smaller income and corporation taxes. One rich man said the taxes on liquor would save one of his companies alone ten million dollars a year in corporation taxes. And his family have several large corporations. "Yes, let us have beer and repeal the 18th Amendment," cry the rich propagandists. "Why? Because this will shift huge taxes from our shoulders" to the backs of the working people of America, a fact that workers apparently have not yet recognized.

Yes, I repeat, brazen selfishness is the chief motive back of most repeal propaganda. Against all such I lift my voice. I stand for the 18th Amendment and against its repeal. Would that every member of the Church and every citizen stood with me. Does any one think the Lord will be pleased with us if by any act of ours we allow evil to come nearer to our doors?

In closing I again call to repentance and proclaim aloud, "that the coming of a brighter and a happier day" is dependent upon our living the Golden Rule and acknowledging Jesus Christ as our Savior.

The Lord help us so to do I pray in the name of our Redeemer, Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

Sometime about the middle of March I took note that the governor of this state issued a proclamation to the citizens thereof, appointing a day, the 12th of March, if I remember right, on which the churches of the state were asked to hold special services of a rather patriotic nature, giving voice and prayer to convictions and ideas that would be uplifting, to establish confidence in our nation, and to entreat the favor of God towards it. I think there was quite a general response to that proclamation, as indeed there ought to be to such proclamations, whether by the presidents of our country or the governors of our state, in such matters as thanksgiving days, and if necessary, days of fasting and of seeking any special favors of God.

It is peculiarly fitting that a people who profess, as an article of their faith: "We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring, and sustaining the law"—to such a people it is highly fitting that heed be given to the announcement made for reverence in our feelings and faith toward God. I visited some stakes in the Church, however, where circumstances, which I suppose were beyond control, did not admit of giving heed to this proclamation of our governor, a man in every way worthy of our confidence, and worthy of our confidence in his sincerity and his faith when making such a proclamation as the one I refer to—and I speak somewhat understandingly, because I have known him from his boyhood, and know the value and virtue of his life.

I am wondering if just a word might not be spoken here, at this General Conference, that would be fitting and proper, to recall his proclamation and the purpose of it, even though we may have to do so hurriedly. I think, perhaps, that would be as good a contribution as I could make to this conference session. Especially do I believe that because I think that the Church of Jesus Christ of Latter-day Saints occupies a certain "pride of place" in connection with a knowledge of the terms upon which the prosperity and the redemption of this nation rest.

I remember to have read in the Book of Mormon certain passages that bear upon this thought. We are told in that precious volume of scripture that when the floods receded from this land it became a very choice land unto the Lord, a land that, through this word of the Lord from the Nephite race, receives its most precious descriptive name. At any rate, this was the decree: "After the waters had receded from off the face of this land, it became a *choice land above all other lands*, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof."

This is recorded in the Book of Ether, which Moroni translated and added to the compilation made by his father. And further it is said—and this information was first imparted unto the Nephites—as I remember it, Brother Ivins quoted part of it—that all those who should come to this land should be brought of the Lord; that it was a choice land in which should be assembled those whom God would lead, by the inspiration of his Spirit, unto this land. This truth was especially made known unto the Jaredites, and stands as follows—that if they kept not the commandments of God they should be swept off when the fulness of his wrath should come upon them:

"And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity. * * *

"Wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. * * *

"And this cometh"—

And this, by the way, is the comment of Moroni upon this fact which had been brought vividly before him from the Jaredite record. Now, he makes a very wonderful contribution in this comment:

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done."

Now, of course, Moroni, in making this comment, had before him the vivid recollection of the destruction of the Jaredites to the last man, and he had before him also the destruction of the Nephites, with the exception of a few who had fled to the land southward. Hence these lessons, so vividly before him, warranted him in sounding this note of warning unto the great Gentile nation that was to occupy this choice land in the last days, the land choice above all other lands.

"That ye may repent," he continues, "and not continue in your iniquities until

the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, *who is Jesus Christ*, who hath been manifested by the things which we have written."

Then again, there are two great prophecies in the Book of Mormon, and I think after the witness which the Book of Mormon bears to the divinity of the Christ, affirming that he is the Son of God, and after affirming that he is the Savior of the world, and after bearing witness to the truth of the Gospel—then I think that this new American witness for God has its next important item in the fact that it lays down these prophecies concerning the great Gentile nation that should rise and which would scatter the children of Israel upon the face of the land, and yet, afterwards, be touched by the spirit of pity and concern which would lead them to seek the preservation of the inhabitants of the land; that the seed of Joseph, so wonderfully gathered here and developed into a multitude of nations, should not be utterly destroyed, but should be preserved, and that, too, by this great nation that should be such an instrument in scattering them in the earth. The promises of the Lord in respect to these things are very wonderful and make the Book of Mormon one of the most valuable books that has ever been preserved, even as holy scripture.

This is said in regard to the above nation, which constitutes the first prophecy, namely:

"Thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above *all other nations, upon the face of the land* which is choice above all other lands, * * * thou seest that the Lord will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren."

So there was this prediction. Now, of course, perhaps the world will not admit that this was a prophecy uttered some six hundred years before the coming of the Christ upon this land; but it must be inevitably conceded that these words are prophetic, because they were uttered in 1830, when the Book of Mormon was published. At that time, of course, the Gentile nation here under the government of the United States numbered but about thirty millions; and now, behold, the great Gentile nation has become so increased in numbers and in power that there are perhaps nearly a hundred and thirty millions that constitute the citizens of the United States.

As for its power and dominion above all other nations of the earth, it has become somewhat customary to speak of America, but we generally mean the United States of America. Some of the Latin American republics take exception to this assumption of supreme domination in the western world, and demur from such homage being given to the United States. But nevertheless it is a fact which exists, and the dominating political power, the master spirit and dominant power in a political way, is this Anglo-Saxon republic known as the United States of America.

That nation alone was competent to state the great Monroe Doctrine, to the effect that these continents were closed to the establishment of the political systems of Europe, and they could not attempt to introduce such systems as theirs in this country, without giving offense to the United States of America; and behind the utterance was the necessary force to maintain such a declaration; it was inherent in the great Anglo-Saxon republic of this country.

The above is one prediction of the rise of a great nation that should be the greatest nation upon the face of this choice land. But that is only part of the prophecy. During the time that Jesus Christ visited this promised land he gave an utterance in regard to this matter that is extremely important. I want to read to you his words, the choicest words that can be spoken in relation to the land, and which join in the music from the inspiration of God, under which these, my brethren, have been speaking to you, in relation to the deliverance from distressing problems and disastrous circumstances into which we have been plunged. The Christ makes this declaration—the resurrected Christ, while ministering among the Nephites:

“And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled”—

and I ask you to note especially this list of American sins—

“— shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.”

I think possibly it could be held as true that they did that when the members of the Church of Jesus Christ of Latter-day Saints were expatriated from Illinois and finally from the United States itself, and had to come to this high mountain valley, then the territory of the republic of Mexico. But mark this:

“And then I will remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them:

“And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you O, house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.”

“But IF”—I wish to emphasize this—“But IF the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

“And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

“But IF they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor.”

There is not time for me to dwell more at large upon these things, but I think I have before you now the word of the Lord sufficiently to

cooperate with the declaration that has been made here, that though the great Gentile nation shall commit that long list of very serious and grievous sins, still *if they will repent* they shall have lot and part with the people of the Lord in building up Zion and accomplishing the purposes of the Lord. That is the great truth that I wish to emphasize in my remarks, and that we may have hope, under these teachings of the Son of God, for the great Gentile nation upon this land.

I believe that it is our duty and responsibility to sound this note of warning, and point out the way of escape: that if the nation that inhabits this land will hold its place by adhering to the things of God, and by doing his will and honoring the God of the land, who is Jesus Christ, the nation can be preserved. The scriptures definitely say so.

Now, I ask myself of late: How far is the great Gentile nation honoring the God of the land? Well, there is much in their favor in that respect. I look down the line of that splendid list of men who have been the presidents of the United States, and the most of them may have claim upon faith in Christ, faith in the Christian religion. They may not have been devoted as partisans to this church or to that church, but they have had broad-minded views and have felt the necessity of honoring the God of this land in their faith and in their actions.

While listening to the inauguration-day proceedings of our present President of the United States, I felt a thrill of happiness go through me when I found him, on his way to pick up President Hoover to go to the inaugural ceremonies, stopping to visit his church, to approach its altar and remember God in prayer.

I was happy when I heard the proceedings in the House of Representatives, and found that a prayer—and I believe an earnest, Christian prayer—was offered up in the House of Representatives and in the Senate. And I was still happier when I heard the President, in his inaugural address, admonish the people to have faith in God and to trust in him, and pray that the people might be guided by the inspiration of the Lord; and especially when he said, near the close of his remarks, that he prayed that “God would guide him in the days to come.”

Now, all these circumstances are hopeful. There is still faith in this great people that God has raised up upon this land to direct in the civil affairs of men. I think sometimes when I read those great words in the Declaration of Independence, that governments derive their just powers from the consent of the governed, that truly and really the law of the Lord is going forth from Zion as the word of the Lord—even the word of him that is the Word that was in the beginning with God, and that was God, and that was made flesh and dwelt among men, where men could behold his grace and his power, the Lord Jesus Christ—went forth from Jerusalem.

My brethren and sisters, I think we have reason to hope for our nation. I believe the testimony of President Ivins to be true, that we have a God-established government here, and also under its protecting aegis we have the Church of Jesus Christ established in the fulness of time, for the last time, to bring to pass the purposes of God in the salvation of men.

I see a beautiful unity in these things found in the Book of Mormon and the testimonies to which we have listened during this conference. I think we have the right to lift up the drooping hand, and to speak the word of encouragement to the people of the United States, and chiefly for this reason, that neither the government of the United States, in its achievements and in its character of great leadership, nor the Church, has yet reached the climax of those things for which they were established. So my faith is that we have a right to expect recovery and renewal of faith with God, and fellowship with him; for we still bow the knee and still proclaim that Jesus is the Christ, the God of this land and of all the earth. And as long as that is our national attitude, I believe that the light of hope is not obliterated.

I pray God to bless the nation, to bless the Church, and all that pertains to it, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I feel that we owe a very deep debt of gratitude to Evan Stephens, George Careless, Joseph J. Daynes, Ebenezer Beesley and others who have written beautiful music for us. I am free to confess that when I go out into the country districts and hear sung certain anthems, I wonder why the people do not show preference for the home-made article. I think that Evan Stephens and these other men were inspired of the Lord to write music for us. I do not want to reflect on any of the magnificent things that have been written by others, but I have gone to many a conference where I have listened to anthems when I would rather have heard a good Latter-day Saint hymn sung.

An anthem, "Grant us Peace," was sung by the Choir.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

My brethren and sisters: As I have sat on the stand here and looked into your faces, the past day or two, I have been built up in spirit and in truth. I realize the fineness and the honesty of the brethren who hold the priesthood of God.

This is a time of much trial and sorrow. The greatest need today is that human hearts shall find comfort, and I believe you have found comfort in coming up to this holy tabernacle of God, where one hears the word of God. Men need encouragement; they need divine light and understanding. They need to see those "divine truths that come of the Eternal Father in the name of Christ," as a prophet of old once said. And this American prophet further said:

"If ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things."

Do we believe and understand these divine words? Jesus once said: "Blessed are the pure in heart, for they shall see God." Do we

see? Are we opening our hearts to the truth that life has a meaning, and a meaning for good? Are we learning obedience by the things we suffer? If so, you and I are bending to the will of God, and coming through the strife unto greater faith and unto peace.

This is a day of sore trial for all the inhabitants of the earth. Nations are tottering and governments are in danger of being overthrown. Hardly a day passes but what we hear of some terrible catastrophe or some awful tribulation that has come to the children of men. "Darkness covers the earth, and gross darkness the people." We are being disciplined; and when we come to know the wisdom of this, we will look upon the whole of life as a means of sanctification.

One time when Israel was sore tried, her homes destroyed, her children starved, her people driven into the wilderness, one of her prophets wrote:

"Comfort ye, comfort ye, my people, saith your God. * * *

"Behold, the Lord God will come with strong hand, and his arm shall rule for him. * * * He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. * * *

"But they that wait upon the Lord shall renew their strength; they shall mount with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

I sincerely believe that these days are bringing us closer and closer to God. We have prayed in our hearts; and we have come up to this conference with joy. Therefore, may we abide in the thought and the words of the psalmist of ancient Israel: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" And the answer was: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

My brethren and sisters, we need not fear; we need not be afraid to live, and to look up with ever increasing faith.

"Behold, the Lord God will come with strong hand, and his arm shall rule for him. * * * He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. * * * But they that wait upon the Lord shall renew their strength; they shall mount with wings as eagles; they shall run and not be weary; they shall walk and not faint.

"And so what doth the Lord require of thee, but to do justly; and to love mercy, and to walk humbly with thy God."

May we become the pure in heart and see God, I ask in Jesus' name. Amen.

PRESIDENT HEBER J. GRANT

I hold in my hand a book entitled, "In Search of Truth," written by the only absentee of the General Authorities of the Church, Elder John A. Widtsoe, of the Council of the Twelve. I had marked enough passages in the book to occupy fully twenty minutes of your time were I to read them, but there are not twenty minutes left unless we eliminate Brother Ballard entirely, and I am willing to divide evenly with him.

I am going to read the last chapter of this book. I think I can do it readily in ten minutes:

THE WAY TO TRUTH

The way to truth? O yes, there is such a royal road, and any man may find and follow it. True, it leads straight for the goal and therefore is not attractive to those who like to meander and loiter among pretty fields of pseudo-truth. But those who have trodden the royal way, and their names are legion, bear witness to the surpassing joy of the journey.

Desire.

The way to truth may be found by anyone who desires it. But, he must desire it with all his might, mind and strength. A Sunday wish will not suffice. The desire must suffuse and penetrate every waking moment. One's whole being must reach out for truth, a fragment of which must become more precious than the whole scintillating world of untruth. Life itself must seem a small price to pay for the possession of truth.

Such a desire leads one inevitably to the gateway of truth. The great ones of all ages, prophets, poets, philosophers, and scientists, who have moved the world forward, have been vibrating lovers of truth. They have not found this gem of gems accidentally, but it has been revealed to them as the result of their earnest struggle. They set out with the power of desire in their souls, and victory was assured. To such, truth cannot be denied. It comes to them with a "great awakening light," as servant and friend. Modern science has revealed that wherever the searcher goes truth is found. The prophet Alma has formulated the thought, "He granteth unto men according to their desire."

Many a mighty but stubborn soul has haunted the moorlands of life because it refused to yield itself to the desire for truth rather than to its own wilfulness. Many a simple but fervent soul, asking for truth above all else, has won the kinship of happy understanding among the restless multitude. Love of truth cannot thrive with an undisciplined will. Therefore the will for truth leads man farther than the possession of powerful physical or intellectual strength. There is no real desire for truth unless the individual is ready to lay by, if needs be, his former conceptions, in favor of the greater truth that he has found. The unbeliever usually comforts himself with the assurance that his analytical powers will lead him to truth, and forgets that the first requisite is a consuming desire to know things as they really are.

Prayer.

Truth is unlimited: that is the clarion cry of science and of religion. The search for truth is a process of discovering the unknown, of throwing light into dark places. The searcher interprets the language of life and reads the will of God. And he is able to do so because he is in tune or communion with the truth he seeks. He must believe that it is there; he must seek, as it were, to touch it and to be led by it. Such attempts to be in harmony with truth is prayer.

Men who search out truth are prayerful. They stand with uncovered heads before the unknown. They know their own insignificance before the eternal world of knowledge. Certainly, there are some truth-seekers, usually busy in material fields, who do not speak to the Lord directly, but they also stand reverently before the power in all things, which is their conception of God. Prayer, as commonly understood, or its equivalent, is a requisite for those who are to travel the way to truth. Many men who really love truth, are proud to pray to God for help and guidance. They get down on their knees. Prayer and desire go hand in hand. Desire says, Let us go, and prayer answers, Here is the way. Desire is the determination to build the house; prayer is the planning and making ready for it. Desire is the gasoline in the engine, prayer the ignition that permits work to be done. On the way to truth, prayer must be as a constant jubilant cry of the traveler.

To win knowledge of the unseen, to obtain a testimony of truth, one must pray without ceasing. It must be the first and last act of the day. Then we shall be in tune and harmony with the forces about us, and truth will wait upon us and we shall recognize it. The need of prayer grows with the increase of truth.

Study.

The third step towards the way to truth is to bend actively every power to the elucidation of truth. The scientist with strong desire for the discovery of truth, and a prayer in his heart that he may be attuned to it, and thereby be able to recognize it, sets out to learn all that is known about the subject, and then he experiments, records and analyzes, until at last the new discovery comes into view. It is often strenuous labor. Amundsen who saw both Poles and traveled the north-west passage, had a burning desire for exploration, and placed himself in full harmony with the spirit of discovery; then he informed himself as few men have done about the history of exploration, ocean currents, magnetic disturbance, meteorology, navigation, shipbuilding, and numerous other things required in his coming labors. It was upon such a preparation that he built his immortal career. Such earnest study is required of all who achieve truth.

The field of religion offers no exception. To understand religious truth it must be studied. The Gospel of Jesus Christ comprehends all other knowledge. It is the philosophy that explains the whole of man's relationship to the universe. It invites the deepest study and the severest scrutiny. In religion as in science the more a subject is studied, the more perfect is our knowledge of it. Our certainty of the truth of a subject does not necessarily depend upon our extent of knowledge, but comprehensiveness of understanding unquestionably increases as knowledge grows.

Failure to become acquainted with a subject through careful study has led to many a disaster, especially in the spiritual field. Men who have spent years of study to perfect themselves in a science, and only weeks in the systematic consideration of religion, often set themselves up with splendid indifference to consistency as equally competent in both fields. Religion demands studious attention if it is to be understood. It is well to ask the blatant unbeliever something about the serious study he has given the subject.

It scarcely needs to be said that each person must find the way to truth for himself. Another man cannot desire for us or pray in our stead, or study in our place. That can be done neither in science nor religion. The help received from another is proportional to our own effort.

The recognition of this principle is found in the restored church of Christ, in which the priesthood is held by all worthy men, and all members participate in church activities. In the progress towards truth every traveler must walk upon his own feet. Study of the principles of truth is therefore required of all.

Practice.

Truth is not fully established until it is put to the test of practice; that is, truth must be obeyed to be fully known. This is an elementary principle of scientific thought, but for some inexplicable reason, in the field of religion it has seemed less important.

Yet, use gives life to knowledge; it converts theory into certainty; it is the convincing seal of testimony. Practice or obedience is the final step towards the way to truth.

This is the most difficult requirement made of the truth-seeker. After he has become intellectually convinced of the truth of a principle, he must practice it to establish its final certainty. A smoker who becomes convinced of the divine truth of the Word of Wisdom must forego the use of tobacco; or if convinced of the correctness of the principle of tithing, he must divide with the Lord; that means a battle with carnal desires. But a fulness of knowledge concerning the principles of truth comes only from obedience to them.

The strength of desire and the sincerity of prayer for truth are here given the

acid test. Learning the law may be a pleasant pastime, but obedience to law requires yielding of the will, which demands the assistance of flaming desire and intense prayer. When the man of knowledge stops short of practice, his desire for truth is weak. Many of the critics and fault-finders of systems of truth are in just such a condition. They know or fear that a principle is true, but have not the courage to try it out. Thousands of thinking people know that "Mormonism" is true, but they dare not practice its tenets and yield obedience to its requirements. Such people have no right to set themselves up as guides to others; they would better devote themselves to the subjection of their wills to the call of truth. And, by a curious token, study and practice nourish desire and give direction to prayer, and thus strengthen the will.

A Testimony.

The way to truth? Yes, it may be found easily, but only by paying the eternal price of truth. The way is through the higher logic, the convincing teaching of the spirit of truth by the operations of the mind and the eager outreaching of the spirit of God.

Whoever would find truth must:

- (1) Desire truth,
- (2) Pray for it,
- (3) Study, and
- (4) Practice it.

Those who do so will find truth, for it cannot be denied them. They will receive the glorious and priceless possession called a testimony or complete assurance of truth, which becomes the great gift of God to its possessor.

Is truth worth the effort necessary to secure it?

Truth is the only enduring possession of man; the only power that lifts man into permanent joy. It is the final justification of life. Human days are valueless if truth is not worth every sacrifice of life. Those who have lived most have lived by truth. So speaks the voice of human experience.

I have read from the book, "In Search of Truth," because I desire that Elder John A. Widtsoe, the only absentee of the General Authorities of the Church and the President of the European Mission, be represented in our Conference Pamphlet.

God bless you all, Amen.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

I desire, my brethren and sisters, to read two short extracts from a revelation of the Lord, given one hundred years ago to the Church. The first is from the eighty-sixth section:

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers—

"For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—

"Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it."

The other is from the one hundred fifteenth section, an address of the Lord Jesus Christ to the Church:

"Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

"And that the gathering together upon the land of Zion, and upon her stakes, may be for a defence, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth."

THE HIGHEST PERCENTAGE OF GROWTH

We were all made glad, a few weeks ago, to learn from President Hoover's Social Welfare Committee, which had been studying the social trends of the United States, that covering a period of some twenty-seven years this Church has made the greatest progress of any church in America, with a growth of 290 per cent. There is not another one that approaches us. We are glad for that, and particularly to know that this is taking place in the age of the world's greatest enlightenment. But we are more interested in the quality of men and women this Church has produced than in the numbers. Numbers have never meant very much in the past, and they may not mean much in the future, but quality is everything.

A NEW DAY

We are approaching, in my humble judgment, a new day in the history of the Church. I thought of it some few months ago while going through the Northern States Mission. I had the first opportunity in my life of visiting Kirtland, the first city the Latter-day Saints built. As we went through the wonderful temple where the marvelous manifestations were made to Joseph, in the visit of those holy messengers who delivered to him divine keys of authority, I thought of the things that had occurred in the hundred years that had passed, and saw ever an objective before the Church—the struggle to maintain themselves, to find new homes, the flight across the plains, the battle with the wilderness here, eking out an existence, fighting our common enemies. There was always something before us that seemed to center our attention, worthy of every effort.

And now we have reached, I say, a new day, in my judgment. Having been through the days of immigration and migration, and of struggle to maintain ourselves, having won at least the right to exist, we have reached the day of demonstration, when indeed, in the language of this revelation, we are to arise and shine and show forth a standard, a pattern to the world, a world that has been humbled. A world that was proud and haughty, finding itself almost independent of God, has been brought to its knees, so to speak.

OUR TIME OF OPPORTUNITY

In my own experience in traveling about in various sections of this country, recently I have noticed a disposition to listen as never before to any one who has any light, any inspiration or any help. Truly we have reached the time when the wisdom of the wise has perished, and the understanding of the prudent is hid. God designed that this Church should not be ignored, neither set in a corner, but he has shaped and fashioned the destinies of the world until they will be brought to receive his message. He is now looking to the Latter-day Saints to show

by their lives, by their conduct, that there is power and strength in the Gospel of Jesus Christ to meet and to solve every problem.

For the first time in the history of this world, the Gospel of Jesus Christ has an opportunity. I recognize that Christianity had many virtues, many of the teachings of Christ that influenced their lives; but as the Lord himself declared to Joseph Smith a hundred years ago, they had the form of religion but not the power thereof. They were helpless to meet and cope with these conditions.

The true Gospel of Jesus Christ has never been tested. It is now receiving its opportunity, and a world that is willing to listen, through the very circumstances through which we have passed, will be willing to pay heed and attention as never before, not only to what we say—that is not the important thing, for the most powerful sermons we have ever preached are the sermons of our lives.

AN ENSIGN TO THE WORLD

So as we listened to the address of our President, who made an appeal to the Latter-day Saints to live up to these high Gospel standards as contained in the Word of Wisdom, in my heart I said: "Oh, if the youth of the Church could catch the vision the Lord had in giving this revelation, and not merely want to yield obedience to what the President of the Church requires of them in order to be obedient to him, but get a vision of it!" It is the place the Lord has for them. What is that place? To set a pattern, to be an ensign, character builders who will attract the attention of the world if we will only live up to these standards.

In listening to the address that he made—an appeal for honesty—I said in my heart: "Oh, that the Latter-day Saints could still adhere to the standards of their fathers, when they made all with whom they came in contact acknowledge that a Mormon's word was as good as his bond!"

My brethren and sisters, in this time of trouble and strife, when men and women are being swept off their feet and are in many instances taking the law into their own hands, here is an opportunity for Latter-day Saints to show their superior quality in their willingness to honor and obey and sustain the law and let it take its course, and not become bolshevik ourselves. Shall we cry and become rebellious?

THE COURAGE OF OUR FATHERS

I thought of it while in Kirtland. What a sacrifice it must have meant to those brethren to leave that wonderful temple, wonderful even today, their homes, their all! But did they quit and cry about it? No. They went across the country to Independence, started to build again. Driven from Independence, in the central part of Missouri, they started to lay the foundation of another temple over in Nauvoo, where they had accomplished wonders in the building of a city of some twenty thousand people. Twenty thousand people in Nauvoo when Chicago, which this year is celebrating its hundredth anniversary, was a village of 4,620 souls. Yet they had to leave it all. Stripped and peeled, they crossed the great deserts and came into these mountains. Were they quitters? No. Though everything was taken from them, there was

in them the strength and courage to meet disaster after disaster. They stood like beaten anvils, with their faith unbroken.

VIRILITY AND STRENGTH IN THE GOSPEL

Shall we, their children, show the white feather now? Suppose through our own mistakes we have lost some of our property, some of the advantages that we thought we had, some of our money, shall we become sour and bitter, and rail against the providences of God? Or shall we, like our fathers, profit by our mistakes and build again, even though we lost it all? I believe we will rise to the occasion. We are at a time when we are going to demonstrate to the world the virility, the power and the strength that are in the real Gospel of Jesus Christ, to meet and solve all these problems no matter what they are.

IN SUPPORT OF THE CONSTITUTION

I believe that it is the destiny of the Latter-day Saints to support the Constitution of the United States. The Prophet Joseph Smith is alleged to have said—and I believe he did say it—that the day would come when the Constitution would hang as by a thread. But he saw that the thread did not break, thank the Lord, and that the Latter-day Saints would become a balance of power, with others, to preserve that Constitution. If there is—and there is one part of the Constitution hanging as by a thread today—where do the Latter-day Saints belong? Their place is to rally to the support of that Constitution, and maintain it and defend it and support it by their lives and by their vote. Let us not disappoint God nor his prophet. Our place is fixed.

A BETTER DAY

Now, brethren and sisters, we have been three years getting down into the bottom—if we are at the bottom—of this depression. Have we patience to work on out? Suppose it takes three years longer to get out of it, are you willing to be patient that long? I believe you are. Though it may take that length of time, if there shall come to us hope and faith and courage we can work out, and we shall. We are in the birth pangs of a glorious day. God's purposes are going forward in the earth. Everything is working towards a better day. There is hope ahead, and especially for the Latter-day Saints.

God bless you, my brethren and sisters. Let us carry home with us the spirit of this conference, that we may renew our faith, and with courage dispel pessimism, increase optimism, and look to our glorious opportunity to arise and shine in a practical way, in the payment of our tithes. Yes, I promise you, in the name of the Lord, that if you will do these things that you have been asked to do at this conference—keep the Word of Wisdom, pay your tithes and offerings now, in a time when it will be hard for some of you to pay your tithing—I promise you deliverance, for the secret of succeeding comes from doing the right thing at the right time and in the right way, and God will show you the way. He will never desert you if you do not desert him.

God help us to be true to him, I pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I wish to say to the Latter-day Saints at the close of this Conference that I am very happy, as I said at the beginning, to be here, and I have enjoyed it from start to finish, as I am sure all of you have.

I am grateful to the Lord for the words of congratulation that have come to me from every person that has spoken to me regarding the choice of Brother J. Reuben Clark, Jr., and Brother Samuel O. Bennion. They have my unbounded love and confidence, and have earned the distinction that has come to them.

May God bless us one and all. May his blessings attend every person holding a place of responsibility. May he bless our Choir members, and all who have taken part in preaching, praying, and singing the songs of Zion, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

"The Lord now victorious," a sacred anthem, was sung by the Choir. Elder Wayne H. Redd, President of the San Juan Stake, pronounced the benediction.

Conference adjourned for six months.

Professor Anthony C. Lund conducted the singing of the Choir and congregation at the Conference meetings. Accompaniments and interludes on the great organ were played by Edward P. Kimball and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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By B. H. ROBERTS

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One Hundred and Fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 6, 7, and 8, 1933.

President Heber J. Grant was present and presided at each of the sessions of the Conference.

The proceedings of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and J. Reuben Clark, Jr.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, David O. McKay, Joseph Fielding Smith, Stephen L. Richards,¹ Melvin J. Ballard,² Charles A. Callis.³

Of the First Council of Seventy: J. Golden Kimball, Rulon S. Wells,⁴ Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, and John H. Taylor.⁵

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

President of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

¹Richard R. Lyman was absent because of illness.

²John A. Widtsoe was absent in Europe.

³Joseph F. Merrill was absent, presiding over the European Mission.

⁴Charles A. Callis was sustained at this Conference as a member of the Council of the Twelve Apostles, to fill the vacancy caused by the death of James E. Talmage.

⁵Charles H. Hart absent on account of illness.

⁶John H. Taylor was sustained at this Conference as a member of the First Council of Seventy, to fill the vacancy caused by the death of Brigham H. Roberts.

Mission Presidents: Don B. Colton, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S. Woodruff, Western States; Alonzo A. Hinckley, California; William R. Sloan, Northwestern States; John V. Bluth, Canada; Antoine R. Ivins, Mexican; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The large auditorium and galleries of the great Tabernacle were well filled when the time for opening the Conference arrived.

The first session commenced promptly at 10 o'clock, Friday morning, October 6, 1933, with President Heber J. Grant presiding.

The congregation sang the hymn, "Come, come, ye Saints."

Elder Wilford A. Beesley, President of the Salt Lake Stake, offered the invocation.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers of the Church, who, by the unanimous vote of the assembly were sustained in their various offices and callings as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

David O. McKay

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

The Counselors in the First Presidency, and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

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Rulon S. Wells
Charles H. Hart

Levi Edgar Young
Antoine R. Ivins
Samuel O. Bennion

John H. Taylor

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

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 George D. Pyper, 2nd Asst. Superintendent
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 Richard R. Lyman, 1st Asst. Superintendent
 Melvin J. Ballard, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
 Lucy Grant Cannon, First Counselor
 Clarissa A. Beesley, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
 Isabelle S. Ross, 1st Asst. Superintendent
 Edna Harker Thomas, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

The hymn, "Come, come, ye Saints," the great pioneer song with the many memories it brings to me every time I hear it, has changed my program today.

The first thing I am going to read will be from section 136 of the Doctrine and Covenants. This is "the word and will of the Lord" given to President Brigham Young:

"And if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest.

"Seek ye; and keep all your pledges one with another and covet not that which is thy brother's."

AVOID COVETOUSNESS

I cannot think of anything that appeals to me as being the mind and

the will of the Lord stronger than the last words that I have read, namely: "Covet not that which is thy brother's."

I want to impress upon the minds of the Latter-day Saints not to covet that which belongs to any public institution, or that which belongs to any city, or county, or the government of the United States. Unless I have been misinformed, many people have said, speaking of the distribution by the government of supplies to the people: "Well, others are getting some, why should not I get some of it."

FORTY-FIVE YEARS AGO AND NOW

I believe that there is a growing disposition among the people to try to get something from the government of the United States with little hope of ever paying it back. I think this is all wrong. I believe that there is not that same moral sense among the people today that there was forty-five years ago. Forty-five years ago I was associated in business with my brother and my cousin-in-law, and the first year we sold a hundred and twenty thousand dollars worth of goods, and ninety thousand dollars worth of those goods were sold on time to the farmers. We borrowed the money to carry these debts, and we netted \$100.50 for every one hundred dollars we had trusted the farmers. The loss was only \$300 and the interest received paid this, and fifty cents per hundred more.

I am connected with that same company now, and it is known as the Consolidated Wagon and Machine Company. During the past few years we have had to charge off over one million dollars of loss on farmers' paper. I do not attribute all of this to a lack of honesty, but there are a great many people who are not honest today.

I remember very distinctly that while I was in Europe J. M. Studebaker visited Salt Lake and was interviewed. He was the last of that quartette of wonderful men, the Studebaker brothers, who made buggies and wagons. He said that the only State or Territory in the union of the United States where they had sold wagons and buggies on time for ten long years, and where every wagon and buggy was paid for in full, was in Utah. That was a marvelous compliment to the people of Utah.

SHOULD KEEP PLEDGES

Remember that it is the mind and will of the Lord that we keep our pledges.

"Keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers, the God of Abraham and of Isaac and of Jacob.

"I am he who led the children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel.

"Cease to contend one with another; cease to speak evil one of another."

FAULT FINDING DENOUNCED

A growing evil among our people is to criticise and find fault. I think there is no hymn in the hymn book that I prize more highly—and

it was the first one that I learned by heart—than “Should you feel inclined to censure”:

“Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings too.

Let not friendly vows be broken;
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame,
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinions blindly;
Hastiness to trouble tends.
Those of whom we thought unkindly,
Oft become our warmest friends.”

Learn it by heart. You will find it on page 66 of our old hymn book. You cannot forget the page—the 6th of April and the 6th of October make 66—so when you go home don't say you cannot remember it, because you cannot forget that number if you try. Learn it by heart and put it into your lives, and it will be valuable to you.

“Cease drunkenness; and let your words tend to edifying one another.”

DANGER IN REPEAL

Let me promise you right here and now that if you vote for the repeal of the Eighteenth Amendment, there will be a great many more professing Latter-day Saints who will be drunkards than there have been while the Eighteenth Amendment has been in force.

By the way, I received a postal card—the man who sent it did not have the courage to sign his name—asking me not to talk on the Word of Wisdom at this conference. I request each and every Latter-day Saint within the sound of my voice to read what I said about the Word of Wisdom just six months ago. Every word that I said I meant, and among other things I said I hoped and prayed that we as a people would not vote for the repeal of the Eighteenth Amendment. Really, I was almost tempted this morning to read my whole sermon over again, and let it go at that, I think I shall have it printed—in fact I will have it printed, and anyone of you who wants a copy, or a half dozen copies of it, can write and get them.

“If thou borrowest of thy neighbor—” Let me add, or anybody else—“thou shalt restore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee.”

AVOID BANKRUPTCY

That is one of the finest verses that was ever written, and please

remember that this I am reading is "the word and the will of the Lord." In other words, do not take the bankruptcy act unless somebody knocks you down. All of my dear friends, many years ago when I was ruined in their judgment beyond the peradventure of a doubt, and there was no possibility, as far as they were able to see, of my ever being able to pay my debts, begged me to take the bankruptcy act. I said: "Not if I live a hundred and ten years. I will go on paying." And in the providences of the Lord I paid all of my debts.

Now, I am not condemning those who have to take the bankruptcy act; but I know of men whom I have begged and pleaded with to not take the bankruptcy act, who, if they had only had the nerve, the faith, and the willingness to work, would have come out all right. One man took the bankruptcy act and left me carrying his obligation as I recall of \$12,700, with \$9,000 security, or a loss of \$3,700. But eventually I made a profit of several thousand more than \$3,700 by assuming the debt and carrying the securities for a few years.

REVELATIONS FROM THE LORD

"If thou shalt find that which thy neighbor has lost, thou shalt make diligent search till thou shalt deliver it to him again.

"Thou shalt be diligent in preserving what thou hast,"—in other words, do not be wasteful—"that thou mayest be a wise steward; for it is the free gift of the Lord thy God, and thou art his steward."

I commend to you that you read all of that section. I have read only verses 19 to 27, I will read one more verse:

"If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving."

One of the great testimonies to me of the divinity of the work in which you and I are engaged is the revelations that were given before the Church was organized, and that are recorded in the Doctrine and Covenants. I commend that you read all of the very first section of the Doctrine and Covenants. It is a very wonderful section indeed. I have decided to read a few verses of it:

"And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people."

* * * *

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."

REVELATION TO PROPHET'S FATHER

Section 4 of the Doctrine and Covenants is a revelation given to the father of the Prophet Joseph Smith, in February, 1829, a year before the Church was organized:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God; see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you."

"WHITE ALREADY TO HARVEST"

Many of these revelations given before the Church was organized announced that the field was white already to harvest.

When I stop to think that Wilford Woodruff baptized some eighteen hundred people in less than a year in Herefordshire, England, and that Orson Pratt baptized several thousand people in his missionary work, I realize that the field was indeed ready to harvest.

We have had as high as twenty-three hundred missionaries out in the field for one year, and they did not accomplish as much as Wilford Woodruff accomplished in one year. His labors were simply marvelous to me. The field was "white, ready to harvest."

Today is a day of gleanings.

"THOU SHALT NOT BE IDLE"

I read now from section 42, 42nd to 46th verses:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

I heard of a case of a man and his wife and their boy calling on the governor of the state who had a job for the boy. I believe that the amount he was to receive was thirty dollars a month. The man and the woman said: "Our boy shall not work for thirty dollars a month. We will beg first; we will steal first." I hope that this story has been exaggerated. Thirty dollars a month when I was a child would have been a fortune. I am sure that my dear departed mother took care of herself and me on one-half of that amount. We did not have any butter on our bread, however. We did not sit up nights and have a fire burning, because we could not afford it. We went to bed very early. Why? Because we had plenty of bed clothes.

"And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

"And the elders of the Church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live, they shall live unto me.

"Thou shalt live together in love, inasmuch that thou shalt weep for the loss

of them that die, and more especially for those that have not a hope of a glorious resurrection.

"And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them."

I now read from section 88, verses 124 and 125:

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

"And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace."

I now read from section 58, verses 26 to 29:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward."

"MIND AND WILL" OF GOD

I have heard any number of Latter-day Saints say, "Why, the Word of Wisdom is not a commandment." What does the Word of Wisdom say? That it is the mind and the will of the Lord. And why was it given? "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days," and a more damnable and evil design was never in the heart of any man than the advertisements that we see on the billboards showing a beautiful woman with an engagement or wedding ring, the smoke of the cigarette making the ring.

What is the purpose of these advertisements? To get money by selling cigarettes to destroy the mind and the body and the intelligence of boys and girls. I get hot in the collar, as the saying is, every time I think of the millions upon millions, and the billions upon billions, of cigarettes that are consumed.

A SOLUTION OF THE PROBLEM

Do you want to know how to obtain temporal salvation? Not only the Latter-day Saints, but all the world would have the solution of that problem if there were no tea, coffee, liquor nor tobacco used in the world. Peace, prosperity, and happiness would come to the entire world.

I now read from section 130:

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

I know of no one of our general authorities who has studied more or was better posted—I know of no one of them who has been a greater

promulgator of the Gospel of Jesus Christ, than were the two men who were with us six months ago—James E. Talmage, and Brigham H. Roberts—who have since passed away. They will go on progressing beyond the grave and using that marvelous store of knowledge and information that they had gained. We miss them, the whole Church will miss them.

BLESSINGS PROMISED

"There is a law, irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated."

Spiritual and temporal salvation, with the destroying angel passing us by will come from observing the Word of Wisdom. It would solve all the problems of the Latter-day Saints, and of the nation, and of the world, if it were obeyed. Notwithstanding the fact that this anonymous Latter-day Saint asked me not to say anything about the Word of Wisdom, as I said before, you can read nearly an hour's sermon about it if you will read my sermon preached in this tabernacle six months ago.

May the Lord bless and inspire all who shall speak during the conference. May we grow in the light and knowledge of the Gospel of Jesus Christ. May each and every one of us who has a testimony of the divinity of the work in which we are engaged so live it in honesty in the daily affairs of life, so live it in energy and not in idleness, and so live it that those seeing our good deeds may be led to investigate the Gospel and receive that sweet and wonderful testimony that gives us a knowledge of the divinity of the mission and the Godliness of the mission of Jesus Christ our Savior and our Redeemer, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

Sister Mirl Lindsay rendered a solo, "The eternity of love."

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

Brethren and sisters, I stand before you in the depths of humility. I did not receive an inkling that my name would be presented this morning, and I feel one of the weakest of God's creatures.

The first miraculous manifestation I received when I was a youth was through President Heber J. Grant when he delivered a sermon in Coalville in the Summit Stake of Zion. The President, whom I dearly love, has always made a profound impression upon me in my life. I love all of the General Authorities of the Church. I know that they are men of God. I know, too, as sure as I stand here that Jesus is the Christ, the Son of the living God. I know by the same power that Joseph Smith is a prophet of God. I am in absolute harmony with all that the General Authorities of the Church have done.

Brethren and sisters, I desire to spend my time in your service.

God help me to always be faithful and humble, and to always love his people and his work, I humbly pray in the name of Jesus Christ. Amen.

ELDER DAVID O. McKAY

Of the Council of the Twelve Apostles

My brethren and sisters, I wish first to express my delight in the choice that has been made to fill the vacancies in the Council of the Twelve and in the First Council of the Seventy, as presented here this morning by President Grant. I have known President Callis and President John H. Taylor for many years. I have labored with Brother Callis in the mission field, have had his confidence, and know him to be a man of God, one who will give his life if necessary for the truth.

I have been closely associated with Brother Taylor in the Missionary Home. I know his integrity to the truth. I know his reliability and soundness. I know he comprehends as few men comprehend the needs of missionaries. It is highly fitting for him to be called into the First Council of the Seventy, the special mission of which is to direct the missionary work of the Church and to instruct the Seventies of the Church as missionaries. I congratulate the Church upon these appointments. I know Sister Callis and Sister Taylor, and know them to be wise women, worthy to share the great honor that has come to their husbands. They are faithful and true and capable. God bless these brethren and sisters in the great responsibility that has come to them.

THE WORTH OF THE INDIVIDUAL

"Remember the worth of souls." This divine admonition suggests the topic about which I desire to speak; namely, *The Worth of the Individual*.

If, as it has been said, the babe "is the center of the universe," then man is the center of all social activity. "Man is the jewel of God, who has created this material world to keep His treasure in." This is just another way of saying that the earth was created for man and not man for the earth.

I am one of those who believe that all institutions and organizations exist primarily for the purpose of securing to the individual his rights, his happiness and proper development of his character. As soon as organizations fail to accomplish this purpose their usefulness ceases. "So act," says Kant, "as to treat humanity, whether in your own person or that of another, in every case as an end, never as a means only."

In all ages of the world men have been prone to ignore the personality of others, to disregard men's rights by closing against them the opportunity to develop. The worth of man is a good measuring rod by which we may judge of the rightfulness or wrongfulness of a policy or principle whether in government, in business or social affairs.

THE ARISTOCRACY OF BRUTE FORCE

Taking a long glance at the world's history with its confused mass

of tangled events, we can glimpse an ever-increasing group momentum in favor of the rights of the individual. There was a time even since history began, when men were ruled by the aristocracy of brute force. Under this condition developed such group powers as the Huns, who ruled at one time all peoples between the Caspian and the Chinese borders. Under this power the masses were but serfs. Indeed all conquered groups were compelled to pay tribute to the conquerors. Those who refused were either subdued or exterminated. At one time, for example, the entire region between the Black Sea and the Mediterranean was laid waste. A good illustration of "man's inhumanity to man."

THE ARISTOCRACY OF BIRTH

Centuries passed and we find the world governed principally by the *aristocracy of birth*. This ruling power was climaxed in the declaration of the weak king, James the Sixth of Scotland, who became James the First of England, and who made the declaration that kings rule by divine right. Under this regime also, the individual who represents the masses was but a vassal whose principal right to existence in the mind of the ruling class was to pay tribute. For eleven years, Charles the First, son of James the First, contrary to the spirit and express declaration of the Magna Charta, ruled without a parliament. His tyrannical usurpation of power and his refusal to recognize the rights of his subjects proved his undoing.

THE ARISTOCRACY OF WEALTH

However, the aristocracy of birth has crumbled. Thrones of Emperors and Kings are today unoccupied. Titles may be bought for the fourth of a common fortune, or for the wealth of an actress. In the meantime there has arisen in the world another centralized power which may be called the aristocracy of wealth, in which success and influence seem in proportion to the amount a man possesses. Under that regime big business seems more concerned about raising the value of things than in raising the standard of living. Men are used to make money instead of money being used to make men. Of course, man is the ultimate means of wealth, but this personal power should not be exploited by any man or force advantageously situated.

We are living in an age of changing opinions, of swiftly shifting human relations. Man's wisdom seems baffled. In all our readjustments, plans and policies we cannot do better than keep in mind the divine admonition that the worth of souls is great in the sight of God.

THE END OF ALL SOCIAL DEVELOPMENTS

There has been no little discussion as to whether the individual or society is the great end of all social developments. "From the Christian point of view there needs be no hesitancy in the answer so far as man is concerned. The saved individual is the supreme end of the Divine Will."

Jesus always sought the welfare of the individual, and individuals grouped and laboring for the mutual welfare of the whole in conformity with the principles of the Gospel constitute the Kingdom of God. Many of the choicest truths of the Gospel were given in conversations with individuals. It was while Jesus talked with Nicodemus that He gave us the message relative to baptism and being born again. From the conversation with the woman of Samaria we have disclosed the truth that they who worship God must worship in spirit and in truth. From that with Mary and Martha we get the divine declaration, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."

Jesus' regard for personality was supreme. When the Pharisees dragged into his presence the woman taken in adultery, Christ saw through the soul that had been stained with sin the personality that still contained the spark of hope, which He kindled into a light that warmed and guided a personality back to confidence and perhaps to righteousness.

THE PRESENT POLITICAL AND ECONOMIC SITUATION

I said that we are living in an age of shifting uncertainties. Recently I saw an expressive cartoon which depicted an engine on an old railroad track, from which a train loaded with people was being pulled in another direction by a tractor which had left the rails and started out over an unbeaten track. The President of the United States was the engineer. It is expressive of our political and economic situation today. Some of us may not know just where we are going, but we are trusting our leader.

To policies and legislation now proposed for the purpose of lifting the country out of the quagmire of depression, let us in the spirit of tolerance apply the test of *The Worth of Souls*. Two of these policies are The National Recovery Act, and Prohibition.

THE NATIONAL RECOVERY ACT

Of this one thing we are certain, that the dominating spirit of the movement expressed in the blue emblem of the National Recovery Act has as its impelling motive the good of the individual. It is reaching out to alleviate suffering and to make brighter the life of every unfortunate. Vast sums of money are being appropriated to make better the condition of every citizen in the United States. That motive is sound. It conforms to the measuring rod of the individual and, therefore, deserves the hearty support of every loyal American.

DEBASING TO MANHOOD

I wish I could say as much of the Anti-Prohibition movement. Many who are favoring the repeal of the 18th Amendment sincerely believe repeal of sumptuary laws will foster greater temperance. Others, however, lay much stress upon the fact that if our prohibition laws are

repealed we shall have more revenue. In this latter case *money* seems to take precedence over manhood. I have no objection to any effort, indeed, I favor every means to turn into the natural channels of government wealth which has heretofore been flowing to bootleggers and other lawbreakers. But while that is commendable I cannot lose sight of the fact that traffic in alcoholic drinks and the indulgence in intoxicating liquors are debasing to manhood. That which does not contribute to the need, to the comfort, to the happiness of the individuals should be banished from society at whatever monetary expenditure. "Abstinence from the use of alcohol or drugs and purity in the sex relations are fundamental determinants of our efficiency, whether mental, moral, or physical." If the majority of the thinking men and women in the United States agree that prohibition is not the best way to handle this evil, then mark what I say, some method of control must be devised and assumed not only by the States but by the Federal Government or the Cause of Temperance will be set back twenty-five years. It is my personal opinion that traffic in intoxicating liquor should be placed in the same category as traffic in morphine and other drugs and opiates.

SPECIAL MEANING TO LATTER-DAY SAINTS

To the members of the Church of Jesus Christ of Latter-day Saints the worth of the individual has special meaning. Quorums, auxiliaries, wards, stakes, even the Church itself, are all organized to further the welfare of man. All are but means to an end, and that end the happiness and eternal welfare of every child of God.

With wards, quorums, organizations and auxiliaries in mind, I wish to suggest again three major means of winning souls to Christ.

These three conditions are:

1. Enrollment of every individual.
2. Personal contact.
3. Group service.

These three plans or conditions are already operating in the Church, but unless they function they will be ineffective in accomplishing the purposes for which they have been established. They will be like a sugar factory in which the wheels are silent and rusty.

The first duty of each of these organizations is to *enroll every individual who belongs to it*, not only enroll but know the conditions under which each person lives.

The second condition is *personal contact*. To make this possible and effective there has been organized in every ward in the Church a Correlation Committee, made up of the heads of quorums and organizations which combined comprehend every man, woman, and child in the ward. The third is service. It is not enough to know, and it isn't sufficient to visit, for no person can become fairly enthused with the principles and doctrines of the Gospel unless he lives them. "If ye will do the will, ye shall know," is a fundamental law of spiritual growth.

There are 3,512 quorums in the Church in which are enrolled 150,700 men and boys. There are 101,876 officers and teachers in the

auxiliary organizations. If each of these members of quorums and lady officers and teachers (212,500) were to influence for better living one individual and should "labor all his days * * * and bring save it be but one soul unto me, how great shall be his joy with him in the Kingdom of my Father." "And now," continues the revelation, "if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

PERSONALITY SACRED

I appeal to all members of the Church and particularly to presidents of quorums and to officers of all auxiliaries to put forth a unified effort to make sweeter and better the lives of men. Only in such effort can the high ideal for which the Church was organized be realized. Let us prove to the world and particularly to those who are suspicious of us that we consider personality sacred and not a thing to be exploited for gain.

DUTY OF INDIVIDUAL TO SOCIETY

While emphasizing the worth of the individual, I wish to say that the individual in turn owes a duty to society. The world today perhaps as never before is demanding that the employer consider his employee not merely as a part of a machine to make money, but as a living, sensitive being entitled to justice and right. It is equally obligatory upon the employee to recognize the employer as one who has equal privileges. It is the duty of the citizen to take this same attitude toward the leaders of his government, and the duty of the churchman to recognize the rights of those appointed to preside.

This is a time in which we should renew and rekindle the faith of our fathers. On every hand "we see social unrest; unloving and unlovely men, greed, selfishness, political corruption. We see people indifferent, pleasure seeking, ignorant, far from following a life of service. Plans fail and success seems an Utopian dream. The materialistic philosophy of life which so largely controls our thinking today has nearly succeeded in convincing the world that a man's life does consist in the abundance of things which he possesses."

THE ARISTOCRACY OF CHARACTER

It is time for the world to try Christ's teachings. The Church of Christ is so completely organized and so constituted to inspire its members that we may confidently look forward to the day when all individuals will have a fair chance for the joy of living, when men will be measured by what they are and not merely by what they possess, and when an aristocracy of *character* will govern in organized society.

"Then let us pray that come it may,
As come it will for a' that,
That man to man the world o'er
Shall brothers be for a' that,"

Carlyle answered the old question, "What is the chief end of man?" by saying:

"To glorify God and enjoy him forever."

And the Prophet Joseph brought to light the great truth that God's work and glory is "to bring to pass the immortality and eternal life of man."

May the Lord continually inspire us to aid in this divine consummation. I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The Columbia Broadcasting Company has been very good to us. They have given us, free of charge, a national broadcast for our choir. If we had to pay for it this broadcast would cost us tens of thousands of dollars every month, if not every week. Not only have they given us free for this purpose a half hour each week, but some months ago they requested that we increase our broadcast from a half hour to an hour.

They have now asked permission to shut us off the air, so far as this meeting is concerned, fifteen minutes from now. Therefore, the last five or ten minutes of Brother Ballard's remarks will be heard by this audience only. We dislike to deprive those who are listening to the radio broadcast of the privilege of hearing the last part of Brother Ballard's remarks, but if they wish to read his remarks they can do so in the newspaper or in the Conference Pamphlet, as they will be published.

We feel that we owe the Columbia Broadcasting Company this courtesy, otherwise a great many people as far distant as the Hawaiian Islands would be deprived of the opportunity of listening to the report of the baseball game.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

It is a great joy, my brethren and sisters, to meet with you again in one of the great conferences of the Church, and how my heart has rejoiced in the spirit of this meeting.

With Brother McKay, I rejoice in the selection of those splendid, devoted, faithful men who have been called into the service. Our hearts are made sad at the loss of such giants as Brother Talmage and Brother Roberts, but their works will live after them. But I am as sure that the Lord will raise up men to carry on this work as I am that I live. I have no fear about it.

PROPHECY OF JOEL QUOTED

One hundred and ten years ago last month, three years after the prophet had received his first vision in the sacred grove, while praying concerning the future of his work, anxious to have a forgiveness of his sins and to know his standing before the Lord, he received a visit from

a prophet of this American hemisphere who announced that he was Moroni, who had kept the records of his fathers sacredly guarded for hundreds of years, and that these records were about to come forth, and that a new and marvelous work was about to begin. Among other things he quoted the second chapter of Joel, twenty-eighth to the last verse. The angel said that this was not yet fulfilled, but soon would be. I shall read a part of what Moroni quoted:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my spirit.

"And I will show wonders in the heavens and in the earth."

One hundred and ten years ago Moroni declared that the day was at hand when that prediction of old was about to be fulfilled.

ONE HUNDRED YEARS AGO

As I stood in the World's Fair a few days ago, A Century of Progress, in Chicago, witnessing the marvelous growth that has occurred in the hundred years that have just passed, I could not help but think of this prophecy of Joel. In the hall of transportation and communication I saw what was the condition of the world one hundred years ago, so far as their means of communication or travel was concerned, and it had made almost no progress since the days of ancient Egypt. During all these centuries of time men were traveling as they did one hundred years ago. Their means of travel was the canal boat, the ox-cart, the horse and wagon. Their tools were largely the shovels, the scythes, axes, and the flails. It took from May to November, one hundred years ago, to send a letter from one coast to the other, and the cost was five dollars. Dirt roads were the only highways. Newspapers were made on hand presses, and only two hundred copies an hour.

THE EIGHTEENTH CENTURY

Then the eighteenth century came, the new day that the Lord declared 110 years ago was about to dawn, burst on the world, and what marvels have been wrought! Wonders in the heavens, and wonders upon the earth, even as Joel declared. In 1829 came the locomotive; in 1832 the telegraph; in 1833 reaping machinery; in 1830 sewing machines; in 1849 steam engines; in 1852 elevators; in 1856 steel. Then followed internal combination engines, electric generators, automobiles, airplanes, typewriters, motion pictures, the telephone, the radio, the electric lamp, and a thousand other marvelous inventions.

In 1874 it cost two hundred and fifty dollars to move a ton of freight four hundred miles. In 1896 Barnum and Bailey exhibited for the first time in their circus a horseless carriage. Elwood Haynes was arrested in Chicago for driving the first automobile in that city. There are only twenty-five million of them traveling in the United States today.

Jane Addams said: "The decade beginning in 1830 has been described as the beginning day of the emancipation and hope, opening paths of progress in all directions."

Bruce Barton said: "The heresy of yesterday becomes the orthodoxy of today. Truth never stands still. It goes forward, sometimes slowly, sometimes by leaps and bounds; at present it is flying."

MORONI'S WORDS FULFILLED

I bear witness to you, my brethren and sisters, that the words of the angel of the Lord to Joseph Smith have been fulfilled. Wonders have been wrought upon the earth and in the heavens. The vision of God has been opened to the minds of men. In the laboratory and elsewhere they have dreamed dreams. The secrets of God have been made known to man. It is not because this generation is smarter than those which have preceded it, for some of the greatest of minds that ever appeared in the world came before our century of time, but it was not the hour when these secrets were to be known. I grant you that the Lord has sent into the world in this day choice men who can be used to accomplish these marvelous things, but even their smartness would not have succeeded had it not been the good pleasure of God to unlock and open the windows of heaven and pour his Spirit out upon all flesh, and we have made greater progress in the last hundred years than was made in all the ages of time. Surely God has done it.

As I looked upon these marvelous advancements and realized that I had lived to see in my own period of time greater progress than all of my fathers have seen in all the ages of time that they have lived upon the earth, I asked myself what have I done to be privileged to live in such a marvelous age, and to see so much, and what is my responsibility, and what is the end of the matter, for we have not yet reached the end?

MARVELOUS TRANSFORMATION IN PALESTINE

Among the marvels that I witness in the earth in addition to these inventions is the hand of God at work establishing his people, even as he predicted in ancient times. The Lord Jesus Christ said concerning Jerusalem:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

All of that has been fulfilled, and Jerusalem has been trodden down. But the time of deliverance had come when General Allenby's army marched up to the land of Palestine and broke the band and the power that had ruled that land for ages. Although the Crusaders had waged war to redeem it, and millions of lives and property had been given to rescue the land, it was not the hour until this day dawned, and from that day on the hand of God has been over the land and its prosperity is manifest.

I want to read just a few words from a recent visitor, an eminent gentleman who has been over the land of Palestine, and who calls attention to the fact that a few years ago, an eminent Frenchman, Chateaubriand, visited the land, and called it a land of desolation, where the voice of God was not heard any more, where all was still and quiet, and the end of miracles had come. But, said this visitor, "Chateaubriand was wrong, for a host of miracles had happened even in the short interval of time since my last visit to the Holy Land."—Some two years before.—"Wheatfields waved me a welcome, where only marsh and barren sand existed on the previous trip. Jerusalem has spread out in brand-new Jewish suburbs. Tiberias has become a Spa. Perfume is borne on the breezes from the new orange groves of Sharon. Here and there too the hanging gardens of Solomon's day have been restored. Fresh earth has been dragged up the mountain slopes by Jewish labor battalions. Trees have been planted on the hills. New vineyards have been laid out over the gray, sun-beaten rocks of Samaria. Chateaubriand's 'desert' has grown a hundred new schoolhouses; it has 'budded, bloomed blossoms, and yielded' transmission stations and farmsteads, a university, and a network of colonies. Surely it is a miracle more wondrous than the budding of Aaron's rod in the wilderness of Paran."

PROMISES CONCERNING JEWS BEING FULFILLED

And the Jews are turning their faces towards that land of hope for them. Our hearts have been full of sympathy for this race. They are our half-brothers. God's promises upon them are to be fulfilled. The inspiration that directed the Prophet Joseph to send one of the Apostles of the Church a hundred years ago to bless the land for the return of the Jews, speaks of our affection for them, and the day has come when there is no enmity between Ephraim and Judah, for we are of Ephraim and we love our brothers the Jews. If the hand of oppression seems still reared against them in Germany, and there seems to be no peace for them, we still see the hand of God even in that. For we came west because we had to; it was the place for us, and the Lord has appointed a place for them, and if they do not go willingly they will have to go otherwise, even as we had to do, but they will see the hand of God opening before them a way and an opportunity to rebuild themselves and to establish a nation.

ANOTHER GREAT PROPHECY FULFILLED

This is one of the miracles, one of the mighty miracles of this modern age. And then I remember also that the prophet Isaiah declared concerning that other great movement that was to come in this age:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

That miracle has been fulfilled—a part of this century of progress. For up in the tops of these mountains, not down in the valleys and prairies of Illinois and of Ohio, but here, this is the place, and we came to fulfil the prophecies of old, to a place which God has preserved for this people. And here we are, made up of all nations of the earth, trying to work out the problems of the world and solve them by and through the Gospel of the Lord Jesus Christ.

AT THE WORLD'S FAIR IN CHICAGO

In our booth at Chicago the elders of our Church are calling the attention of the thousands who pause there to the wonderful Gospel message. That to me is a miracle. Forty years ago, when we sent Brother Brigham H. Roberts to speak for the Church before the Parliament of Religions, he did not get a hearing except in a committee room. But today it is different, we stand with equal opportunity to every other Church in the land, with a display that is in many respects far more interesting, and more people pause to listen to our story. Mormonism is solving the problems of the day, and I thought as I witnessed these things, how God is moving.

MAKING HISTORY

We are to be a light unto the world and solve the problems of men, and as I listened to the appeal of our President I felt that we were making history today. We have been making history during these years, and we are going to make some more history in the next month or so, that we are either going to be proud or ashamed of, when we come to express ourselves on the Eighteenth Amendment.

IF WE ARE DIFFERENT

I heard the missionaries in Canada, where I visited recently saying, "O, how we are praying that Utah will be different! Then we may go from door to door with our heads up and with a new spirit in our hearts, with new courage to appeal to the best people." For let me say to you that many of the best people in this land are standing for the maintenance of the Eighteenth Amendment. I find that in the churches all over the land noble souls are fighting for these high ideals, and our appeal to them will be greater than it has ever been before, if we are different. And ought we to be different? The day will come when the ends of the earth will say, "Come let us go up to the mountain of the Lord, to the house of the God of Jacob." It will be to learn of our ways, and if our ways are like the ways of the world, why will they come? If we are different they will come. We are called to be pattern-makers, to hold aloft the colors, and to show the way to others who cannot see as clearly as we can.

Thank the Lord for our glorious principles. Our fathers were true to them in the day of their trials, they showed their stamina and their worth. If there is enough of the iron that was in them in us

we too will stand, though we stand alone, for ideals, for standards, for the accomplishment of great things. God expects it of the Latter-day Saints.

IN PREPARATION FOR CHRIST'S COMING

Now what is to be the end of all this progress, brethren and sisters? I declare to you it is preparing this world for the coming of the Son of God. He would not come to a world that was in the condition this world was in a hundred years ago. All these marvelous changes had to come. Yes, and many changes will yet come, for there are many things that will have to take place before the Son of Man shall come. But this world was never more willing to receive him than they are today, because the whole world would like a dictator, somebody to tell them what to do, someone in whom they have confidence. But they will want him worse than they want him today before he comes. There are battles to be fought, yes, and struggles and conflict, war and bloodshed, and famine and pestilence. And nations will be wrecked, and thrones will fall, but out of all of these conflicts will come the victory for truth and righteousness. All things will go forward to prepare this world for its golden age, and its golden age will come, and universal brotherhood will come, and peace will come to men.

DELIVERANCE PROMISED

God bless the Latter-day Saints through these trials, that we may be true, that we may not show the white feather, that we shall be patient under trials and be true to God. For I promise you that you will see the work of God go forward. Its new day has come, and God has a great program for this Church. If the Latter-day Saints will keep their covenants, if they will pay their tithes and their offerings, and keep themselves clean and undefiled from the sins of the world, I promise them, in the name of the Lord, deliverance from all their difficulties, and they shall see the sun arise with healing in its wings for all who have been wounded and hurt.

God help us to be faithful and true, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I hardly think it would be fair to the next speaker to give him ten minutes at a time when the people cannot hear him over the radio, so I am going to read a revelation that was given to the Patriarch Hyrum Smith. The revelation says that it is for all of us. This also was given eleven months before the Church was organized: I am going to read all of Section 11:

"A great and marvelous work is about to come forth among the children of men.

"Behold, I am God; give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

"Behold, the field is white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

"Yea, whosoever will thrust in his sickle and reap, the same is called of God.

"Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

"Now, as you have asked, behold, I say unto you, keep my commandments"—

I hear a great many people say: "I get sick and tired of the same thing over and over and over again. I am so sick of the Word of Wisdom I do not know what to do." If everybody who says that would get up on top of a house and shout: "I do not keep the Word of Wisdom," he could not give himself away any more perfectly.

"—and seek to bring forth and establish the cause of Zion."

And remember, the Church was not yet organized.

"Seek not for riches."

ETERNAL RICHES

Wouldn't it be fine if we did not do that?

"Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

"Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation."

A MARVELOUS POSTERITY

Not only did Hyrum Smith do much good, but what a marvelous posterity he has left in one man alone—Joseph Fielding Smith, former President of the Church.

"Say nothing but repentance unto this generation."

Once more:

"Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

"Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;"

How we should rejoice to have Jesus Christ speak unto us! And he has done so in this revelation.

"For behold, it is I that speak; behold, I am the light which shineth in the darkness, and by my power I give these words unto thee.

"And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.

"Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy;

"And then shall ye know, or by this shall you know, all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

"Behold, I command you that you need not suppose that you are called to preach until you are called.

"Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine.

"And then, behold, according to your desires, yea, even according to your faith shall it be done unto you.

"Keep my commandments;"

REPETITION JUSTIFIED

Once more. You know some people complain about our repeating ourselves. Indeed, the Savior is guilty of repeating himself.

—"hold your peace; appeal unto my spirit;

"Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the translation of my work;"

Remember, they were translating the Book of Mormon at that time.

"be patient until you shall accomplish it.

"Behold, this is your work, to keep my commandments, yea, with all your might, mind and strength.

"Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

"But now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto.

"Behold, thou art Hyrum, my son; seek the kingdom of God, and all things shall be added according to that which is just.

"Build upon my rock, which is my gospel;

"Deny not the spirit of revelation, nor the spirit of prophecy, for wo unto him that denieth these things;

"Therefore, treasure up in your heart until the time which is in my wisdom that you shall go forth.

"Behold, I speak unto all who have good desires, and have thrust in their sickle to reap."

Please remember that the main reason why I was impressed to read this revelation was because of these few words:

"Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

"Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

"I am the same who came unto mine own and mine own received me not;

"But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name. Amen."

The congregation sang the hymn, "Zion stands with hills surrounded."

Elder Mark Austin offered the benediction.

Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference commenced at 2 o'clock.

President Heber J. Grant announced that The Singing Mothers would furnish the music for this meeting, and that they, together with the congregation, would sing as an opening number, "Redeemer of Israel."

After the singing of this hymn the opening prayer was offered by Elder W. Aird Macdonald, President of the San Francisco Stake.

The Singing Mothers sang the hymn, "An Angel from on High," duet part by Sisters Virginia Freeze Barker and Annette Richardson Dinwoodey.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I am sure that all of you who were here this morning rejoiced in the blessings that came to us, and I trust that during the time we are together this afternoon that same sweet spirit may characterize what may be said and done.

I have felt the absence of two of the brethren who were here at our last general conference, and I marvel how quickly we move on, and how soon those who have served us pass from our remembrance. In a few short years others occupy the posts of duty, and this Church that was organized in the year 1830 goes forward year by year.

REJOICES IN GROWTH OF CHURCH

"We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." I am grateful that when the Gospel came in this latter day there were so many who were willing to cast in their lot with that unpopular group. When we think that it is only a little over a hundred years since this Church was organized, and that notwithstanding the opposition of evil throughout the world, it has continued to grow until today it is stronger and more potent for blessing mankind than it has ever been, we have cause for rejoicing.

It is my privilege to travel much in the world. Many of my associates are men of other faiths or men who have no faith, and I rejoice in observing how tolerant and how considerate many of these people are when I realize that only a few years ago it was almost impossible for us to obtain a hearing in the larger centers of the world.

THE LORD'S WORK

But this is the Lord's work. It was his beloved Son who came and directed the organization of this Church. That was not done

because there were not other churches; it was not necessary because there were not people worshipping God; but it was necessary in order that the scriptures might be fulfilled and in order that the Church of Jesus Christ might be again established. When I say that, it is not with any unkindness toward any other faith or creed. I realize that each of us must live his or her individual life, and when we think of the wonderful people there are throughout the world who do not know about the Gospel of Jesus Christ, who have no conceptions of the teachings of our Lord as revealed again in this latter day, and as we see so many of them that are anxious to know what to do, I realize how important and serious our problem is.

You brethren who are sitting here today have had conferred upon you a sacred opportunity, a sacred trust. You have received the blessings of the holy Priesthood. Divine authority has been conferred upon you, and with that authority there has come the responsibility of raising your voice and living your life so that the people of the world may know the difference between the Gospel of Jesus Christ and other organizations of the world.

ALL HAVE EQUAL OPPORTUNITIES FOR EXALTATION

I find as I travel about that people are astonished when they discover that men of this Church who attain prominence, men who have been exalted in political and business life, retain their faith. I had a man ask me sometime ago: "How is it that people can remain faithful in your Church and still have all of these advantages that come in the world?" He said: "In our church this is not the case. When men become prominent in civil life or in business life in most cases we lose their cooperation."

I thought today as I sat here looking at this group of men and women who have had unusual opportunities for education, refinement, and culture, opportunities to serve in various capacities, that when we meet as we have met today we are brethren and sisters, we have the spirit of the Gospel, we have affection for one another, and we meet under that influence that our Heavenly Father said should exist if we love our neighbors as ourselves.

One of the beautiful things to me in the Gospel of Jesus Christ is that it brings us all to a common level. It is not necessary for a man to be a president of a stake, or a member of the Quorum of the Twelve, in order to attain a high place in the celestial kingdom. The humblest member of the Church, if he keeps the commandments of God, will obtain an exaltation just as much as any other man in the celestial kingdom. The beauty of the Gospel of Jesus Christ is that it makes us all equal in as far as we keep the commandments of the Lord. In as far as we observe to keep the laws of the Church we have equal opportunities for exaltation. As we develop faith and righteousness our light is made to shine as a guide and blessing to those with whom we mingle.

SHOULD PRAY FOR NATION'S LEADERS

Today the world is confused. There never has been a time within my memory when there was so much uncertainty as to what we should do. Reference has been made to the President of the United States, that he is the leader of this nation; and I am sure that as members of this Church we ought to pray for the President of the United States. We ought to ask the Lord to inspire and bless him. We ought to pray for those who associate with him. We ought to be what the Lord would have us be—real helpers in a great nation such as the one in which we live.

RULES GOVERNING MEMBERSHIP IN CHRIST'S CHURCH

Our Heavenly Father has revealed to us what his purposes are toward the children of men. We are expected to have faith, we are expected to repent of our sins, we are expected to receive baptism of the water and of the Holy Ghost. The Lord himself has prescribed the rules that govern membership in this his Church. And when I say *his Church*, it is not with any discriminating feeling against any other church, because I realize that when all the good men and women in all the church organizations of the world—and there are millions of them—when they live up to all the light that they now possess, and have added to that the light and information that God has revealed in this latter day, they too will be glad to cast in their lot with us—not because we are better men or better women than they, but because they will desire to walk in the footsteps of the Master and desire to walk according to the pattern he has given us, and follow the admonition he has given the children of men.

CHANGE IN ATTITUDE TOWARD RELIGION

I rejoice in my companionship with men and women in the world as I go to and fro—I meet many marvelous characters—and I am happy to observe in the last few years quite a change in their attitude toward religion. Some of them seem to have been non-religious in many respects, but the conditions in the last few years have changed their attitude and today they are glad to sit down and converse about the principles of the Gospel and learn what it is that the Latter-day Saints seem to have that they do not possess. I feel it is only a question of time, if we do our part, until most of our Father's children who are in the world and do not now understand, will learn of the truth and will be glad to be identified with the Church of Jesus Christ of Latter-day Saints.

THE CHURCH ALL-COMPREHENSIVE

In order to do that they will not have to give up any good thing they have learned in the Methodist Church, they will not have to surrender anything that is good that they have learned in the Catholic Church, they will not have to give away or lose sight of any blessing that has come to them from any quarter in order to belong to the

Church of Jesus Christ. That is the beauty of this work. To me it is all-comprehensive; when it comes to that which is good there is not a virtue, there is not a desirable attribute that a human being may attain to that he is not able to enjoy to its fullest extent as a member of the Church of Jesus Christ of Latter-day Saints.

MUST LEAVEN THE LUMP

And so today, while we assemble here comparatively a little handful of our Father's children among the great multitude of the world, yet we are the leaven that must leaven the whole lump, and unless we keep the commandments of God we will not succeed. If the salt should lose its savor, how shall the great multitude of this earth be salted? It is your privilege, my brethren and sisters, to know these things, and it is our privilege as members of the Church to do our full part as the Lord requires at our hands.

SERVICE IN THE MISSION FIELD

There never has been a time for years when there were so few missionaries in the world as there are today, and the world has never needed missionaries more than today. There are men in this audience, and they have relatives and friends and members of their families who could support them, who want to be in the mission field. You would be happier, you would be accomplishing something that would be eternal, you would not be wasting your time seeking for the things that perish if you were serving in the mission field.

Only a few years ago many of my friends were well-to-do, they had the necessities of life, and many of the luxuries, and when it was intimated that they might go into the mission field some of them would say: "I can not leave my business, I can not get along if I go off and leave what I have." But their business has gone off and left them. The things that they thought they could not get along without have disappeared from their control, and many of these very men today would be happy if they could go back ten years, and if they were then called to go into the service of the Lord, they could say: "I will adjust my affairs, I am happy at the opportunity that is offered me to be a minister of life and salvation."

Our ministry is so different in the world. Think of our opportunities and privileges, to be able to sit down in the homes of the honorable men of the world and teach them the Gospel of Jesus Christ; think what it might mean to sit down with men who do not possess divine authority, and teach them the plan of salvation and explain to them the manner by which they too may enjoy the blessings of divine authority which you enjoy.

OUR DUTY TO OTHERS

I feel that some of us are selfish. We are so glad to enjoy our blessings, we are so happy to be surrounded by the comforts of life and

to have the association of the best men and women that can be found in the world, that we forget our duty to others. How happy we could be if we would strive to be more potent for good in the world by ministering to those who have not yet understood the Gospel of our Lord.

Many of us have passed middle life, many of us are completing our work. The Church needs missionaries in the field. Men who understand the Gospel and who are willing to give their lives for it if need be, and when I say we need missionaries I mean that the world needs them.

There never has been a time when there was a better opportunity for disseminating the truth than now. Never a time when so many homes would make us welcome. Never a time when we could lay up treasures in heaven where moth and rust will not corrupt or thieves break through and steal, better than in the year 1933. Do not let us forget that.

A GREAT BLESSING

I feel that our financial difficulties will prove a great blessing to many of us. We will become more humble, we will draw nearer to our Heavenly Father, we will be more willing to be guided by his influence, we will not feel self-sufficient as some of us have, and in our homes we will know the necessity of uniting at the altar of prayer and invoking the blessing of the Lord upon us. By repenting of our foolishness and reforming our lives we will evidence our desire to be real Latter-day Saints—real sons and daughters of the living God.

OUR OPPORTUNITIES

These are our opportunities, and they will pass from many of us in the not distant future. Some of us will finish our work soon. We do not know when but while the day lasts, while there is yet time, let us set our houses in order and renew our determination to be worthy of a heritage in the celestial kingdom. It is not always the amount of earthly wealth that we acquire that blesses us, but it is the spiritual wealth that is a real benefit to us year after year; and eternally if we would be happy. We ought to radiate sunshine and make others who are less fortunate than ourselves as happy as possible.

OUR DUTY TO SERVE

The Presidency of the Church are burdened with tremendous responsibility. I marvel, sometimes, how they go forward day after day and year after year, carrying their load. Let us relieve them as much as possible by properly caring for our departments. I realize that I am talking to the leadership of the Church today. I know that the majority of the rank and file are not here. A few of them may be listening in. We and they are all children of the same kind Father who loves every one of us, and he will bless us in proportion to the manner in which we serve, not ourselves, but serve our fellows.

We have from time to time conferences with auxiliary organizations, we have our great Priesthood conventions, our annual conferences, our quarterly conferences. The Lord has provided every opportunity for us at home to learn what he would have us do. If any of us fail to understand, it will not be his fault.

Consider the welfare of our brethren and sisters in the world. What of those who are now among the nations of the earth? It has already been intimated by the President of the Church that the gleanings time has come, and that those of us who are willing to go out and help in the gleanings will be those who will receive the blessing.

Great and good men in the world are looking to us. Only today a brother from California said to me that he had been talking with a very prominent man in another church who has been watching the elections in the United States of America, the elections that are being held in the various states. He said to our brother: "If Utah holds her place as she has a right to hold it, if Utah remains true to the ideals for which she has been standing all these years, it will not be a difficult thing for me to join you, because I know there is something worthwhile there."

So, brethren and sisters, let us not lose our opportunities, let us not sell our birthright for a "mess of pottage." Let us say to the Lord, "We are willing to serve, we are willing to live, we are anxious to be exemplars for thy sons and daughters elsewhere," not that we may be puffed-up in our own conceit, but in order that good men and good women in all the world, whose eyes are now upon Zion as they have never been before, may not be disappointed in us, and that we may glorify the name of our Heavenly Father, that we may magnify his Church, that we may exemplify in our lives the teachings we have had from the beginning, and be worthy to be called his sons and daughters in very deed.

I pray that we who are here today and that those with whom we may come in contact in the not distant future may feel the influence that the Lord is willing to bestow upon us when we serve him and keep his commandments.

GRATEFUL FOR BLESSINGS

I am grateful for my position among the General Authorities of the Church, one of the humblest of all. I am grateful for their companionship. I know that these men are servants of the Lord, and I know they are seeking to bless mankind. I hope that not any of you who are here will fail to sustain them, not only by your faith and prayers but if they are misrepresented and their attitude misinterpreted, that you may be willing and anxious to defend them, if need be, because there is a time coming when they will need your defense. The Adversary has not forgotten them, and one of the evidences to me of the divinity of the calling of these men is that evil men speak evil of them, and good men and good women speak well of them.

TESTIMONY

I know that this is the work of the Lord, I know that this is the Church of his beloved Son, restored to the earth for the last time. I realize how serious the obligation is that rests upon us, and in bearing my testimony to you today, I do so with the feeling and desire that you may know as I know that God lives, that Jesus is the Christ, that Joseph Smith was a Prophet of the living Lord. This organization effected in 1830 is for the salvation of the human family. It is the work that God intended the world to be benefited and blessed by. He has offered us the privilege of carrying that blessing to others, and that we may do our duty I humbly pray in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I feel very appreciative, my brethren and sisters, of the blessing that has come to me, but knowing myself as I do, I feel incapable and unworthy of this blessing.

I have a testimony of the Gospel of Jesus Christ. From my youth up I have been taught concerning the Gospel, and while I didn't understand the full import of the Gospel message when I was young, because of the teachings of my father and mother I was able to hold to the Church and gradually find out for myself about the divine work in which we are engaged at the present time.

May I say this, too: I am very grateful to my Heavenly Father that he gave me such a good mother and such a good wife. Sometimes I think that we men think that we have accomplished great things because of ourselves, but I can bear testimony that the good things that I may have in my life, and the good things that I may have done, have been helped and encouraged by my mother and by my wife. Surely we are all grateful when we are thus blessed and helped in our work.

My father has been dead for a number of years, and President Grant has been a father to me. He has been concerned in my life and my doings and has made it possible for me to do many things that perhaps I would not have been able to do had it not been for his encouragement and blessing. I am grateful to these men and women who have helped me.

I have been very fortunate in my associations in a church way, because since my youth I have known the presidents of the Church, the apostles, and the other leaders of the Church; and they have at all times been an inspiration and a blessing to me. The work I have been called to do in recent years, first as the field man for the Mutual Improvement Associations, then in the mission field, and later in the Missionary Home, has brought to me happiness and contentment of life, and a desire to be of service to God. I can think of nothing finer or better than to come in contact with the lives of young people, and to be a part

of their life in finding out God and gaining a testimony of the Gospel of Jesus Christ.

I love these my brethren and you, my brethren and sisters. I trust that God will bless me, that I may so act that I may have your confidence, your love and your blessing, that in my weakness I may be able to do some good in this the church of God. I pray for these blessings in Jesus' name. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am happy, my brethren and sisters and friends, to be with you in this splendid conference, to enjoy the spirit of this gathering.

I was greatly impressed this morning, in the opening remarks of President Grant, with the variety of important quotations which he read from the Doctrine and Covenants, which refer to and present the means of solving many of the social, economic and moral problems which confront the world today. Those few excerpts which he presented, of themselves form a strong evidence of the divinity of that scripture. I would like to speak to you for a few minutes this afternoon along some lines that President Grant referred to in those remarks.

PRESIDENT ROOSEVELT'S ADDRESS

I was reading just recently an address delivered by President Roosevelt, with regard to the conditions which are prevailing today in a social way in this country. Among other things President Roosevelt said: "Social justice is becoming an ever-growing factor and influence in almost every part of the world." Again he said: "Humanity is moving forward to the practical application of the teachings of Christianity, as they affect the individual lives of men and women." Then further: "No program of recovery can suddenly restore all our people to self-support. * * * The longer, harder part still lies ahead. We must redouble our efforts to care for those who still need relief, to prevent disintegration of home life, and to stand by the victims of depression until it is definitely past." Again: "The federal government cannot do the whole job. Every community and every state must do their share."

EXTENSIVE CHURCH RELIEF

I am sure we agree to these statements made by the President of the United States, and that the Church to which we belong is doing its part in conformity with these suggestions. I think I may state, without question of doubt or contradiction, that this Church has done more and is doing more, in proportion, for the relief of those in need, than any other religious organization. I do not think I shall be challenged in that statement. In the past I believe the Church has done proportionately more than could reasonably be expected of it.

SOCIAL JUSTICE

The desire of the authorities of this Church is for the welfare of its members. As has been frequently remarked, the effort is to help men and women to help themselves. The business of the Church is to promote, in the largest way, social justice for its members and for all mankind. Every worker is entitled to the opportunity for reasonable employment at fair compensation, for leisure time for recreation and study, and for spiritual development. Every wife and mother is entitled to proper consideration in the care of her household and to similar opportunities for recreation, intellectual and spiritual progress. Every child is likewise entitled to opportunities for reasonable education, for recreation and preparation for life, and to protection from unfair practices. In like manner, each of them has the obligation to society at large to do his or her part in promoting better conditions generally that will make for progress and peace. Under the present disturbed circumstances these conditions are not being fully realized. But it is even more important for us all to cooperate in striving to bring such conditions about. The teachings of the Gospel are the very essence of social justice. To the extent that we observe them we shall evidence fair dealing, mutual helpfulness and kindness to all.

COMPARATIVE ECONOMIC CONDITIONS

I think the economic conditions throughout the Church are probably not so serious as they are in other parts of the country. In the first place, we are generally living in less congested areas than the industrial sections of the country. We are, in considerable part, an agricultural people. That is, we live nearer to the soil, I think, in proportion, than most other communities. There is probably greater equality and, consequently, less extreme poverty and less great riches, among the people of this Church, than other communities, whether religious or social organizations. So our problems may not be quite so serious. Yet they are so serious as to deserve the earnest consideration and effort of every one who has responsibility in this Church, and also of every member. Because this Church is working as a unit to promote the welfare of all of the people.

CHURCH SOCIAL STANDARDS

Our standards, as established by the Gospel, not only as given by the Savior and his apostles in earlier days, and as taught by the prophets in Israel, but through the revelations of the Lord in these days, are broader and more important and more definitely placed before us than any people have ever had. We have the standards set up for us to follow, socially, morally and religiously. If we will endeavor to observe those standards—in other words, if we will learn, as has been expressed here frequently today, to keep the commandments of the Lord—we shall grow in right living, social justice and true charity. It leads, in fact, to the finest civilization.

CHRISTIAN QUALITIES

In one of the quotations from the revelations of the Lord, as contained in the Doctrine and Covenants, President Grant called attention to the qualities necessary for Gospel service among men. The instructions apply to us and to all mankind, if we would promote the greatest human welfare. These qualities are: faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility and diligence. The development of these qualities in the lives of men and women comes as a result of Gospel teaching and enables them to apply the same practically for the welfare of humanity as referred to by President Roosevelt.

If we would apply in our lives the teachings of the Savior, day by day, as they have been taught to us through revelations from him in these days, our lives would be most exemplary and influential among mankind.

I believe the Latter-day Saints, as a whole, are endeavoring to live in accordance with these teachings—to practically apply them, as President Roosevelt says, as they individually affect us—so that we may evidence greater helpfulness, equity and consideration for one another. That, I think, is the most effective sign of the spirit of the Gospel for which we are all striving. I am sure that if we keep constantly before us the practical application of the Golden Rule, that whatsoever we would that men should do unto us, we would do it unto them, thinking beforehand what we would like to have done to us, and then applying that in our relations with our fellow men, we shall increase in our power to do good and to advance human welfare.

NATIONAL RECOVERY

I believe we all appreciate the fact that the President of the United States and his administration are endeavoring in every possible way to promote general recovery from the depressed conditions we have suffered. As has been stated, it cannot be immediate. It will require time to bring to pass the things that are desirable, and to overcome the economic stagnation through which we have been struggling for the last three or four years. To rise on the crest of the wave which we are hoping and striving for, out of the trough in which we have been for some time, exacts powerful, coordinated efforts. Progress must necessarily be gradual and sound. The efforts of the administration to coordinate public works, industrial recovery plans, means of raising farm commodity and other prices gradually, in order to increase employment and consequent purchasing power, cannot all be effected hastily. The plan conceived and the application of the same are tremendous and never previously undertaken. There have been, of course, delays that have interfered with the program, and have hindered, to some extent, the upward advance which is so greatly needed. I think it is our business to do our part, and to help to coordinate, as far as we can, the carrying out of the plan, so that the unemployed of the nation shall be able to obtain work to maintain themselves and their families,

and not to have to be dependent upon public or private charity or upon federal relief. But, in the meantime, those in need must be taken care of. Therefore, pending complete recovery, there is bound to be suffering and distress, which the people of this nation, individually and collectively, must help to avoid and overcome.

COORDINATION OF ALL RELIEF AGENCIES

It is of the utmost importance that there should be even greater efficiency in the coordination of relief by all agencies engaged in caring for all those who are in need, including federal, state, county and private agencies. Care must be exercised in the system followed to be sure that no one in need shall suffer, and, on the other hand, that any who do not need help shall not impose upon those who are furnishing relief.

SELF-SEEKERS NOT IN NEED

I was impressed with what President Grant said with regard to those seeking help who do not need it. It seems to be a peculiar feeling or attitude, on the part of many citizens of this nation, that whenever the government has anything to give away, they are desirous of obtaining it, even though they may not actually need it, and are able to support themselves without. That seems to me a rather selfish attitude. I think that we ought to strive to be self-supporting, and, as far as possible, independent of help from other sources.

FAIR CONSIDERATION FOR UNEMPLOYED

Where help is needed, those who have the direction of relief should undertake to see that help is extended. There should be fair consideration given to every unemployed head of family, and to every single person. In all of these measures of relief that are being undertaken, there should be no desire to humiliate any individual who seeks employment. There should be no effort to force them to use up all their resources; in other words, to make paupers of them, when they are in need of employment to provide for themselves and their families. In my judgment, those engaged in relief work should, in their investigations, differentiate those requiring somewhat permanent relief from those who are somewhat temporarily in need of help. Certainly the latter, who desire employment, should not be required to sacrifice all they have before they receive make-work or other relief. There is danger in some of the relief work that is being done, that sometimes there has been extreme effort made to require them to go to the very limit to dispose of every single thing that they have, before they can obtain help from those who have the relief in hand.

ALL ABLE-BODIED TO WORK FOR RELIEF

Now, those who are out of employment are not entirely responsible for the conditions. They are desirous of obtaining ways and means whereby they can support themselves and their families. They should

be encouraged in that effort, without causing them embarrassment. I believe that every able-bodied person who needs help should give labor or service for the relief that is extended. The doing of work in consideration for compensation, whether it be food relief or cash, promotes independence of spirit, self-respect and satisfaction. Any other policy is destructive of good citizenship. All should feel willing to give that effort. As far as possible, no help should be extended without it.

AIM OF PUBLIC WORKS

There are many desirable things that can be done in the various communities which, with reasonable planning, can be of great benefit to the communities. That is one of the great things that is being undertaken in connection with public works. The projects must be economically and socially desirable. They are intended to help overcome unemployment and reduce relief. They are planned to prove a stimulus, also, to private industry throughout this whole nation. I want to express appreciation for the great thought on the part of the Federal administration in trying, by the advancing of federal funds, under reasonable conditions, to provide the widest possible employment in the various sections in proportion to the needs, and thereby to provide the public improvements, both self-liquidating and otherwise, that will make for the greatest welfare of the people. In this connection may I say that in my judgment there needs to be the greatest mutual consideration in the relations between employers and employes. With the codes being established in industry and the rates of wages on public works, employes will receive higher hourly wages but less hours per week than formerly. If industry is to increase and purchasing power be strengthened, the demands of labor must be reasonable and at the same time the employer must be considerate and fair.

CHURCH RELIEF POLICY NOT CHANGED

I believe you appreciate the fact that the church policy with regard to relief is being carried out as it has been. In other words, the Church does not accept responsibility entirely for the relief of those who are in need. The Church realizes that, first of all, the relatives of those in need should extend all the help that they can possibly do, and next to that the counties in the various states are responsible for the care of those in need. The Church stands by to aid, and to see that members of the Church shall not suffer. We cannot, of course, go beyond that. Especially does the Church feel the responsibility for the faithful, devoted members who may be in need. We are endeavoring to cooperate with the various relief agencies in the most effective way toward promoting improved conditions.

GOVERNMENT RESPONSIBILITY IN UNEMPLOYMENT

In the stagnated conditions of private industry, it appears that new employment must be largely undertaken by the cities, counties,

states and the Federal government until increased buying power develops through the policies being carried out by the administration. Though the Church is not directly responsible for providing employment, it is endeavoring as far as practicable to furnish additional work through the wards and stakes and in a general way.

CHURCH RESPONSIBILITY AND DESTINY

I wish to direct your attention to the responsibility of the Church in the fulfilment of its destiny. The matter of aiding in relief is only one phase of its responsibility. Under normal economic conditions the care of those in need should not be a major part of its responsibilities. With improved prices, employment and general business conditions, the members of the Church, in common with the rest of the people of this nation, can through industry, patience and thrift gradually overcome the unfavorable conditions in which we find ourselves. The primary responsibility of the Church is the preaching of the Gospel throughout the world for the spiritual and temporal welfare of mankind. Also, the great work of salvation for the dead through vicarious ordinances, and for the living through the divine ordinances connected therewith, forms an important duty. Likewise, the education in religious as well as secular subjects, is vital to the proper development of all Church members. In addition, the providing of all necessary facilities for religious worship and training, as well as recreational and social activities, becomes an essential requirement. The result of all this effort, in connection with other positive forces at work in the world to promote liberty, truth and righteousness, will be general peace, good will and spiritual progress.

INITIATIVE AND RESOURCEFULNESS

President Grant called our attention this morning to the divine counsel given us in the 58th Section of the Doctrine and Covenants—"It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore, he receiveth no reward. Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." This is, in effect, what we call initiative. It is the doing of that which we ought to do, instead of having to be told. This instruction is given us primarily with respect to spiritual affairs. The same principle applies in our secular affairs. It is the business of everyone of us as individual Church members to plan our efforts and our lives in such a way as to promote the interests of the Gospel in the most extensive way. It is, likewise, our opportunity in our daily affairs to advance our personal interests in getting forward and in properly caring for those dependent upon us. This involves also the development of resourcefulness—the ability necessary to meet unusual demands or needs. Centuries ago a wise man

declared, "Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men."

INDUSTRY AND SELF-HELP

It should be the attitude of all who join the Church and those who grow up in it to strive continually to give in every way possible for its advancement, rather than to seek for support from the Church. Very definite instructions have been revealed to us regarding the importance of industry and the seriousness of slothfulness and idleness. There are, of course, times and conditions that may require for some Church members some assistance beyond their own efforts. But, generally, it is expected that each individual will develop the spirit and determination, not only to maintain himself, but also to give service and financial help for the advancement of God's work. Therein lies progress and blessing. On the other hand, condemnation rests upon those who are covetous, greedy or idle, whether rich or poor.

A CONSTRUCTIVE CHURCH

This Church is a constructive organization, spiritually as well as temporally. To achieve its great purposes justifies the cooperative effort of the entire Church membership in the use of their time, talents and means. The more universally and willingly the sacrifice, the greater will be the achievement, and the finer the development of the individual members. As we cultivate the unselfish attitude of seeking to maintain ourselves, and also of aiding in the fulfilment of the destiny of this great work, we shall grow in that spiritual faith and power which comes from our eternal Father.

May the Lord bless and help us to grow in patience, helpfulness and kindness, which will enable us to gain spiritual strength; and at the same time help us to develop those standards of industry, initiative and resourcefulness which will enable us to become independent in a temporal way. I pray for these blessings, in the name of Jesus Christ. Amen.

A sacred solo, "Holy art Thou," was sung by Sister Margaret Stewart Hewlett.

ELDER SAMUEL O. BENNION

of the First Council of the Seventy and President of the Central States Mission

I feel very humble, my brethren and sisters, in occupying this position, and I pray that I may be led to say that which will be best for me to say upon this occasion.

First, I want to express my gratitude and appreciation for the fine choice the Presidency of the Church and the Council of the Twelve have made in the appointment of President Callis to the Council of the Twelve, and of Brother Taylor to the Council of the Seventy. I have known these men a long while, and I know that they will be welcomed

in all the Stakes where they shall go, and that they will be richly endowed as a result of their experience and their faith.

President Grant gave us a wonderful message this morning in his address. I was greatly impressed by that passage of scripture referred to in the Doctrine and Covenants, 58th section (and I have used it many times in the mission field) wherein the Lord says:

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward."

Agents unto themselves! That gives us to understand that we have the principle of free agency in us. We can do or not do. We can read, we can work, or we can neglect our work. The power is within us. The Lord appointed men to carry on his work. He led them in the path whereby they might gain a testimony and might know and understand his work; but the freedom of choice is left with his sons and with his daughters.

There is no place in the world, nor an organization anywhere that offers so much for its membership, through the priesthood and through its auxiliaries, as does the Church of Jesus Christ of Latter-day Saints.

Much responsibility rests upon the priesthood quorums, and great blessings come to them. Men who are anxious concerning their appointment and the work that is entrusted to them, who are all the time thinking about it, planning about it, trying to bring about in the best possible way the fulfilment of their duties and appointments, will feel greatly the power and influence of the Spirit of the Lord.

There is fine leadership in this Church. The men with whom we are associated all the time are anxiously engaged in their work. They labor earnestly early and late for the establishment of Zion, and constantly preach faith and works and set an example unto us that all of us can profit by, if we take advantage of the opportunity afforded us.

There never was a time during my period of service when there were better opportunities than now afforded, in the preaching of the Gospel, both at home and abroad. There never was a time when leadership was more needed than now, in every phase of man's existence. The people are looking for men to lead them. They are disturbed and heartsick because of disappointment. They are not fed the bread of life. They don't understand it. They live and they die without any hope, because they have not had opportunities which will enable them to receive the blessings of God, our Father, that they are entitled to. I feel that it is our duty to a very great extent to provide this spiritual food.

As I travel in the mission field, and especially in the section where I live and have lived for so many years, I ask myself: Am I reaching the men and women with whom I associate, as I know I should do? When I get on the other side can I be justly accused of neglect?

There isn't any question in my mind but that, if we could get people to thinking, they would revere the plan of life and salvation. They would understand that we do not worship the Prophet Joseph Smith

or the other leaders of the Church, but that we do honor these men. We honor and respect them because the Lord selected them and placed them in authority so that the Gospel could be brought again to the children of men.

It is in the hearts of thousands of people to believe the Gospel. I said there never was a greater time than now, and I believe it. Everywhere one goes there is an opportunity to hold meetings. Men could go out in the mission field for a few months at a time, if not longer—men who are experienced—and with very little money could hold meetings among the congregations of the people of the country. There would be many who would listen to them. Even now, though we are reaching only a few, comparatively, just a few men and women, it is marvelous the way the work of the Lord is growing in the earth.

The position that we occupy is a most worthy one and we should magnify it. If we could ourselves feel the importance of our calling; if we could feel that we were called and appointed before the foundation of the earth was laid, as Alma the prophet said, if we could feed and feast more upon the glorious principles that the Lord has revealed, it would greatly enrich our souls and give us a greater desire to do for him that which he would have us do.

I know full well that we shall live again. I know that the Lord revealed all that the Prophet Joseph said he revealed to him. I know that when we sing, "Praise to the man who communed with Jehovah," that Jesus did anoint him a prophet and seer, and that he blessed him to open this the last dispensation, and that "kings shall extol him and nations revere." This will be brought more forcibly to the attention of the world from now on than ever before.

When we sing, "Praise to the man who communed with Jehovah," in our hearts and with our voices, we do know that the Lord did call and did reveal unto him the priesthood, and gave him the power and the right to act in his name! And nations do revere him in all the civilized world, where missionaries have gone. We find men and women everywhere singing praises unto God and revering that man unto whom the Lord revealed himself.

May we, my brethren and sisters, do our part. My prayer and heart's desire have always been that we will walk in the path of rectitude; that we will follow our file leaders; that we will ourselves study the things the Lord has revealed; that we will take to heart that which the Lord's servants called to our attention this morning. It came from God. I am a witness of it. I bear testimony of it to you in the name of Jesus Christ. Amen.

ELDER GEORGE S. ROMNEY

President of the Northern States Mission

My brethren and sisters, I am happy to bring to you a word from the Northern States Mission. The Elders and Saints are well and enjoying the spirit of the Gospel. It is interesting to note the difference

in the spirit of people as you meet them in the world, as you meet them among the Latter-day Saints and the missionaries in the mission field, and as you meet them in the stakes of Zion at home. We who are separated from you notice the difference.

President Grant said this morning that that person who found fault with him for talking about the Word of Wisdom indicated by his talk that he was not faithful in keeping that law. I have sometimes thought that people who find fault with others, and who criticize the General Authorities of the Church, and also ward and stake authorities, are simply using that criticism as a camouflage; that they are trying to raise a smoke screen to hide themselves by getting others to turn their attention to the apparent faults of our brethren.

I have been taught since I was a child to pray for the authorities of the Church, and I think I have always done it. But recently my prayers have changed, somewhat, in that I am now praying more earnestly that I may have the strength and the power and the wisdom to sustain the authorities of the Church, as well as asking the Lord to bless them with inspiration and revelation. It seems to me that the Latter-day Saints should turn their attention more to this particular phase of calling upon the Lord for strength, that we, as members of the Church, may see to it, in all that we say and in all that we do, we sustain the authority of the Priesthood which God has given to us in these latter days.

I have but a few moments to speak, and I should like to say something about that which you must all be interested in, which is happening in Chicago at the present time. There comes very forcibly to my mind now the visit of President B. H. Roberts about a month ago. He went to Chicago to speak to the World's Fellowship of Faiths. This great institution is in a way the follower or the outcome of the World's Parliament of Religions, which was held forty years ago. It was known to the officials of this organization that Brother Roberts had been in Chicago forty years ago, and had not been permitted to speak in the general assembly. In the introduction that was given to him this fact was referred to as indicative of the change in public opinion. President Roberts was honored, it seems to me, more than any other of the distinguished people who spoke in the many meetings of that organization. He gave to the people a message, in fact, two great messages. He spoke of the Prince of Peace, and how that peace might come to the world by giving justice, social and economic justice, to all mankind. He was powerful in his discourse, and there will be written in the books, the records of that great convention, as one of the first and foremost messages given, that which was given by Brother Roberts during the last days of his life here upon the earth.

I wish you could go into the booth and see the exhibit in the Hall of Religions that has been made by the Church to which we belong, and listen to your young men and young women who are there working. I believe that there would be many more of the young men and young women of the Latter-day Saints desire to go on missions, and be willing to sacrifice themselves in order to go on missions, if they could

feel the spirit of those young men. There are probably from three thousand to five thousand people each day who stop to listen as they give to them the message. It is a living message.

Our booth is in the Hall of Religions where many other religious faiths have made exhibits, and it is outstanding on account of the spirit of it. The figures in the paintings and the sculpture work seem to be living individuals—they look as if they could speak. They are outstanding. They are different. They are symbolical of the work that is done in the Church. They tell the story of the work of our Relief Society, our Sunday Schools, our missionary work, our Young Men's and Young Ladies' Mutual Improvement work; and especially do they depict most beautifully the ideals of the "Mormon" home, as the father sits with the child in his arms, and the mother stands with her arm over the shoulder of a boy scout.

These young men who lecture almost continuously for twelve hours every day, for the five months of the Fair, are filled with the spirit and enthusiasm of missionary work, as they deliver the great message which we have to give to the world. And I bear testimony, as Brother Bennion has done just before me, that the world is hungry. The people stop and listen, and you may go into that booth any time of the day, when the rest of the hall is filled or when there are but few there, and there will always be a group filling that booth of ours.

I wish that this spirit, the testimony of the Gospel of Jesus Christ which fills the hearts of your young men and young women in the mission field, could be in the hearts of all of you people. I believe it is important in the education of every boy and every girl that they take a mission, and know something of missionary work as well as something of college work. While I believe in college work, I believe that the missionary work is the most needed and the most outstanding experience in a person's education.

May the Lord bless us, and fill us with the spirit of this great work, I ask in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

of the First Council of the Seventy

I presume that in the past forty-one years I have trained the Latter-day Saints, in this tabernacle, so they are always somewhat anxious as to what success I will have. During this time I have always been anxious, having only one desire, and that is, to say something, under the inspiration of the Holy Ghost, that would be for my good and for your good. The Lord knows my desires and will give to me his Holy Spirit.

I shall not attempt to preach a lengthy discourse. I realize that time is quite a factor in a general conference especially, as President Grant is noted for wanting as many of the brethren to speak as possible.

It might be well to inform you that I was ordained one of the First Council of the Seventy October 8th, 1892. When I became a

member of the Council there were such men as Seymour B. Young, Christian D. Fjeldsted, John Morgan, Brigham H. Roberts and George Reynolds who were among the greatest missionaries of our day. I have associated with them a great many years, and in thinking of them since Brother Roberts passed away, I could not help but feel that they were men of God; that no mistake was made; that they were called by revelation. All of these brethren have gone home. I am the only one living that was associated with them. After the date of my ordination, Rulon S. Wells, Edward Stevenson and Joseph W. McMurrin filled vacancies within about five years.

I think there is no man living in the flesh that knew Elder Roberts any better than I did. There was an affection, a friendship, formed in the missionary field that exceeds any love I have ever known, outside of my own family.

A missionary friend, Charles Welch, called on me yesterday. He is now a patriarch in the Bighorn stake. He was formerly a counselor to the president of the stake. He came to my home yesterday to see me. I traveled with him one year under Elder Roberts' presidency in Virginia. I know of no better man than Brother Charles Welch. He was a young man when I was laboring with him fifty years ago, but he told me yesterday he is now seventy-three years old. Ours is a keen friendship, a brotherhood that will last through life and will continue in the other world. Why? Because he never forsook me. He was to be trusted. I was sick and he ministered to me and was so kind and patient. I had boils—called carbuncles, if you know what a carbuncle is. I don't know what kind of boils Job had, but if he had carbuncles I am in full sympathy for him. They started on one of my wrists and they followed me all the way up and down. The last one I had was on my knee. We had reached Burke's Garden at that time, after traveling nearly one thousand miles without purse and scrip.

I am trying to make clear to you, if I can, the friendship that we Mormon elders have for one another. I may not be gifted in coupling together all of those beautiful sentiments and words, but friendship of the kind I am talking about cannot be told in words. Brother Welch said to me: "Golden, I have come six hundred miles to this conference, and one of my big objects was to see you."

The first time I ever saw Elder Roberts was either in Cincinnati or St. Louis. He had been chosen as president of the Southern States Mission to succeed John Morgan. I left for Chattanooga, Tennessee, with twenty-seven elders assigned to the Southern States. There were all kinds of elders in the company—farmers, cowboys, few educated—a pretty hard looking crowd, and I was one of that kind. The elders preached, and talked, and sang, and advertised loudly their calling as preachers. I kept still for once in my life; I hardly opened my mouth. I saw a gentleman get on the train. I can visualize that man now. I didn't know who he was. He knew we were a band of Mormon elders. The elders soon commenced a discussion and argument with the stranger, and before he got through they were in grave doubt about their message

of salvation. He gave them a training that they never forgot. That man proved to be President B. H. Roberts.

On arriving at Chattanooga I was appointed to labor in Virginia with Elder Landon Rich. I traveled for one year under his direction. President Roberts called me to the office the second year—1884. I slept with him. I talked with him. He trusted me, and I never betrayed him. He confided in me, the only time in his life, about his own affairs, his family, etc. We occupied one room—used as office and sleeping quarters. We paid \$25.00 a month for rent and board. It was hotter than hades most of the time. I was his secretary. He walked the floor and dictated, and I wrote longhand volumes and stored away a fund of information. I was with Brother Roberts at the time of the Kane Creek Massacre, as I was at Shady Grove and was the first to get the information of the killing of Elders Gibbs, Berry and the Condor boys, and that they were buried. I was with Brother Roberts when he went out into a cornfield to disguise as a farm laborer. We kneeled down and prayed, and we discussed the matter and were satisfied that we should secure the bodies. I said:

"Brother Roberts, let me go. They know you in that section. You have preached there. They will kill you. Let me go."

He said, "No, I am the president of the mission. The Lord will take care of me."

Eight members of the First Council have died since I was ordained on October 8, 1892, and there isn't one of that number who was so close to me as Brigham H. Roberts. I never felt more lonely or helpless, in a way, than I do now. Brother Roberts has been my mentor; he has been my teacher; he has been my chronicler. I was relieved of reading the great histories; I didn't have to read a whole library searching for information. What did I have to do? When anything troubled me about the history of the Church or scripture, I went to Brother Roberts. He had the most wonderful mind and memory of any human being I have ever known, right up to the very last. A great light has gone out in my life. I will soon follow.

I am now what they call the Senior President of the First Council of the Seventy. It is not altogether merit. It is just the regular order of things in the Church, just as it is with the Twelve Apostles. I have had the tenacity to outlive my fellow laborers. I have given forty-one years of my life whole-heartedly for the Seventies. The First Council are all presidents equal in authority. As much as I honor and respect Brother Roberts I have never felt inferior to him in his presence; he has never made me feel that way. He had a greater intellect, greater intelligence, but I have had some gifts of my own, that in a way were equal to his. I have preached by his side many times, and after he got through preaching I reached those that he missed, so it has been that way during all this time. He often said when in the south, "Our love is akin to that of David and Jonathan."

One other thing I want you to know. I am not currying favor; I am sick of such things. You can't say anything in this Church without

someone thinks you are catering to somebody. It's in accordance with my calling as senior president to comment on the appointment of Elder John H. Taylor, who has been chosen and sustained to fill the vacancy caused by President Roberts' death. We welcome John as a member of the First Council. I knew him when and about the time he filled his first mission. When he filled his second mission he was a seventy. We were ransacking the whole Church for missionaries, and were not meeting with great success. In conversing with me about a mission he said: "I am ready to go." He was appointed to labor in Belgium. I have had due respect for and confidence in his faith, loyalty and integrity. I respect him for what he has done and will do in the future. He is a grandson of President John Taylor, and I cannot think of a man that has sacrificed more for the Church than President Taylor did. It was under his presidency that I reported for my first mission in 1883. I knew John H. Taylor's father very well, having always been on friendly terms with President John Taylor's family.

I represent in a way my race of people. I may be of rugged individualism, but if there is one thing I am proud of it is that I am Heber C. Kimball's son. I want to ask you people in confidence, don't you think he is entitled to a representative?

I want to say another thing. We now have Brother Ivins, Brother Bennion, and Brother Taylor in the First Council of the Seventy. I am telling you straight, there are not over thirty per cent of our Seventies that are active, although they are just as active as the rest of the priesthood. What are we going to do about it? They will not come to us; we will have to go to them. There is the greatest opportunity for missionary work to be done among the quorums of Seventy who are or should be special witnesses for God, of any place I know.

Remember, I pray you, that our Savior did not wait for his children to come to him. He went to them. If they were hungry, he fed them. If they were sick, he healed them. If they were in sorrow, he comforted them. If they were ignorant, he taught them. If they were distressed, he encouraged them. If they were burdened with sin, he proclaimed to them his Father's forgiveness, if they would repent and sin no more.

There is no greater responsibility, requiring greater kindness and love and patience and the Spirit of God, than to go out among the Seventies and encourage them to do their duty. God bless you. Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, I am reminded of the scripture that says, "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost."

I have enjoyed the conference immensely thus far. As I have heard the words as they have come from the prophets of the Lord I have rejoiced, and hope that all Israel will heed these wonderful messages.

As one who is not a member of the general authorities, may I express my feeling of gratitude to our heavenly Father in the selection of these worthy men who have been called to help lead and direct Israel. I believe that no finer men could be found in the Church, and yet I appreciate that in this Church we have many mighty, stalwart leaders, who are gifted and talented.

It has been my pleasure to be acquainted with President Callis for twenty-four years. I have had the opportunity of sleeping with him, eating with him, visiting with him, and enjoying his friendship and confidence, and have had the pleasure of listening to him preach to the people in the mission field, a rare privilege.

I had the opportunity of meeting Brother Taylor first eleven years ago, when he came into the Garfield Stake of Zion, representing the Mutual Improvement Association. I think he will remember the introduction. We met him in Marysvale with a Model T Ford and took him to Escalante where the conference was to be held. Some of the pitches over the mountain were eighteen per cent and the Ford could hardly make the grade. Sometimes it was necessary for the passengers to walk and Brother Taylor had to help push it over the mountain. More than that, we had a baby girl called Rachel, and at times he carried her in his arms. He said: "Oh, I think Rachel is the finest name in the world." I thought of that when he referred to his kind, sweet wife here today. I am sure the Saints in the wards and stakes will be delighted with these appointments.

I am happy, brethren and sisters, to bring you greetings from the Saints and missionaries in the Texas mission. Your sons and daughters are well. They are bearing testimony to the people, wherever they can, that God, our Father, has spoken in this generation of time; that no greater mission has ever been given to any people than has been committed to us as members of the Church of Jesus Christ of Latter-day Saints.

I bring you greetings from the Saints, and say to you that they are honest, God-fearing people in the main; that we have had an increase in our numbers who have paid tithes and fast-offerings this year; that our auxiliary organizations are all fully organized, and we are anticipating increased activity this coming winter. We have had considerable increase in the activities, particularly in our genealogical work. In checking it over the other day I discovered an increase of 862 per cent in the names that have passed through the mission office for the temples this year. Really the spirit of Elijah is resting upon the people, not only those who are members of the Church, but the people in general seem to be interested in finding out who their ancestors were. We are grateful for this.

I am happy, my brethren and sisters, in this great calling. I have never enjoyed anything so much in my life. I am grateful for the testimony that I have that Jesus Christ is actually the Son of the living God. I am grateful for my association with these fine sons and daughters of yours. I wish to say to you that they are indeed servants of the true

and the living God; that they are anxious to go forward and proclaim the truth, and they are doing all they can everywhere to preach the Gospel of the Lord Jesus Christ.

I want to read a statement here that was made by the Savior during his ministry. He said:

"All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

I am also reminded of the fact that he said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Here we find that no one can know that Jesus is the Christ, and that God is our eternal Father, unless it is revealed to him by Jesus Christ. When Jesus was about to depart from this life he said:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

A glorious promise that has been fulfilled and is being enjoyed by faithful Latter-day Saints everywhere!

I certify in words of soberness that you who have testimonies and have received this revelation from Almighty God, according to that which our Master has said, have the assurance of life eternal.

May God bless us all. May you be able to sustain your missionary sons and daughters in the field. May you who have sons and daughters, and you who are experienced be endowed with power from on high, with a determination to go forward and help to reap, because truly the field is white, ready to harvest. May we be sustained and profit by the good things we hear in this conference, and support our leaders, I pray in the name of Jesus Christ. Amen.

"Unfold ye portals," an anthem, was sung by The Singing Mothers, after which the closing prayer was offered by Elder Heber C. Austin. Conference adjourned until 10 o'clock Saturday, October 7.

A sacred solo, "A poor wayfaring man of grief," was sung by Elder Charles Martin, immediately following the opening prayer First Session.

When announcing that Brother Martin would sing "A poor wayfaring man of grief," President Grant made the following comment:

This hymn was sung twice in Carthage Jail by John Taylor just prior to the martyrdom of the Prophet and the Patriarch. After having sung it once Brother Taylor was asked by the Prophet to sing it again. Brother Taylor replied that he did not feel like singing. The Prophet requested him to sing it once more and suggested that he would feel better after doing so.

Shortly after Brother Taylor had sung the hymn the second time the firing commenced which caused the death of the Prophet and the Patriarch, and four bullets lodged in Brother Taylor's body.

SECOND DAY

MORNING MEETING

The Conference reconvened Saturday morning, October 7, at 10 o'clock.

The congregation sang the hymn, "High on the mountain top."

Elder Robert D. Young, President of the Sevier Stake offered the opening prayer.

"Now let us rejoice in the day of salvation" was sung by the congregation.

ELDER RULON S. WELLS

of the First Council of the Seventy

"Believe on the Lord Jesus Christ, and thou shalt be saved."

There is nothing in the scriptures that is truer than this saying, Believe on him and thou shalt be saved. But when we refer to belief on the Lord Jesus Christ, having faith in him, we mean a living faith, not a dead faith.

A living faith in the Lord Jesus Christ will secure salvation to every soul that believes on him. It doesn't need any qualification, if we only have a proper understanding of what is meant by a living faith. In order to get a proper conception of it it is well to hark back to that primeval day that we read of in the revelations contained in the Pearl of Great Price. Hark back to that time also that is referred to in the Bible when the Lord spake unto his servant Job, and said unto him:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

* * * * *

"When the morning stars sang together, and all the sons of God shouted for joy?"

Where wast thou, Job, and where were you, my brethren and sisters? We were in the spirit world, in the presence of our Father. And what was it that we were shouting about? It was the promulgation of the great plan of life and salvation that was made known to the children of God, begotten of him in the spirit, before the foundations of this earth were laid, and consequently before we had received these bodies of flesh and bones. When we heard those glad tidings our hearts were filled with joy. It was a plan whereby we might go on to perfection. It involved the creation of this world; it involved the placing upon this planet of our Father's children in bodies of flesh and bones. It involved also the fall. It involved a redemption from the fall. It involved the earth-life experiences as the best and only means of educating and preparing ourselves to become the children of God, members of His household, his sons and daughters in the celestial kingdom of

God. That required a stupendous work and it required someone to carry out the divine program, and the question arose, "Whom shall I send?" And there was one like unto the Son of Man arose in that mighty multitude, and said, "Here am I, send me. Thy will be done, and the glory be thine forever."

That was Jesus Christ, the Lord, our Elder Brother, the first begotten of our Father in the spirit. But there was another one in that mighty multitude, also a strong personality, a great power among our Father's children who had been laboring to lead men and women away from God. He did not like the plan, for that plan was one of faith, one of repentance from sin, the only means of progress. He wanted none of that, but he said, "Here am I, send me. I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it: Wherefore give me thine honor."

He was ambitious and he proposed compulsion, which is contrary to the will of God. Free agency is God's plan. Men must in the exercise of their own agency choose between good and evil if they would make progress.

When we heard these glad tidings that were promulgated I tell you we were glad. Our hearts were filled with joy and gladness and we shouted for joy, at the prospect of becoming like God and dwelling in his presence forever. That was what we were shouting about.

Well, God said, "I will choose the first," and Satan grew angry, for that is who it was—Lucifer, a son of the morning—Satan, or the devil, whatever you may call him. He it was who rebelled against God, and he took after him one-third of the hosts of heaven. So he must have been a powerful personality, leading men and women away from God's plan.

God said, "I will send the first," and Satan grew angry and rebelled against God. All this we read in the Pearl of Great Price.

Now to accept of him whom God did send is faith. To reject him whom God did not send, but cast out of heaven, is repentance; and so when you hear people say, "I do not want to hear about these first principles, I know all there is to know about them," I want to tell you, my brethren and sisters, there is not anything beyond these fundamental principles of the Gospel of the Lord Jesus Christ. Every doctrine of the Church, every sermon that has been preached from this pulpit, has to do with faith in God and repentance from sin. Every discourse that has been delivered in this conference, no matter by what name it may be called, or what may be the subject, is a concrete example of these fundamental principles and the application of them to our lives.

These doctrines of faith in God and repentance from sin are all-inclusive. That is the kind of Gospel that we have received. The Apostle Peter knew so well the meaning of all this when he declared;

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost."

That is exactly the condition that the Apostles of today proclaim. Scripture comes not by the will of man.

We have been sustaining in this conference the men whom God has chosen to stand at the head of this people as prophets, seers, and revelators, men whom God has chosen to stand at the head of this Church. We oftentimes sing, "We thank thee, O God, for a prophet." How grateful we ought to be that this Church is founded upon Apostles and Prophets, as the church was in days of old! To accept of their message, their counsel, is to have faith in the word of God, and living faith manifests itself in the works of obedience, and every work of obedience is founded upon faith. Did we not believe in God we surely would not believe in his prophets. If we had no faith in the Lord Jesus Christ of course we would not render obedience to his Gospel. But because God chose him to carry on his great work as the leader, his Only Begotten Son, he sent him into the world, "For God so loved the world that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If we believe on him we render obedience to his Gospel and live by every word that proceedeth forth from the mouth of God, whether God reveals his will to us directly or through his constituted authorities upon the earth, his prophet, seer, and revelator, his servants who have been chosen and supported and sustained by his people. These are the ones God has chosen, and to accept of their message and their counsel is faith.

To keep the commandments of God of course requires faith. The keeping of the commandments means works of obedience, whereby we demonstrate whether our faith is a living faith and not a dead faith. A dead faith has nothing to do with our religion. We say that faith without works is dead. We do not mean a living faith without works is dead. There could not be a living faith under those conditions. Only a faith that manifests itself in works of obedience has within itself the power of God to the salvation of his children. So faith is all-inclusive, and likewise repentance is all-inclusive, for it has to do with everything that we have to do with. To reject him whom God did not send is repentance, and when we speak of rejecting him we mean rejecting his gospel, rejecting his plan, rejecting his sophistry, and his arguments, and there are many of them in the world today, and it behooves Latter-day Saints to choose whom they will follow—Jesus Christ the Lord and his glorious Gospel, or the devices of the adversary that lead us away from God. Every sophistry and every sin and every allurement of evil is prompted by that evil one that was cast out of heaven. He is with us here. He was cast down and is right here, not in a body of flesh and bones; no, he did not fulfil his first estate, but he came just the same, and we cannot see him with our natural eyes. He has no body of flesh and bones, but he is here, and we feel his power

and his influence, we see it everywhere leading men and women away from the truth.

"Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." To resist the devil is repentance. To draw nigh unto God is faith. Apply this to everything, to all of our actions, to everything that we do, our merchandising, our business transactions, our farming, our pleasures, our dancing. There is a right way and a wrong way to do everything. When we do it in a right way those are the works of obedience, whereby we demonstrate our faith. If we do it the wrong way we are committing sin and we are called upon to repent. That is the substance of the Gospel. It applies to our politics, it applies to every problem that comes before us.

We have the word of the leaders of this people as to what should be our course in regard to certain political things. I do not wish to get into any political discussion or anything bordering on that, but let me tell you where good and evil are involved, as they are in the prohibition question, it devolves upon Latter-day Saints to choose the right and therefore manifest our faith in God and reject the sophistries and the false arguments of those who are trying to break down the safeguards of our Constitution.

My time has already expired. May God help us to carry on this great work by living in accordance with his divine will as it shall be made manifest to us through his prophets, seers, and revelators, I pray in the name of Jesus Christ. Amen.

ELDER ALONZO A. HINCKLEY

President of the California Mission

I am exceedingly happy this morning. We have just listened to the remarks of Elder Rulon S. Wells. My heart has thrilled as he has spoken unto us. He was my mission president in days long ago. While upon that mission the Lord sent unto me a son, and it was in the heart of the mother of that son to name him "Rulon." I loved this man in the days of my younger manhood. I loved him for his faith, for his devotion, for his tenderness. I love him today. As I sat here today and looked up into his face, heard his ringing testimony, and his declaration anew of the first principles of the Gospel, and of their fundamental endurance, and the part they take in every action of our lives, I was fed. God bless him during his remaining days with peace and all the sweetness that he has earned.

Yesterday was a very great day in my life. Everything seemed so beautiful, with the sun overhead, and though I came up from the flowery land of California, as I walked through these temple grounds I took off my hat, and I offered a prayer of thanksgiving for the peace, the beauty, and all that surrounds this sacred spot of ground. As I came into the tabernacle and I looked at the hosts of people, my heart thrilled again. I felt that I was in tune with the infinite; that I was blessed more than it was possible for me to express.

In the beginning of our conference when the name of Chas. A. Callis was read as the man to fill the place made vacant by the passing of Apostle James E. Talmage, I was filled with joy because I had been permitted by the goodness of the Lord to minister, as one called and set apart as an ambassador of truth, under President Callis. The vision went before my mind how the thousands that have grown up around President Callis in this last quarter of a century will lift their hearts in thanksgiving that their great leader has been called to this high council in the Church.

Oh, how my soul rejoices to know that we live in a day when the Lord reveals his holy mind and will; that we are not left to walk in darkness; that it is our privilege to walk in the light, and that we can with safety follow those whom he has appointed.

When President Grant, in his opening address, read so many wonderful things to us from the book of the Doctrine and Covenants, and then, in answer to an anonymous communication requesting that he should not mention the Word of Wisdom, he, as the mouthpiece of the Lord, spoke out with courage words that should find lodgment in the hearts of all the Latter-day Saints, my joy was added to. He reaffirmed and confirmed all that he said six months ago as he opened that great conference. At that time we departed and carried the word wherever we went, as the word of the Lord given through his servant. He renewed that same message at this important time in our lives, and satisfied my soul.

I recall how President Grant stood here six months ago and said that he had been contemplating the conditions that existed throughout the world, and he bore testimony that without the shadow of a doubt in his mind, the Lord had revealed—in a revelation given to the Prophet Joseph Smith, that covered not more than a page—the solution that would solve the perplexing problems of the world and then proceeded to read that great revelation and to make his comments. He added that it was not only for the Church and for the high priests and for the Saints of the last days, but it was for all the world, if they would listen and obey.

We went back to the California Mission, and I suppose that all men in authority went back to their fields of labor and carried that message as we carried it in California, to every nook and corner. Did the Saints respond? I bear testimony and say yes, they did, and though they had beer, and though they had light wines in abundance, throughout all the territory covered by the California Mission, I bear testimony to you that the Saints have, in the language of Brother Wells, and in the language of the Lord, "chosen the Lord," they have chosen to follow his servants. I bring you word from the thousands down there that they are temperate, sober-minded, faithful, good Latter-day Saints, that will compare with the good Latter-day Saints up here in these valleys of the mountains. I know that I speak with understanding when I say that they have these qualities in them.

Many of them have propounded the question: "Brother Hinckley,

now that the states, one by one, have voted as they have on this prohibition question, will Utah vote as other states have voted, or will she, when the world forsakes these standards and calls for those things, stand and be an example unto the world?" All I have been able to say is, "I hope so." What a lesson! Many come back and ask of the men of the Church "How does the Church of Jesus Christ of Latter-day Saints stand on this question?" It stands for prohibition. It stands for freedom from the use of all these things, and for temperate lives among all of its people. The Lord has revealed that it is not good for man to touch any of these things.

Now, I say, to have this counsel in our conference, renewed at this time by that great discourse, wherein the President of the Church, after giving his own testimony, read into that great address the testimonies of Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, bringing down to date the testimony of the servants of God, is a warning unto this people.

For the Lord has declared, as I read—perhaps I can quote it (Doc. and Cov., Sec. 1:1-4):

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all the people, by the mouths of my disciples, whom I have chosen in these last days."

Do we have it complete? Is it given unto us by the mouths of his disciples whom he has chosen in these last days? Yes, verily yes; and the Lord says that whether it is by his own voice or by the voice of his servants, it is the same. When they speak under the influence of the Holy Ghost, it is scripture; it is the will of the Lord; it is the voice of the Lord; it is the word of the Lord; it is the power of God unto salvation.

To me, the warning is complete; the vision is clear. I see the way. I feel to say, in the language of one of old, Joshua: "As for me and my house, we will serve the Lord." More than that, if it were within my power to persuade all men to forsake their evil ways and cleave unto the Lord, that would make me happy indeed.

I should, of course, bear testimony of the Elders. Thirty-nine of them are all we have—the choicest of the choice—down in California. To their fathers, their mothers, their friends, their bishops, I say they are pure; they are sweet; they are wholesome. They are offering a consecration unto the Lord, their time and their talents, their very best service. Twelve lady missionaries likewise; all well, all happy, all sowing the seeds of truth, witnessing the results of their work. In these last nine months there have come into the Church, through the testimony

that has gone out unto them, four hundred members, who declare that to them this is a new world!

I never was happier. I know the truth. I love it. I pray for power to live it and to be able to consecrate my life to his service, henceforth and forever, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I regret to announce that Brother Richard R. Lyman is confined to his bed on account of illness. He is on the high-road to recovery however, for which we are very grateful.

Brother Charles H. Hart is also unable to be with us on account of illness.

I have received a message from Brother John A. Widtsoe, which I am pleased to read to you, as follows:

"Read the history of man down the ages. Always truth has been compelled to fight its way through ferocious opposition. Over and over again someone has sealed truth with blood. Christ, in whom was only truth and all truth, was crucified unto death.

Never was the universe of untruth more deeply stirred than when the Gospel of the Lord Jesus Christ was restored in this age—the beginning of the end of the reign of anti-Christ. Centuries of apostasy had built a fortress of error supposedly impregnable to truth. Hell raged at truth's venture into a world claimed for its own. Persecution began, raged, and has continued for a century.

TRUTH'S DESTINY

Truth's destiny is victory. It breaks down every barrier of error. Ultimately it rises triumphantly above its vanquished enemy. After many trials and much tribulation, slowly, painfully it reaches its happy end. The masses of men love truth better than error, but are blinded by the clever presentations of the enemy of truth.

Just so, the truth of the restored gospel is becoming understood in the world. The senseless persecution of the past is dying down. The essential purity and human value of the Gospel are becoming recognized.

THE DEVIL'S TRICK

But, though driven into a corner, the opposition remains active. It plays its last card, the devil's trick. If persecution from without is diminishing, contention within is fanned into livelier flame. Of the two methods of destruction—persecution by untruth or discord among those who have accepted truth—the latter is the deadlier. An inward is more serious than an outward wound.

This, then, is the sober warning to all Latter-day Saints:

Persecution from without is gradually vanishing. For that we are grateful. But, at the same time, the danger of jealousy, strife and evil speaking among the members of the Church increases. Such internal persecution wrecks the strongest organization, even one founded in truth.

Latter-day Saints should be forewarned of this ancient satanic trick. Contention among members of the Church must be banished. Kind words must replace evil-speaking about fellow members. Generous good-will must stifle jealousy. Officers must be accepted, sustained and supported with heart and hand. There must be an honest endeavor to love our brethren and sisters as well as the Lord in heaven—the first law of Gospel living.

THE POWER OF LOVE

Love begets love. Whenever Latter-day Saints live in love together, their armour and their shield, all their weapons are of heavenly workmanship. The forces of evil flee in terror before them. Try it; the results never fail. The heart never beats so warmly as under the power of unselfish love. Whoever allows himself to cause contention in a ward or branch, or to spread it, whatever the means employed, plays into the hands of Lucifer and helps him win victory out of his sullen corner of defeat."

ELDER DON B. COLTON

President of the Eastern States Mission

My brethren and sisters, last July, and within a few days after I had been appointed to the presidency of the Eastern States Mission, I had the privilege of attending a conference held at the Joseph Smith Farm and on the Hill Cumorah, near Palmyra, New York. It was my good fortune, at that time, to meet all of the missionaries laboring in the Eastern States Mission. While I have not had the time since to visit them in the districts in which they are laboring, I feel that I can say that we are carrying on in that part of the Lord's vineyard, as are the missionaries in the other parts of the world.

Nearly a score of newspapers in the immediate neighborhood of Palmyra gave us much publicity, and reported in fairness and in detail the proceedings of our conference in July. In fact, there were papers in that vicinity that had reporters at all of the sessions. This, you will remember, is in the vicinity of the birthplace of the Church of Jesus Christ of Latter-day Saints. It is a joy to me to think of the favorable change that has taken place in the world regarding this great Latter-day work.

A few days ago, in the headquarters of one of the leading candidates who is seeking election as mayor of the great city of New York, I was told by this candidate—and he spoke, by the way, in the presence of fifty or more prominent men of that city—I say he told us at that time that he listened every Sunday morning to the program broadcast by the Tabernacle Choir. And then he added to that group of men: "It is the finest radio program given today," and advised all present to listen, if they were not already doing so.

I was gratified to hear many of those present say they did listen to the program as broadcast by this great choir. I hope it will be some encouragement to Brother Lund and the members of this great musical organization, to know that their efforts are appreciated, and that men of standing in the world appreciate the wonderful music which they furnish from week to week. God bless them in the continuation of their great mission. They are helping us vitally in the preaching of the Gospel.

I passed by one of the large churches in New York, a few days ago, and noticed this sign: "He who neglects the spiritual is living, but he is only half alive." I rejoice to belong to a church that is not neglect-

ing the spiritual. In addition to the great teachings of the Church with respect to the physical, the mental and the moral, we lay great stress upon the spiritual. In my humble judgment, the world needs spiritual food now more than it needs anything else. We can never be wholly right until we get back to first principles, and emphasize again and anew the life taught by Christ and his disciples. If we are looking for heaven we can create it here. The mission of the Church is to proclaim the new light that has come into the world through the revelations of Jesus Christ.

May I say a word to the young people, to the young men and women who may be present in this congregation or who may hear my voice? May I say a word also to the teachers of the young men and young women in this Church: Let us not take the negative side of life. Very little good has been really accomplished by men who took that attitude. It is the men who assume the positive attitude in life that accomplish worthwhile things.

This is not a day for quarrel. We have no time for that. We have little if any time for argument. This is a day of affirmation, of proclamation. This is the message of the hour: God lives! He has revealed himself anew in our day.

I say to the teachers, and to the young men who may be wandering a little, that if you will spend one-half the time looking for the proof that there is a God, that it will take you to find proof that there is none, you will be converted during the period. Why not do it? You will come back to it some day, and all of the time you are wandering in doubt and questioning the existence of a personal God, or the correctness of this faith or that, will have been lost.

Science is helping us to be better Christians. Science is helping us to discover God. It is teaching us how to cooperate with him. It is teaching us how to live, giving us better homes, better ways of living. It is affirmative. It is only man's interpretation of science that is negative. There is no disagreement between true science and the revealed word of God. "Truth is truth, where'er 'tis found."

In the moment that is left to me may I say further that the great mission of the missionaries, and of the Church, for that matter, is to give a true picture to the world of the greatest revelation ever given, namely, the revelation concerning God and his Son Jesus Christ. Much as we revere the Book of Mormon, much as we love it, it is but a witness, a new witness of Christ, the God of this land. It is around him that all truth centers. It is to preach him and him crucified that we are spending so much time and energy in the world.

Much as we love and revere the name of Joseph Smith, his mission was only to proclaim the Savior of the world—to preach Christ and him crucified. Much as we respect the auxiliary organizations, even the organization of the Church itself, they are all given as helps in government, to bring us to Christ. His is the only name given whereby we must be saved.

Oh, what a wonderful message it is! "What joy this sweet sentence

gives: I know that my Redeemer lives." It is the message of the ages. Let us proclaim it, move up and out, so to speak, from any position of defensiveness that we have taken or may have assumed in the past—move out in a great drive for righteousness and for the salvation of the souls of men. There need be given no apology for "Mormonism." It is the Gospel of Jesus Christ. We are not ashamed to proclaim it.

Thank God the world is rapidly growing to know us in our true light. Everywhere there the hand of fellowship and of friendship is extended, when men know of it.

Not long ago, in one of the cities of this country, I spoke on the great philosophy of life as revealed in the Mormon doctrines or the Gospel of Jesus Christ. At the close of the meeting I was delighted to have a man come up and say to me: "I am a graduate of a great university. I was brought up in a religion that said, in effect, that we know not the origin of life, so far as the soul is concerned. It is one of the mysteries of God. I was brought up in a religion that taught me that as soon as we passed from this mortal existence our destiny in the hereafter was determined and we were given our place in the hereafter, and we should remain there forever. It was not until I heard the message of your people, that I learned of a great philosophy that explains in a perfectly reasonable way the origin of the spirit of man and that points the way to eternal progress and growth in development throughout the countless ages of eternity." He continued: "I have never seen or heard of a philosophy that compares with it, anywhere in the wide world, and I have given a great deal of study to religion."

It is that message, that great philosophy, when translated into life, that constitutes the religion of the Church of Jesus Christ of Latter-day Saints. With boldness, but in the language of the great Lincoln, paraphrased: With charity toward all, with malice toward none, with firmness in the right, as God gives us to see the right, let us press on in the duties that have come to us in the preaching of this Gospel.

I have rejoiced and do rejoice in the spirit of this conference. I pray that there shall come into our lives, into our souls, the true message of the hour, that we shall go out from this conference and consecrate our lives anew to the building up of the church and kingdom of God, and that in our souls we shall sing gladly the hymn:

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

God bless us in the discharge of our great responsibilities and duties, I humbly pray, in the name of Jesus. Amen.

At the request of President Heber J. Grant, the congregation arose and sang the hymn, "O say, What is truth?"

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy and President of the Mexican Mission

My very beloved brethren and sisters, it is always with trepidation that I stand in this position. I pray that while I stand here this morning I may enjoy your faith and prayers, that perhaps some word that I may drop may be of comfort or blessing to you or to me.

I have been more than pleased with the wonderful spirit of this conference. I bear testimony that the things that have been said are true; that they pertain to the greatest thing in the world, the Gospel of Jesus Christ, and that if we will but adhere to those principles, observe them, and put them into practice in our daily lives, we will benefit by them.

You are the Church of Jesus Christ of Latter-day Saints. The officers who sit here upon the stand are not the Church. They, of course, are a part of it; they are the guiding element in it, under the direction of the Spirit of God, but they are not the Church. They are only people who have been selected from the great body of the Church, to be your servants, to do the things that God desires done for your benefit and for the benefit of mankind. Perhaps none of them occupies his position through his own solicitations, and certain it is that none of them pretends to any superhuman or unnatural ability in the guidance of these affairs. They rely upon the Spirit of the Lord, just as any member of the great body of the Church would have to do, when called as men are from time to time to these positions; and it is my testimony that they do enjoy the Spirit of the Lord.

It seems to me that any member who begins to find fault with the things that are done would better first put himself in this position and ask himself if he could do better. It is most certain, I think, that almost without exception such a person would retreat from his position, and would immediately fall in line and sustain and uphold those in authority. Now, unless the body of the Church does that, the leaders of the Church are helpless. God himself, through revelation, told the Church in early days that his great purposes in certain respects could have been accomplished if the people had sustained the leaders.

Every man comes into the world with his free agency, and every man exercises it: sometimes to his advancement, sometimes to his disadvantage. Every man is entitled to the Spirit of the Lord to direct him, and if he lives as he should, he enjoys it. If he does not live as he should, he never has its companionship. I am certain that the body of this Church, the great majority of them live so that they enjoy this Spirit, and that they, with me, in holding up their hands to sustain these officers, mean just exactly what they say, that they will back up the authorities of the Church in the things they do for its benefit and blessing.

I pray that we may enjoy, as the days and years advance, a greater outpouring of this Spirit, that we may expel from our midst the spirit of criticism and fault-finding that we are told is extant, that it may be replaced by a spirit of love and affection and esteem, and that under

the influence of that spirit this great organization may go forward to its natural and normal fruition.

I stand before you, as some of the other speakers have done, representing the missionary work of this Church. We have an obligation. You have an obligation. We are your servants in attempting to guide that work in the nations of the earth.

It is only a few days since I had the pleasure of talking with a young man who had recently returned from Brother Sloan's mission. He said: "It is our duty to warn the world, but when can we say that the world is warned? Can we stand up and preach a sermon to a congregation, and retire and state that they have been warned? By no means. A man is never warned until he understands and appreciates the truth of the message you give him." It is for that reason that we go into the world, and go over and over and over again the same territory, endeavoring to impress the people with the truth of our message, to bring them to an understanding and a knowledge of it.

My particular work, as you know, is with a foreign people. They are a numerous people and it is a great obligation. Believing as we do in the Book of Mormon, we have a special interest in the native peoples of the American continent. The other day I made a short census computation, to see if I could determine, perchance, how many of those people there are with whom we would like to make contact.

In the first place, our immediate labors are limited to the United States of America, so I was interested in knowing how many of these people we have in the United States. I find that the city of Los Angeles has more than 75,000 Mexican people living in it and its immediate neighborhood. I find that the state of Texas has more than 800,000 people of Mexican extraction. I find that in Arizona and New Mexico there are large numbers of them, though the number I did not learn.

Then I went on to figure the population of Mexico, Central and South America. I find that in those nations there are nearly 100,000,000 people, and perhaps one-fourth of them are of almost pure Indian blood, with another fourth or more, perhaps, that we would call *mestizos*. That figures a tremendous population. That figures a tremendous obligation. When will we ever be able to warn 50,000,000 people in that great expanse of territory; teach them the history of their ancestors; bear testimony to them that the Book of Mormon has been restored; bear testimony to them that the Church of Christ has been organized in the earth, and that they are to receive its benefits and blessings?

This is a tremendous obligation, and now we have just twenty-four young men and women endeavoring to spread that truth among them, aside from a few of their own blood who are laboring with us. I say that it is a tremendous obligation, and one that only the aid and Spirit of the Lord will enable us to carry on successfully.

I would like to see the time come when we could put into the mission field a large force of men and women who would go into these nations and teach them intelligently the basic principles of Christianity, teach

them of the restoration of the Gospel, and give them its benefits and blessings.

We have as fine a group of young men and women as exists in the Church. I am sure they are doing a wonderful work. They are infatuated with it. They dislike to see the day come when they must be released, but come it must, especially now in view of these trying times. They almost invariably leave us with tears in their eyes, and say that they would like to stay, and will come back at the first opportunity.

We are extremely thankful to the Lord for the testimonies he has given us in this great work, for the aid and assistance that he gives to his missionary emissaries in the field.

I was reading, the other day, in a Spanish tract or pamphlet that is issued by the Mexican government, dealing with the early history as developed from archaeological studies of Mexico. There was a statement in it which interested me very greatly. This particular writer was dealing with the religion, as they think they have worked it out, of these early peoples, and of course it carried him on to a generalization of religion. In it he said that in all peoples and among all nations there are only a few who appreciate the abstract principle of Deity, and can understand it, and because of that the clergy necessarily is limited to those very select few who become the priests of the nation; and then for the people, the general people not so well indued with these peculiar powers, they raise up idols for them to worship, so that they may have some tangible vision of the thing they worship. It appealed to me as a strange and peculiar doctrine, so different, so far from our philosophy of life, so far from the philosophy of the Church of Jesus Christ of Latter-day Saints.

If there is anything about our religion that we should appreciate it is its tangibility, it is the fact that it is a philosophy which man has reached, and puerile as he is, can understand. It is that, perhaps, that makes it so popular with the people, that gives them the great and satisfying enthusiasm for it. It is that which gives me comfort, the fact that I seem able to understand it; that I do not have to go to a select few for interpretation of its meaning, because the Gospel, after all, is only the plan that God laid down for the sojourn of man in the earth, in the short time that he should spend here, to gain the experiences and advantages of mortality. It has to be simple, because it is just that plan, the plan of life, and if it were not simple we would not be able to benefit by it.

I trust that God will give us his Spirit, that we may understand the Gospel, that we may live it, that it may be the vitalizing element of our life, that it will give us the comfort, the peace and the joy that we should enjoy through the companionship of the Spirit of God.

I pray his blessings upon us, that he may guide us constantly, in the name of Jesus, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

Yesterday, as I left this building at the close of the morning meeting I overheard a conversation between two brethren, and one of them said:

"If any one has been in doubt as to what he ought to do he should know it now."

I have been thinking of that. It seems to me that any member of this Church who is doing his duty, who loves the Lord, and who endeavors to keep his commandments, who has the spirit of prayer and faith and in humility is seeking to know the truth, ought not to be in doubt, especially in regard to questions that have constantly been before us.

EVERY MAN WILL KNOW THE LORD

I hope and pray for the time to come speedily, the time which has been spoken of by the prophet Jeremiah, when every man will know the Lord, when it will not be necessary for a man to teach his neighbor, saying, "Know the Lord," for they will know him from the least of them to the greatest of them. That time will come, but it seems from conditions today that it is a long way off. It may not be, but when it does come it will be because the love of truth is in the hearts of the people, because they seek righteousness and have the inspiration which they are entitled to receive through obedience, for the guidance of the Holy Ghost is promised unto all those who will be faithful and true.

THE MEANING OF INTELLIGENCE

We very frequently quote from one of the revelations the words of the Lord to this effect, that "The glory of God is intelligence," and I wonder if we ourselves really comprehend what it means. We stop in the middle of a sentence. That is not the end of the sentence, for the Lord says, "The glory of God is intelligence, or in other words light and truth." And then he adds that "light and truth forsaketh that evil one."

When we have the Spirit of the Lord we have intelligence—light and truth—as we have been singing, "O say, what is truth?" It is pure intelligence, if you please, and he who has it has the power to discern between right and wrong, truth and error, and he will follow righteousness.

DUTY TO RAISE THE WARNING VOICE

I rejoice in what has been said in this conference. I regret that any man if he claims membership in this Church would presume to close the mouth of the President of the Church. I feel that it is our duty to warn when we see dangers, and when we discover that there are members of the Church who do not seem to understand what course they should take. We have a perfect right to direct them. That is our duty. We would not be doing our duty at this conference if we did not do it.

Let me read these words from the Lord to the prophet Ezekiel:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

"Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

That is our duty. When we see evil lurking, when we see dangers confronting the people, and especially the Latter-day Saints, it is our duty to raise the warning voice, and not only in behalf of the Latter-day Saints, but to warn all people, for our mission is one that is world-wide, and we should warn all men and give them the opportunity of repentance, of serving the Lord and keeping his commandments if they will. If they will not, then we have saved our souls. We are clear from the blood of this generation. That is our duty.

THE WORDS OF ISAIAH

Now I would like to read a few more words, from the prophet Isaiah, but I am going to read them as we find them in the Book of Mormon. First let me say that the verses that I have just read are in the third chapter of Ezekiel. That is easy to remember. President Grant said yesterday that if you put the sixth of April and the sixth of October together, you have 66. This that I have read is found in the third chapter of Ezekiel. If you put three and three together you have thirty-three, and there you find it again, in the thirty-third chapter of Ezekiel. I want to read these words also given by the Lord through the prophet Isaiah which have a bearing upon the very day in which we live:

"Wo unto them that rise up early in the morning that they may follow strong drink, that continue until night, and wine inflame them!

"And the harp, and the viol, the tabret, and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.

"Therefore, my people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst.

"Therefore, hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.

"And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

"But the Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

"Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

"Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope;

"That say: Let him make speed, hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

"Wo unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter!

"Wo unto the wise in their own eyes and prudent in their own sight!

"Wo unto the mighty to drink wine, and the men of strength to mingle strong drink;

"Who justify the wicked for reward, and take away the righteousness of the righteous from him!

"Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."

THE CONDITION OF THE WORLD TODAY

I say that has reference to our day. It has reference to any day. We may apply it in our lives and in our times. This is the condition of the world today. They have turned from the Lord of Hosts, they have despised his law, they have turned unto iniquity. He has spoken unto them. He would, if they would listen, direct them in righteousness and in truth. He would give unto them his judgment, his statutes, his guidance, and lead them in paths of truth, but they will not. Men love darkness today rather than light, just as they did in the days of our Redeemer. They are blinded against truth and righteousness. They seek it not. Our mission is to proclaim it.

SUCCESS DEPENDENT UPON ATTITUDE OF SAINTS

What a wonderful thing it would be, what a power, if the members of this Church would stand unitedly as one man for the truth! What a glorious thing it would be if we could say, it is not necessary for a man to teach his neighbor to know God, because every one among us, from the greatest unto the least, knows him! If we could say that even as members of this Church, what a power it would be. I am as satisfied as I am that I am here that there is an influence that radiates not only from the individual but from the Church. I believe that our success in the world depends largely upon the attitude of the Saints. If we were united wholly, in thought, in deed, in our actions; if we loved the word of truth, if we walked in it as the Lord would have us do, then there would radiate from this community, from the bodies of the Latter-day Saints in all of these communities, out into all the world, an influence that would be irresistible. More honest men and women would be converted, for the Spirit of the Lord would go before us to prepare the way. As it is when we find those among us who do not keep the commandments of the Lord—there is a thread, if you please, that has been running through this conference—if they, this people, would keep the commandments of the Lord it would be a force and a power and influence that would break down opposition and would prepare people to receive the light of the everlasting Gospel; and when we fail to do it we take upon ourselves a responsibility that is dreadful in its consequences.

OUR RESPONSIBILITY

How will I feel, or you, when called before the judgment seat if someone shall point his finger at me or you and say that "if it had not been for the actions of this man or this group I would have received the truth, but I was blinded because they, professing to have the light, did not live it."

May the Lord lead and direct us in righteousness, and help us to walk before him as he would have us walk in the light. Let us uphold and sustain the man who has the right to speak in the name of the Lord, not only to the Church but to the whole world, is my prayer in the name of the Lord Jesus Christ. Amen.

The congregation sang the hymn, "O ye mountains high."

Elder Joseph Anderson offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

SECOND DAY

AFTERNOON MEETING

The meeting commenced promptly at 2 o'clock p. m.

President Heber J. Grant announced the opening hymn, "We thank thee, O God, for a prophet," which was sung by the congregation.

Elder Horace Ray Pond, President of the Benson Stake, offered the invocation.

Sister Judith Anderson Beard sang a sacred solo, "How beautiful upon the mountains."

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

I should like to take a little of the precious time of this conference to advocate patience. I regard patience as one of the finest of all the Christian virtues. It contemplates sympathy, charity, forbearance, suspension of judgment, and perhaps most of all, the ability to wait.

Perhaps it was never harder to be patient than it is at the present time, and yet I think we have never been under the necessity of exercising patience more than now.

SYMPATHY FOR UNEMPLOYED

I have very deep sympathy for men and women who bear the chief burden of the depression; for those who are out of employment, who have long been without work, who see their families in want; who find, perhaps, their own self-respect slipping because they have been forced to accept of charity. I entertain great pity for them, I sympathize with

them. I am well aware of the fact that it is a very difficult thing, as they undergo these privations and wait month after month, year after year, for an improvement in conditions, to hold their patience, but I bid them do so.

EXPERIMENTAL POLICIES

We are now called upon to support what purports to be a very comprehensive program for recovery. It is a complex program. In many respects it is an experiment, acknowledged so to be. Those who are students of our governmental history recognize the fact that in it there have been and are wide departures from established policies, some of which seem to contravene the very fundamental tenets of our governmental faith. I freely acknowledge that as I hear criticisms of this character directed toward some of the policies that are sought to be carried out, I find it difficult, if not impossible, to answer, in terms of our old principles and procedure, the objections that are urged. Nevertheless, for a while, I feel constrained, by very force of all the circumstances, to be patient for the outcome of these experimental policies.

A FAIR TRIAL URGED

I feel that constraint because, while I may have objections and criticisms, I have nothing constructive to offer in lieu of these policies. I think that many a man who gives himself over to criticism of the program which is now being projected for the recovery of the nation will discover, when he frankly asks himself the question, what would he do instead, that he is without a substitute program.

Now, I am not opposed to criticism of the right kind. I think that it is a very definite and a very essential part of the whole theory of a democracy, that there should be open opportunity for criticism. But I do think that in times of great stress, when the very nation itself is languishing for want of something constructive to lift itself out of unheard-of conditions, it behooves the citizens of our country to be patient, and to give to a program projected by our government a fair opportunity. After all, the best way to demonstrate the worthiness or the unworthiness of any policy is to give it a fair trial, and the quicker any projected policy may have a fair trial, the sooner will its adaptability be determined.

I feel very much assured of one thing, and that is this: that unless we give to our government our united support, our patient support, we are going to be thrown into the throes of more confusion than that which we now suffer.

SUBSCRIBE TO SPIRIT AND CONFORM TO REQUIREMENTS

So I appeal for patience. Let us discover, by cooperation and support, what may come of these programs. For one, I do not doubt good intention as the premise. Many of the policies are fraught with innumerable difficulties. I have had experience enough to know that it is not an easy thing to revamp a business to conform with the require-

ments of N. R. A. But I take it that the chief thing to be conserved, after all, is the spirit of the movement, and while there may be some technical difficulties encountered, by which an absolute compliance becomes almost impossible, I take it that there is no one who cannot, if he will, subscribe to the spirit and conform as nearly as may be to the letter of the requirements. I don't have very much respect for the one who pretends to conform to this program, and secures the Blue Eagle to adorn his establishment to avoid stigma and criticism, and then ignores the provisions and the intent and the spirit of the Act. To my thinking, that is deceit unwarranted.

Brethren and sisters of the Church, we cannot be Latter-day Saints without being honest, honest with ourselves, honest with our neighbors, honest with our country, honest with God. No manner of deception may be practiced by a man without robbing him of the fundamental spirit and genius of the Gospel of Jesus Christ.

APPEALS FOR SUPPORT FOR LEADERS

Now, I need not say more to indicate what I think should be the attitude of our people, as citizens of the Republic, toward the policies inaugurated by our government. It is true that we may entertain some different views, and we have the right to our opinion, the right to the expression of it, but in an emergency an army follows its commander. I submit to you as to whether or not we are in an emergency, and I appeal for support for our leaders in this great crisis.

We of the Church believe in sustaining government. Wherever our people are located, they are admonished to support, not only the form of government under which they live, but those who preside over them, kings, rulers and potentates. It is a part of our creed.

SUSTAINS GOVERNMENTAL AGENCIES

Not infrequently, of late, I have been asked by rather critical people: "Does the Church believe in the capitalistic system?" Some have thought that we ought to set ourselves against the established economic system of the country in which we live. My answer has always been: "The Church has no economic creed that it advocates for the country. It is true that it does have a conception of one that may be initiated in the fold of Christ, when preparation is made for it, but it sustains the governmental agencies that are set up where it exists, where its members reside."

PLEADS FOR PATIENCE

I think we need to be patient in other affairs. I believe we need to be patient with each other, as fellow members of the Church. We need to be patient with youth. We need to be patient and sympathetically suspend our judgment of others, unless perchance we are commissioned to judge and under that commission are obliged to exercise a delegated prerogative. We have been told to judge not, that we should not be

judged. We have been told to forgive. We are taught the principle of repentance. We know that every one is frail. We know that we all commit sins, either of commission or omission. None of us stands perfect, and we need, as our President said in his opening remarks, to be forbearing and kindly disposed, and to see our own faults, and attempt to remedy them.

I sum it up under the caption of "Patience," and I plead for that divine quality to be manifest in the hearts and attitudes and actions of the Saints.

DEPARTED AUTHORITIES AND THEIR SUCCESSORS

I cannot refrain from just one comment with reference to the good men who have passed from mortality since our last conference meeting, and those who have succeeded them. I loved Brother James E. Talmage. I sat next to him for seventeen years in the Council of the Twelve. I have been blessed many times by the extent of his knowledge. I have been inspired by his diligence and his labors. I feel that he has made an inestimable contribution to the advancement of God's work, and that Brother Brigham H. Roberts, too, has done a monumental work, especially in his defense of the faith, and in his voluminous writings for the cause.

I feel sure that the right men have been chosen to succeed these men. I love Brother Callis. I have been in the mission field with him. I have seen the spirit that he carries with him in his work. I have wondered how the people of the Southern States, over whom he presided for so many years, can find another father to take his place. They have depended on him, accepted his advice and counsel, and were ever encouraged by his wonderful discourses and his kindly treatment.

THE DEVOTION AND TESTIMONY OF WILLARD RICHARDS

Brother John H. Taylor is a boyhood friend of mine. I don't know whether I ought to say it or not, but I feel disposed to say that I have never been able to explain my own inclusion among the general authorities of the Church, except on the ground that my grandfather, Willard Richards, offered his life for this work. He was an intimate friend and associate of the Prophet. I know that he meant what he said when he offered to die for him. I know that he was true to him. I can think only that I came to the position that I now occupy because his good, loyal blood coursed in my own veins.

My grandfather and Brother Taylor's grandfather were together in Carthage, with the Prophet and the Patriarch. I have felt very close to Brother John. I have felt that by inheritance we had a kinship, a comradeship, and I rejoice highly to know that I am now privileged to associate with him in the councils of the Church.

I know that this is God's work. My grandfather knew it. He left his testimony to me of it, and I know that when he gave his record that Joseph was a true prophet, that he did not lie. The testimony that I

have from him, sustaining the knowledge that has come into my heart, makes me to say: I know that Joseph is a prophet of the living God. I want to live worthy of his association. I should be gratified beyond measure if I could only come back into his presence and receive a word of commendation from him for my humble participation in the cause which he was instrumental in setting up.

God bless you, my brethren and sisters, I pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I had the pleasure yesterday of bringing to the afternoon services of this conference Miss Thelma Cazalet of London. Miss Cazalet is a member of the English Parliament, and is in America studying the economic and social conditions of the country. It is gratifying to know that in her itinerary she included Salt Lake City. Upon her arrival here, she called on me and presented a letter of introduction from Mr. William Teeling, one of England's most prominent newspaper men. I had the pleasure of entertaining Mr. Teeling two years ago, and he seemed to have enjoyed seeing this marvelous building, and listening to its great organ. His letter to me concerning Miss Cazalet reads:

"If you remember the time that I visited you in Salt Lake City, you will recall that we went to the Tabernacle; and then you were kind enough to take me to meet President Grant and his counselors. I wonder if you will allow me to introduce to you Miss Thelma Cazalet of the British Parliament. Miss Cazalet is very much interested in the social life of the United States, and expects to go to Utah to find out something about the Mormon people, how they interpret life, and what they are doing for the social uplift of humanity through their marvelous organization. I would be very glad if you will call on Mr. Smoot, and have Miss Cazalet meet the distinguished senator, for she wishes to interview him on the economic conditions of America."

The rest of the letter is personal, so I will not quote it.

I had the pleasure of escorting Miss Cazalet about the city, and calling on Senator Smoot. I am very happy to tell you the gracious compliment Miss Cazalet paid Senator Smoot, for she said that the English people and members of Parliament regard him as one of America's greatest citizens, and a man who more than any other American understands the economic and financial problems of the world. This gracious compliment paid the Senator I shall not forget; I appreciate it from the bottom of my heart.

A great many tourists come to Utah, and pay high tribute to the work of our people. They see something here that is delivering mankind from bondage, and bringing liberty. Such a revival is not the work of man, but the work of the Spirit of God. Miss Cazalet looked into your faces and noted your honesty; your sincerity of life. "There is something about the people here that is impressive," she remarked in words that to me were graciously given.

Miss Cazalet is a friend of Susan Ertz, who also visited Utah

something over a year ago. I had the pleasure of taking Miss Ertz about the city and bringing her to this building where she heard an organ recital. It was an impressive hour. Miss Ertz has written a great novel based on the trek of the Mormon pioneers to the far West. In her story the hardships and sorrows of the people are clearly portrayed; and she tells of the great truths of colonizing the West, and pays high tribute to the pioneers of this State.

It is only recently that the noted Austrian writer, Walter Eidlitz completed his two volume work entitled ZODIAC. I think the novel bids fair to obtain the Nobel prize for literature this year. Herr Eidlitz came to Utah from Vienna, Austria, because he had been told by one Ann Litisch that the Latter-day Saints seemed to have a power far beyond anything she had ever experienced in her life. Here Herr Eidlitz would be able to find the power and light that the world needs, namely, the priesthood of God. Herr Eidlitz was in our home for two weeks investigating the truths of the Gospel of Jesus Christ our Lord, and he was greatly impressed with our testimony that the holy priesthood of God had been restored to earth.

I think that all people who accept the Gospel of our Lord are the intelligent ones of the world. It is true that we bring from Europe and other parts of the world the poor in material things, but not the poor in spiritual gifts. We have brought from Scandinavia, Germany, England, Italy, France, and other nations those who have humble faith in the Savior. It is only such who can understand the Gospel. They, like the Apostle Paul, find power in faith; a faith that produces and works itself out in a life of love. They learn like the rest of us that true faith gives all; and in return receives all. This is what was meant by the Prophet Joseph Smith when he wrote these words which are found in the eighty-eighth section of the Doctrine and Covenants, a book which I wish we would read more in our homes:

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things."

A few months ago I brought into this building Dr. Murai, one of the distinguished educators of Japan. He was greatly interested in the architectural beauties of the Tabernacle, and the radiancy of the interior. It all looked so beautiful that day. On his return to Japan, he wrote me some of his impressions as to what the Gospel means, and among the many good things he said were these:

"To follow Jesus Christ means: First to be a child toward God. This is trust and faith in our Maker. We must be servants, and serve with spiritual grace and power our God. Then the next thing is to be sovereigns over ourselves, which means self-control. Think of these words: Faith, Service, Self-control. What a lovely lesson! Religion after all is a holy synthesis of all that is true and beautiful."

I am thankful that this noble old building in which we are sitting this afternoon inspires such thoughts in the hearts of men. Through many channels of thought, I firmly believe that mankind is coming to a better understanding of life and its meaning; I think the world is moving toward Christ. It was the prophet Malachi who wrote:

"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering."

Our call as members of the Church and as men holding the Priesthood of God, is to go into all the world and preach the Gospel. It is a sacred thing given us to do. To be effective in this we must go forth with pure hearts and contrite spirits; with an eye single to the glory of God. Our spirits must be clean: and with pure hearts, which will enable us to see and understand the ways of truth, we will become the standard bearers of that divine Will which ultimately will establish the glorious Kingdom of God on earth. So in the midst of this practical world, we shall have to exhibit a practical life of love: a busy life of helpfulness; feeding the hungry, receiving the stranger, clothing the naked, visiting the sick and sorrowful. In this period of stress and tribulation, sorrow and pain, trouble and care, there is a deep and lasting lesson to be learned. It is the lesson that no one can live without God in his life. The Apostle Paul wrote to the Philippians: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Be encouraged, my brethren and sisters. Your lives will be filled with greater visions and dreams; your days will yet be golden. Remember what an apostle of old said to the Romans:

"Be kindly affectioned one to another with brotherly love; in honor preferring one another;

Not slothful in business; fervent in spirit; serving the Lord;
Rejoicing in hope; patient in tribulation; continuing instant in prayer;
Distributing to the necessity of saints; given to hospitality."

When we have given heart and soul and life to God, we need not worry about the things that may happen tomorrow. The courage of faith will be our attitude of mind that will bring peace today. There is Light today in the world. It is a greater and more radiant light than ever before in all history. This light is the Truth of God as revealed by the Father. Remember what the first historian wrote in the Holy Scriptures:

"In the beginning, God created the heaven and the earth.

And the earth was without form and void; and darkness was on the face of the deep. And the Spirit of God moved on the face of the waters.

And God said, Let there be light: and there was light."

Then we are told in words that ring with the greatest and most divine truth of all: "God created man in his own image, in the image of God created he him."

God bless us every one. May our love increase; may our faith in God deepen, I ask in Jesus name. Amen.

The congregation sang the hymn, "Do what is right."

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

Sunday, following the funeral service of President Roberts, I returned to my home hoping to find a subject I might use if called upon during this conference. Long ago I learned that when disturbed I might go to the Lord in the spirit of prayer, and receive comfort. Before leaving my room I had prepared some notes, for the purpose of refreshing my memory. Yesterday morning, during the speech given by President Grant, I felt my notes perhaps would be useless. By the time he had finished his address to us I was convinced the Lord had heard and answered my prayer.

The proceedings of this conference, thus far, have given me encouragement. I shall read the notes I made at that time, for they are a witness to me that the Lord does hear and answer prayers.

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

"And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

"Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

"Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear." (Doc. and Cov., Sec. 1)

These are the words of the Lord given to his prophet Joseph Smith. It seems to me that conditions of the world are such today that this warning is timely and very appropriate. While the Church of Jesus Christ of Latter-day Saints is increasing in numbers, both as to members,

and participation in church activities provided for their spiritual and temporal welfare, there is yet much to be accomplished. From a careful study of the records it appears to me that there is a broad field for missionary work which now is being worked in only a haphazard manner, although we have the machinery set up the spiritual energy does not appear to be sufficient to cause it to operate to the fullest extent.

Are we devoting our time to a study of the theories of men alone? Theories of men may or may not be based upon truth. The revealed word of our Father is the truth and can be proven by each individual for himself. To obtain such truth one must so live that he comes in harmony with the principles of truth as laid down in the teachings of our Lord and Savior; this seldom comes through opposition thereto. One who makes a practice of profaning the name of Deity cannot approach him in the spirit of truth for he has said: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." That commandment is just as much in force today as when given and one who disregards it has not the spirit of truth. He who fails to remember the Sabbath day to keep it holy does not develop a spirit to which the Lord may reveal the truth. The Lord demands that we "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This commandment has been repeated in this day in Section 59 of the Doctrine and Covenants, which says further, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."

Are our religious services such that all classes may be encouraged by them? Do all who attend have the spirit of worship? Are any inattentive? What are we doing for those who make a practice of using church services as a visiting time? Are our socials orderly? Is there always some one with an understanding disposition on hand to encourage those who are inclined to rowdyism? To my mind attention to these things is of great importance to religious training, for they tend to belittle and make light of the spiritual.

A careful examination of quorum and auxiliary records will if analyzed reveal a most interesting story, and unless those of us who have been called as leaders become thoroughly familiar with this story we shall naturally approach our labors in an inefficient manner. Are we holding our young men and moving them from one quorum to the next without loss? Are they becoming more zealous in their work and more willing to serve as they approach new experiences? If so we may well rejoice in our labors; if not, it is our duty to redouble our efforts and plead with our Father for wisdom and power to accomplish that end. Spirituality is not developed alone through the study of the revealed word; there must be also a service through which the Gospel principles may be applied, creating in return that joy the Lord is pleased to bestow upon his children as a reward. These two, service, with a knowledge of the Gospel, will break down the power of the adversary and build in the one so fortified

a resistance against evil and a power to understand the truth, for our Lord has said: "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth and the truth shall make you free." (John 8:31-32)

To add to the activities of the Aaronic Priesthood we have been during the past few years developing work in genealogy. The work of the Genealogical Society is taking an important part in this conference. Their objective is to save our dead. I am sure that with proper planning on the part of Aaronic Priesthood supervisors those who hold this Priesthood can do much, not only to gather the records of their ancestors but also in doing work in their behalf, which will develop the spirit of this work. To know how to prepare records, to be baptized for his ancestors, and later perform other temple ordinances before leaving for the mission field would place each Elder in a position to render great assistance to those who live in the missions, by helping them to prepare their records, much of which, when completed, could with our help be done for them and cause them to feel contented to remain with their friends and neighbors where they may serve as missionaries also, for the missions are embraced in Zion, and young men at home preparing for such work will become a tower of strength to them and examples for good at home. Parents who are about to send your boys into the mission field do not be content with having them go through the temple only the few times they do so while at the mission home. Go with them before this time, help them to understand the full meaning and purpose of this work. This is not alone a privilege, but an obligation placed upon us. We read in the Doctrine and Covenants, Section 68:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents. * * *

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

"And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. * * *

"And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people."

It is extremely important that we shall provide for our dead that which they were unable to do for themselves, but what of those who were not worthy and who had that opportunity? We are given to understand that they must await the time of the Lord before they can enjoy the blessings promised. What of the boy growing to manhood who is neglected during this time when he so much needs encouragement through a contact with those who understand the Gospel and have a

desire to use this knowledge to teach them in the spirit of love and truth? What of the man who has been neglected, whose children are untrained because of his lack of knowledge, a condition existing generally not because he would have it so? Perhaps he too was neglected and has not the power within himself to regain that which he has lost. Is it not even more important that we save him and his household while he has the privilege of enjoying the promise of coming forth in the first resurrection? Let us be mindful of the words of the apostles of old:

"Brethren, if any of you do err from the truth, and one convert him;

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19-20)

"We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby knoweth we the spirit of truth, and the spirit of error.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." (I John 4:6-7)

As an example of service I give you the following: The Tabernacle choir began to sing over a national radio network a little more than four years ago; their program is now considered to be the outstanding radio program in the world. Why? Because they receive no other compensation for their work than the joy of service. There are 273 members, they rehearse Thursday nights, sing over the Columbia broadcasting network each Sunday morning, and for the regular Church service Sunday afternoon each week. This requires them to make three trips to the tabernacle and three home each week, a personal outlay for each, of 50 cents a week for car fare. Their average attendance is 63.56 per cent. Each Sunday they are heard from more than 80 stations with combined facilities valued in millions. The commercial value of each program period is about \$10,000.00, and of the full period they have been on the air \$2,500,000.00. Each Sunday they are heard not only in the United States but also in Europe where the program is relayed by short wave length, those living on the isles of the sea eagerly look forward to it. All this because of the devotion of these singers which finds expression in their faithful attendance and in song and the sweet organ music mellowed by a divine providence.

I quote from Doctrine and Covenants, Section 93, verses 21 to 28:

"And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;

"And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

"Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

"And truth is knowledge of things as they are, and as they were, and as they are to come;

"And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

"And no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

If these words are true, and I sincerely believe with all the powers of my soul that they are, are we not charged with a great responsibility?

May our Father help us to understand and live in obedience to his commandments I humbly pray.

-ELDER JOHN V. BLUTH

President of the Canadian Mission

My brethren and sisters, when I heard Brother Grant say that some individual had sent a card, anonymously, asking that the Word of Wisdom be not spoken of in this conference, I wondered whether that individual expected to be present, and whether or not present at each of these sessions. If so, he or she must have been surprised at the wonderful success that card had in bringing exactly the opposite results.

Most of the speakers have dwelt upon the principle of temperance, and the problem before the people at the present time. I want to indorse the remarks of Brother Ballard, relative to how the missionaries feel in the world, or at least in that part of the world to which I have been assigned, the Canadian Mission; what anxiety they feel as to how Utah will stand upon this question that comes before them shortly—the repeal of the prohibition amendment.

They have traveled there and taught the people that this Gospel is different from theirs; that it has life and vitality in it; that it changes the lives of its adherents, makes them better, gives them newer ideas; that they live the Gospel of Jesus Christ. Now, they wonder, as they walk the paths, the lanes, and the highways, preaching the Gospel, as to what the result will be should Utah follow the majority who have thus far expressed themselves, the history that she will make. They feel that though Utah be the only state in the Union that votes against the repeal, they can hold their heads high and say: "We have been vindicated; the Latter-day Saints have been taught the Gospel, and whatever there may be of theory or idea as to why they ought to be better off with repeal of the Eighteenth Amendment than they are with that amendment in the Constitution, they have at least shown their faith by their works." They feel if otherwise, the people will say: "You have told us that you have a gospel different from all else that exists in the world; that it has a revitalizing effect upon your people. Now explain Utah's vote." Utah, we are told, is sixty per cent Mormon, and forty per cent non-Mormon; and out of that non-Mormon membership there are many in the Christian denominations and churches who are working hard and diligently against a repeal. If Utah then votes for repeal, it means that thousands of the Latter-day Saints have forsaken that which they have been taught, and have been led away by error.

Brother Joseph Fielding Smith overheard a remark about which he spoke, to some extent. I also overheard one by a church worker

who felt that he had to vote "wet," or for the repeal, because it meant more revenue to us. I wondered where in the world that revenue is going to come from, except out of the pockets of the people who will then be led to indulge in the things that they have refrained from heretofore. Every dollar they spend for liquor goes first to pay for the rent of the saloon, for the purchase of the fixtures the saloon-keeper has to have, for the purchase of the merchandise he expects to dispense there, for the home that he builds for his family, for the luxuries that he gives unto them, for the car, the radio, and other things, to pay the tax upon his property, to pay the taxes upon the saloon property, and to give him something to lay by for a rainy day; and if there is any part left, that goes to revenue. How much? Possibly a dime on a dollar; I doubt if that much. Oh, is it necessary to put a dollar through the hands of the saloon-keeper in order to get a dime back in revenue, and while we get that dime back debauch the manhood of the nation? That is the question as it appeals to me.

The missionaries feel that they want to be able to say that Utah has shown, by its attitude, that it lives what it preaches.

The song at the opening of the session here this afternoon was:

"We thank thee, O God, for a prophet,
To guide us in these latter days;
We thank thee for sending the Gospel,
To lighten our minds with its rays.
We thank thee for every blessing,
Bestowed by thy bounteous hand.
We feel it a pleasure to serve thee,
And love to obey thy command."

I feel if we who have sung that this afternoon really mean what we have sung, then we can count upon all of us to do that which is right in this matter, and as missionaries bring as many more to the same attitude of mind. Our prophet has spoken; counsel has been given. Years past have proven to us the wisdom of abiding by the counsels given unto us. Why not learn by experience already had, rather than the lamentable experience that is bound to come to us otherwise?

I bring you greetings from the brethren and sisters in the Canadian Mission. They are not many, but they are determined; they are full of the Spirit of the Lord. We love them for their integrity, their desire to serve, their willingness to devote as much time as can possibly be given in every day of every week, during their service, in bringing the Gospel to as many people as possible, in any way that they can conceive of. We need more missionaries. We have had to abandon or withdraw our missionaries from four districts, and to concentrate a little more, pending the arrival of more missionaries. But we feel that we are doing the work of the Lord, that his blessings attend us, and that there is a finer spirit than there has been for some time, and that spirit is creeping into the branches of the Church. Much of the discord and disunion that has been exhibited heretofore has been dissipated. The people have learned more of the philosophy of the Gospel, what it means to love

and to forgive and to overlook. They have learned something of the difference between discord and union, and what the results of those two will be. They are coming nearer unto the Lord. They are putting up a little with one another's faults where they criticised before.

Our baptisms have increased considerably over those of the entire past year, and there are quite a number of prospects who show an interest in the Gospel, a genuine interest, because of the principles taught. We feel to rejoice in the work of the Lord in that mission. It may be the gleanings time for we get them, one out of a city and another out of a county, here and there, but they are souls, children of God, and should be found.

We rejoice in the work we have been given to do, and we pray God's blessing, not only upon the work in our mission, but upon the fields throughout the entire world. May the Lord so bless us that finance and means may come unto us, and that the spirit of sacrifice may enter our souls, that we may send more of our people into the field; and may he open up the places where so far the Gospel has not yet been permitted to come, and that the people may be willing to receive it. Then we may find another harvest time.

God bless you all, my brethren and sisters, and may he help us to be faithful unto the end, and, having entered into the fold through baptism, not be content to sit down by the gate where we entered, and say: "We are saved," as they do in the world, but recognize the fact that our whole journey still lies before us, and if we expect to reach the destination we must continue to plod on in faithfulness, in activity and in service, and learn more about God's commandments, and about living them.

God bless you, is my prayer, in the name of Jesus Christ. Amen.

ELDER ARTHUR WELLING

President North Central States Mission

Though feeling my weakness very keenly, my brethren and sisters, in filling this important position, I am nevertheless glad to join in the spirit of this wonderful conference, and briefly to report conditions in the North Central States Mission.

Listening to the clarion call of our President and others who have spoken in this Conference, I have thought of the question of Paul to the Corinthians: "If the trumpet shall give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8). Obviously, the answer to the question is, "nobody;" which, I believe explains in part the confusion that is found in the religious thinking of the world. There is in its leadership no authoritative, "Thus saith the Lord."

Whatever else may be thought of "Mormonism," its trumpet call to the world is no uncertain sound. Just think: The Father and the Son themselves, in the sacred grove, announcing Divine disapproval of conditions as they were, and proclaiming a restoration of the Gospel;

Moroni, a great Prophet of this hemisphere, restoring the scripture and record of his people, The Book of Mormon; John the Baptist, conferring the Aaronic priesthood; Peter, James, and John, the Melchizedek priesthood; Moses, Elias, and Elijah, restoring the keys of their great calling, with all that that implies.

And now, today and yesterday, and at every such conference of the Church, the voice of the Lord unmistakably, through his chosen leaders, presenting clear, emphatic, and authoritative trumpet calls to the world, "repent, for the kingdom of heaven is at hand."

So I am glad to be here, to find myself in harmony with all that has been said and done at this marvelous Conference, and to carry back the message of it to the people among whom it is my privilege and honor to serve.

In the North Central States Mission we have only one-third as many missionaries as formerly, but we are trying to carry on and to make up this deficiency in three ways: First, by increased activity on the part of the few missionaries who remain: Secondly, by extension of our special or local missionary service: Thirdly, by the greater use of our branches and of the auxiliaries of the Church as missionary agencies and centers of missionary activity.

To illustrate: only last week, in a far corner of the mission, I met with a newly organized Mutual Improvement Association. Forty-three people were present. Three of us were missionaries. Five others, constituting the leadership of the group, were local members; and thirty-five were friends and investigators who had come out to participate in the benefits and blessings of that particular auxiliary. And so it is elsewhere throughout the mission.

In the far northwestern corner of our mission, not many weeks ago, four hundred miles above the border at Beaver Crossing near Cold Lake, we held a baptism, blessed a few babies, and organized what I suppose is the northernmost branch of the Church in Canada. This little pioneer community faces the necessity, at once, of building for themselves a chapel from the timber growing on their homesteads; and our hope and prayer is that the Lord will bless them, and that the Gospel may be carried to the various corners of our mission with such agencies as remain.

Opportunities abound for preaching the Gospel, for which we are grateful; and sentiment favorable to our Church and people is growing. Concerning our missionaries, we are pleased to report that the young men and women who come to us are "the salt of the earth." Every one of them is well, and busy, and happy in his or her work, and the Lord is blessing their efforts and magnifying them in the eyes of the people.

Our testimony is that God lives, that this is his Church and Kingdom; and that it will stand forever; and "we are all enlisted till the conflict is o'er."

To which humble testimony and report may the Lord add his blessings, I pray, in the name of Jesus Christ. Amen.

ELDER HYRUM D. JENSEN

Former President of the Norwegian Mission

My brethren and sisters, words cannot express the joy and satisfaction that I have today in being present in our General Conference. It has now been five years since I had the privilege of meeting here, listening to the counsel of the servants of the Lord.

I have been absent in the Norwegian Mission for four and a half years, and I must say that we have been under the leadership, in Europe, of one of the most wonderful men I have ever met, President John A. Widtsoe. I am very thankful that I had the privilege of going into the European Mission while President Widtsoe was taking charge of that mission. He has been a father to us mission presidents. He has been a father to the missionaries—a man whom we could always depend on for counsel and instruction.

But we have missed the counsel and instructions that you receive here twice a year, and as I stated, I have not words to express my joy in having had the privilege of hearing the voice, the instructions and the counsel that we received yesterday from our beloved President, Heber J. Grant, and from the others who have spoken yesterday and today.

I bring you greetings from the Norwegian Mission, from the elders and the Saints. There are only a few missionaries. We haven't had as many as we wish we could have had. I sometimes have said that I was sorry I was called to go to the Norwegian Mission just before the depression came. But when I look back upon the work that has been performed there, I feel that the depression has been a blessing to us. While it has deprived us of the missionaries from home, it has compelled the Saints to be more faithful and more energetic in the work. Every branch in the Norwegian Mission today is thoroughly organized and in the hands of local people. We have no missionaries that are concerned in any way with the branches.

We have all the organizations that you have here at home. While we haven't them as perfectly organized, perhaps, as you have here, they are working toward perfection. Our Relief Society is doing a wonderful work. I don't know what I would have been able to do in the mission if it hadn't been for the good, faithful sisters of the Relief Society. Where we had no Priesthood or male members in the branches or in the cities, these faithful sisters have carried on the Relief Society work, and are doing it today.

Our Sunday Schools are fully organized and doing a wonderful work. We have nearly as many children enrolled in our Sunday Schools who do not belong to the Church as we have who belong to the Church.

Our Mutual Improvement Associations are all in the hands of local people, and are performing a wonderful work among the young people.

We have the Primary Organization, which is just in its infancy, but the sisters who have charge of it are working hard and faithfully

to make it a success throughout the mission. There are many more children who belong to or are attending the Primary Association who do not belong to the Church than there are children who are members of the Church. We are holding in the homes of the Saints and in the homes of our friends, who will open up their houses for that purpose, Primaries in different parts of the city. Eight to ten or twelve children at a time are gathered together and are instructed in the principles of the Gospel. We have been following out to the letter the instructions that we have received, and the lessons that have been sent to us through the *Children's Friend*.

We have the Genealogical organizations organized throughout the mission, and they are now doing a splendid work. The Saints are becoming interested in the gathering of their genealogy, and I look for the time to come when we shall receive from that land a great many names of people for whom the Saints here in Zion may do work in the temples.

I can join with the other mission presidents in stating that the young men who have been sent to the Norwegian Mission during my presidency are the choicest young men I have ever had the privilege of laboring with. We have only ten missionaries at present in the mission to do the work that was formerly done by twenty missionaries.

In closing, I will state that my first mission to Norway was thirty-nine years ago. I found conditions very much different at that time from what they are now. My second mission was in 1911, 1912, and 1913. I came home in the fall of 1913, and went back to take charge of the mission in 1929. I found that there was great opposition to us during my earlier missions. We had some difficulty in getting missionaries into the country when we received seven missionaries at one time. The government officials asked what we were trying to do. For a time it seemed that we might have to write home and ask that so many be not sent at one time; but conditions have changed. We could use today as many missionaries as the Church is able to send to the Norwegian Mission. The people are hungry for the Gospel. They are praying to God that men will come to them with the truth. They are searching for the truth.

These ten missionaries were holding seven open-air meetings a week during the summer months, and we figured that we were having an attendance at these open-air meetings of between two thousand and twenty-five hundred people, who came out regularly upon the market places and in the parks to hear the Gospel explained by the missionaries. When I bade the people farewell on the main public square in the city of Oslo, and told them that I was going to return home, perhaps a hundred people came forward out of the audience of about four hundred and fifty people, and bade me farewell, wishing me joy in the future, and thanking me for the enlightenment that they had received through our meetings upon the public market places of Oslo.

My brethren and sisters, I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of God. I thought I had a testimony of the Gospel, a living testimony, before I went upon

this last mission, but through the inspiration of God that has attended me in my labors while I was there, and my dear wife, and the good missionaries with whom I have had the privilege of laboring, there has come to me a testimony, and I hope the Lord will never permit me to do anything that will deprive me of it, because it is the only thing that brings joy and satisfaction to me.

I plead with the Norwegian people—you of Norwegian descent—to do more towards teaching your children, your young men, the Norwegian language, so that when they go into the mission field they will be better prepared to preach the Gospel, because it is resting upon our shoulders, those who have Norwegian blood running in their veins, to warn that nation, and to give them the Gospel. May we do it, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

CHANGES IN CHURCH OFFICERS SINCE LAST APRIL CONFERENCE

Mission Presidents Appointed

Joseph F. Merrill appointed President of the European Mission to succeed John A. Widtsoe.

Don B. Colton appointed President of the Eastern States Mission to succeed James H. Moyle.

Daniel J. Lang appointed President of the French Mission to succeed Golden L. Woolf.

Rufus K. Hardy appointed President of the New Zealand Mission to succeed Harold T. Christensen (acting President).

Milton H. Knudson appointed President of the Norwegian Mission to succeed Hyrum D. Jensen.

LeRoy Mallory appointed President of the Tahitian Mission to succeed George W. Burbidge.

Thomas Edgar Lyon appointed President of the Netherlands Mission to succeed Frank I. Kooyman.

Elias S. Woodruff appointed President of the Central States Mission to succeed Samuel O. Bennion.

Mission Name Changed

The Armenian Mission has been changed to the Palestine-Syrian Mission.

Stake President Appointed

S. Taylor Farnsworth succeeded Thomas W. Gunn as President of the Beaver Stake.

New Ward Organized

Vermont Ward, Los Angeles Stake.

New Independent Branches

Bay Branch, San Francisco Stake.

Pittsburgh Branch, San Francisco Stake.

Vallejo Branch, San Francisco Stake.

Challis Branch, Lost River Stake.

General Authorities who have Passed Away

James E. Talmage, of the Quorum of the Twelve.

Brigham H. Roberts, Senior President of the First Council of Seventy.

Bishops who have Passed Away

Joseph L. Shumway, Virginia Ward, Los Angeles Stake.

E. Glen Wood, Glenwood Ward, Alberta Stake.

Gideon W. Diswell, Manti South Ward, South Sanpete Stake.

Others who have Passed Away

John L. Bills, Second Counselor in Lost River Stake Presidency.

Susa Young Gates, one of our most faithful and diligent workers among the sisters, from her young womanhood until her death.

Sister Mildred B. Jensen sang a sacred solo, "The Lord is my light."

The closing prayer was offered by Elder Joseph R. Christiansen, President of the Moroni Stake.

Conference adjourned until 10 o'clock Sunday morning, October 8.

THIRD DAY

MORNING MEETING

Sunday morning, October 8.

Every seat and available space in the great Tabernacle auditorium and galleries was occupied before 9:30 o'clock. The large Assembly Hall on the Temple Block was crowded with people who could not find accommodation in the Tabernacle, and hundreds of others assembled on the Tabernacle grounds, where they listened to the proceedings as they were broadcast by radio.

As a prelude to the fifth session of the Conference the following program of choral and organ music was rendered by the Tabernacle Choir and Organ, from 9:30 to 10:30, and broadcast by radio from coast to coast over the Columbia Broadcasting System, originating over Station KSL:

"Awake" (Wagner)—Choir.

"I'll sing thee songs" (Clay)—Organ.

"Arise, O glorious Zion" (Careless)—Choir.

"Scherzo" (Rogers)—Organ.

"Glorious things are sung of Zion" (Daynes)—Choir.

"Finlandia" (Sibelius)—Organ.

"Lead kindly light" (Parks)—Choir.

"Lo! the Mighty God appearing" (Stephens)—Choir.

"Pilgrims Chorus" (Wagner)—Organ.

"He that shall endure" (Mendelssohn)—Choir.

"Berceuse" (Dickinson)—Organ.

"The Lord's Prayer" (Gates)—Choir.

"March Religieuse" (Guilmant)—Organ.

"Hail bright abode" (Wagner)—Choir.

"Gently raise the sacred strain" (Phelps)—Choir.

The Tabernacle Choir was conducted by Anthony C. Lund. Organ accompaniments and organ solo presentations were played by Frank Asper.

Following the Choir and Organ broadcast President Heber J. Grant announced that the Choir and the congregation would join in singing the hymn "Praise to the man who communed with Jehovah."

After the singing of this hymn, the opening prayer was offered by Elder Joseph J. Daynes, President of the Grant Stake.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

My brethren and sisters, I desire to express the gratitude which I feel that I am permitted to meet again in a general conference of the Church. I have not been well, but through the blessing of the Lord

I have not been seriously sick. I thank him and praise his name for this privilege.

I love to be here at these gatherings of members of the Church of Jesus Christ of Latter-day Saints. I love to listen to the voices of my brethren who are called upon to address you. It is one of the joys of my life.

Naturally, knowing that I might be asked to make remarks at this conference, I have thought of something to say. I knew the message that I wished to deliver, but was at a loss to find words with which to properly express it. Elder Joseph Fielding Smith, in his remarks, supplied me with a text. He quoted from the words of the Prophet Ezekiel, words which, notwithstanding the centuries which have passed since they were uttered, are as applicable to us today as they were when the Lord uttered them to him. It was an admonition to him personally.

HAD TURNED TO IDOLS

The Israelitish people had turned from the faith of their fathers to the worship of idols. The Lord called Ezekiel, the son of Buzi, to go to them and proclaim his word, and he tells us that he went to those who dwelt upon the river Chebar, and abode with them for seven days. He marvelled at their wickedness, at their lack of faith, and hesitated to declare the message which the Lord had sent him to deliver. It was at this time that the Lord called his attention to the fact that when he required at the hands of a man the accomplishment of a work, when he sent him to call the wicked people to repentance, and he failed to deliver that message, and the wicked died in their sins, he might be held responsible for it. But he also said to him that if he complied with the commands of God our father, and warned the wicked man of his ways, then if the man died in wickedness, he had complied with his duty and would not be held responsible. He called his attention to the fact that he had made him a watchman upon the towers of Zion, a man through whom he might properly send his word to unbelieving people.

DUTY TO MAGNIFY IDEALS

I have often read this scripture, have studied it carefully, and endeavored to understand its import and application. I have asked myself this question: What application has this command of the Lord to you? The answer that has come to me has always been the same. It is this: that whatever my profession, whether it be as a citizen of the government to which I have given my allegiance or a member of the Church with which I affiliate, it becomes my duty to magnify in my life the ideals for which my country stands and the doctrines which my Church teaches.

If I fail in either, and by example or precept lead other people away from loyalty to their country or to indifference and lack of attention to religious duties, I have in a sense become responsible, and I never feel this responsibility more than when I stand before a congregation of Latter-day Saints in the attitude of teacher, for the Lord expects men

and women who accept responsibility to magnify it, otherwise they will be in judgment.

A PROPHET'S CALLING

This particular scripture which was quoted called my special attention to prophecy, the inspired word of God our Father, which is uttered by his servants the prophets, modern and ancient. I thought of its importance, of its application to us, and so sat down and outlined some of the results of prophecy in which we modern people are particularly interested.

The word, prophet, defined in the Hebrew language, means one who has been called to denounce sin and foretell the consequences and punishment of it. He is to be above all else a preacher of righteousness, to call the people back from idolatry, to faith in the living God, and when moved upon by the Spirit of the Lord to foretell coming events. But more particularly a prophet is to be an expounder of present duties and an interpreter of the meaning and application of the written word.

PROPHECIES BEING FULFILLED

We at the present day have an entirely different relationship to prophecy than had those who lived at the time that many of the most important of the prophecies made were uttered. People of Bible days looked hopefully and in faith forward to the fulfilment of the words of the prophets.

We look backward and see that many, very many of those important predictions have been fulfilled. We know if we study them carefully that we are living at a time when they are being fulfilled and that we are the actors in their fulfilment, whether we are conscious of it or not, and we know further, if we are to judge by the signs of the times which have been given to us by the prophets, and Christ himself, that we are upon the very verge of the fulfilment of the most important of them all, when God our father will consummate his work, when Christ our Lord shall come to rule and assume dominion over the kingdoms of this world.

COVENANT WITH ABRAHAM

It was four thousand years ago that the Lord called Abraham from Ur of the Chaldees, and brought him up into Palestine to a country and people who were alien to his own race, and entered into a new covenant with him. This man was ninety years of age and was childless, yet the Lord told him to look over all the land of Palestine, from north to south and from east to west and promised that he would give this land to his posterity who he declared would become, by comparison, as numerous as the sands upon the seashore or the stars of heaven.

It was not until one thousand years later that this prediction, this covenant of the Lord, was fulfilled. When David, the shepherd king, led the armies of Israel, subdued the last Jebusite defenders of the city of Jerusalem, and established his capital city at that place, was the word

of the Lord fulfilled. Israel did become at that time one of the dominant and most influential kingdoms of the known world.

A LAND OF PROMISE

We, my brethren and sisters, are assembled here today in this historic building, in a city which we call Salt Lake, in a territory which we call Utah, a territory which forms one of the forty-eight federated states of our union, each state independent in its own sphere, but all bound together by constitutional law, which welds them into a single entity.

Only yesterday the ground upon which this building stands, in fact the entire area covered by the United States of America, was an uncultivated wilderness. The prophets of the Lord, centuries before, had predicted the existence of this land, before it was known to the people of the old world. They had outlined to us the establishment of this government of ours; they had declared that upon this land, which to them was a land choice above all others, there would be established a system of civil government, which would be a light to the world; a government to which would be gathered the remnant of the scattered house of Israel; a government in which men would enjoy equal rights under the law; a government in which men would act as their own conscience might prompt them to do—with this restriction, however, that in that which they did they must not infringe upon the rights of others or prevent them from exercising the agency which they themselves exercised.

The prophet Isaiah, referring to this land of America, these everlasting hills, declared that at a future time—the time to which he referred was the latter days—the house of the Lord would be established here, and that all nations would flow unto it; that they would be taught here the way of the Lord and learn to walk in his paths. By foreknowledge of God the prophets declared that by the direction of his Spirit the Lord would bring people to this continent who would establish this form of government, and said that they would never be overthrown or conquered by other nations, if they would but serve the God of the land, who is Jesus Christ.

The destiny of America from the day that Columbus sailed from the ports of Spain to the present, was declared by the prophets of the Lord, as I have said, before the people of Europe knew that America existed. The sailing of Columbus, from the port of Palos, in Spain, was not a thing of chance. It had been declared by the prophets nearly two thousand years before that the Spirit of the Lord would rest upon a man among the Gentiles, and that he would sail forth and land upon this continent. As he sailed on and on over uncharted seas, his crew was in open revolt, they declared that they would go no farther, and that upon the morrow they would turn the prows of their ships back to the east and endeavor to find their way back to Spain, but upon that eventful night a gun from the *Pinta* announced that land had been sighted. A new world had been discovered.

COMING OF PILGRIMS

Two hundred years after the landing of Columbus another landing occurred which had been just as definitely declared by the prophets of God. When the Pilgrim Fathers anchored their ships off Plymouth Rock, another prophecy had been fulfilled and the history of the American nation had been commenced. Both of these events had been declared, according to the dates I have been able to discover, two thousand years before their final accomplishment.

INDEPENDENCE DECLARED

For more than a century the colonists who had come from the Old World continued to live under the governments of the countries from which they came. At the end of that time, and this too in fulfillment of the decrees of the prophets, they declared that they of right were and should be an independent people.

The Declaration of Independence was published to the world, the War of Independence was fought and won, and our ship of state was launched on a troubled sea. The hour had struck that kingcraft and priestcraft, which for ages had held the struggling masses of the world in thralldom, under perverted control both in civil and religious life, were to be stricken and the people of the world were to be emancipated from the shackles with which they had been bound.

CHURCH FOUNDED

A half century had elapsed since the establishment of our government when another event of transcendent importance to the world occurred. The events that I have so briefly and imperfectly outlined up to the present were simply the foreordained and divine accomplishments that were to occur for the accomplishment of a divine purpose. Our Lord taught his apostles that though his life might be taken by his enemies, though the kingdom which he would have established might be destroyed by men, yet would he live on and come again to assume control and dominion over the earth. When they asked him when this would be—"give us a sign," they pleaded, "by which we may know the time of your coming and the establishment of your kingdom,"—he outlined the things which would occur in the world, things which we are passing through today, as plainly as though he had seen them, and definitely declared that this gospel of the kingdom should be restored and preached in all the world as a witness.

That promise, my brethren and sisters, was fulfilled eighteen hundred years later when, through the ministry of Christ our Lord and under his direction, the opening of the present gospel dispensation was effected through Joseph Smith and those who were associated with him.

WASHINGTON'S INFLUENCE

Immediately after the surrender of Cornwallis at Yorktown, trouble, as serious as any which our government has since experienced, occurred.

The army was about to be disbanded, there was no money with which to pay the soldiers for the years of devoted service which they had rendered their country. It was proposed that Washington be declared king and that the confederation of states be dissolved. Others denounced Washington as the person responsible for all of the trouble with which they were threatened. The army threatened to march upon the Congress and enforce its demands, and for fear that this might be accomplished, Congress adjourned and moved its place of meeting from Philadelphia to Princeton in New Jersey.

"While these plotters were assembled," Fiske says (I have copied this from his writings, and now quote): "Washington suddenly came into the meeting and amid profound silence broke forth in a most eloquent and profound speech. All," he says, "were hushed by that majestic presence and those solemn tones. He pleaded for patience," as Elder Richards pleaded for it here yesterday, for tolerance, "for trust in the newly born government which would in the end pay that which it owed. The soldiers listened, hesitated and yielded to the irrepressible presence of the man who, more than any other, had made the establishment of our nation possible."

OVERCOMING PROBLEMS

From that time to the present our country has met and solved many grave problems, it has had wars and emerged victorious from them. It has had financial depressions, many of them, but notwithstanding this trouble, it has gone on. I might go on and quote part of the notes I have here, from the war of the rebellion, when fratricidal war shook the foundations upon which the government was established down until the present time. From all of these we have emerged stronger, more influential, more powerful, until today the United States of America has become the most influential and perhaps the wealthiest nation in the world.

PRESENT PERPLEXITIES

At the same time, paradoxical though the statement may appear to you, in the midst of all its wealth, surrounded by the abundance which the Lord has showered upon us, we know that millions of our fellow citizens are in dire need for the common necessities of life. Every citizen who is familiar with existing conditions in our country knows that embarrassing situations and complex questions confront us at the present time.

They are not only perplexing to the national government, but to the various states which constitute the Union, the counties which constitute the states, and the municipalities which constitute the counties; and to a greater or less extent, my brethren and sisters, they affect every individual of the commonwealth, as you who hear my voice well know from your own experience.

Three things have conspired during the past decade which more than any others although there have been many ramifications from them,

have created the present unfortunate situation. They are, as I analyze them, the following:

First, the unprecedented disposition among the citizens of our country to treat with indifference the obligation of obedience to civil law, and the indifference manifested by administrative officers in the administration of it.

Second, the frenzied desire of selfish men to become suddenly wealthy regardless of the ethics of the means employed to accomplish their ambitious and unrighteous desires.

Third, the increasing indifference of our people to the sacredness of religious obligation.

SHOULD OBEY LAWS

The revelations given for the guidance of the Church tell us definitely that governments are instituted of God for the benefit of man, and admonish us to be obedient to the civil law in the countries in which we reside; that it is the right of all men to act in both private and public affairs as their conscience may direct, but, as I have stated, with the limitation that they are not to infringe upon the privileges and rights of others.

The Lord says—and this is quoted from a revelation:

“And for this purpose have I established the Constitution of this land by the hands of wise men, whom I raised up for this very purpose, and redeemed the land by the shedding of blood.”

OPPOSITION OF LUCIFER

If this government was established by God our Father, no argument should be necessary to convince you that anti-Christ is opposed to it. Lucifer is the enemy of God and Christ his Son. His minions have always been arrayed against them. He fights to lead men away from the Redeemer of the world. Never have his emissaries been more active than at the present time. The very elements appear to combine to bring confusion and tribulation to the people of this troubled world of ours. Both physical and spiritual forces are at work to effect and accomplish if possible our ruin.

Shall Christ or Lucifer triumph in this conflict? This government of ours and all other governments need the strength of the Church. It was by Christian people under God that our government was founded and has been maintained. I have faith in the soul of the American people. They may stumble, they may waver, wicked men may for a time seize control of the affairs of government, but even though confronted by chaos, these people whom the Lord has brought here will rise in their might and with the help of God will triumph.

INFLUENCE OF THE CHURCH

Just as the government has had its difficulties, has had its trials, has been at times almost upon the verge of destruction, so has the Church since its organization. Its members have been driven, they

have been persecuted, they have been misunderstood, and like Saul of Tarsus, under the impression that they were doing God service, men have endeavored to destroy its influence. Notwithstanding its drivings, notwithstanding the suffering of its people, like the government of which we form a part, the Church has become stronger, more powerful in influence and better than ever before, I believe, in its history, and I say the word better believing it to be true.

PLEADS FOR LOYALTY

I appeal to you, my brethren and sisters, and to all others who are under the sound of my voice, or to whom my words may come, to remain firm and immovable in life or death to the principles upon which this government of ours is founded. In its sphere it occupies the same relationship to our Father in heaven that the Church does. He is clearly the author of both, each to act in its own sphere—the government for the temporal protection and welfare of mankind, and the Church for their spiritual salvation.

And so I feel impressed to call upon my brethren and sisters to support and magnify and do their duty to both the State and the Church. We need the sympathetic support of government wherever we are. You mission presidents who go into the field to proclaim the glad tidings of the restoration, my first act would be to get in harmony with the civil officers of the country in which I labored.

We are frequently oppressed because people do not understand us, they do not know our mission, and that in many instances is because we have never endeavored to impress upon the minds of governing officers the real mission which we come to deliver. So I say we require the sympathetic support of the civil law. Without it Lucifer will sweep truth from the earth as he did in the primitive church and substitute in its stead the worship of idols.

I want to say to you men of the Church who may be present or those who are absent and may hear my words, you doctors, lawyers, bankers and merchants, you men who because of your busy lives have forgotten perhaps the full sense of responsibility to the Church of which you form a part, to return to it, renew your affiliation with it. The Church needs you, it needs your intelligence, it needs your learning, your wisdom, as you need the strength which only the Church can afford. Your fathers, many of them, laid down their lives in its establishment. Come back to it and help us in this time of stress.

I am sure that with this combined strength, my brethren and sisters, the proper union of the Church with the State, and the proper union of the State with the Church, we shall triumph. Without it our heritage may pass into the alien hands of a godless, idolatrous people. There is real fear of that except we faithfully do our duty, both to this government of ours, the best there is in the world, with all its weaknesses, the government established by God our Father. I pledge myself to be obedient to its laws. I have always been, and to the men who have

administered its affairs, notwithstanding the fact that they may have weaknesses.

God bless you, my brethren and sisters, keep us in the faith. Do not falter. The daydawn is breaking, when Christ our Lord shall come, not only to assume dominion over his Church, of which we form a part, but over the world at large. It was by church people—do not forget—that this government was founded and the foundations of it were laid. It was by church people that the War of Independence was fought. It has been by church people that it has been maintained, and it will be by church people that it shall be rescued from chaos, if it is rescued at all. God bless you. Amen.

A vocal solo, "O rest in the Lord," was sung by Mrs. C. G. VanOs.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

My brethren and sisters, I sense deeply the responsibility that comes to any person who is called to express his thoughts to this large congregation.

This morning's session has been an inspiration to me. The program presented by the tabernacle choir has subdued my spirit, so much so that I feel the influence of this meeting more, it seems to me, than I have at any other time. I am thankful to be here, thankful that I am a Latter-day Saint, thankful that I have the privilege of mingling my voice in song and praise and prayer in this conference.

Let me first express my deep appreciation for my brethren who have passed away, Brother Brigham H. Roberts and Brother James E. Talmage. I became acquainted with Brother Roberts sometime in the year 1886, in England. He was then but thirty years of age. I admired him. He taught the Gospel to me as no other person had done previously. It was my privilege to sing for him as he preached the Gospel in the neighborhood where I lived. The second Sunday after I arrived in Salt Lake I heard Brother Talmage preach in the old 19th Ward chapel, and that sermon I shall always remember. His subject was: "Thou Shalt Have No Other Gods Before Me." Since the year 1889 we have been close friends. I miss both of these brethren.

I was glad that Aunt Susa Young Gates was remembered among those who have passed away since our last conference. She was my neighbor. Sister Gates was devoted to her religion. She had a wonderful understanding of the Gospel. I admired her for her devotion to this great work and the honor that she manifested toward the Priesthood.

At the Stake Clerks' meeting held yesterday I said that we do not need to be told anything new half so much as we need to be reminded of the things we already know. This thought has been constantly in my mind during the sessions of this conference.

The life of the Master is always most interesting to me. I like to follow his footsteps while he was here in mortality.

When the Master was traveling toward Caesarea Philippi accompanied by his disciples, a marvelous testimony came to them. He asked them the question: "Whom say ye that I am?" And they answered him, Peter being spokesman: "Thou art the Christ, the Son of the living God." After that he told them many things about his ministry, and particularly about his death. He admonished them in this manner:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Evidently he was preparing these twelve men for their important duties in the establishment of his Church.

On another occasion a rich young man, a ruler among the Jews, came to him seeking instructions. I will read what Matthew has recorded regarding the incident:

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments."

I have thought of that as the keynote of this conference.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

"Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

"The young man saith unto him, all these things have I kept from my youth up: what lack I yet?"

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

"But when the young man heard that saying, he went away sorrowful: for he had great possessions."

Let us consider these incidents in the light of our present conditions.

Depressions like the one we are passing through come periodically. We are never prepared for them. We soon forget the experiences of previous depressions. We again ride on the high tide of prosperity for a few years, followed by another reaction similar to the present one. The living conditions of every person in the country have been affected. Property values have fallen. The selling price of the products of the soil and the mill have been materially reduced and the purchasing power of the people seriously impaired.

It has been stated that when Martin Luther commenced his great reform movement (which after all was a preparatory movement for the establishment of the Gospel of Jesus Christ through the instrumentality of the Prophet Joseph Smith) the Pope sent word to a high church official to "stop that monk's mouth with gold." This official reported back: "The fool doesn't love gold." Was he a fool? I believe not. There are many things more valuable and more lasting than the possession of wealth. Pitiable is the poverty of the soul of one who works

for earthly riches alone. The great elevating force in our lives is our spiritual growth.

Those who are in business or who follow commercial pursuits require an accounting from time to time to ascertain whether or not the business or pursuit they follow is profitable. At frequent intervals an inventory is taken of the condition of the business. A statement of the business is prepared. If he is a wise business man, he will closely examine the balance sheet which will show his assets and liabilities. This is the usual routine of commercial life.

It has been said by many that the merchant or business man who never takes an inventory nor has prepared for him a balance sheet, will run the risk of becoming bankrupt through ignorance of the condition of his business; and so I say that a man who never takes an inventory and balance sheet of himself will run the risk of intellectual and spiritual bankruptcy.

We are now in the last quarter of the year. Like other years, it began with new hopes, new resolutions and perhaps a few new opportunities. Would it not be proper for us to take an inventory of our general conduct as Latter-day Saints and see if we are increasing our spiritual assets and decreasing our spiritual liabilities?

Brother Nephi Jensen has given a definition of *spirituality*:

"Spirituality is that liveliness of spirit that intensifies appreciation of the beautiful, deepens loyalty to truth and kindles love for the good; it puts the heart in harmony with the moral forces of the world; promotes delight in the realization of high ideals; and quickens in the heart the joyous glory of being in actual partnership with God in the purification and ennoblement of mankind."

We are all familiar with the Master's injunction:

"Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and thieves break through and steal, but rather lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and thieves do not break through and steal. For where your treasure is there will your heart be also."

Now does our spiritual balance sheet show that we have been more helpful in the stake and ward where we live? Does it show that we have developed those priceless attributes, dependability and loyalty? Does it show that we have observed the Sabbath day and kept it holy; that we have paid our tithes and offerings? Can the people about us say that we are good neighbors? Does this balance sheet show that we have kept the Word of Wisdom? Does it show that we have done all that has been required of us in the service of the Lord and his Church? If so, we are increasing in spirituality and our assets are growing.

Now let us examine the other side of the balance sheet. Our spiritual liabilities will increase when we do not observe the Sabbath day, when we are law breakers, when we fail to pay an honest tithing to the Lord, when we fail to keep the Word of Wisdom, and when others have to labor with us to keep us interested in the Church. If our

spiritual liabilities are increasing, isn't it time to ask ourselves the question:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Several years ago there came into my possession a leaflet which contained the following questions: Am I really and truly interested in my membership in the Church? What am I doing to prove that interest? How do I look to the man on the outside? Can he tell by my actions that I am living the Gospel? Am I a good example for anyone to follow? Would my Bishop classify me as useful, active, faithful, or would he classify me as just one of his members?

My brethren and sisters, let us see that our spiritual assets are increasing and that our spiritual liabilities are decreasing; that in spite of poverty, disappointments and financial reverses, we do increase in faith, keeping always in mind the saying of the Master, "If ye love me, keep my commandments." We can show our love for the Master by keeping his commandments.

I am thankful for the Gospel, for my membership in the Church, for the testimony that has come to me. I testify to you that I know this is the work of God, that Joseph Smith is a Prophet of the living God, that he was raised up to stand at the head of this great dispensation of the fulness of times.

Let us constantly remind ourselves of our obligation to our Father in Heaven, to this Church, and to one another, that we may grow in spiritual power and usefulness in this great latter-day work, I pray in the name of the Lord Jesus Christ. Amen.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

I believe that this is the eleventh time that I have had the privilege of representing the Western States Mission before a congregation in this tabernacle, and it is the last time that I shall have that privilege, since I have been transferred into another field of labor. I have had extreme pleasure in the labor that has been assigned to me, and Sister Woodruff has enjoyed it with me. We have had a very pleasant experience. We have labored in the mission among many happy people in a delightful part of the country. Our experiences have been of great benefit and blessing to us. We are very grateful for them.

I should like to take this opportunity to say a few things about that mission that I hope will be interesting to you and appropriate to this occasion. In the first place let me speak a word with reference to the city of Denver. I had no idea of the beauty of that city until I went there to live nor of the fine people who live there, and the splendid spirit of civic pride apparent in that city. On every hand we have met with

courtesy, kindness and consideration at the hands of the public officials and the good people of the city. Denver is a city of beauty and a city of extreme civic pride. Her streets are beautiful and clean and lined with shade trees; miles upon miles of beautiful streets with lovely homes.

You may not know that Denver is the second federal city in America. We are told that more federal employees reside in Denver than in any other city except Washington, D. C. There are beautiful federal buildings there and of course a number of our own people who are in civil service find themselves in the city of Denver. They attend our branch, and participate in our worship and in our activities. The branch at Denver is one of the splendid little congregations that make up this Church. They do things quite on a par with some of the best wards in the stakes of Zion. The people there are ambitious to serve the Lord and to do his will as well as they can.

On the other hand we have many small and remote branches where Latter-day Saints live, because their occupations take them there, some of them from the stakes of Zion. They are just as anxious as they are elsewhere, but they do not have the opportunity at times to do as well outwardly as they appear to do in better organized centers.

For instance, in the city of Omaha, the moving of the Union Pacific offices took a number of our brethren there, some of them who had experience in the stakes of Zion and are well trained in the Church. And what a blessing they were to those who had already settled in Omaha. They came in with a wonderful spirit of humility and broke down the old barriers of prejudice that had so long existed there among the local converts against so-called Utah Mormons. I believe for the first time—to my knowledge at least—we have a fine spirit of harmony between the two classes of Latter-day Saints, if Latter-day Saints may be classed.

Then we have remote districts, even small districts. I could refer you to a little place at Lordsburg, New Mexico, where we have four women composing a Relief Society. I remember meeting with them on a June day, when the temperature was 112. Of these four women one of them was president, two of them were counselors, and the other was the secretary of the organization. The question arose, Is it worth while to try to hold a Relief Society when there are only four women who belong to it? Well I had to prove that it was, and so I said, "If there were forty of you, would you be happy?"

"Why of course we would think it was wonderful."

"Well, now, if there were forty of you, you would only have one-tenth the opportunity you now have to participate."

"Well, maybe that is true. We will try to be happy and carry on."

So you see we have every type of condition existing, and the people do carry on. We try to organize little family Sunday Schools in those remote districts, where one or two or three families come together, and the wonderful outlines that have been provided by the General Board make it possible for them to conduct lessons quite satisfactorily. And so the problem before us in the mission is to keep everybody doing

something and happy in the circumstances with which they are surrounded.

We have twenty-three elders in the mission and eleven sisters, or thirty-four missionaries. When I first took charge of the mission we had nearly one hundred and forty. With twenty-six organized branches there is not an elder to every branch, so the branches have to get along without them, and the elders have to be scattered over the districts as widely as we can scatter them. Two elders cover the whole area of New Mexico, trying to minister to the spiritual needs of the people, to baptize the children that arrive at the age of eight years, to bless the children who are born, to administer to the sick, and bury the dead, as far as they reach them.

In the western part of the state of Colorado, another great area, only two elders are laboring. The whole state of Wyoming, outside of the stakes, and the south part of South Dakota—that is the Black Hills section—and the extreme western part of Nebraska are covered by only two elders. In east Nebraska, in Council Bluffs and Lincoln, and that great section of the country, there are four elders and two sisters. In Denver—in the whole Denver district, which means the northwest quarter of Colorado—there are two elders and two sisters. So you may understand how inadequately we are equipped so far as the help of missionaries is concerned. But the people are happy, they are trying to serve the Lord, and locally the people are willing to go out and do missionary work, but their labors are confined to the radius of their own homes, they cannot go abroad.

I rejoice that my brethren have seen fit to honor me and to trust me with further responsibility. Sister Woodruff and I will leave the Western States Mission reluctantly, but grateful for our privileges, and we hope to go into the Central States Mission and labor as nearly as we can with an eye single to the glory of God. If we can do that and discharge our duty and obligation the Lord will bless us, but if we think of ourselves we shall not succeed.

I bear testimony to you that this is the work of God, and I know from my experience that if I can just keep in harmony with his Holy Spirit everything will go splendidly. When I do not do that it is difficult to carry on, for no man can do the work of God except he keeps himself clean and sweet and worthy of his blessings. My testimony is that this is the Gospel of Jesus Christ, that it is the power of God unto salvation, that if we will humbly serve the Lord we need not fear, for we shall stand in safe places, no matter what happens. If this people could believe the word of God and would believe it as it is expressed by his servants, their troubles would end and we would be happy and singing as the days go by, for the Lord has promised, through his servants, that the wicked may be destroyed, but the righteous need not fear.

May God help us to put our trust in him and serve him, I humbly ask, in the name of Jesus Christ. Amen.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

I am thankful this morning that I find myself in perfect accord with the teachings of this great conference. I have rejoiced in the sessions that have been held in which President Grant was one of the speakers.

As I stand before this microphone I am reminded that every time I have returned home from conference so many people have said: "President Sloan, we heard your voice over the radio." In our mission today thousands and thousands of people are listening to the services of this great conference, and as I have pleaded with my people in the years that have passed, so I plead today with you, follow the President of this Church and you will never go astray. To those who may be in Alaska who know my voice, those in Oregon, Washington, Montana and northern Idaho, and before this great assemblage of people, may I make this plea, keep your eyes on the President of this Church and you will never go astray. God bless this work.

[We are now enjoying in our mission many of the opportunities of today. Never before have such glorious privileges been given. We have only fifteen elders and an equal number of lady missionaries, thirty in all, yet our converts are in excess of the converts made a year ago. In the thirty-odd branches in our mission over two-thirds of them exceed in the amount of tithes paid for the nine months of 1933 as compared with 1932. We are growing, much interest is being manifest in our work, and the Lord is blessing our efforts.

I should like to read an extract from an editorial in one of the largest newspapers published in the northwest in keeping with the spirit of this great work:

"A recent report shows that two-thirds of the inmates of Sing Sing and Auburn prisons, New York, are under thirty years of age."

What a proof these figures are that the home is not adequately functioning! The parents are taking for granted that their sons are safe and that the citizen body and the courts are adequately safeguarding the nation's children. Jails and prisons are poor substitutes for conscience. Crime means a multiplication of criminals and a multiplication of convicts.

If we go on in our lethargy it will not be many generations until we shall have a nation composed entirely of convicts or descendants and relatives of convicts, in which case we shall have a degenerate people without pride of ancestry or hope of honored progeny, a prospect that should appal all those who love their country.

The sacredness of the American home is at stake. I appeal to my brethren and sisters to safeguard your homes.

"Home ain't a place that gold can buy
or get up in a minute;
Afore it's home there's got to be
a heap o' livin' in it."

I am not apprehensive for the youth of this Church today, but I am vitally concerned with the fathers and mothers. What is your example? What is your conduct? What is your loyalty towards the Constitution of the United States? What is your loyalty to this great Church and your God? The Lord warned this Church in a revelation that he was not pleased with the inhabitants of Zion, for there were many idlers among them, and their children were growing up in wickedness. Are they following in the footsteps of us their parents?

"A father and his tiny son
Crossed a rough street one stormy day,
'See papa,' cried the little one,
'I stepped in your steps all the way.'
* * * * *

"If this man shirks his manhood's due
And heeds what lying voices say,
It isn't one that falls, but two,
'I stepped in your steps all the way.'"

God bless you, brethren and sisters, to be exemplary in your leadership as parents in the home, as leaders in the Church and in the community. I bear testimony to you of my hope, of my faith, of my belief to my entire satisfaction that this is God's work, in the name of Jesus Christ. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

My brethren and sisters and friends—and I say friends because I realize that perhaps many of this congregation have not as yet allied themselves with this great Latter-day work, and there are also many of the unseen audience who are listening in upon this occasion, and they are our friends, and we are their friends. We are all brethren and sisters, sons and daughters of our Heavenly Father, and he is mindful of all of us.

I am very pleased to bring to you greetings from your sons and daughters and relatives who are now laboring in the East Central States Mission. The work is progressing in that part of the land, and we are meeting with success. During these services my mind has been drawn back many times to the work that is being carried on there.

Yesterday I received a report to the effect that last Sunday three honest souls made a trip of some fifty miles to the city of Louisville in order that they might receive the ordinance of baptism. This was the result of the labors of some of the Saints who had been working with those people. They came there for the purpose of receiving the birth of water and of the Spirit.

A short time ago Sister Jones and I made a visit of some fifty or sixty miles into the country to visit a family of Saints. They had gathered together a number of their neighbors and asked that we speak to them, which we did. We stood upon the ground where a few years

ago the elders were disturbed and a meeting broken up. At the conclusion of our meeting, and since then, we have received several invitations to come back, or have the elders go and labor a week or so in that neighborhood, and I have received information to the effect that two of the elders are down there now holding a series of meetings, and I am very much interested as to the results.

There are wonderful opportunities in all directions for us to reach the people and deliver our message to them.

During the course of President Ivins' remarks this morning, when he referred to those who came to this land years ago, my mind reverted back to what I read of early history when I was a boy at school, as to the Pilgrim fathers more particularly. They came to this land after being persecuted in the land in which they lived.

In 1906, while laboring as a missionary in England, at the invitation of President Grant, a number of missionaries, including myself, accompanied him to the Netherlands Mission. While in Holland we took the opportunity of visiting the city of Delftshaven, where is located a beautiful chapel, in which the Pilgrim fathers worshipped the Lord after coming down the canal out of the land of Holland. From there they crossed the channel to Southampton, from which place they took their journey to this land. They landed and settled in some of the states that now comprise the East Central States Mission, more particularly North Carolina and Virginia. As I travel through those old places, such as Georgetown and Jamestown, and other places on my way to and from Portsmouth and Norfolk, I cannot help but feel impressed with the sacredness of those spots where the Pilgrim fathers settled in early days in order that they might worship God according to the dictates of their own conscience. As people in those sections come into the Church today, we find almost invariably that they are descendants of the Pilgrim fathers and others who settled that land, and thus we can in a way account for the wonderful success of the work, because those noble sons and daughters in early days came to this land where they might worship God as they saw fit.

I recall now an account that I read in a paper a few years ago of a very prominent official of the United States visiting the president of one of the South American republics. As they sat upon the veranda and were talking over the situation, the President said to this official, "How is it that North America has advanced so much more rapidly than has South America, notwithstanding we have more natural resources, more varieties of timber, more water power and more minerals of all kinds, also all kinds of fruit and vegetation? Notwithstanding these advantages North America has forged ahead of South America."

The American official in a characteristic Yankee way evaded the question, and asked the President what his view of it was. The President said: "The only answer I can give is this: those who settled South America came here in search of gold, while those who settled North America came in search of God."

And that seems to be the solution of the question. It also accounts

for so many today listening to the Gospel message as it is presented to them.

I am thankful, my brethren and sisters, that I have been counted worthy, along with these other brethren, of going into the world and carrying this message of glad tidings of great joy to those who sit in darkness, and there is nothing in all the world that will bring more joy and happiness to the souls of men or women than that which comes to a person when someone can come to him and say, "Thank God, you are the one who brought the light of the Gospel into my home and into my life." There are many of your sons and daughters today that can bear witness to that fact.

God bless the youth of Zion. May they be kept in the paths of truth and righteousness and virtue, that they may prepare themselves for the great responsibility that will rest upon them, because it is only a matter of time when they will be called to carry on this great work. God bless you, my brethren and sisters, who have charge of the work in the various branches of the Church, and in all auxiliary organizations. May you have the power, the spirit, and the wisdom to carry on your work, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

For the very first time during my administration I have not had to tell anyone how long he should talk. I am very happy indeed that we have got this far along without limiting any of our brethren, but they have had the opportunity of saying as much as they wanted to say.

However, I am thoroughly converted in my own mind that the reason we have done so well is that two of the Apostles are in Europe and one other is sick. I think that accounts for it.

According to the count that was made, there were 10,784 people in the building at this morning's session.

Many of the good people whose sons and daughters are in the mission field are anxious to meet the Mission Presidents. I shall ask Brother Joseph S. Peery to open a room in the Bureau of Information where the Mission Presidents can meet any of the Saints who want to inquire regarding their missionary sons and daughters.

PRESIDENT HEBER J. GRANT

After announcing that the choir would sing the anthem, "Song of the Redeemed," by Evan Stephens, President Grant made this comment:

Three years ago, at the Sunday morning session of the Conference, this song was sung by the choir under the direction of the author, Professor Evan Stephens, who shortly after returning to his home, following the meeting, became ill and later passed away. We owe a very deep debt of gratitude to Brother Evan Stephens, Brother George Careless, Brother Ebenezer Beesley, Brother Joseph J. Daynes, and many others for the marvelous music they have composed.

The Choir sang "The Song of the Redeemed," after which Elder S. Taylor Farnsworth, President of the Beaver Stake offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The closing session of the Conference convened Sunday afternoon, October 8, at 2 o'clock. Once more the great Tabernacle was crowded to capacity, and thousands of people who could not find accommodation in that building gathered in the Assembly Hall and upon the Tabernacle grounds, where they listened to the services by means of amplifiers that had been provided for the purpose, as the proceedings were broadcast from the Tabernacle.

The Tabernacle Choir sang the "Hosanna Anthem" by Stephens.

Elder Roy A. Welker, President of the Bear Lake Stake, offered the invocation.

The sacred anthem, "For the Strength of the Hills," (Stephens) was sung by the Choir.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

My brethren and sisters, I sincerely hope that the spirit which has thus far characterized this conference may be continued in what I may say to you today. I trust that whatever I shall say may bring something of hope, of cheer, something to encourage and lead us onward in this great work in which we are engaged.

I should like first to pay a tribute to the wonderful broadcast which we had this morning. I think I can definitely see an improvement in the Choir over even their excellence of six months ago. I congratulate them. To Brother Lund and to Brother Asper I also extend my congratulations; likewise to Brother Richard L. Evans for his choicely worded announcements. I should like to say to the choir that in my opinion the secret of their success is that they are rendering gratuitous service for the up-building of the culture and the faith, not alone of our people, but of the people of the entire world.

GIVES ENCOURAGEMENT

We oftentimes hear it said that there should be art for art's sake, and I am persuaded that in those great cultural occupations of music and art it is necessary that it shall be art for art's sake, and furthermore that so soon as any individual or organization begins to commercialize itself in art and music it ceases to do the work which otherwise it would

do. I say this by way of encouragement to this great Choir, which is so faithful in the performance of its duty.

Service for service' sake is a great truth.

I wish also to say a few words regarding the great Crusaders who were with us at our last conference, and who have been called hence, Brother James E. Talmage, who was a life-long friend, and Brother Brigham H. Roberts of whom I know through his works. They were great captains of the Lord's hosts. They did a great work; they were armored in truth; they loved truth for truth's sake; they did not depend upon the approval of the world for their inspiration nor for their courage. While I am sure they enjoyed the approval of the world, they worked in spite of it.

Sometimes I feel that we are prone to look even as little children for commendation from the world for what we do and what we believe and how we work. It is not a compliment to me for any non-member to tell me that I am a human being. We, the people of the Lord, stand for the greatest principles which have been revealed to humanity. We have no reason to excuse, no cause for apology.

ANTI-CHRIST PREDICTED

Brother Ivins referred this morning to the words of the Savior given in reply to the question of the disciples: "What shall be the sign of thy coming?" and to the fact that great upheavals, political and physical, were predicted, and that anti-Christ should arise.

I wonder, sometimes, if we do not, in considering those things, focus our attention too much upon the physical and political upheavals, and too little upon the other side of that prophecy, the false and anti-Christ. I wonder also whether, when we read these things, we do not think of false personages pretending to be Christ, when perhaps the Savior had some other meaning, because he spoke of the prophets of the anti-Christ. I think he had in mind and wished to warn us against false and vicious teachings.

HERESY PREVAILS

The world today is torn with heresy; it seems as if the more fantastic the plan and the idea, the more ready we are to listen, and sometimes to follow. It seems to me that we have broken loose from the moorings which we once had, that we have permitted our minds to leave those places in which they found peace and rest and to seek new places where neither peace nor rest is to be found.

What more anti-Christ doctrine could there be than that which we so frequently hear nowadays, that Christianity has failed. How could Christianity fail in this world, because so far as I know, Christianity has not yet been tried. When the world lives the principles which the Savior gave unto us, when the world becomes really and truly Christian, then it will be time enough to cast the score as to whether Christianity has failed or succeeded. An apostate generation may not judge and condemn truth.

CIVILIZATION HAS NOT FAILED

How equally unfortunate, as it seems to me, is that statement that our civilization has failed. We say that usually because some of us unfortunately have not had so much of the material things of life as we once had. Civilization has not failed. It has, in the past, sometimes paused; it has sometimes halted, but looking at the whole course of history it has constantly gone forward, rising from every such pause and every such halt to higher and more glorious levels. It is my faith, my brothers and sisters, that such it will be when our present tribulations are over.

Moreover, there are some of us who go about saying that if this, or that, or the other man-made plan does not succeed, chaos will result. It is my faith, my brothers and sisters, that chaos will come only in the due time of the Lord, and when the world shall have fully and completely rejected his principles and his doctrine.

We are in a time of great stress. I say a truism, something that you all know, when I tell you that some of us are somewhat in want. Many of us have lost the garnerings of a lifetime. Some of us know not how to turn to meet our obligations. Some of us wonder from where will come the necessities of life during this coming winter. Brother Stephen L. Richards yesterday assured us of his sympathy, and I can assure you of my sympathy. I can assure you of the sympathy of all the brethren in these, your trying times. I can assure you that they sorrow with you over your privations. I can assure you that what they can do they will do.

But, brethren and sisters, there is a certain side of this depression that I wish to bring to your attention. For example: Report has reached us that a man having a hundred tons of hay, two hundred head of cattle, four milk cows, several pigs and a flock of chickens, last year accepted relief.

NECESSITIES ONLY PROVIDED

My brethren and sisters, relief is not for those who are in that situation. Report has also come to me that in some cases in making this recent survey, those making it have been told to urge the people to report all they could think of that they needed. Relief can not be carried out on that plan. In this relief work we must look forward not to the maximum of our desires, nor necessarily the maximum of what we have had. Those in need must look forward to the minimum of their needs. We can not take care of the situation on any other plan. The whole people are not in a position to bestow luxury, or even the full comforts to those in distress. If those suffering can be helped from actual want, they will have as much as the whole people can do.

Brother Grant referred, in his opening remarks, to relief from the government. I approach this subject with a great deal of feeling and strong conviction. The thought that we should get all we can from the government because everybody else is getting it, is unworthy of us as American citizens. It will debauch us. Judged by my standards it

is wicked, and followed out it will destroy us. The government of the United States has not and can not supply the funds necessary to carry on relief work on that basis. We must be as careful with government funds as with our own or as with the Church's. Patriotism, loyalty, decency, everything demands that such shall be our course.

COUNTRY NEXT TO GOD

My brethren and sisters, I want to endorse every word that President Ivins said this morning regarding our government. If I know my own mind and heart, next to God, the author of my being, comes my country. It has been my honor and my privilege to serve it in some more or less minor capacities, and if the providences of the Lord shall so order, I stand ready to serve it again.

This government of ours was established under the inspiration of the Lord. We as a people need our government. We must have the safeguards which the Constitution throws around us—freedom of the press, freedom of speech, freedom of conscience. It has been my opportunity during my life to stand near to some of those who are called great. It has been my opportunity to work among those who will always work in subordinate capacities in the government. I want to say to you, my brethren and sisters, in all earnestness, that I have yet to see the man, however great he was, that I would wish to see become a dictator. Dictators are not for America, and the doctrine that dictators should rule us comes from an evil source.

COURAGE REQUIRED OF PIONEERS

As I contemplate our condition today, and contemplate the condition of the pioneers when they came into these valleys, I can but wonder what they would have thought of our fears, our apprehensions, our complaints. When I think that their first winter was spent here with scarcely enough to carry them through, and with no help nearer than a thousand miles by ox team; when I think of the following spring when they had to eat roots to maintain themselves; when I think of the fear that must have been in their hearts when they saw the locusts come in hordes to destroy their crops; when I think of how we are situated, with an actual sufficiency, if not an abundance, with communications open and free, housed, clothed and possibilities of being fed, it seems that we should take courage, we should hold up our heads, we should return our thanks to our Heavenly Father for all of his goodness and mercy unto us. Think how fortunate the pioneers would have thought themselves to be if they had been placed as are we. We should appreciate the Lord's blessings, because he does not always bless those who fail in their appreciation, and our prayers should be not alone asking for what we want, but expressing gratitude for what we have. And after all, my brethren and sisters, the temporal things of life, food and clothing, and shelter, amount to very little, if we have enough for our actual wants. It is only the great eternal truths that count, and we have those

truths, and we have a knowledge that they are true. We know that by living the truth we shall have eternal life in the world to come.

Peter in his first epistle says:

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away;

"But the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you."

May the Lord bless us, may he let his Spirit hover over us, may he give us peace and courage and confidence, may he enable us to see the blessings of what we have in order that we may hold them, instead of flying to conditions of which we have no knowledge, may he be with us individually and collectively, may he make of us a beacon in the world to lead all to the true light of the Savior, I humbly pray in the name of Jesus. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My dear brethren and sisters, it is a wonderful responsibility to stand before a great congregation like this. There are perhaps ten thousand people in this building. I trust that I may be strengthened for the present ordeal.

THOSE WHO BRING GLAD TIDINGS

I have enjoyed every moment of the conference. I am in hearty accord with all that has been said and done. I have listened to the singing of this conference with rapt interest. I have been thrilled. Yesterday a solo was rendered, entitled, "How beautiful upon the mountains are the feet of those who bring glad tidings of great joy!" If I might be pardoned, I would like to paraphrase this title somewhat by saying, "How beautiful upon the mountains are the feet of the General Authorities of the Church of Jesus Christ of Latter-day Saints, and the Mission Presidents, and the Authorities and presiding officers of 104 Stakes of Zion, that are represented in this congregation, who bring glad tidings of great joy to the people of the Lord!"

NOTABLE WOMAN DEFINES SUCCESS

Some days ago I read a brief article in the public press that has caused some reflection on my part. This article sets forth to some extent ideas upon the vital question, What is success in life, and what is failure? I think you will agree with me that that is a vital question. Very often the division line between success and failure is very thin, and at other times the division line is very strong.

If you will bear with me for a few moments I shall be glad to read this brief article in your hearing. It concerns the death and burial of a notable woman which occurred in New York City, January 23rd, 1933:

"The metropolis prepared a notable funeral today for Miss Elizabeth Marbury, 76 years old, who considered herself a failure.

"A renowned leader in theatrical, literary, political and civil life, she nevertheless believed that any one of millions of obscure housewives was more successful than she.

"When asked for her ideas about success for women, she would say:

"There is only one real success for women; that is to marry happily and have children and a home. In other words, to bring forth life as God intended a woman should."

"If a woman," she would say, "has not been blessed with such a union as I have in mind, and with motherhood, then it is better for her, if she has talents and qualifications, to go out into the world and find some occupation that will prevent her from becoming narrow, introspective and unhappy."

"Because Miss Marbury had talents and 'went out into the world,' there will be a notable funeral tomorrow. Governor Herbert H. Lehman is expected to head a huge gathering of distinguished people who will go to St. Patrick's Cathedral to pay tribute to the woman who died yesterday of a heart attack.

"Most people would have said that Miss Marbury's was a full life. She was a member of the Democratic National Committee, agent for famous authors, adviser to young talent, war worker and woman leader.

"In a book entitled, 'My Crystal Ball,' she told of her dealings with poets, statesmen, dancers, generals, playwrights, and politicians. She was play agent for Victorian Sardou and George Bernard Shaw. Oscar Wilde sent her 'The Ballad of Reading Gaol' from his prison cell and she sold it here for \$250.00. She produced 'Little Lord Fauntleroy.' She was a war nurse and once she and 'Big Bill' Edwards sold \$10,000,000 worth of Liberty Bonds in ten minutes from the steps of the sub-treasury.

"She crossed the Atlantic seventy times, went bicycling with Nellie Melba in Brittany. She saw Paris in ruins just after the Prussian victory in 1870. She promoted the New York success of Irene and Vernon Castle and she established a highly moral dance hall on Broadway. She got decorated by several governments and founded women's clubs. She fought for Al Smith and against prohibition.

"But, as she would say, 'There is only one real success for women.'"

Brethren and sisters, to my way of thinking, the woman was just about right in the conclusion she reached. Surely the high dignity and honor appertaining to the great blessing of becoming a mother of men is beyond all comparison with the many things which this good woman did.

THE FIRST GREAT COMMANDMENT

Is it to be wondered at that the Lord said in the beginning: "It is not good for man to be alone. I will make a helpmeet for him." So he gave Eve to Adam in marriage in the garden of Eden, and it was then that the great first commandment was given which has come thundering down through the ages—and is equally binding upon all who live under the marriage covenant—namely, "Be fruitful, and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea and the fowl of the air, and over everything that moveth upon the earth."

I am quite sure that the phrase, "Be fruitful," did not then mean, and does not mean now that the family should be limited in number to the husband and the wife and one or two children. No provision was made in the first marriage for divorce. It seemed not to have been under contemplation, for you will remember that Adam said, having

the woman in mind: "She is bone of my bones, and flesh of my flesh, and she shall be called woman because she was taken out of man."

MARRIAGE A CO-PARTNERSHIP

Now, in a very real sense, in marriage woman becomes a part of man, and it was this thought in mind doubtless that led the Lord to say: "What God hath joined together let no man put asunder." The ease with which in many instances the marriage tie is sundered is certainly very deplorable. Marriage in most countries is solemnized in some form; among the Latter-day Saints it is regarded as a solemn sacrament of very great importance. It is learned, by a careful study of the scriptures and the revelations of God, that the husband and the wife, in bringing forth children, actually enter into a co-partnership with God in heaven, for the reason that God in heaven supplies the spirit of the child and the parents upon the earth furnish the body, and the spirit and the body of the child in birth joined together form this great and important co-partnership with God. Is it not wonderful, is it not marvelous, is it not an honor of the very highest dignity, that people upon the earth have the opportunity of entering into this co-partnership? Marriage to the Latter-day Saints means very much more than it does to our friends of the other Christian denominations. They marry for this world only, but the Latter-day Saints marry for this world and the world to come.

Now, it may be said that there are some Latter-day Saints who marry for this world only. What is the answer? It is because of a lack of understanding. They little comprehend the nature and far-reaching influence of marriage for eternity.

LATTER-DAY SAINT MARRIAGES

How lovely it is to contemplate the destiny of a young couple who have contracted a Temple marriage; joined hand-in-hand they face the battle of life fearlessly, courageously. Still hand-in-hand they pass along through the years celebrating at various intervals some very important wedding days—there is, for instance, the wooden wedding, the pottery wedding, the silver wedding, the golden wedding, and the diamond wedding day. Crowned with seventy-five years of happiness mingled with trials that were hard to bear this couple descends into the grave only to rise again on the morning of the resurrection when they will be reunited in the family relationship and will enter into exaltation and glory and go hand in hand throughout eternity.

The nature of the marriage covenant, brethren and sisters, is beautifully and concisely set forth in one paragraph of Section 132 of the Doctrine and Covenants. I will read that paragraph to you. It is the 18th paragraph in that wonderful and marvelous revelation given to Joseph Smith the Prophet:

"And again, verily I say unto you,"—said the Lord—"if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is

not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God.

I say unto you Latter-day Saints in boldness and without fear of successful contradiction that any man or woman who contracts a Temple marriage in the Church of Jesus Christ of Latter-day Saints and abides by the conditions and restrictions of this great law will have lived a successful life. That is my testimony.

A TESTIMONY

I know that this is the Church of God. I testify that Jesus was the Christ who was crucified upon Mount Calvary for the sins of the world, and that we today and all future generations and all past generations will be benefited by the mighty sacrifice that he made, and what might to some have seemed to be a failure, yet the crucifixion of the Savior was the stepping-stone to his everlasting success in the kingdom of his Father and our Father.

I testify most solemnly and earnestly that Joseph Smith was a true prophet of God, and one of the mightiest of the latter-day prophets.

May God bless you, brethren and sisters, and bless this great people, the Latter-day Saints, is my prayer in the name of Jesus Christ. Amen.

The Choir and congregation joined in singing the hymn, "Now let us rejoice in the day of salvation."

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I feel grateful to my Heavenly Father for the privilege of attending this remarkable conference. Never in the history of the world was the plan of God so necessary as it is today to solve the horrible conditions the world finds itself in. What the world needs today is more of the Spirit of the living God.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation."

THE LOFTIEST AMBITION

The loftiest ambition of any person is not to receive the plaudits of the world but to be honest, honorable and patriotic in every act of life. A truly religious man cannot help but become a better citizen, no matter in what country he may reside. "In faith, nothing wavering," is and has been a fundamental principle of our Heavenly Father's Church in every dispensation of the world's history.

THE PROPHET'S EDUCATIONAL IDEALS

Joseph Smith was the author of such sayings as these:

"The glory of God is intelligence."

"It is impossible to be saved in ignorance."

"Seek learning even by study and also by faith."

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

The Prophet was true to his principles. He established schools and championed the cause of education. A "Mormon" writer has said: "His educational ideals passed over the threshold of time and strode down the halls of eternity. With a full appreciation of the knowledge that makes men and women capable and skilful in this life, he prized and taught others to prize, above all, the knowledge that maketh wise unto salvation. How to make a living here—how to solve life's everyday problems, was of course important; but how to grapple successfully with the mightier problems of the great hereafter, how to store up treasures in heaven and lay hold upon eternal life, was far more consequential. Education meant to him the leading out of all the latent potential powers of the individual, the training to perfection of every divine attribute in man, as the child of God and as a god himself, in embryo. He stood for the full and complete development of the soul, body and spirit combined—mental, physical, moral, and spiritual education—the education contemplated and inculcated by the Gospel of Jesus Christ."

REASONABLE AND SOUL-SATISFYING

In my intercourse with the world I have had ample opportunity to come in contact with other religious systems and to compare them with my own. If "Mormonism" is my preference over all, it is because it appeals to me as the most reasonable of all, the most soul-satisfying religion that I have encountered anywhere.

MAN LITERALLY A CHILD OF GOD

It teaches that man is literally the child of God, fashioned in His image, endowed with divine attributes, and capable, by education and development, of becoming like unto that glorious Being, in whose image or likeness all men are created.

EARTH TO BE CELESTIALIZED

It teaches that this earth, which is but one of millions like it formed for similar purposes, was made not out of nothing, as some theologians assert, but out of the eternal elements, spirit and matter, and that after it has filled the measure of its creation as a temporary abode, a place of probation for man, it will be converted into a celestial sphere, that the

righteous may inherit it forever. Christ's millennial reign is to sanctify the earth and prepare it for celestial glory.

GOD'S KINGDOM

"Mormonism" teaches that the glorified planets are God's kingdoms, and that to each kingdom a law is given. Whosoever inherits any one of these kingdoms—celestial, terrestrial or telestial—must abide the law pertaining to that kingdom; all heavenly gifts, whether spiritual or temporal, being predicated upon the principle of obedience.

REWARDED ACCORDING TO THEIR WORKS

All men are to be rewarded according to their works, as shown to John the Revelator in his great vision on Patmos. They who inherit celestial glory, the highest heavenly condition, which is comparable to the light of the sun, are they who receive the Gospel in this life; also those who would receive it if the opportunity were offered. They can believe and repent in the spirit world and receive baptism by proxy in temples erected on earth for that purpose. These are the valiant who obey Christ in all things.

The inheritors of terrestrial glory are they who yield a partial, but not a full obedience to the divine commands. They receive not the Gospel here but afterwards receive it, and their glory is likened unto that of the moon. Telestial glory is for those who are cast down to hell, are there purged of their sins, and after paying their debt to Eternal Justice, are released from prison to receive that for which they are fitted and prepared. They are as the twinkling stars, and are servants of the Most High, "but where God and Christ dwell they cannot come, worlds without end."

All men will be saved except the sons of perdition, who have had every opportunity not only for salvation but for exaltation to the highest glory; and then have denied, trampled upon and thrown it all away. These are the only ones who cannot be saved in some degree of glory; and the reason why they are lost is because they have sinned away the power of repentance, upon which all salvation is predicated.

LOYALTY TO COUNTRY

"Mormonism" was made possible, humanly speaking, by the establishment of the government of the United States, whose constitutional guarantee of religious liberty paved the way for the coming forth of this "marvelous work and wonder."

The Latter-day Saints believe that they must be loyal to their country, honoring its laws, upholding its institutions, its constituted authorities, and doing all things that American citizens ought to do. They are taught that the Constitution of the United States was inspired of God and framed by wise men whom the Almighty raised up for this very purpose, and that it "should be maintained for the rights and protection of all flesh," so that every man may act according to the moral agency

which God has given him, that he "may be accountable for his own sins in the day of judgment."

Believing this, they cannot be otherwise than loyal. They do not blame the government of the United States for their past persecutions at the hands of lawless mobs. They realize that such things were not because of the Constitution and the Government, but in spite of them; and they stand ready at all times to honor the laws of this nation and to defend it against foes without or within.

"In faith, nothing wavering," has been a fundamental principle of all God's servants from the beginning of time.

A TEST OF FAITH

An opening incident in the lesson of faith to which I wish to call your attention today is an occurrence of a long time ago, as human history runs. But its lesson comes to this very hour in the crisis we now are facing. The hosts of Israel who had been held in Egyptian bondage had been led from the land of their detention. On their way to the new land they had met discouragements, defeats and victories. In it all, their great leader had pressed them forward to learn, through many miraculous displays of divine power which came to them in the vicissitudes of their journeying in the Arabian deserts, that God lived—the God of their fathers, Abraham, Isaac and Jacob. They were learning, too, that as descendants of those great patriarchs theirs was a chosen race for a great destiny. Among other things, they were to be a blessing to all the families of the earth.

As a starting point in their destiny from this time, they were to begin a national existence in "the promised land"—the land which the "Lord thy God giveth thee." Of those who had been led out of Egypt forty years earlier, only two remained alive, Joshua and Caleb. All the others had found graves in the desert. Yet Israel had become a "great and a mighty people." The children who had been born in the wilderness were reared in their varying ages under the leadership of the mighty Prophet Moses. The adult body of those children included a considerable force of able-bodied fighting men. But now their great leader, who had brought them to the crisis of actual entrance upon the promised land, had passed from their midst. It was a test of their faith in God, individually as well as collectively. The leadership had been taken over by Joshua, whose confidence in the mission of their departed prophet was unshaken. Testing them in their faith, as a body and as individual members thereof, came the incident to which I have made reference.

A VITAL AND FUNDAMENTAL COMMAND

It was then and there that the Lord gave to Joshua this vital and fundamental command, as vital and fundamental to those in Israel today who hold the Priesthood as it was to the leader Joshua on the borders of the promised land nearly thirty-four centuries ago:

"Only be thou strong, and very courageous; * * * for then thou shalt make thy way prosperous, and then thou shalt have good success." (Joshua 1:7, 8)

Israel moved forward to success. The basic foundation of acceptance and of conformity with the admonition thus given was faith in God.

A REDEEMER PROMISED

Only a few years earlier it had been declared (Numbers 24:17): "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."

The great Prophet Isaiah later explained (Isaiah 59:20): "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

This was to Israel the promised and hoped for Christ, who so firmly declared this basic principle of faith in the living God (John 14:1): "Let not your heart be troubled; ye believe in God, believe also in me."

PRINCIPLE OF FAITH STRESSED BY CHRIST

Through all his ministry, Jesus stressed this principle of faith. When the afflicted woman had but "touched the hem of his garment" in her desire to be healed, he said (Matt. 9:22): "Daughter, be of good comfort; thy faith hath made thee whole." And to his disciples he said for occasions when they came to the necessity of performing some important work (Matt. 17:20): "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove."

In the observance and exercise of the principle of faith, nothing that was proper to be accomplished would be impossible to them. This same teaching of the great importance of faith goes all through the record in the New Testament.

ON THE WESTERN CONTINENT

Not only in the Old World was the active exercise of faith in God impressed upon the people. Here on the western continent, among dwellers on this land before the opening of the Christian era, there comes in the sacred record these words of impressive testimony (2 Nephi 25:26-29):

"We talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins, * * *

"And now behold, I say unto you that the right way is to believe in Christ and deny him not; and Christ is the Holy One of Israel; wherefore ye must bow down before him, and worship him, with all your might, mind and strength, and your whole soul; and if ye do this ye shall in no wise be cast out."

In the further record of Christ's visit to people on this continent after his resurrection, there is abundant illustration of the surpassing power of faith in God, as this was exercised in accord with the Gospel

of Jesus Christ. This is a faith shown by our works that are in harmony with the laws of God as these are set forth in his revealed word. It is a living, effective, courageous faith. It is a whole-hearted recognition of the great truth declared by the Apostle John in his gospel as recorded in the New Testament (John 3:16, 17):

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

IN THIS DISPENSATION

In this later age, when the "falling away" of the early Christian Church foretold by the Apostle Paul (2 Thessalonians 2:3) had reached a culmination to the approaching "hour of God's judgment" (Rev. 14:7), the young man Joseph Smith, then under fifteen years of age, was impressed by the Spirit of the Lord to call upon God for guidance under the disturbing circumstances of his day. His reading of the Bible included the general epistle of the Apostle James. It advised him to "ask of God" (James 1:5). He considered carefully the admonition in the sixth verse of the first chapter, "Let him ask in faith, nothing wavering;" and in the seventh verse that the man who wavered in his faith would not receive the desired blessing. Joseph asked in unwavering faith and received the great revelation from God so necessary for this dispensation. Divine authority was restored to earth, and the Church of Jesus Christ again came into existence, with all its gifts and powers. That organization is the Church of Jesus Christ of Latter-day Saints in which we claim membership.

"IN FAITH, NOTHING WAVERING"

Now, I ask for myself, as I ask for the Saints, are we ready to seek the Lord, each and every one of us, "in faith, nothing wavering?" Our faith, to be unwavering, also must be shown by our actions as well as by our words. Our human opinions and ambitions must not be our chief desire. We need to be wholly willing, when we ask the Lord in faith for wisdom, to receive direct that which the Lord is willing to give. This may be a difficult thing to do; but doing it is the living, unwavering faith recognized in the Gospel of Christ as bringing results. Then, when we do that, we are in a frame of mind to profit by the instruction and promise which I have quoted:

"Only be thou strong, and very courageous; *** for then thou shalt make thy way prosperous, and then thou shalt have good success."

May we all, by our unwavering faith in the present purposes of God, be strong and very courageous in meeting the present crisis, that we may have good success in being in strict accord with God's great purposes for us, individually as well as collectively, is my prayer, in Jesus' name.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

"Great and marvelous are thy ways and thy works, O Lord, our God!"

This expresses my feelings as I have sat through the various sessions of this conference, and listened to the words of the various speakers, and felt the impress of the Spirit of the Lord which has been with us; and as I sat with you this morning and listened to the beautiful musical rendition by the tabernacle choir, with the accompanying music, which was broadcast throughout these United States and possibly beyond its borders into other nations of the earth, and the islands of the sea, which is quite possible by the means which have been employed by men in this day and time.

FOR THE ACCOMPLISHMENT OF GOD'S WORK

One may say: Why, these are but the inventions of man. Yes, they are the inventions of man, inspired of God for his honor and glory and the accomplishment of his work in the earth. The Savior, as recorded in the twenty-fourth chapter of Matthew, spoke of the time of his second coming, and said he:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

That was to immediately precede the great and dreadful day of the Lord, the ushering in of a millennial reign of peace.

For more than a hundred years the Latter-day Saints, on whom rests this responsibility, have been engaged in the preaching of the Gospel with more or less of success. We are here, as a congregation of Latter-day Saints, as the result of the preaching of this Gospel in the nations of the earth. We are here located in the valleys of the mountains, having gathered from the nations of the earth through the preaching of the Gospel.

The Lord without a doubt has inspired those men of inventive genius, who have brought forth the radio and this broadcasting, for his own purpose, and I think I can see how that in a very short time this Gospel of the kingdom may reach into every nation, to every kindred, tongue and people, in all parts of the world. We are already using this system of preaching the Gospel in a number of the mission fields, and from Salt Lake City. Marvelous indeed are the works of God. No man can fully comprehend them.

WORK NOT RETARDED

As remarks were made with reference to our brethren of the General Authorities who have recently departed this life, my mind has run back over the history of the Church since the days of the Prophet Joseph and the Patriarch Hyrum, who gave their lives for the Gospel's

sake. When the Prophet and the Patriarch were martyred there was a feeling among a great many people that their death would end this work, commonly known as Mormonism. But the blood of the prophets has proven to be the seed of the Church, and there was no retarding of the work, but it broadened out and extended, under the leadership of President Brigham Young, the legal successor to the Prophet Joseph, and those associated with him, and they passed on. And still the work persisted, with no evidence of its being retarded in the least. And so from one presidency to another, six of them having passed away, and the work goes on and gets stronger and stronger, greater in numbers, better and more thoroughly organized, and with greater accomplishments.

Now, these good brethren of ours whom we have dearly loved, with whom we have associated so closely and have known so well for their virtues and their worth, have passed on. They belong to another world and have another life of activity to live. While they lived here such a thing as rest and recreation were scarcely known to these two men, indefatigable laborers for the cause of truth, for the cause of the Master, in studying, in preaching the Gospel, and in writing books, they scarcely had any peers in this Church. We will miss them of course, but will the work be retarded? Not at all.

THE WORK OF GOD

And why this condition of stability and uninterrupted progress from the inception of the work down to the present time? Because of the greatness, the bigness and the magnitude of this work, being God's work, and his arm and hand are over it. He is at the helm and giving direction. Men haven't made this great work that we are engaged in, "Mormonism," so-called. But this work has made men of renown, noblemen such as these our brethren who have recently passed beyond. That is the glory of this work, the greatness of it, the bigness of it. Nothing like it in all the world! It is the biggest thing known to man.

The Latter-day Saints have no serious objection to the use of the word "Mormonism," notwithstanding the name was given to us by those who are not of us, who never intended it for a compliment. We understand that the word "Mormon" in itself means "more good," and the word "Mormonism" is comprehensive, in that it stands for the Church and kingdom of God upon the earth, and the Gospel of Jesus Christ, which in very deed is the power of God unto salvation.

More minutely described we might say it is the plan of the Gods for the existence of this world, this earth on which we live; and for man's existence upon the earth; for man's fall, for that was considered in the plan in the beginning, and for the fall of the earth; for the redemption of man and the redemption of the earth; for the glorifying of the earth, for it is to be renewed and receive its paradisaical glory; and for the eternal life and exaltation of man.

FOR THE SALVATION OF MAN

As the Lord talked to his servant Moses he made plain to him his plans and purposes concerning his creations, and told him that they were for the accomplishment of man's salvation.

"Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

The Gospel was instituted for this purpose. The Prophet Joseph tells us that we were all present in the council of heaven; that we sat in council with the Gods; that we saw the plan of salvation made, and the Savior chosen and appointed, and we sanctioned it. We must have had a long period of life and experience in the spirit world to have been able to sit in council with the Gods upon such momentous questions. We must have understood the plans and purposes of the Lord, and we must have subscribed to them. Every man that has been born in the flesh came with a definite understanding that he was to work out his salvation according to the plan of the Gospel, that he might attain the blessings of eternal life and exaltation. It involves the acceptance of certain principles, the receiving of certain ordinances, the obeying of the laws of God, the keeping of his commandments, the making of sacrifice, the rendering of service, the denying ourselves of that which is evil, the acceptance of that which is good.

OUR RESPONSIBILITY

Our remembrance of the past was taken away, and in the language of the scripture, we must live while here in the flesh by faith and not by sight. But we have had the word and will of God revealed to us, through his prophets whom he has raised up, so that we are not in the dark. As we have investigated and have received the Gospel, we have received a testimony of its truth, and with it a responsibility for the carrying on of this work looking to the saving of the souls of men. It involves the preaching of this Gospel in all the world. It involves the building of temples and the redeeming of the dead. It involves the organizing, as we are organized, as a great Church, for the proper teaching and training of our children, for the finishing, we might say, of the conversion of those who have been gathered in from the world.

Even in the world where we have these organizations they are to prepare men and women in the faith and integrity and ability to engage in this work. Every man and every woman that comes into the Church, every convert, is expected of the Lord to be a missionary for him, whether he be called to labor at home or abroad, or having no calling whatever specially given unto him.

The word of the Lord is to the effect that he that is warned is to warn his neighbor. Every young man in this Church ought to have an ambition to go upon a mission, realizing that all that he has and enjoys of the Gospel and hope of eternal life is the result of the preaching of this Gospel; that if we have not ourselves heard it in the world for the

first time, and been converted, our parents or our grandparents or our great-grandparents have, and we are partaking of the fruits of their sacrifices and their labors. We should have a desire to pay the debt of gratitude we feel for the Gospel, by imparting the knowledge we have of it to those who are in spiritual darkness.

A SECOND OBLIGATION

One important obligation resting upon us as a Church is to get missionaries, and another important obligation is that of looking after them when they return. There are men who have left remunerative positions of labor to go upon missions, and when they have returned they have walked the streets of Salt Lake City, and have gone from city to city seeking in vain for employment, and some of them having families to maintain. That is a very regrettable condition and discouraging to others who contemplate going upon missions.

I think it is serious when a High Priests' quorum can not help a returning High Priest, or a quorum of Seventies will allow one of their members returning from a mission to go months and years without desired and deserved employment. They ought to have that spirit of brotherhood and helpfulness that they would either furnish employment for him or help him to find employment.

MEETING THE EMERGENCY

The shortage of missionaries creates an emergency in the mission field today. One way of meeting this emergency is that of utilizing more fully the labors of the brethren and sisters who are residents in the missions, in the preaching of the Gospel. A local man may accompany an elder from Zion, and make a full team of two in tracting or doing any other kind of missionary work. If that were carried out as it might be, it would double our corps of missionaries, and it would build up the Saints who might be thus engaged.

Another thing: Many of our missionaries in the field spend too much of their time in visiting the Saints, in settling difficulties among them, and encouraging those who are indifferent in the faith, all of which is necessary, but it should be done as far as possible by local men and women, that the regular missionaries may be at liberty to find new friends and preach the Gospel to them.

Branches should be organized with teachers as they are in the wards and branches in Zion, with local men and women who go into the homes of the Saints regularly and make an effort at keeping peace, settling difficulties, answering troublesome questions, etc.

There is some opportunity for improvement, and I think the exigencies of the case demand an extra effort along these lines by those who have the work in charge.

WORK FOR THE DEAD

Then there is the work for the dead. That is one of the things that is required of us—service for God and our fellow-men. There is

no better way of serving God and our fellow men than that of working for the redemption of our dead in genealogical research and in temple work. They go hand in hand. The temple work for the dead can not be accomplished without first obtaining the information such as is necessary to identify them upon the records of the Church and in the temples. This work is growing and increasing, which is very gratifying.

There are a great many people who are out of work and who are wasting their time, who could go to the temple and be laying up for themselves treasures in heaven, treasures that would not slip away from them, and at the same time be saving the souls of men and women.

There are people who are living far distant from the temples and can not very well get to the temples. You would do well to spend a little of your money in genealogical research from a distance, by writing the Genealogical Society of Utah, giving them a few items of information pertaining to your ancestors, and see what they can do for you in the way of genealogical research. Then, if you can not go to the temple, perhaps there are some in the community in which you live who are in need of employment, who could go to the temple. Give them some relief by employing them to represent you and at the same time you will be spending your money in the redemption of the dead.

A GOSPEL OF SERVICE

This Gospel is a Gospel of work, of service to God and our fellowmen, from beginning to end. It is not sufficient that we be simply good, or that we ourselves embrace the principles and ordinances of the Gospel, but we are to teach them to others and administer the ordinances thereof to those who are prepared to receive them, all things being done in proper order.

May the Lord bless the Latter-day Saints, that we may be able to understand our responsibilities, and be able to discharge them in a way that will be satisfactory to the Lord, who knows what we are doing and what we are not doing, and in a way that when we have finished this life we will not meet with disappointment; that when we go on the other side and meet our dead we will not be reproached for having neglected them. May the Lord help us to this end, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

President Castle H. Murphy of the Hawaiian Mission has been in the hospital for a week and has been confined to his home another week. He has cabled us that he is now able to continue with his work and sends greetings and *aloha* to the Authorities and the Saints.

I am sorry that the good people who are listening to these services over the radio will be deprived of the privilege of hearing the last song by the choir, as I understand that the radio broadcasting company will shut us off the air promptly at four o'clock. I am going to rob the choir

of the privilege of being heard over the radio when they sing the closing number. They had an hour this morning and were heard all over the United States, so I am going to take the five minutes that belong to them.

I am very grateful that there have been five minutes left for me. I do not remember that this has happened before.

BLESSES LATTER-DAY SAINTS

I feel in my heart of hearts to bless the Latter-day Saints. I feel grateful to the Lord beyond all the power and ability he has given me to express my feelings for the devotion and faith and integrity of the Latter-day Saints. I feel grateful to them for their prayers in my behalf a year ago when I was in the hospital.

CONFERENCES ESTABLISHED BY GOD

I really felt when this conference opened that we could not possibly have a conference that would equal the one we had six months ago. Perhaps I enjoyed it so much at that time because I had been absent from the previous conference, but I feel in my heart that we have been blessed as abundantly during the three days of this conference as we were six months ago. God established these conferences. Nothing but the Spirit of the living God could bring together such a congregation as we had here this morning, and as we have here this afternoon.

The General Conferences of the Latter-day Saints are one of the great outstanding testimonies to me of the divinity of the work in which we are engaged. I have now attended these conferences as one of the General Authorities of the Church for fifty years, lacking only the ones that I missed when I was in Japan and in Europe and when I was ill a year ago. I have heard the expression after each and every conference, "The best we have ever had."

BECAUSE OF APPETITE FOR SUCH THINGS

The main reason why each conference seems to be the best is that we have an appetite for such things. On one occasion after I had been shoveling snow for many hours, being on a delayed train at the time, dry bread tasted very sweet. It almost makes my mouth water today as I think of Zebulon Jacobs, in a snow blockade between here and Ogden, inviting me into his car and taking a piece of iron and breaking an old piece of bread and dividing it with me. Hunger makes food very delicious. Hunger for the Gospel of Jesus Christ makes us enjoy these conferences.

We have had a time of rejoicing. I have been grateful beyond expression for all that has been said in this conference, for the spirit of the brethren and the inspiration to them. I am grateful to the Lord for the freedom of utterance that I had in my opening address.

INVOKES BLESSINGS

May God bless the Latter-day Saints at home and abroad, and so far as the power is given to me to call down the blessings of the Lord,

I bless you one and all, not only those who are here, but those who are in any part of the world who are serving God and laboring for his cause. I pray from the bottom of my heart that God will bless the President of the United States, his Cabinet, and the officers of our States and Counties. I pray that there may be such loyalty in the hearts of all citizens of our country that they will not try to impose upon the government. Men offered their lives for this country during the World War, and I think it is a shame that any man who is in such a favorable financial condition as the one referred to by President Clark would draw support from the government of the United States.

God's blessings upon you, I ask in the name of Jesus Christ. Amen.

The Choir sang, as a closing number, "Jehovah," (Schubert) solo part by Sister Margaret Stewart Hewlett.

Elder Albert H. Belliston, President of the Juab Stake, pronounced the benediction.

Conference adjourned for six months.

Professor Anthony C. Lund, assisted by Albert J. Southwick, conducted the singing at the Conference meetings. Accompaniments and interludes on the great organ were played by Frank W. Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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THE FALLING AWAY

By B. H. ROBERTS

This new work is a ringing challenge to Christendom and a frank indictment of the multifarious creeds that are an outgrowth of the disintegrated Apostolic Church. It shows most conclusively and brilliantly that all the churches had departed from the true pattern of Christ and lost the authority completely, long before the New Dispensation was ushered in through the instrumentality of Joseph Smith.

Yet the motive of the author is not to tear down, but rather to build up; had there been no "falling away," the claim of the prophet of the New Dispensation would have been an imposture; if there was a "falling away," however, his claim is credible. It was to establish this fact sharply and conclusively that these radio addresses were given. All who heard Elder Roberts or who will read these published discourses, will agree that he has accomplished the end in a scholarly and convincing manner.

Though most of the discourses deal with eras of apostasy and centuries of discord, the ultimate message of the book is one of hope and salvation for the world. The three discourses on the Restoration read like the happy outcome of an otherwise tragic story. You feel at the end that the author has performed a necessary but melancholy task, only that he might invest with true meaning the unique claim of the Church of Jesus Christ of Latter-day Saints.

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SALT LAKE CITY, UTAH

April
1934

ONE HUNDRED FOURTH
Annual Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH
April 6, 7, 8, 1934

With Report of Discourses



Published by the
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Salt Lake City, Utah

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One Hundred and Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 6, 7, and 8, 1934.

The proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, Anthony W. Ivins, and J. Reuben Clark, Jr.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith,¹ David O. McKay, Joseph Fielding Smith,² Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe,³ and Charles A. Callis.

Of the First Council of Seventy: J. Golden Kimball, Rulon S. Wells,⁴ Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, and John H. Taylor.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors, Patriarchs, and numerous High Priests, Seventies, and Elders, from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States; Elias S. Woodruff, Central States; Miles L. Jones, East Central States; LeGrand Richards, Southern States; Charles E. Rowan, Jr., Texas; Joseph J. Daynes, Western States; Alonzo A. Hinckley, California; William R. Sloan, Northwestern States; John V. Bluth, Canada; Harold W. Pratt, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

¹George F. Richards was absent because of illness.

²Stephen L. Richards was absent because of illness.

³Joseph F. Merrill was absent, presiding over the European Mission.

⁴Charles H. Hart was absent because of illness.

FIRST DAY

MORNING MEETING

The large auditorium and galleries of the great Tabernacle were filled almost to capacity with men and women from the stakes and missions of the Church.

The opening session of the Conference commenced promptly at 10 o'clock, Friday morning, October 6, 1934, with President Heber J. Grant presiding.

The congregation joined in singing the hymn, "Come, come, ye Saints."

Elder John B. Reed, President of the San Luis Stake, offered the invocation.

A soprano solo, "Fear not ye, O Israel," was sung by Jessie Williams.

PRESIDENT HEBER J. GRANT

presented for the vote of the Conference the General Authorities and Officers of the Church, also the General Auxiliary Officers, who were unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

J. Reuben Clark, Jr., Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Stephen L. Richards
Reed Smoot	Richard R. Lyman
George Albert Smith	Melvin J. Ballard
George F. Richards	John A. Widtsoe
David O. McKay	Joseph F. Merrill
Joseph Fielding Smith	Charles A. Callis

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball	Levi Edgar Young
Rulon S. Wells	Antoine R. Ivins
Charles H. Hart	Samuel O. Bennion
John H. Taylor	

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
 David A. Smith, First Counselor
 John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	David O. McKay
Anthony W. Ivins	Stephen L. Richards
J. Reuben Clark, Jr.	Richard R. Lyman
Willard Young	John A. Widtsoe
Rudger Clawson	Adam S. Bennion
Joseph F. Merrill	Franklin S. Harris
Joseph Fielding Smith	
Arthur Winter, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

John A. Widtsoe

AUDITING COMMITTEE

Henry H. Rolapp	Orval W. Adams	John W. Hart
-----------------	----------------	--------------

TABERNACLE CHOIR

David A. Smith, President; Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor.

ORGANISTS

Edward P. Kimball	Alexander Schreiner
Frank W. Asper	Wade M. Stephens, Assistant

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Julia A. Child, Second Counselor
 with all the members of the Board as at present constituted.

GENERAL CONFERENCE

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
 Stephen L. Richards, 1st Asst. Superintendent
 George D. Pyper, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
 Richard R. Lyman, 1st Asst. Superintendent
 Melvin J. Ballard, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
 Lucy Grant Cannon, First Counselor
 Clarissa A. Beesley, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
 Isabelle S. Ross, 1st Asst. Superintendent
 Edith Hunter Lambert, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

FINANCIAL AND STATISTICAL REPORT

At the request of President Heber J. Grant, Elder David O. McKay read the financial and statistical report of the Church as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1933:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses	\$ 123,458.48
For ward maintenance expenses	646,408.44
For stake maintenance expenses	189,296.04
	<hr/>
	\$ 959,162.96

Education:

Expended for the maintenance of Church school system..\$ 530,243.19

Temples:

Expended for the maintenance and operation of temples..\$ 136,457.70

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment.....\$ 157,208.88

Missionary Work :

For the maintenance and operation of all the missions and for the erection of places of worship and other buildings in the missions.....\$ 597,577.42

Total\$2,380,650.15

which has been taken from the tithes and other Church funds and returned by the Trustee-in-trust to the Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and mission activities.

Other Charities :

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities, and assistance rendered by the Relief Society, in the sum of \$355,566.71, which amount, added to the \$157,208.88 paid from the tithes, makes the total charity assistance rendered by the Church..\$ 512,775.59

Expended for the maintenance of missionaries :

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance..\$ 43,799.02

Average cost per missionary in the missions during the year 1933, \$29.77 per month, or a total of \$357.24 per year per missionary. There was an average of 1,016 missionaries in the various missions during 1933, making a total average expense for the year, (\$357.24 x 1,016)\$ 362,955.84

Estimated average earnings per missionary \$900.00 per year x 1,016, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of\$ 914,400.00
making a total estimated contribution of missionaries and their families to the Church for the preaching of the Gospel\$1,321,154.86

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR
THE YEAR 1933

There are at the present time: 105 stakes of Zion; 935 wards; 79 independent branches; 36 dependent branches, or a total of 1,050 wards and branches in the stakes of Zion. There are 31 missions (including the European Mission), 875 mission branches, and 206 districts.

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions 19,528
Children baptized in the stakes and missions 15,480

Converts baptized in the stakes and missions	7,889
Number of long-term missionaries from Zion, Dec. 31, 1933....	971
Number of short-term missionaries from Zion, Dec. 31, 1933..	31
Number of local missionaries	61
<hr/>	
Total number of missionaries on foreign missions	1,063
Number engaged in missionary work in the stakes	1,585
<hr/>	
Total Missionaries	2,648
Number of missionaries who received training at the Missionary Home	409
Persons recommended to the temples from the stakes.....	74,357

SOCIAL STATISTICS

Birth rate, 27.3 per thousand
 Marriage rate, 15.5 per thousand
 Death rate, 6.7 per thousand
 Families owning their own homes, 62 per cent.

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST OCTOBER
CONFERENCE*Mission Presidents Appointed:*

Joseph J. Daynes appointed President of the Western States Mission to succeed Elias S. Woodruff.

LeGrand Richards appointed President of the Southern States Mission to succeed Charles A. Callis.

Reuben M. Wiberg appointed President of the Tongan Mission to succeed Verl L. Stubbs (who was acting-president).

Harold W. Pratt appointed President of the Mexican Mission to succeed Antoine R. Ivins

William G. Sears appointed President of the Samoan Mission to succeed Willard L. Smith.

Temple President Appointed:

Robert D. Young appointed President of the Manti Temple to succeed Lewis Anderson who passed away.

New Stake Organized:

Wells Stake organized, formerly part of Grant Stake.

Stake Presidents Appointed:

Thomas E. Towler appointed President of Wells Stake.

Charles W. Fagg appointed President of the Grant Stake to succeed Joseph J. Daynes.

Claudius Bowman appointed President of the Juarez Stake to succeed Ralph B. Keeler.

David H. Cannon appointed President of the Hollywood Stake to succeed LeGrand Richards.

Charles C. Heaton appointed President of the Kanab Stake to succeed Heber J. Meeks.

Wallace Eugene Poulson appointed President of the Sevier Stake to succeed Robert D. Young.

Stake President who has died:

Heber J. Meeks of the Kanab Stake.

New Wards Organized:

Fairfield Ward, Blaine Stake (formerly an independent branch).

Springfield Ward, Blackfoot Stake (formerly an independent branch).

New Branch Organized:

Morgan Independent Branch, San Luis Stake.

Wards and Branch Disorganized:

Manard Ward, Blaine Stake.

Cedarview Ward, Roosevelt Stake.

Hollister Branch, Twin Falls Stake.

PRESIDENT HEBER J. GRANT

It is a source of great pleasure to me to meet this vast audience. I think that this is the largest audience that I recall having seen in this house at a Friday conference meeting. It is very gratifying to me to see the interest that the people have in our conferences.

I appreciate the remarkable and wonderful growth of the Church. When I look back fifty-one years ago this coming October conference, to the time when I became one of the General Authorities of the Church—at which time as I recall it we had less than thirty stakes, and now we have one hundred and five—I am grateful for the growth of the Church of Jesus Christ of Latter-day Saints.

RECALLS EARLY TRIP

I recall my first trip fifty years ago this coming May up into the Rexburg country. Rexburg at that time was a branch of one of the wards in Cache Valley, and there were fewer than 1300 people belonging to the Church residing north of the Oneida Stake of Zion. Today we have more than 100,000 I am sure, if we go north and west, and up into Canada.

I also recall that just before I was made a member of the Council of the Twelve, I visited Oakley and other towns in the vicinity of Oakley. One year previous to that time I visited Oakley when it was a branch of the Grantsville Ward of the Tooele Stake of Zion. I had to travel to Salt Lake City, through the Salt Lake, the Davis, the Weber and the Box Elder stakes to Brigham City, and then two days and a fraction westward to get to a branch of the Grantsville Ward of the Tooele Stake of Zion. We now have about half a dozen stakes between Brigham City and that section.

DIVINE AUTHORITY RESTORED

Each and every year the Church is stronger than it was the year before. The Church is progressing, it is not going backward. Men may make mistakes, but the Church stands firm.

The Gospel is in very deed the plan of life and salvation. God has spoken again from the heavens. God himself has introduced his Son Jesus Christ, the Savior of the world, to the boy Joseph Smith. John the Baptist has laid his hands upon the heads of Joseph Smith and Oliver Cowdery and given them the authority to baptize, then commanding them to baptize each other.

Peter, James, and John, the Apostles of Jesus Christ during his ministry and after his death, have laid their hands upon the heads of Joseph Smith and Oliver Cowdery and restored again the apostleship to earth. Every gift, every grace, every endowment, every privilege, and every authority that was enjoyed in early days by the Saints of God during the administration of Jesus Christ and following his crucifixion belong to and are enjoyed today by the Latter-day Saints.

CHAPELS DEDICATED

Nearly every Sunday during the past six months I have dedicated a meeting house or met with various branches in the missions of the Church. During the past six months we have dedicated a magnificent chapel in Washington, D. C., a credit to the Latter-day Saints and a credit to that great city, acknowledged by all with whom I have talked—although not so expensive as some other church buildings which cost perhaps two, three or four times as much—to be a building equal in beauty and construction, for its size, to any of the fine buildings in Washington. At the first meeting of the branch some years ago in Washington there were five in attendance. More than two thousand people attended the dedication of our chapel—of course some of them came a second time, and perhaps a third, but people were requested to attend but one meeting. It is a matter of satisfaction, to realize that we have one of the very finest churches in our chief city, the capital of our nation.

HAVE TRUTH TO GIVE

It is a source of satisfaction that I can say that I believe that every true Latter-day Saint, or every Latter-day Saint who is actually living his or her religion, sustains in his or her heart, with prayers and good works, the General Authorities of the Church. I am very grateful for the truth.

I remember distributing some pamphlets—in fact several thousand—during the Christmas season, entitled, “The Power of Truth.” We have the truth to give to the world, and no other people has the truth, the actual Gospel of Jesus Christ, established by Him. This little pamphlet says regarding truth:

Truth is the rock foundation of every great character.

And truth is the rock foundation of the Church of Christ, and you and I have been blessed with a testimony of the divinity of it.

It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power.

TESTIMONY REMAINS

When we live in harmony with our high ideals we never lose the testimony of the Gospel. We are ever ready and willing to sustain those who in the providence of the Lord have been called upon to preside over the Church. Those who fail to keep the commandments of the Lord and who indulge in fault-finding and criticism are the only ones who lose their faith.

From my childhood until the present time I have no recollection of any individual with whom I have been acquainted, who was an honest, conscientious tithe-payer, who was listening to and obeying the instructions given by the president of the Church, and by the various presidents of stakes and bishops of wards, having lost his or her faith. On the contrary I have seen many lose their faith who have failed to live up to Latter-day Saint ideals and their Gospel knowledge. Some one has said that "knowledge without practice is like a glass eye, all for show and nothing for use."

Truth ever defies full definition. Like electricity it can only be explained by noting its manifestation. It is the compass of the soul, the guardian of conscience, the final touchstone of right. Truth is the revelation of the ideal; but it is also an inspiration to realize that ideal, a constant impulse to live it.

MISSIONARIES HAPPY

In no part of the work of God here upon the earth at the present time is there such a band of happy, contented, peaceful people as those who are engaged in missionary service. Service is the real key to joy. When one is giving service for the advancement of humanity, when one is working without money and without price, with no hope of earthly reward, there comes a real, genuine joy into the human heart that I am convinced only those who have experienced the inspiration of the Holy Ghost which comes to them in the mission field know anything about.

I can testify in all humility that the three years that stand out most prominently in my life are the three years when I was laboring as the president of the European Mission.

LYING SCORED

Lying is one of the oldest vices in the world—it made its debut in the first recorded conversation in history, in a famous interview in the garden of Eden. Lying is the sacrifice of honor to create a wrong impression. It is masquerading in misfit virtues. Truth can stand alone, for it needs no chaperone or escort. Lies are cowardly, fearsome things that must travel in battalions. They are like a lot of drunken men, one vainly seeking to support another. Lying is the partner and accomplice of all other vices. It is the cancer of moral degeneracy in an individual life.

Truth is the oldest of all virtues; it antedated man, it lived before there was man to perceive it or to accept it. It is the unchangeable, the constant. Law is the eternal truth of nature—the unity that always produces identical results under identical conditions. When a man discovers a great truth in nature he has the key to the understanding of a million phenomena; when he grasps a great

truth in morals he has in it the key to his spiritual re-creation. For the individual, there is no such thing as theoretic truth; a great truth that is not absorbed by our whole mind and life, and has not become an inseparable part of our living, is not a real truth to us. If we know the truth and do not live it, our life is—a lie.

May the Lord help each and every one of us to live the truth is my humble prayer.

CHURCH MAKES NO MISTAKES

I am very happy indeed to feel that the Church does not make mistakes; that the Church has been true to its divine commission from the martyrdom of the Prophet Joseph, and in fact from the time of the organization of the Church until the present.

I have heard quite frequently of the inability of your humble servant, not having sufficient knowledge and ability, to preside over the Church.

PRESIDENT SMITH'S LAST MESSAGE

I will read the following statement—and have no recollection of having done so before—written at my request, by Bishop David A. Smith, Nov. 19, 1918:

President Grant came into the Beehive House yesterday afternoon to inquire as to father's condition, and I suggested that he go in and speak to him, but he said he did not want to disturb him. I said, "You had better wait and see him, as it may be your last chance to speak to him."

Father being awake, I told him Brother Grant was there, and he directed me to tell Brother Grant that he wanted to see him, and when Brother Grant entered the room he took him by the hand and said:

"The Lord bless you, my boy, the Lord bless you, you have got a great responsibility. Always remember this is the Lord's work, and not man's. The Lord is greater than any man. He knows whom he wants to lead his Church, and never makes any mistake. The Lord bless you."

This was the last message that President Smith delivered to any one.

(Signed) DAVID A. SMITH.

WHILE PRESIDING IN TOOELE

It fell to my lot before I was twenty-four years of age to be called to preside over the Tooele Stake of Zion. I had never made a speech of ten minutes in a Church meeting up to that time. I felt then my own weakness, but look back with pleasure to having fulfilled the pledge made in the short speech delivered in seven and a half minutes. I ran out of ideas at the end of that time. That night in the dark I heard a man say in a contemptuous way, "It is a pity that if the Authorities of the Church had to send a boy out here to preside over our stake, they could not have found one with sense enough to talk for ten minutes."

They were correct, I lacked the knowledge to talk ten minutes. I ran out of ideas in seven and a half minutes by the watch, having timed myself.

We find recorded in the twenty-ninth chapter of Alma that the Lord granteth unto men according to their desires, whether they be unto

life or death, joy or remorse of conscience. I desired to do my duty. I pledged myself there and then to keep the Word of Wisdom to the best of my ability; to labor as diligently as any man in Tooele; to donate of my means as liberally as any man; and to the best of my ability to fulfil the duties and obligations devolving upon me. The man who criticized me was looking for an opportunity to find fault, and found it.

GROWTH THROUGH OBSERVANCE OF DUTY

I know nothing in the Church that is more serious than fault-finding; and on the contrary nothing that inspires men so much as to be observers of the Word of Wisdom, to be honest and conscientious with God in the payment of their tithes, and to be honest with their fellow men. I have seen men grow and increase in light, knowledge and intelligence when they do their duty.

I was astounded when one as weak as myself was called to be an apostle. It seemed almost beyond anything believable that I could become the president of the Church. But I am very thankful indeed today at being able to sleep with a clear conscience. I am very thankful that I have no fault to find except with my lack of ability and my lack of knowledge, but not with my lack of energy, or my lack of determination and willingness to labor. I am grateful for the little that I have accomplished, and rejoice that in all my labors I have found nothing that has in the slightest degree weakened my faith in the Gospel of Jesus Christ.

POSSESSES KNOWLEDGE

I do not need to say faith, for I can say knowledge. I know that God lives; that Jesus is the Christ; that Joseph Smith was a prophet of the true and the living God, and that Mormonism, so-called, is in very deed the Gospel of Jesus Christ, the plan of life and salvation, revealed again from heaven, and that all authority existing on the earth at any time has been bestowed again upon men by messengers from heaven.

I rejoice in the marvelous work that is being accomplished in our temples, in the restoration to the earth of the privilege of baptizing, by the authority of the living God, in behalf of those who have passed away, and of performing ordinances which if accepted, will lead the dead to life eternal and to salvation, although they may have died without a knowledge of the Gospel.

THE LORD PREPARES THE WAY

I rejoice that as a young man I fell in love with Nephi, and more than any other character—of course excepting always the Savior—his life, his example, his teachings have been the guiding stars of my life.

I have believed, accepted, and preached the following:

And it came to pass that I Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth

no commandment unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

I have no fear but that I can, with the help of the remarkable and wonderful men who are associated with me, fulfil every duty and obligation, every requirement, and commandment that God may give to me.

THANKFUL FOR WISE COUNSELORS

I thank God for Anthon H. Lund and Charles W. Penrose—men who had a marvelous and wonderful store of knowledge; marvelous knowledge of the scriptures, wonderful comprehension of the plan of life and salvation; men who had ability to write about and to teach the Gospel such as I do not possess. But they gave me all they had; they gave me the best that was in them.

I rejoice in having for my counselor, my cousin, Anthony W. Ivins. I rejoice in his wisdom and his devotion; I rejoice in the remarkable mind and ability that was possessed by Brother Charles W. Nibley. I rejoice in the wonderful ability of Brother J. Reuben Clark, Jr., who is now one of my counselors. I am grateful for these men, for their stores of knowledge far beyond my own.

CONFIDENT CHURCH WILL TRIUMPH

I acknowledge my own lack of great ability, but I do not lack confidence in God. I do not lack in the blessing given to me by President Joseph F. Smith. I do not fear that the Church of Jesus Christ of Latter-day Saints will fail to go on, and on, and on, as it has been doing, and prosper; while all those who fail to do their duty will fall by the wayside.

AN EARLY EXPERIENCE WITH PLANCHETTES

I recall that when I was a child there was a great apostasy in the Church, known as the Godbeite movement, called the New Move. I remember that my dear sainted mother had to sew with needle and thread for a living, and finally she did a great deal of sewing in homes of people who were rich enough to have sewing machines. When she would go to one of these homes to operate a sewing machine and spend the day, often late into the night, I was always invited to go there to have dinner. Upon one occasion I was in William Godbe's home, known as the Octagon House—located on the corner of Second South and Second East—which has since disappeared and where there is now a large, fine gas station.

These people were having a glorious time, laughing and screeching, in the room in the center of the house which was surrounded by eight rooms. They had a planchette, and were receiving messages. They came into the bedroom where mother was sewing and said: "Come in Rachel, and have a fine time."

She said, "No, President Brigham Young said that any person who would fool with one of those planchettes would be led into spiritualism;

and spiritualism was, of course, apostasy; and the fruits of spiritualism were insanity and suicide. I will not go in."

Finally they came into the bedroom and brought the machine with them, but it did not work. Later they came back again and said: "Come in, Rachel." They had gone back into the other room and were laughing and screeching. To my utter astonishment she went in.

You know children occasionally criticize their parents, as was the case with a certain good man. One of his little children spoke up one day and said: "Papa, we never have prayers, do we, unless we have company?" As we were walking home that night I said to my mother: "What did you go into that room for when Brother Brigham told you not to have anything to do with such things?"

She laughed and said, "My boy, did you notice that the machine did not work in the bedroom when they brought it there?" I said, "Yes."

"I want to tell you the reason it did not work. I told the Lord that I could not prevent their bringing it in there, but to please shut it up, and he did. When they asked me to go into the parlor I told the Lord that if he would give me the impression in my heart that I could go in there and shut up their machine, that it could not work in my presence, I would go in. And I received the impression, so I went in, and it did not work."

RESULT OF GODBEITE MOVEMENT

What was the result of the Godbeite movement? The final result was spiritualism on the part of those who remained with it. I was told—I do not know how true it is—that William Godbe's wife lost her mind—the wife with whom he lived. Of course he had a manifestation that he should not live with the other woman whom he had married. William Godbe received a revelation that his brother-in-law, my cousin-in-law, Ben Hampton, was to be an apostle of the Church. He went up to the toll-bridge over the Bear river, where Ben had a fine large adobe house, and served meals. It was the outfitting place for people who were going up into Montana.

Godbe read this revelation to Ben. You know that some people say that "damn" is not swearing, it is only emphasis; well, with emphasis Ben said:

If all the rest of your revelations—with emphasis—are as big lies as that, you ought to go right down to Brother Brigham and make peace with him, because you are getting revelations from the devil.

The idea of you, a hard-headed business man, who built the first three-story rock building ever built in Salt Lake City, who has built smelters and engaged in mining and other business, thinking that the Lord would call me to be an apostle—a man who never paid any attention to religion, a man who drinks when he wants to, smokes when he wants to, and chews tobacco when he wants to, a man who gets mad and swears occasionally—he lived a clean life otherwise—Billie, go right down to Salt Lake and have it out with Brother Brigham. You are getting revelation from the wrong source.

Years later I was in the Williams hotel in Milford, upon the hill there, having been over to Beaver as I remember it attending a con-

ference, and William Godbe and his son and others were stopping at that hotel that night. They were on their way from Salt Lake to Bullionville, as I remember it, or coming from Bullionville where they had mining interests. The next morning we could not find his son, and we hunted all over for him. Finally we found his body about 1,500 feet away from the hotel. He had gone out there and committed suicide.

RECALLS OTHER INSTANCES

I remember preaching in Los Angeles on one occasion the same as I am doing here now, and after the meeting a woman came to Brother Joseph W. McMurrin and said she had an ouija board—that is what they call it now, it used to be called a planchette—and she thought it was very remarkable, but she would never use it again. He tried to get her to let him have it and burn it. Oh no, she did not want to burn it. She later commenced using it again. She was in Los Angeles on a visit from Arizona at the time I made this talk. She finally landed in the insane asylum in Arizona.

The fruits of the Gospel of Jesus Christ are health and vigor of body and of mind and of spirit, and the fruits of spiritualism are insanity and suicide.

I remember that some of the Elders over in England had rented a hall on one floor of a building where spiritualistic mediums had their seances. They kept inviting the boys to come to their meetings. I told them to stay away, saying, "You cannot handle a nasty dirty stovepipe without soiling your hands, and you have no business to be on the devil's ground, so stay away. You know you have the truth; go on proclaiming and living it, and let them alone."

Finally the boys pleaded with me to let them go. I said: "All right, you can go on one condition"—it was a night meeting—"that is that you do not eat anything that day, and that you go there fasting and praying to the Lord to prevent them from carrying on their spiritualistic operations."

They went to the meeting, and the spiritualists were unable to have any seance that night.

THE TESTIMONY OF WILFORD WOODRUFF

I rejoice in the testimony of President Wilford Woodruff. One night he was at a meeting where they had been having remarkable spiritualistic manifestations. Brother Woodruff went there and rebuked the spirits and commanded them not to operate through this medium. Finally, after they had been assembled for some time and had a Quaker meeting, the man who was the medium came down off the platform, walked through the audience to where Brother Woodruff was, shook his fist in his face and said: "You are the man who is opposing me and preventing me from doing anything here tonight."

Brother Woodruff said: "Yes, I have the Priesthood of God and have rebuked the evil spirits."

They pleaded with Brother Woodruff to please leave, and he did so, and they had the devil's own time, all right.

A TRIBUTE TO MOTHERS

I rejoice in the remarkable meeting held here yesterday by our sisters, the faithful and diligent mothers of the Church. I happened to pick up a book this morning before getting out of bed, and read from it a tribute to mothers—to your mother, to every fine Latter-day Saint mother:

The sweetest word in the Language of Languages is that of—Mother. There is in each letter of this word a wealth of music so divine—there are vibrating chords of Love so Angelic—that the whole world often pays homage to Mothers whom it honors.

Nancy Hanks—the mother of Lincoln; Frances Willard and Jane Addams—mothers of the motherless; Queen Victoria—the mother of a nation of mothers.

You—whoever you are—your greatest asset is your mother. You—bankrupt, discouraged, failure-riddled, hope-wasted, heart-wrenched, self-estranged—there remains still a day, glorious in sunsets for you if you will but get back again, in thought, or heart, or person—to your mother.

The most wonderful event in the history of the world was when the first woman became—a mother. Human life has become a beautiful thing because the world has had its mothers.

HONORED BY CHURCH

No other Church has ever honored mothers as has the Church of Jesus Christ of Latter-day Saints—through the instrumentality of the Prophet Joseph Smith, by establishing the female Relief Society.

The greatest men in any community are those who render the highest tribute to motherhood. No one ever has surpassed, or ever will surpass the achievement of a woman when she becomes a mother. When did you last write to your mother? If she has gone from you, how often do you think of her? Do you realize that all you are or ever hope to be started back in the years when your mother, her whole being pulsating with pride, held you tight, with eyes lustered and watered with love, watched your every breath, and kept pace, over the hours, with your faintest heart throbs? Think of how, all through those days she wrapped you in her unselfishness and her sacrifices.

The measure of your success will be the degree of honor you pay to your mothers and to motherhood.

PRAISES OWN MOTHER

I stand here today as one whose mother was all to him. She was both father and mother to me; she set an example of integrity, of devotion and love, of determination, and honor second to none. I stand here today as the president of the Church because I have followed the advice and counsel and the burning testimony of the divinity of the work of God, which came to me from my mother.

There came into my home when I was a child a great man of the world, a man of great importance, a man who once offered me a magnificent position carrying \$40,000 a year as salary, and who thought I was very foolish not to take it when the Church at that time did not allow me a tithing of that amount. This man wrote me from London;

he was at that time manager for the entire United Kingdom of the great New York Life Insurance Company. He said, "What has become of your cousin? I often said to my wife" . . . (and by the way this man came into our home when he was a young unmarried man, he came here on the overland stage; later he came with his wife, and finally his first child was born in our home. He became one of the dearest and best friends the Latter-day Saints ever had.)

INQUIRED FOR ELDER IVINS

He said: "I often said to my wife, Mrs. Hawes" (this man was Col. Alexander G. Hawes) "that those two boys, Anthony W. Ivins and Heber J. Grant, will some day stand right at the top of the 'Mormon' Church, it is in them. Here you are, an apostle, and president of a bank, and I haven't heard of your cousin. What has become of him?" I answered, "Colonel, he has gone to Mexico. He has filled two missions in Mexico, and if there is any place in the world he did not want to go, it was Mexico. But he has gone—why? Because he has been called to go there, and he will stay there and live and die there unless he is called back."

THANKFUL FOR TESTIMONY

I thank God for a testimony that came to me, the eternal part of me, the day Brother Ivins was called to Mexico. Brother George Q. Cannon made the remark, "I do not want Brother Ivins to go to Mexico, we need him here. He is the outstanding man in his party in Utah, but I believe the Lord wants him there." When he was called I felt a little sad, and while thinking about it, the Lord saw fit to give me this word: "You need not feel bad, he is going where the Lord wants him to go and you shall have the exquisite joy of welcoming him back into this room as one of the Apostles of the Lord Jesus Christ." I was in the Apostles' room in the temple at the time. I turned my head and wept for joy.

COLONEL HAWES' TRIBUTE

I rejoice that Brother Ivins had such a wonderful mother—my own mother's sister. Two women more true, two women with greater serenity, two women who lived finer lives, always speaking well of every one or keeping still, I have never known. This same Col. Hawes wrote to me when my mother died—he was agnostic—and said: "If the God of nature ever did stamp peace, nobility, and serenity upon any human countenance, he did upon the face of dear Aunt Rachel." My cousin Caddie Ivins waited on the table at the time of Col. Hawes' visit and she called mother "Aunt Rachel," and the boarders adopted that title. The Colonel told the president of that great insurance company with which he was associated, that of all the women he had ever known in his life, barring only his sister, his mother and his wife, he had never met a woman that he admired and loved so much as he did my mother. The

president of the company told me this, and extended his sympathy to me when I met him after the death of my mother.

Talk about sacrifice! Why, the sacrifice of the women of this Church and their devotion are beyond the power of pen and tongue of man to pay proper tribute.

May God help us to follow the teaching and example of our mothers who are true Latter-day Saints, and there will be an eternity of joy and an exaltation in store for each and every one of us; and that we may receive it is my humble prayer in the name of Jesus Christ, our Savior, our Redeemer, even so. Amen.

At the request of President Heber J. Grant the congregation arose and sang the hymn, "The Spirit of God like a fire is burning."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I appreciate very much the excellent testimony that has been given to us this morning and the wonderful tribute paid by President Grant to his mother. So I also can pay a tribute to my mother, and I treasure in my heart her teachings, which have helped me so wonderfully and have been a guide to my path, and I think that most of us could testify likewise.

This morning I would like to address my remarks more particularly to the presidents of stakes and bishops of wards, and all presiding officers, and the clerks who are called upon to keep the records in the stakes and wards and missions of the Church.

* IMPORTANCE OF RECORD-KEEPING

Record-keeping is very important. When the Church was organized one of the first revelations that the Lord gave was to the effect that records should be kept, a record of the members, a record of events, everything of importance, and one of the brethren was chosen to be the recorder. He was Oliver Cowdery. Later, because of other duties, this responsibility was placed upon the shoulders of another. But the Lord has emphasized from the beginning the need of keeping records in the Church. In fact we read in the marvelous records that have come to us through revelation that in the beginning the Lord gave this commandment to men.

I want to read a verse from the Pearl of Great Price, perhaps more than one:

And then began these men to call upon the name of the Lord, and the Lord blessed them

This was in the days of Adam and his immediate posterity.

And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

And by them their children were taught to read and write, having a language which was pure and undefiled.

Now this same priesthood, which was in the beginning, shall be in the end of the world also.

Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him;

In the image of his own body, male and female, created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God.

Abraham has also given, in the writings that have come to us from him, a statement that I also want to read:

But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record for the benefit of my posterity that shall come after me.

We are very fortunate in the fact that these worthies who held the Priesthood and were in communication with God in those ancient times did receive inspiration and revelation, and recorded the word of the Lord to them which has come down to us, much of it of course in a corrupted form, but nevertheless the word of the Lord, and we have profited because of it.

Today the Lord has spoken and has again given revelations to the Church, and is now giving revelations to the Church; in fact we have received more apparently than we are willing to keep, and yet the Lord is willing and ready to bless us with inspiration and knowledge and truth.

In section fifty-nine of the Doctrine and Covenants he says that he will give us commandments not a few when we are ready to receive them.

Now I want to impress upon those who are keeping records in this Church the importance of record-keeping. We are trying to get the clerks to follow the instruction which has been given them and send to us a detailed history of the stakes, and we want the clerks in the wards to keep a detailed history of the wards, and furnish information to us quarterly, that we may file it in the archives of the Church. We are asking presidents of stakes and bishops of wards, also mission presidents, to carefully supervise and scrutinize these prepared histories of the missions and stakes and wards, and then sign with their own names the history before it comes to be filed in the archives of the Church, stating that to their best knowledge and understanding that which is written is correct. We want them to see that everything of importance is recorded. We are under the necessity very frequently of sending letters out to a great many of the stakes and some of the missions and asking them to see that the history which is delinquent is forwarded. We would like to have these records sent to us on time.

INFORMATION FURNISHED BY HISTORIAN

Frequently, yes, hardly a week passes that people do not write

to us or come into the office seeking information concerning themselves. They want to know when they were baptized, they want to know when they were ordained, and sometimes they want to know when they were born—that isn't a joke, it is an actual fact. We receive communications from the Government sometimes asking us to verify records of this kind. I think that every member of the Church ought to keep a record of vital things for himself. When a man is baptized he should make a record of it. When he is confirmed, when he is ordained, when other duty or responsibility or call comes to him he should make a record of it and keep it himself; but it is also the duty of the clerk in the ward or in the stake, as the case may be, to also make a record of this and have it put into the history of the ward or stake, where it can be preserved.

We can furnish a great deal of information for people if they do not want us to go back too far. The early records of the Church were not kept as thoroughly as they should have been. We have learned a great many things by experience. Today our records are kept in a much better way, and yet at times things escape the notice of those who are called to make the records.

Now this is a vital problem. We should not depend solely upon the Church to keep our individual records, and yet the individual record of each member of the Church today is kept. The Presiding Bishop's office is working in full harmony with the Historian's office in regard to matters of this kind and through them we are enabled to keep in better touch with these officers who are appointed to keep the records than we would be if we did not have the machinery of the bishops often at our command.

RECORDER'S OFFICE AN IMPORTANT ONE

Now, brethren, I am appealing to the presidents of stakes and bishops to see that these records are properly kept. Let me say further that the choosing of a clerk and recorder is a very important thing. Sometimes we think that anybody can keep a record. It requires intelligence to do so. A man ought to have keen discernment, he ought to be able to segregate facts, he ought to be able to choose and record the things that are important and separate them from the things that are perhaps unimportant, and make a record of them. Our custom in recording is to take more than we need rather than less. We can always eliminate if something is recorded that we do not need, but it is sometimes a very difficult thing to find something that we have overlooked.

INDIVIDUAL RECORDS

And so I am making this appeal at this general conference of the Church to all the members of the Church to keep their records, the records of their families, to look after the interests of their families in regard to their temple work as well as to their individual records. The Lord has called upon us to look after our dead, to seek out their genealogy. This spirit has gone forth, the keys that were bestowed by Elijah

are here, and the hearts of the children have turned to their fathers. One of the greatest evidences of the truth of the story told by the Prophet Joseph Smith that Elijah came to him and Oliver Cowdery is the fact that people who are not connected with this Church, who have no sympathy perhaps with the Church, are gathering the records of the dead. Their hearts have turned to the fathers. Our duty of course is to seek after our dead. We have a department in the Church, the Genealogical Society of Utah, where we are gathering in these records for the benefit of the members of the Church, where we can receive information, and are able to give help and encouragement in relation to these matters that pertain to the salvation of our families.

PATRIARCHAL RECORDS AND PRIVATE JOURNALS

All patriarchal records belong to the Church and not to the patriarchs who gave the blessings. Neither do they belong to the families of the patriarchs. When a patriarch has completed his record, or when he dies, the record should be sent to the Historian's office to be filed. Many of these records have not been received, and in some instances the descendants of the patriarchs have claimed them as personal property, and this is wrong. Moreover, there are many important private journals scattered about which we would like to obtain for preservation and for historical purposes. We discover that when these are left in the keeping of the descendants of the pioneers, they frequently are lost, or lose their value by the time they reach the third or fourth generation, and are thrown away. If they are given to us we will file them away where they will be preserved.

May the Lord bless and guide us in these things. They are important. We sometimes look upon them as being trivial. The Lord expects us to keep records and to put in permanent form all things that pertain to our welfare in relation to our history, individually as well as the history of the Church. May we be guided in it, I pray, in the name of Jesus Christ, Amen.

ELDER DAVID O. McKAY

Of the Council of the Twelve Apostles

It is just twenty-eight years since I was called into the Council of the Twelve. As I listened to President Grant this morning I looked introspectively into my own soul, and thought this:

"Never before in my life have I felt so grateful for my membership in the Church of Jesus Christ of Latter-day Saints. Never before have I felt more intensively how beneficial the Church has been to me and my loved ones. Never before has my testimony been stronger. Never have I felt so deeply in every fiber of my being that this Church was established by God the Father and his Son Jesus Christ, and that the men who have guided its destiny have been inspired by the revelations of God to them."

PAYS TRIBUTE TO OFFICERS AND TEACHERS

I desire to say a word this morning about the Church and the opportunity it offers to the young people of the Church. I should like to pay a tribute to these bishops and to other ward officers who are working so unselfishly and conscientiously for the establishment of truth in the hearts of men. I should like to express a word of appreciation to the officers and teachers of the auxiliary associations who are rallying around them the army of young people and instilling into the hearts of the youth faith in the Church of Jesus Christ. I want to express also a word of appreciation to the leaders in Priesthood quorums. I think that never before has there been such a quorum consciousness manifested as is manifested at the present time.

SUCCESSFUL CONVENTIONS

Since January 1st, 1934, the General Board of the Sunday Schools has held a number of conventions. In the stakes of Zion we have approximately 21,000 officers and teachers enrolled. Of these 21,000 invited to attend the conventions already held we have had an average attendance of eighty-three per cent. That is a good response. Seven stakes, comprising eighty-four wards, have been in attendance one hundred per cent. That is not counting the presidencies of stakes, high councilors, bishoprics, and members of Priesthood quorums who were invited and in many cases were in attendance with a perfect record. We have had a total of 172 wards who have had a perfect attendance at these conventions. Estimating an average of about fifteen officers and teachers to a ward, these conventions have been attended by more than two thousand five hundred young people. Most of these people who have been attending these meetings are young men and young women between the ages of eighteen and twenty-seven.

More gratifying even than this outstanding record of attendance, is the attitude of these young people towards the theme presented and expounded in the various sessions. This theme is expressed in the first article of the "Children's Charter"—"For every child spiritual and moral training to help him to stand firm under the pressure of life."

SEEKING AND DESIROUS OF LIVING THE TRUTH

We hear a good deal of talk about our young people these days. Some say that they are indifferent, that they are losing their interest in the Church. I do not agree with this accusation. My experience with the young leads me to believe that there was never a time when youth more sincerely sought the truth, when they were more responsive to assignments made in the Church, when they were more observant of the ideals for which this Church stands.

Oh, I am not blind to the fact that there are those who are wavering. I also know that there were young people during our youth who wavered. I realize that there are those who stand on the side lines, and arrogating to themselves superior wisdom which they do not possess, would

fain guide and dictate, but there have always been such. The great majority of our young people are desirous of living the truth.

WIELDING AN INFLUENCE FOR GOOD

I realize that temptations were never stronger than they are today; but the young people who resist these temptations deserve all the greater credit. We hear about young boys and young girls who indulge in things contrary to the teachings of their parents and the officers of the Church, and contrary to the ideals of the Gospel, but we too seldom hear about the much larger group who are exerting an influence for good upon their fellow-workers and upon their associates.

If time permitted I might narrate several specific instances in which our girls have wielded an influence upon their associates and led not only members of the Church but people outside of the Church to lay aside violations of the Word of Wisdom, and to conform to the ideals and principles of purity of life.

AS A RESULT OF RELIGIOUS CONVICTIONS

Religion is the most potent power in life. Spiritual development and moral integrity are fundamental in the lives not only of the Latter-day Saints but of all who would build a community that will contribute to the safety and advancement of our republic or of any other nation. President Calvin Coolidge truly said that "the government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are the results of a Divine Grace."

LATTER-DAY SAINT STANDARDS

I have observed during the past few months a most hearty response by the young people of our Church to spiritual ideals. Generally speaking youth are anchored. Sometimes they seem to waver and digress from the standards. Some of them it is true lose their virtue, the most benighting and cankering condition that can contaminate young people's lives. I know that there is a looseness in sexual morality which is dangerous, which indeed is threatening. I know too that such breaking down of moral standards is manifested not alone among the young people, and I warn the Church to guard against unchastity. Keep yourselves unspotted from the world, the fundamental element in pure religion.

No, we are not shutting our eyes to the dangers, but I want to tell you we must not shut our eyes to the virtues of the tens of thousands of those who are true and valiant.

Spirituality and morality as taught by the Latter-day Saints are firmly anchored in fundamental principles, principles from which the world can never escape even if it would, and the first fundamental is a

belief—with Latter-day Saints a knowledge—in the existence of a personal God. Latter-day Saint children have been taught to recognize him, and to pray to him as one who can listen and hear and feel just as an earthly father can listen, hear and feel, and they have absorbed into their very beings, from their mothers and their fathers, the real testimony that this personal God has spoken in this dispensation. There is a reality about it.

THE PERSONALITY OF GOD

The Prophet Joseph Smith, but a youth, did not argue upon the personality of God, he did not speculate upon that eternal source of energy and intelligence from which all life gets its being, he merely stated the truth. Nearly a hundred years later another man through thought and reason confirmed this truth as follows:

Religion standing on the known experience of the race, makes one bold and glorious affirmation. She asserts that this power that makes for truth, for beauty, for goodness, is not less personal than we. This leap of faith is justified because God cannot be less than the greatest of his works; the cause must be adequate to the effect. When therefore, we call God personal, we have interpreted him by the loftiest symbol we have. He may be infinitely moral, he cannot be less. When we call God a spirit, we use the clearest lens we have to look at the everlasting. As Herbert Spencer has well said, "The choice is not between a personal God and something lower, but between a personal God and something higher."

Thus anchored in the faith, our young people have the foundation of spirituality and the teachings of materialistic philosophy cannot dislodge them. Next to this belief in a Supreme Being is the testimony they have that God is revealed through his Son Jesus Christ, the one perfect being who is the light and life of the world.

A MEANS OF CONSUMMATING GOD'S PURPOSES

The third anchor of the young people is in the realization that the Church is established as a means of consummating God's purposes; and they realize too, even if they have not thought it out as they will some day, that there is nothing in the world to compare with the Church of Jesus Christ as an effective organization in alleviating the ills of mankind.

And now, young people, thus anchored in the faith, and thus organized, we ask you to join the organizations in your wards, to heed the advice of the President of the Church, to affiliate with your quorums, with your auxiliary organizations, in your fast meetings, and there in these local groups express your thoughts, express your doubts, seek after the truth, apply measures that will appeal to those of your associates, and when you prove those measures to be effective and satisfying to the soul, then can the central organizations take those measures and adapt them to the whole as a universal benefit. In that way, and in that way only, will progress and efficiency be fostered. Don't stand out on the side lines, and say "This quorum is not doing its work," but get into the quorum and help it do its work. That

is the way which God intends people to work in this Church, and it offers to you one of the best opportunities in the world.

AS A MEANS OF ACCOMPLISHING SPECIFIC OBJECTIVES

Finally the consummation of God's purposes is put in these words: "My work and my glory is to bring to pass the immortality and the eternal life of man." This divine purpose may be achieved by using the Church as a means of accomplishing the following specific objectives in the achievement of which lies a sufficient challenge for the brightest minds in the world:

First, *physical strength, virility, cleanliness*. When therefore you hear carping critics say that the Church Authorities over-emphasize the Word of Wisdom, you may know that they have not studied very deeply the significance of the Word of Wisdom. Fundamentally, physical strength and virility are essential factors in the progress of humanity.

Secondly, *economic security*. When you hear a young man say we lay too much stress on tithing, you may know he does not realize the relation of tithing and fast offerings to the economic security of every man, woman and child in the Church.

Thirdly, *social justice*. Go into any quorum and see who are meeting there—your lawyers, your doctors, your farmers, all meeting on a social plane. In the Church of God every man and woman has equal privileges to every other man and woman.

Fourthly, *spiritual enlightenment*. Cultivating the fruits of the Spirit which are love, joy, peace, kindness, long-suffering, gentleness, etc.

THE PRINCIPLES OF TRUE CHRISTIANITY

In conclusion, let me say that now, if ever, is the time to make practical the Gospel of Jesus Christ, and to strive to live up to the principles of true Christianity. Wm. P. King in "The Practice of the Principles of Jesus" says:

Mankind has tried everything except Christianity. The world has tried hatred, greed, impurity, graft, self-interest, and has been brought to the brink of perdition. It is curious that we must stand up in the twentieth century and plead with the people who bear his name, that Jesus Christ was not a foolish ruler, a visionary leader, that His word is the illuminating word; that His way is the living way; that it is only safe to trust and follow Him. The church must repent of her lukewarmness and rebuke with prophetic wrath the selfishness of men and break her cowardly silence and say to the world, "We have let you run affairs after selfish pagan methods until you have come unto the brink of ruin. Unless you Christianize your industrial system it cannot last. Unless you Christianize your institutions they cannot endure. Other foundations can no man lay than that is laid which is Jesus Christ." Too long have we imagined that the principles of Christ were for some other world. We have put the kingdom He came to establish beyond the stars, but this was not the purpose of His mission, this is not the meaning of His gospel. His laws are to be followed in the world in which we live, now and here, in street and market and factory. It will only be through obedience to moral law, the Sermon on the Mount and the Golden Rule and wholehearted response to the Fatherhood of God and the Brotherhood of man and a suffering love of Jesus Christ that there can ever be frictionless society in our world.

God be thanked and praised for his Church, for the authority of the Priesthood, for the opportunity it offers to young people of the Church to obtain happiness through service. May they have power and interest to take advantage of these opportunities, I pray in the name of Jesus Christ, Amen.

The hymn, "Now let us rejoice in the day of salvation," was sung by the congregation.

Elder Charles W. Fagg, President of the Grant Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

President Heber J. Grant called the second session of the Conference to order at 2 o'clock, and announced that The Singing Mothers, (Relief Society Chorus) under the direction of Sister Charlotte O. Sackett, would furnish the music for this meeting.

The Chorus and congregation sang the hymn, "God moves in a mysterious way."

Elder Charles C. Heaton, President of the Kanab Stake, offered the opening prayer.

A sacred selection, "Sleepers wake," was sung by The Singing Mothers Chorus.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I am very grateful today to be with you, my brethren and sisters, in this, the second session of our conference. I trust that the Spirit of the Lord will continue with us, that we may be edified under the influence of the same, and that when we go from here we may feel that it has been profitable and that we have indeed waited upon the Lord.

A DIMINISHING FAITH IN GOD

During the last few months some things have occurred that have been more or less distressing to me, one being the evidence that there is a diminishing faith in God. Only a few weeks ago I read in one of the large daily papers a statement of the result of a questionnaire that had been sent out to 500 Protestant ministers, men who are leaders in the churches of the world, and I was very much disappointed to discover that there were those among them who did not believe in a personal God, who did not believe in the divinity of Jesus Christ, who did not believe that there is a heaven, and 54 per cent did not believe in a personal devil. I might mention other things, Bible teachings, that were discredited by

these men, who have been educated to teach the Gospel of Jesus Christ in the Christian world.

Recently I have met quite a number of missionaries, many of them young men, some young women, representing the Church of Jesus Christ of Latter-day Saints. They have been able when they were called upon, to stand on their feet and testify to the truth of these things that are doubted by the men who are supposed to be leaders in Christian churches.

AN UNDERSTANDING OF THE PURPOSE OF LIFE

I fear that the condition of the world is due to a lack of understanding of the purpose of our being. They do not know about pre-existence. There are so many that seem to have no conception of it, and have no desire to know where we are going when our mortal life is ended.

That was the condition which prevailed in the world when the Gospel was restored in the latter days. The Savior, in the meridian of time, delivered his message and gave to the people an understanding of the truth. Then, when he finished his work, after having organized his church, he left them, went back to his Heavenly Father and is enthroned in the heavens. We are the recipients of the benefits and blessings enjoyed by humankind as a result of his marvelous life here upon the earth.

A little over a hundred years ago there were few people in the world who believed in a personal God with a body. But a manifestation came at that time to the Prophet Joseph Smith, when he was only a boy, not yet fifteen years of age, and he saw the Father and the Son and so testified. He also received visitations from other heavenly beings, and the Lord, through them gave him additional information for the children of men, and he, in his own way, gave to us, or to those who preceded us in the Church, an understanding of the purpose of life. The Lord blessed him in his ministry, but like many of the prophets who had lived before him, he became a martyr for the truth.

DIVINE TRUTHS REVEALED THROUGH A PROPHET

Before his death thousands of good men and women accepted him as a prophet and gathered at Nauvoo, Illinois, and erected a beautiful Temple. Mob violence deprived them of their homes and they were driven to the wilderness, arriving in this then desolate valley July 24, 1847. They believed in God the Eternal Father and in his Son Jesus Christ and accepted his Gospel as the only plan that would insure them a place in the Celestial kingdom. His description of heaven inspires us with a desire to be worthy of a home there when our earthly lives are finished. A literal resurrection and a description of heaven and hell are made so plain that, to use a scripture, "a wayfaring man, though a fool, need not err therein."

All that information that was given to Joseph a little over a hundred years ago has been passed on by a community of people that were driven from their homes in the East, who came to this western land and established themselves here. They have been subduing the land, building

homes and cities, and in the meantime they have been sending missionaries into all parts of the world to disseminate the truth.

OUR RESPONSIBILITY TO MANKIND

I can understand how careless men might be with the rights of others, if they believe that in this life only we have hope. They would not be as considerate of their fellows if they did not understand the purpose of life. There has been bequeathed to us who are here today, and our associates in this Church, the responsibility of delivering a message to the children of men, carrying it into all the world so that others will understand it, and so that those who do not know may be brought to repentance of sin, and turn to righteousness.

I asked myself today, as I looked into the faces of this fine congregation, how many of us have performed our part? How many of these men who are in presiding positions have been in the world, and given their time and their means to divide with our Father's children the truth that has been restored again in this latter day? There are thousands of men in this audience, and it is probable that by far the majority of those who are here, holding the Melchizedek Priesthood, have been in the mission field. You have not only given two or more years of your lives as ambassadors of our Lord but you have borne the expense necessary to accomplish your missions, for which you may receive an eternal blessing.

It is our duty to teach the truth. The Lord has called us to do that and we should qualify, not only to teach it to the world, but to live it in our own homes, in all our communities. Only in proportion to our observance of the teachings of the Lord will happiness come into our lives.

To believe that we are the children of the Lord, that he is the Father of our spirits, that we are living eternal lives, is surely a comfortable feeling. To know that we may have the companionship of those we love throughout the ages of eternity is an inspiration. These blessings have come to us. The Lord has bestowed them upon us to prepare us to take advantage of our opportunities here, and to exemplify in our lives those precious truths that enrich us here and bless those with whom we associate.

THE ONLY MEANS OF SECURING PEACE AND HAPPINESS

There is much confusion in the world and there seems to be no way to remove it except by the power of our Heavenly Father. The wisdom of the world is failing, the scripture is fulfilled, and today the wisest of all men are seeking, by means of legislation, to bring about a better condition and a more wholesome life among the human family. They may strive in that way, but unless men have faith in God, unless they understand the purpose of life, they will not go very far. The people of the world must repent of their sins before the Lord can give to them the peace and happiness desired. No other plan will succeed.

OUR PRIVILEGE AND DUTY

So upon you, my brethren, who hold the Priesthood, much respon-

sibility is placed. We have an understanding of the truth. It is your duty and mine to live the Gospel, and to disseminate the truth as we have opportunity. It is your privilege and mine to carry the message of life and salvation to the children of men. There are many who have no idea of the purpose of this Church. I have had men ask me: "Of what benefit is your church more than some other church?" I have tried, in a tactful way, to explain to them the difference. Any organization may band together for worship, but that does not give them divine authority. Any group of churches may mass together and organize community churches. That does not confer divine authority. Men may unite for good purposes, but authority from our Heavenly Father is only obtained in his way, and his way in former days was by calling and ordaining men and setting them apart for the work. The same thing is true in our day.

PREPARATION FOR CELESTIAL GLORY

So while we may see the beauties of other faiths, and they may teach precious truth, and many wonderful people are identified with the various churches, we must understand that only the Lord's plan will prepare them for a place in the Celestial kingdom. The purpose of the Gospel of Jesus Christ is to prepare us for the Celestial kingdom. The Lord has revealed to us that there are other kingdoms of glory, and other kingdoms not of glory; but in order that men might be prepared for the Celestial kingdom he sent his Only Begotten Son into the world. He overcame death and found the way of the resurrection, and delivered the message of life and salvation to the children of men. We know that, brethren, but our Father's children in the world do not understand it.

Think of the responsibility that is upon us, if in carelessness or indifference we live our lives, not seeking to divide the truth with those whom the Lord loves as much as he loves us, and who are precious in his sight. I feel that there should be an awakening among some of the members of this Church. I think a greater effort should be made to divide with our Father's children all the truth that is deposited with this Church.

DIVINE AUTHORITY NECESSARY

People should be made to understand that just to bow before the Lord in prayer does not give them divine authority. To live up to the requirements that are made of honesty, virtue, truth, etc., does not give them divine authority. Our Heavenly Father has made it plain to the children of men that only under the hands of those who possess divine authority may we obtain the power to become members of the Celestial kingdom. Knowing that, how anxious we ought to be to disseminate that information and divide it with those who live in the world.

I stand here today, fully convinced of the divinity of the mission of Jesus Christ. I know it as I know that I live. If I were recreant to that knowledge, if I failed to do my part, knowing that, what would my condemnation be?

I am grateful that in this day and age the Lord has revealed the

Gospel again. The Father and the Son appeared, men who held the Priesthood formerly came and conferred that Priesthood upon humble men and they in turn were commanded to confer it upon others. So the Gospel and the Priesthood have been made available to all who will qualify to receive the same, and that is the Lord's way.

It is not sufficient that we pray, that we attend church. It is necessary that we possess divine authority, and it is the claim that we possess that authority that has brought upon this Church much of the persecution that has followed it from the beginning. But it is the truth and many of our Father's children are beginning to observe the effect of divine authority in this Church. They see the development that is made in the lives of men and women and I think there is more inquiry today after the truth, as taught by the Redeemer of mankind, than there has been during the last hundred years. I believe the way is opening, and the Lord is preparing the hearts of men, that they will be willing to hear the truth and accept it.

PROGRESS OF CHURCH CAN NOT BE IMPEDED BY MAN

What a glorious opportunity is ours! The Gospel has been preached in this very structure, from this pulpit, for more than half a century and we are the fourth, fifth and sixth generations in the Church now living. and all this time the adversary has opposed the truth, and he will continue to oppose it, but it is our duty to exemplify the beauty of it in our lives, that men, seeing our good works, will be constrained to accept the Gospel and to glorify the name of the Redeemer.

Think of the men who have presided over this Church—Joseph Smith gave his life without hesitation, when the time came, but he had finished his work. The men who have succeeded him in the presidency have possessed divine authority. Each of them in their turn has been criticized. Fault has been found with their ministry, but they have been servants of the Lord and he has recognized them, and they have lived long, useful lives, and have blessed the people.

The conditions are just the same today. The same influences that destroyed the life of the Prophet Joseph Smith crucified the Savior. The same influences that have betrayed the servants of the Lord in the past are in the world today. Knowing that and realizing how futile men have been to impede the progress of this Church how grateful we ought to be to know that this work is not the work of man, but it is the work of the Lord; that this Church, that bears the name of Jesus Christ, is directed by him, and he will permit no man or group of men to destroy it. He will not permit the men who preside over his Church to lead the people into error, but he will sustain them with his almighty power. He will magnify them in the eyes of good and great men and women. He will bless their ministry and it will be fraught with success. Those who oppose and find fault will not find joy in their opposition. Those who criticize and seek to destroy the influence of the leaders of the Church will suffer the result of their wrong-doing.

THE ONLY PLAN

But let us who know, those of us who have a testimony, go forth day by day and with love and kindness unfeigned go among these men and women, whether they be in the Church or out of the Church, and find a way to touch their hearts and lead them into that pathway that will insure them a knowledge of the truth.

This is the Lord's work. As I said before, men may unite for prayer and thanksgiving, but that does not confer upon them divine authority. All the churches of the world might unite and agree upon one plan of worship, but that would not give them divine authority. And if all the churches of the world did agree to some plan, and decide that that plan would be sufficient for us here upon earth, that would not prepare men for the Celestial kingdom. The only plan that will prepare men for the Celestial kingdom is the plan that has been given by Jesus Christ, our Lord; and the only authority that will qualify men to teach and to officiate in the ordinances of the Gospel properly is the authority of Jesus Christ, our Lord.

SHOULD MAGNIFY OUR CALLING

Now, brethren and sisters, knowing that, how grateful we ought to be; realizing that, how anxious we should be to go about doing good. It is a slothful servant who waits until he is commanded in all things. Our Heavenly Father expects us to magnify our calling, no matter where it may be, no matter how humble our lot in life may be. Let us improve our talents, so that when the time comes for the Master to reward us according to what we have done, we may receive the blessing that was given to two of the three men referred to in the parable of the talents: "Well done, good and faithful servant."

REJOICES IN COMPANIONSHIP OF CHURCH AUTHORITIES

Again I say I know this is the work of the Lord. I am thankful for the companionship of the men with whom I am associated. I am grateful to stand at the side of the Presidency of the Church and among the Quorum of the Twelve and bear witness that I know that this is God's work. I am thankful for my heritage, grateful for the love and kindness that have been extended to me by those with whom I have associated.

I pray God, our Father in heaven, that we, his people, may see and understand all truth, attune our lives to the righteousness of the teachings of the Gospel, and conduct ourselves in such a way that everywhere we go men may rejoice in our companionship. If we will do that our homes will be the abiding place of peace; our towns and cities and our countryside will be blessed of the Lord. If we will observe the commandments of our Heavenly Father we will not suffer for the necessities of life, beyond what we can bear, we will not lose the faith, we will not fall into darkness, but the light and joy of the testimony that comes from our Heavenly Father will fill our souls. That it may do so, I humbly pray, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

I will read the platform on which I stand as a member of the Church.

There is one Lord, one faith, one baptism,
One God and Father of all, who is above all, and through all, and in you all.

* * * * *

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Till we all come in the unity of faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. (Ephesians 4)

On August 6, 1842, Joseph Smith prophesied to the Saints :

Some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.

The Prophet Joseph Smith gave instructions to the Apostles at the last meeting prior to their leaving on missions :

I have sealed upon your heads all the keys of the kingdom of God. I have sealed upon you every key, power and principle that the God of heaven has revealed unto me.

President Brigham Young said after the martyrdom of the Prophet :

Thank God, the keys of the kingdom are here.

President Woodruff said :

We have already revelations enough to lead this Church into the Celestial kingdom of God. We are not without revelation. The heavens are full of it and so also is the priesthood of God.

The Church of Jesus Christ of Latter-day Saints is established and perfectly organized, and the keys will remain with the Church until the coming of the Son of Man, which means until the coming of the Lord Jesus Christ in the clouds of heaven, to reward every man according to the deeds done in the body.

The machinery of the Church is working perfectly: Semi-annual, stake, and ward conferences are being held; auxiliary organizations are doing their part as helps in the Church. The people are taught and fully instructed.

Thank God we have in our Church men whom God hath chosen, who have a genius for expression, and who are so vivid that when such men talk to people they repent of their sins and serve God and keep his commandments.

Our Eternal Father, the Ruler of the Universe, is working for his children daily. He is rolling up the sun of morning, making wheat, and fruit and vegetables grow; keeping our hearts and lungs going; carrying water from the ocean and sprinkling it over the land. In short, he too goes on loving again and again as long as we live, and he too finds joy in service to his children who are thankless and unappreciative most of the time.

Jesus Christ in his ministry could have built up a kingdom. He

could have built cities, temples, tabernacles, and ivory palaces, had armies and navies, and forcefully proclaimed himself a king, a ruler. He could have won the crowds, could have filled his time with appointments with rich and influential folk, who would have contributed to the establishment of a temporal kingdom.

Jesus Christ taught the people a simpler way. Some of the outstanding wayside ministries of Jesus, some of the incidents which reveal Christ's methods of teaching, were his conversation with the woman at the well, his approval of Mary's lavish outpouring of the precious ointment in expression of her love, the turning of the water unto wine, the healing of Simon's wife's mother, the washing of the disciples' feet, the stilling of the storm-tossed waves.

Jesus took time to heal the sick and to bless, to talk with the heart-weary, to comfort the discouraged. His time was largely spent in kindly "wayside ministries" and it was not counted as wasted time.

We can hardly think of Jesus Christ as feeling himself interrupted by the sick and weary who at eventide crowded around the house where he tarried.

The visit from the rich young ruler, the midnight meeting with Nicodemus, the time of the service at the wedding feast, are just as important as are those incidents where he preaches to the crowds or feeds the hungry multitudes.

The more we think of and study Christ's way of living and preaching the more we are impressed that there was a lack of fixed formalities or haste in his plan of work. There were no false standards of time, no statistics, no wrong estimates of the great importance of numbers. His mission was to minister to seeking hearts anywhere and at any time. The only time, so far as we know, that Jesus excluded himself was when he went aside alone to pray.

How strikingly in contrast with our modern conception of the value of time, and of organization, and of efficiency, which so completely fills our days with one pressing engagement after another, running hither and thither, until we have little or no time to minister to the needy, the hungry, the naked, the disconsolate ones who are ever with us. It would almost seem that materialism and selfishness and greed have nearly driven out of us that Christlike spirit.

We as Latter-day Saints, holding the Priesthood as we do, should become more intimately acquainted with Jesus Christ, who is the Way, the Truth, the Life, and let Christ's spirit of self-forgetfulness and service take possession of us and "seek ye first the kingdom of God and his righteousness."

It is disquieting to talk about it.

"Many are called and few are chosen."

The people who were in a hurry crucified Christ. What was Christ thinking about when he was nailed to the cross?

"There is safety in thought, but great danger in the expression of one's thoughts." The idea some have is to think and study but keep still and not talk. That is, you just sit on the fence and be a cud-chewing

cow and watch the procession go by. You listen and hearken and let knowledge sink into your soul, just as a sponge absorbs water, and answer in monosyllables. Some wise men never express a thought. Why? Because they trust in the arm of flesh. Fear creeps into their hearts.

That is to say, you assume an air of owlish wisdom and get a plaster-cast expression on your face and conclude that silence and mental dryness are indicative of wisdom, but such people seldom if ever get a bright idea in their heads or a generous sentiment in their hearts. Such men are half-way men. In a million years they couldn't prophesy. If God put the words into their mouths fear of criticism and misunderstanding would put them to silence. Heber C. Kimball in 1848, or near that time, prophesied that goods would be sold on the main street of Salt Lake City as cheap as in New York.

Arthur Henry Young believes "that thought is the most sacred thing in the world." Of what use is thought if there is no way of giving expression to thought? There never was genius without inspiration.

In a revelation to Joseph Smith in 1831 the Lord said :

But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have. (Doctrine and Covenants 60:2-3)

This ought to be an ensample unto all those who are ordained to the holy Priesthood and moved upon by the Holy Ghost, and more especially to those whose mission is appointed unto them to preach the Gospel. Because the instruction is that "they shall speak as they are moved upon by the Holy Ghost."

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of the Lord unto salvation.

Behold, this is the promise of the Lord unto you, O ye my servants. (Doctrine and Covenants 68:3-4)

President Wilford Woodruff said :

There is not a man on God's footstool that is sent forth into the world to preach the Gospel but ought to have the Spirit of the Lord upon him and the revelation of God to him. The holy Priesthood and power of God does not stop with the prophet, seer, revelator, Apostle, or just leading men of the Church.

The reason for this is, that every man who is honored by holding this holy Priesthood and receives an appointment under the hands of those having authority, the Holy Ghost should be with him. That is, if he lives his religion and does his duty and lives a clean life.

Brother Woodruff continues :

The Bible is all right. The Book of Mormon is all right. The Doctrine and Covenants is all right, and they proclaim the word of God. But the holy priesthood is not confined to these books; that is, the revelations of God did not cease when these books were written.

Heber C. Kimball expressed a thought when he said:

I do not know that this can be found in the Bible, but it is just as good and true.

Thought, with the inspiration of the Holy Spirit, is to the Latter-day Saints the most sacred thing in the world. Oliver Cowdery, however gifted, did not understand the great secret of thought and study. He supposed that the Lord would give it unto him when he took no thought save it was to ask. But the Word of the Lord came to him:

Behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right.

Jesus gives a perfect answer:

My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.

We have men who can look into the future. Men of vision is what the world needs. Three thousand years ago it was written: "Where there is no vision the people perish."

Today, at the dawn of the twentieth century, we, as Latter-day Saints, are in sore need of a vision of the future which will uplift us above and beyond the petty, sordid interests of the moment, viz: That money devil, intemperance, and immorality, are some of the evils which are lying right across the highway of our future. It is riches, automobiles, oriental rugs, fashion, social functions, class distinction, and other worldly things that appeal to our covetousness more than just doing right, for they are advertised better and have a stronger appeal to our sordid natures.

Brethren and sisters, I have been in this work a long time. I pray God that I may have his Spirit always. There is only one way for me to get out of this Church, and that is by doing wrong. I hope I shall never live long enough or say anything that there will be taken from me that which I have. God bless you, I pray in the name of Jesus Christ. Amen.

A solo and Chorus, "Ave Maria," was sung by Emma Lucy Gates Bowen and the Singing Mothers.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

In contemplating the attitude of the Latter-day Saints as a body of religious worshipers towards their fellowmen, my mind is led in serious reflection to the great mission on which we lay a divinely authorized claim. We present ourselves as messengers of life and salvation under the Gospel of Jesus Christ, to all with whom we come in contact.

We fit our calling to the present day, this scripturally known Dispensation of the Fulness of Times. As members of the Church of Jesus Christ of Latter-day Saints, our claim is that we are divinely commissioned to perform Gospel ordinances in the name and by the authority of Jesus of Nazareth, the Son of the living God.

FULFILLMENT OF GOD'S PROMISES

We particularly lay stress today upon a culminating feature of the Gospel revelation for the salvation of the living and of the dead of God's children who have dwelt on the earth in ages past. We point out that through the channel of divine revelation to the Prophet Joseph Smith, that culminating feature was in fulfillment of God's promise recorded in the closing words of the Old Testament, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord to turn the heart of the fathers to the children and the heart of the children to their fathers. In proof of the validity of our claim we cite, among other things:

1. That the present disturbed condition of the world, more general than ever known before, is evidence of the great and dreadful day of the Lord now being upon us.

WORK FOR THE DEAD

2. That early in the present dispensation of the Gospel, and now about a century ago, the Prophet Elijah did come; and that following that coming, the genealogical researchers have grown to millions in number among the civilized peoples of the earth, and are seeking records of their ancestors back to the patriarchs Abraham, Isaac and Jacob.

3. That in the temples of the Latter-day Saints, and among that people only, are performed the higher Gospel ordinances for the salvation of the living and of the dead of ages past.

4. That while those ordinances are no part of the strictly Mosaic law, they are a necessary part of the fulness of the Gospel for this age and time, and for the dead who have died without law as well as for the living today, as resultant upon the statement of Jesus of Nazareth: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.) The reason for this is given by the Apostle Peter: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

To my mind this is a serious, a marvelous claim, carrying not only to the Church as a body, but to the individual members thereof, a stupendous and weighty responsibility which cannot be lightly turned aside. In early days, now nearly thirty-three centuries ago, those children of Israel who had come out of Egypt, and were traveling in the desert between that place and their promised land, failed in a

degree to meet the requirements of the higher Priesthood law, and were placed under the lesser law known as the Mosaic covenant.

UNDER THE HIGHER PRIESTHOOD

But such is not the case with the Latter-day Saints. We are under the covenant with Christ, which is the higher Priesthood, and are amenable thereto in our individual as well as in our collective capacity. The authority of the Melchizedek Priesthood is conferred upon us. The ordinances of that higher Priesthood are ours. The requirements of its responsibilities are upon us individually, and admit of no justifiable evasion on our part. They come under the explicit saying of the Savior: "If ye love me, keep my commandments." (John 14:15.)

Jesus further said to his disciples:

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another. (John 15:12-17).

FREE AGENCY

Men have their free agency. Under the full and proper exercise thereof, they are free to think, free to act within reasonable restrictions. This freedom of agency places upon them the responsibility of both thought and action as individuals. Their opportunity is to choose to follow either the good or the evil in life. Those of us who have aligned ourselves sincerely with the Church of Jesus Christ of Latter-day Saints have made choice of the good, and have become messengers of salvation in ourselves and to others. We have become followers of Jesus of Nazareth, the Son of God. As such followers, integrity of word and deed should be the cornerstone of our efforts.

NECESSITY OF LABOR

To be a true disciple of Jesus, we must needs be workers in his great cause. It is said in one of the Proverbs, "Seest thou a man diligent in his business? He shall stand before kings." This necessity of labor is a mainspring in what we call progress by individuals as well as in civilization. To labor, to actually, definitely labor in the cause of Christ produces its effects in righteous growth and development. The Apostle Peter once said to believers in his day: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 Peter 2:9.) A "do-nothing" people cannot fill that calling. Industry, integrity, application, self-respect, in the spiritual as well as in

the material things of life, are essential qualities. "Ye shall know them by their fruits."

INDIVIDUAL RESPONSIBILITY

In the quotation here made from the Apostle John's record of the sayings of Christ, two elements may be selected for definite thought. One of these is that in and of our own volition, we assume the responsibility of doing something ourselves, rather than be always seeking to depend wholly upon the advice and direction of others. This advice is timely in degree, but it has its limit in often burdening others beyond necessity. In proper degree it is timely in that it complies with the design of Providence. Yet let us remember that the inspiration of the Holy Ghost for us to proceed upon our own individual initiative is worth something; and acting under that inspiration is an obligation aptly expressed by the Apostle James: "Be ye doers of the word, and not hearers only, deceiving your own selves." Wherein we seek over-guidance or over-government from human sources, we develop in ourselves a tendency to helplessness. That which is put into us by others is always far less ours than that which we acquire by our own diligent and persevering effort. It is not luck nor accident that helps a man in the world so much as purpose and persistent industry.

These aphorisms are among those which, so far as my ability to apply them in my own life has been concerned, have been to me of great and durable value. But to be of the highest value, we must remember our duty and service to God. That is the supreme calling which the Latter-day Saints have accepted and assigned to themselves in the choice they have made within their free agency. By thus assuming our individual responsibility, our example becomes not only helpful to others, but definitely removes us from the classification indicated in the verdict: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 7:19-20.) Those Latter-day Saints who have the spirit of their calling aim to bring forth good fruit in the Gospel of Christ, materially and spiritually. Therein they do manifest their love for their fellowmen as the love of Christ comes into their hearts.

Jesus himself found occasion to lay particular stress upon the individual responsibility for action by those who professed his name. He thus did so in these words: "Ye are the light of the world. A city that is set on a hill cannot be hid. * * * Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14, 16.)

SOME ACHIEVEMENTS

It is in the history of the Latter-day Saints that they have done much in harmony with this divine injunction. In a spiritual way, they have engaged in extensive missionary service for bringing souls into the fold of Christ. Yet it cannot be said that they have been idle in helpful

material things. Since coming to these valleys, now nearly eighty-seven years ago, they have been wonderful colonists; their mission of colonization has opened up to an advanced civilization this intermountain country, from their settlements in Canada to their settlements in Mexico, as well as easterly and westerly to a considerable extent. Individually and collectively they have established and carried on home industries which reach into every city and hamlet, bringing useful and congenial employment in the production of life's necessities and comforts. By both individual and cooperative effort they have developed irrigation projects that aid in "subduing the earth" in this intermountain region, until it has become desirable for man's habitation. By similar effort they have encouraged educational institutions and an educational system of which any community may be proud. By their moral training of both young and old, they have attained a standing in character that is an honor to the commonwealth. As temple builders they have adopted different types of architecture into a class of strikingly beautiful edifices regarded as especially sacred. As a community of home-makers they have brought to comfortable homes thousands of families from the civilized nations, and have molded those people of different tongues and nationalities into a uniform community sentiment. Yet, in their responsibilities under the higher law of the Gospel which they have received, these achievements are not at an end. They are just begun, to be continued until the Zion of God is established in the land, as the Lord has foretold through his prophets. Their work as individuals may be humbly done, but in righteousness it is age-during, to the glory of the God of Israel whom they seek to serve.

As Jesus invited his followers anciently to voluntary and cooperative effort for all good, so in this dispensation he has given explicit instruction which applies to such voluntary action by each Church member. On one occasion, he expressed such lesson in these words:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:26-29.)

RESULTS FOLLOWING NEGLECT

Yet it is wise to recall that sometimes, in our own human weakness, we become neglectful even of our supreme obligations. As told in Bible history, the Israel of olden time did this on different occasions, and called forth reprimands therefor. Our knowledge of such instances may serve as warnings to us, to avoid similar mistakes, and to keep the Gospel light shining within our hearts. The Israel of the Book of Mormon record also had occasions of neglect. The book of Helaman in the

Book of Mormon makes record of such event, wherein the words of that writer present a timely lesson to us, were we to become neglectful of God's word. The writer says that the people to whom he refers had been prospered "in the increase of their fields, their flocks and their herds, and in gold and in silver, and in all manner of precious things of every kind and art." They also had been relieved from the active antagonism of their enemies, and presented a scene of "exceedingly great prosperity." Then they became lifted up in pride, and were given to boasting. When in their situation of ease, they began to forget God, they fell under affliction arising from their own neglect of responsibility to the divine word. The historian then goes on to say of them:

Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide. (Helaman 12:6.)

REMEMBER THE LORD

In these days of distorting the plain words of scripture, of atheistic teachings, of chaotic social propaganda, and of general economic uncertainty, it may be well for us, in our private contemplation, to give at least a passing heed to the conditions cited in the Book of Mormon, and for us to seek more earnestly than ever to remember God, that his blessings and protecting care may come to us still more abundantly in our time of special need, such as seems to be upon us today. Though the efforts of men may be frustrated, God's promise does not fail wherein he says to those who draw near to him: "I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you." (Lev. 26:9.) It is our own responsibility, individually as well as collectively, to thereby gain our own welfare, and the welfare of others, under our divine call in this age.

FRIENDS OF JESUS

Referring again to the quotation hereinbefore made from the Apostle John's record of the sayings of Christ, a second element for present definite thought is in the Savior's words: "Ye are my friends if ye do whatsoever I command you. * * * These things I command you, that ye love one another." This command to "love one another" was not narrowed to family or social relationships, or even to Church memberships. Its scope was broad indeed, for bringing the Gospel message to all who would give heed. Jesus himself thus explains it:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have you? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? (Matt. 5:43-47; 3 Nephi 13:44, 45.)

In the present hectic discussions of religious and social questions especially, it is well to be careful in personal criticisms, that we may not be unjust. There may be faults, but who is without them? These can be corrected without either growing angry or scolding each other. The scold may make an enemy, but never a convert. Sometimes we meet the suggestion that Jesus himself administered severe rebuke to certain persons. (Matt. 23:15.) He did more. He denounced them. They were seeking his life, and the lives of his followers. It was open warfare. It was his affair, not ours. Theirs were the grosser sins. To us he says: "Judge not."

As Latter-day Saints we wish to be recognized, and to be in reality as friends of Jesus, by keeping his commandments. That is the condition he has prescribed. Even our little Sunday School children are taught his command "that ye love one another," and to "oft speak kind words to each other." For myself, I do sincerely trust that as Latter-day Saints, whether of high or low degree in membership, yet all being under the Gospel law in the covenant with Christ, we will seek diligently and honestly to speak kind words to and of each other, that the love of God, the love of our associate members in the Church and the love of our fellowmen may increase among us for the furtherance of the kingdom of God and his righteousness. Let us not forget the divinely given words which I have quoted to you today, and also the further words of our Lord:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it: Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets. (Matt. 22:37-40.)

May the grace of the Father and his boundless love be with you evermore, is my humble prayer in the name of Jesus Christ. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

I feel my weakness, my brethren and sisters, in standing before you this afternoon, realizing, as I do, the great responsibility that rests upon those who undertake to speak in the name of the Lord.

I am indeed happy to report to you this afternoon the activities of the East Central States Mission. I am pleased to say that the missionaries are enjoying good health. They are enjoying their labors. There are new fields being opened up from time to time, and they have the privilege and the opportunity of explaining the Gospel to many people, and many are being brought to a knowledge of the truth, and are receiving the ordinance of baptism by immersion, for the remission of sins;

and after that, the birth of the Spirit by the laying on of hands for the gift of the Holy Ghost.

I have had the privilege, while laboring in the mission, of meeting many men and women of prominence in various communities and have had the privilege of explaining the Gospel to them.

Just a few days ago, in the city of Louisville, in conversation with a very influential man whom I had met several times before, and with whom I had left some literature—he put this question:

“Mr. Jones, do all members of your church have the same abiding faith and assurance that some of you have?” To which I answered that that testimony comes through the Holy Ghost, which is conferred upon the baptized believer by those who hold the authority. Having been divinely commissioned and holding the holy Priesthood, they have the authority to perform that ordinance in the name of the Lord. Those who receive the ordinance of baptism and then the birth of the Spirit, through the laying on of hands, do have that abiding faith and that testimony burning within their souls, provided they live worthy of that blessing.

Conditions have arisen that have given me a great deal of satisfaction. Just recently we had an application from three persons who desired to enter the waters of baptism. Not desiring to wait until the weather was more pleasant so that we could retire to the river, I called upon a very influential man who I knew was a member of the Board of Control of the First Christian Church. I had talked with him a number of times, I had learned some of his views, and I knew the position that he held. I called upon him and asked if it would be possible for us to arrange for the use of their baptismal font for this particular occasion, to which he answered very readily: “Yes, sir. I can make the arrangement for you, and will be very glad to do it,” which he did. We had the privilege of going into the finest chapel in the city of Louisville, and those three persons entered the waters of baptism.

I wish to say that the feeling that went out upon that occasion, and the spirit manifested, bore witness to all who were there of the divinity of the work; and the director and others, as well as the minister in charge, assured us that we could have the use of the font any time that we desired, absolutely free of charge, and that we were entirely welcome to the use of it.

That is the spirit that is being manifested among the people of the world, generally speaking. A wonderful change has come over the people, and I am very thankful indeed for conditions as they exist. I want to say that there are thousands in the world today that are earnestly seeking after truth, and as the Gospel message is brought to their attention it is making an impression upon their minds. It is almost a daily occurrence that I receive letters from various parts of the mission, asking for more literature and more information in regard to our teachings. Thus we have the opportunity of corresponding with these people after which the Elders visit them in their homes and explain the Gospel to them; in this way many are being brought to a knowledge of the truth.

As I view it, there is a wonderful harvest before us, not only for this year but for time to come because of the change that is coming among the children of men; and I ask you who are here in the land of Zion, where you have the privilege and the opportunity of attending your meetings, your Sunday Schools, and the various organizations, if you realize and appreciate to the fullest extent the blessings that you are enjoying. You should be thankful for the opportunity that you have, compared to that which prevails in the world. It is a great blessing to you and a blessing to all those who have this privilege and this opportunity.

I rejoice, my brethren and sisters, that I have had the opportunity of laboring in the work of the Lord for a third time in the mission field, something over five years now. It seems a short time, but I have seen many things that have strengthened my testimony, and I have witnessed conditions upon several occasions that have been beyond the power and the wisdom of man to solve, but God has come to the rescue, the way has been opened, and the work has been carried on, I hope and trust, in a way that is pleasing to our Heavenly Father.

I rejoice in the testimony that I have of the divinity of this great latter-day work, for I know, as I know that I stand before you this afternoon, that it is the work of the Lord, that it is the power of God unto salvation; that God lives; that Jesus is the Christ, the Savior and the Redeemer of the world; and that the Prophet Joseph Smith was the instrument in the hands of Almighty God, in establishing this work upon the earth for the last time. It will never more be thrown down nor given to another people, but will stand forever; and those who have succeeded the Prophet Joseph Smith, down to the President who stands at the head today, even President Heber J. Grant, have been and are God's mouth-pieces upon the earth.

God bless you. Peace be with you, I pray in the name of Jesus Christ, Amen.

ELDER ELIAS S. WOODRUFF

President of the Central States Mission

I appreciate the opportunity that is mine, to represent the division of the Church known as the Central States Mission of the Church of Jesus Christ of Latter-day Saints. I have never permitted myself to aspire to such a position, or to even think about it, but the Lord, through his servants, has graciously permitted me to enjoy this opportunity. To me it is a rare privilege. I hope to be worthy of the confidence and the trust imposed in me.

The people of the Central States Mission, most of them having been converted and brought into the Church under the presidency of President Samuel O. Bennion, are God-fearing, humble, sincere people. There are twenty-three organized branches and a considerable number of Sunday Schools in addition to the branches, with the usual Relief Society

organizations and the Primaries that are common to each of the missions.

These good people are faithful tithe-payers. They observe the Word of Wisdom as well as the people do in the stakes of Zion. They are trying, in their own way, and it is a good way, to keep the commandments of the Lord. They are well organized. We have a mission stake organization, so to speak, that is, a union board, which supervises the auxiliary work of the mission.

During the month of May there will be a Mutual Improvement contest, which is held annually in Kansas City, Missouri, from which we hope to have the honor of sending a few delegates to join with you in your June conference.

It occurred to me that it might be of interest to many people who know Horace Ensign very well, to have me tell you that he presides over our Wichita branch, and that delightful and rich voice of his, which has cheered and gladdened the hearts of many, is frequently heard in that humble congregation, and enjoyed by them. He is their spiritual father and their music master. They love him, and he devotes himself as assiduously to that work as if he were presiding over the most important branch of the Church. I know he would like to have me give you his greetings, because I can remember many a conference, in days gone by, when his voice has added to the pleasure of our conference. Others formerly prominent among you are living here and there in portions of our mission.

As you know, the mission headquarters are in that city of early romance in church history, Independence, Jackson County, Missouri. I think I have never been in a community where the business men seem to be more united and of higher character than they are at Independence. They hold our people in high esteem. This has been made so, I am sure, by the very splendid public service rendered by President Bennion and his wife in that community. I find, in going about Independence, when I have to introduce myself, if I merely say I am the successor to President Bennion the door is open for me, and I am made welcome everywhere. Those good people send greetings to him. The thing I have noticed about the people of Independence is their devotion to high ideals.

I remember, at a recent meeting of the Kiwanis Club, listening to a lecturer from Kansas City, who, in the course of his lecture, saw fit to tell a few stories that may not be properly told in a drawing room, among ladies and gentlemen, and he was not very well received. I remember particularly that at the close of the gathering, as we were separating to go to our occupations, the editor of the paper said to me: "Mr. Woodruff, how did you enjoy the talk?" "Oh," I said, "I have enjoyed things better than that."

"Well," he said, "I didn't like it at all. I don't see why it was necessary for him to impose his stories upon us."

I mention that because I want you to know that the people who now live in Jackson County, Missouri, are high-minded, clean-minded people, and they esteem the Latter-day Saints. They regard us as worthy

people, and would welcome us back there in numbers if we should happen to want to go.

The mission is in a prosperous condition. The people are happy. I am honored to represent them and happy to labor among them. I hope to be worthy of their love and confidence.

I am happy to tell you that the missionaries are well and enjoying their labors, and they are laboring with reasonable zeal and diligence to carry the message of the Gospel to those to whom they have been sent. The harvest is great and the laborers are few. Through the Bureau of Information we receive many leads, many names of people upon whom we are asked to call. We can visit only a few of them. All over the mission people are calling and asking for Elders—can't we send some Elders? We can send them only those that we have, as far as they can go. They often become wandering Elders, at the present time. Only a few of them settle down in any community to labor locally. In order to cover the districts it is necessary for them to move about a great deal. But they enjoy their labors, and as I say, they are all well.

We have no persecution at home or abroad apparently, that is, nothing to speak of. It seems to me, my brethren and sisters, that the danger in the Church today is within it. I have found, as I go about the mission and over the Western States Mission, to some extent, the same—a disposition on the part of the people to want to find fault with each other, rather than to be happy with each other. I do not mean all of them; I mean some of them. When I come home I find the same condition here.

I wonder, my brethren and sisters, if we cannot be more united, if we cannot have more confidence in our leaders, those who preside over us, locally and generally; if we cannot live so that we may enjoy the spirit that comes to those who keep the commandments of the Lord, and who want to sustain his servants who preside over them and be in harmony with them. I am trying to teach the people, as far as it lies within my power, to examine themselves, to ask themselves the question: "Am I enjoying the Holy Spirit?" And in order to ascertain whether they do or not I say: "Find out whether or not you have the fruits of the Spirit in your lives, for the fruits of the Spirit are love and joy and peace and long-suffering and patience, and kindred qualities. If you are happy and at peace with all men, if you love your neighbor, then you enjoy the Spirit; but if you are unhappy and discontented, and if things are not going the way you think they should go, and you feel like you must reach out your hand to steady the ark, then perhaps the fault is yours."

So the people are being urged to examine themselves, to see whether there is something the matter with them. I ask myself the question: What is the matter with Elias Woodruff? If I can find out what is the matter with myself, and keep myself in harmony with the Holy Spirit, then I feel like I am reasonably safe. Let me ask you, my brethren and sisters at home, as well as I would ask those people in the mission: Examine yourselves and see if you are in the faith. Do you believe the Gospel? Do you believe that Joseph Smith is a prophet of God? Do you believe

that President Heber J. Grant is a prophet of God? Are you willing to take his counsel and advice, and follow it? Or are you a law unto yourself, guiding and charting your own course in life, determining what you think is right and what you think is the wrong thing to do? It seems to me, my brethren and sisters, that there is the danger in the Church today. Let us examine ourselves. Let us be happy in our worship. "Adam fell," we are told, "that men might be; and men are that they might have joy." If we are not joyful and happy, then we ought to be.

God bless you, I ask, in the name of Jesus, Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

I am very happy, my brethren and sisters, to again bring greetings from the mission field, and to join in testimony of the truth and importance of this great latter-day work. I know, as I know that I live, that this is the Gospel of Jesus Christ, and am grateful that we of the mission fields have the privilege semi-annually of coming up here "To the mountain of the Lord's house,—to be taught of his ways, and to walk in his paths." I am increasingly thankful for this testimony and privilege, and for my calling in the mission field.

Some one has said that what men most need is something to hold them always at their best. Mormonism and the missionary system of this Church do just that. A story, abbreviated within time limits allowed, will illustrate:

In a hall at Northwestern University is a bronze tablet memorial to "The Man Who Did His Best." And the legend accompanying it is as follows:

A storm of unusual violence had swept Lake Michigan, destroying or disabling practically all vessels and strewing the shore with wreckage. As the storm abated, watchers ashore could see, far out on the lake, a group of survivors clinging helplessly to the wreckage of their crafts.

For want of other means of rescue, one young man, a student at Northwestern, renowned among his fellows for his prowess in the water, resolved to bring what help was possible to those in distress by swimming to their aid. Stripped of excess clothing, he swam out and back, out and back, eighteen times, each time bringing to safety a sufferer from the wreck, until, completely exhausted, he fell unconscious among his fellows ashore. Admiring friends worked over him, and as consciousness returned, he looked into their anxious faces, his own brother among the number, and feebly asked: "Did I do my best?"

In like manner, I repeat, Mormonism and the missionary system of the Church encourage the youth of the Church to do their best. They go into the mission field imbued with a testimony of the truth and with a feeling of responsibility to you, to the Church and to the Lord. They read with new meaning the first great commandment. "Thou shalt love

the Lord thy God with all thy heart and with all thy soul and with all thy mind.—And thy neighbor as thyself.” And they begin really to live up to that standard.

They learn afresh that “The worth of souls is great in the sight of God;” and they go out and try humbly to reclaim some of these souls.

They begin to realize the meaning of the Savior’s words: “He that findeth his life shall lose it; but he that loseth his life for my sake, shall find it.” In borrowed phrase, “Who gives himself with his gift feeds three, himself, his hungry neighbor, and Me.” And so, unselfishly serving this great latter-day cause, they grow as never before, and possibly never again; and “the power of God is in them.” They love their work, and are magnified in the eyes of the people. Small wonder they remember these experiences as the happiest of their lives.

And while the missionary is thus serving at his best in the field, what is happening here at home? Devoted parents follow anxiously the progress of the one away. Brothers and sisters often make little sacrifices that the missionary work may continue. Thus, each at his best, all share in the spirit of service and in the rare privilege and opportunity of carrying this great Gospel message to the world.

I concur and rejoice in the testimony that friendliness is increasing in the world. There never was a better time for preaching the Gospel than now. Everywhere, among the better informed classes, this Church and people are held in high regard. But I venture the thought that friendliness alone is not enough. Salvation cometh not by sufferance of former critics; but by obedience to the Gospel of Jesus Christ. That good men everywhere may come to know and love the truths of the restored Gospel, that our friends of the world may be induced seriously to examine the claim that God has again spoken from the heavens, and that this is verily the Church of Jesus Christ, established again upon the earth, for the perfecting of the Saints, and for the benefit and blessing of all who believe and obey its teachings,—all this is part of the high purpose and obligation of Mormonism’s message to the world.

In conclusion, I can think of no more fitting expression of the missionary spirit than Howard Arnold Walter’s “My Creed”:

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh, and love, and lift.

On my honor, my brethren and sisters, I will do my best to live up to the high privilege of missionary service.

May the Lord continue his blessings upon the missionary work of his Church, and upon the people of the world, that they may find the truth and obey it, I pray in the name of Jesus Christ, Amen.

The Singing Mothers Chorus sang the anthem, "The Lord now victorious," after which the congregation joined with the Chorus in singing the hymn, "We thank thee, O God, for a prophet."

The benediction was pronounced by Elder Wallace E. Poulson, President of the Sevier Stake.

Conference adjourned until 10 o'clock Saturday morning, April 7.

SECOND DAY

MORNING MEETING

Saturday morning, April 7.

The Conference reconvened promptly at 10 o'clock, with President Heber J. Grant presiding.

The congregation sang the hymn, "Guide us, O thou great Jehovah."

Elder Thomas E. Towler, President of the Wells Stake, offered the opening prayer.

A tenor solo, "Then shall the righteous shine forth," was sung by Herbert Bluck.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

The Lord giveth men weakness that they may be humble. In humility I earnestly invoke his aid this morning.

The words of the poet come to my mind. They are as follows:

On Christ the solid rock we stand;
On other ground is sinking sand.

What is there for our salvation outside of our Heavenly Father, our Savior, and the glorious Gospel which they have provided? There is nothing of real worth to the soul.

A VISION OF DEITY

It is a remarkable thing that two of the greatest prophets that ever lived commenced their prophetic ministry with a vision of Deity. The prophets referred to are Isaiah and Joseph Smith. In the sixth chapter of Isaiah—and many commentators think this chapter should have been placed first in the Book of Isaiah—the Prophet says:

I saw the Lord sitting upon a throne * * * mine eyes have seen the King,
the Lord of Hosts * * * I heard the voice of the Lord.

No quibbling here. This is direct evidence, the highest form of testimony. No living being can successfully challenge the truth of that statement. Every Christian soul accepts it as the truth, but can that testimony be proved? It can. It is proved by the fulfilment of prophecy, and the fulfilment of prophecy is one of the strongest evidences that a man is sent of God.

That the prophet in the vision saw Christ in human form, as the brother of Jared saw him, there can be no doubt when the passage is deliberately compared with John 12:41. "These things said Esaias, when he saw his glory, and spake of him." Isaiah was preeminent among the

noble band of Old Testament prophets. His clear and striking representation of Jesus Christ and prophetic delineation of the person, work, and character of the Messiah deserved the praise the Savior bestowed upon him when in quoting his prophecies he said: "For great are the words of Isaiah." (3 Nephi 23:1.)

THE WORDS OF ISAIAH

Centuries before the birth of the Savior, Isaiah predicted that wonderful event in this stately language:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah predicted the sufferings, death, and the resurrection of the Lord Jesus Christ so vividly that his prophecy adds strength to the truth of the old axiom that prophecy is but history reversed. The prophecy as every Bible student knows was literally fulfilled. The prophet foretold the coming of the locomotive and the airplane. In the 29th chapter of his book Isaiah predicts the coming forth of the Book of Mormon. We testify that that prophecy has also been literally fulfilled, and that Joseph Smith translated that sacred record by the power of God.

PROPHECIES THAT HAVE BEEN FULFILLED

Is it not reasonable to conclude that if Isaiah's predictions concerning the Savior have been fulfilled, his prediction concerning the Book of Mormon has likewise been fulfilled? The Latter-day Saints know of a certainty that the prophecies concerning the Savior and the Book of Mormon have been fulfilled to the enlightening of their understanding and the salvation of their souls.

The Creator said:

So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

A SOLID FOUNDATION

Consider the Prophet Joseph Smith. He beheld in glorious vision the Father, and the Son. Can any man on earth successfully contradict the testimony Joseph Smith gave of that vision? No, it stands as firm as the Rock of Ages. His witness is supported by the fulfilment of prophecy. The same source of Isaiah's prophetic power was the source from which Joseph Smith derived his prophetic gifts.

When the Apostle Paul stood before Agrippa and Festus, he said:

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

That Christ should suffer, and that he should be the first that should rise from the dead.

That was the yardstick that the Apostle Paul used. That should be

the standard of measurement that the Elders of Israel should always use to keep their feet firmly upon the foundation of the Bible, the Book of Mormon, the Doctrine and Covenants, and the teachings of ancient and modern prophets. And when they preach from this foundation they stand on solid ground, and the souls of the people are fed.

PROPHECIES OF A MODERN PROPHET

Joseph Smith was an inspirer of souls. He said he did nothing but what the ancient prophets said he would do. He was a fulfiller of Bible prophecy. Consider some of the prophecies which he uttered: The exodus of the Saints to the Rocky Mountains, where they would become a great and a mighty people; his prediction of the Civil War, twenty-eight years before it occurred—and only a month before that bloody conflict, statesmen were saying, "Peace, peace, there will be no war." But the God of heaven had spoken and desolation swept over the land. Oh, if those statesmen had only heeded the words, if they had only accepted the remedy, the solution which the great statesman-prophet, Joseph Smith, gave to them, a million lives would have been spared and eight billions of dollars in property would not have been destroyed!

TESTIMONIES OF THOSE NOT OF US

Joseph Smith founded the Church of Jesus Christ of Latter-day Saints. A great American statesman, on the floor of the House of Representatives, referring to this great organization, said: "It is magnificent in its priestly organization and rivaled by no other institution in the world."

Charles Dickens, the celebrated novelist, whose "Life of Our Lord" is appearing in some of the daily papers, declared before he visited a ship-load of Mormon emigrants bound for America that he was going there to bear testimony against them. But when he saw the order, the neatness, the cleanliness, the prayerful spirit which prevailed there he said:

There is a power in that Church, there is a remarkable influence among those people that is not witnessed in other institutions in the world.

AN EXPERIENCE IN ATLANTA, GEORGIA

Some years ago President Grant was in Atlanta, Georgia. A Universalist minister had converted his chapel into a sort of public forum, the ministers of the various religious denominations of the city were invited to occupy his pulpit and preach their religious sentiments. He propounded several questions that he requested them to answer, and two of these questions were as follows: "Do you believe that Jesus Christ is divine and the Son of God?" "Do you believe that there is a life after death?" The answers were not satisfying.

Hearing of President Grant's presence in that great city the minister invited him to deliver a sermon and he placed in President Grant's hands the same questions that he had earnestly entreated the pastors to answer. President Grant did answer all the questions, and not in a negative way.

He did not say, "It may be," or "I believe that such is the case," but standing before that mixed congregation the President said: "I know of a certainty that Jesus is the Christ, the Son of the living God. I know that there is life after death, and that the soul is immortal." The other questions he answered in an equally frank, authoritative way.

At the close of President Grant's address the minister approached him with extended hands. I fancied that there was a trembling in his voice; there was a longing in his heart for something better than he had, for, as he held President Grant's hand he said to him: "I wish I had your earnestness, your sincerity, your faith, and your testimony." There was sadness in my heart for that man.

WITH NO UNCERTAIN SOUND

President Grant has always sounded the Gospel trumpet with no uncertain sound, so that the children of men could prepare themselves for the battle. In line with Joseph Smith and the Apostle Paul and all the prophets our President is speaking and doing the things that the ancient prophets declared would be done. We are rallying around President Grant and listening to his inspired counsels. The Gospel message is sounding in our hearts. With the help of the Lord, by keeping his commandments, we will go with the First Presidency and the rest of our leaders into the Celestial kingdom of God, which I humbly pray, through Jesus Christ our Lord, Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

Brethren and sisters, I said this morning to one of the brethren who is yet to speak, "Brace up, brother, brace up."

He said, "Yes, Brother Clawson, I feel a little exercised about it, a little timid. I feel as if I need some stimulant. What shall I take?"

I said: "Take the strongest within your reach."

Of course that would be a glass of cold water.

If any of you brethren think it is a simple matter to stand before a vast assemblage of people like this, I can only wish that you might have the opportunity. It is a great responsibility. I must needs look to the Lord to assist me, and I ask for your faith and prayers.

THE ARTICLES OF FAITH

I have in mind just at this moment the Articles of Faith that were given to the Church by its founder under the Lord, the Prophet Joseph Smith, and I submit to you that this is a very wonderful instrument, that these Articles of Faith were set forth in simple language and with great clearness and cannot very well be misunderstood.

The first Article of Faith reads as follows:

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

Let me say to you that there is very much of supporting scripture that is placed behind this first article and the twelve articles which follow.

I call your attention briefly to article eleven, which reads like this:

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may.

You will notice that the Church of Jesus Christ of Latter-day Saints is very liberal in its attitude towards other beliefs. As a Church and as individual members of the Church we do not attack other people, we do not hold their religious views up to ridicule, but since their articles of faith are set forth and published to the world we take that to mean an invitation to investigate them and to investigate their views. That is our attitude in relation to the Gospel that is set forth in our Articles of Faith.

These Articles are published to the world and we invite them to inspect them and carefully consider them, and, if they choose, to offer friendly criticism. So when we observe conditions that obtain in the world and as set forth in the daily papers we take that to mean that we are invited individually and as a community to consider these conditions.

MINISTERS ANSWER QUESTIONS

I remember a few years ago that President Heber J. Grant spoke of a questionnaire that had been sent out by Albert J. Beveridge, a member of Congress, and the results of that questionnaire were quite remarkable. President Grant made comments on it that were enlightening and instructive.

Recently another questionnaire was sent out by the Chicago Northwestern School of Education. The presumption is that the said school was sincere in this matter and sent out this questionnaire for enlightenment and for study. If you will pardon me I will take a few moments to read the results growing out of that particular questionnaire as published in one of the daily papers in February of this year. Answers were given in percentages by the paper that published them, but I have reduced these percentages to actual figures. The questionnaire was submitted to 500 Protestant ministers. 205 of that number did not believe that there is a heaven; 345 did not believe that hell is a place having existence; and so far as those two questions were concerned, as you will see, heaven and hell were swept away. 270 did not believe there is a devil, and yet we see the works of the devil on every side and all around us. 195 did not believe there would be a judgment day. I fancy some men perhaps are fearful that there will be a judgment day. 370 did not believe that God keeps a record of an individual's bad deeds, and 130 did not believe in the deity of Jesus Christ.

THE BIBLE A PRECIOUS BOOK

Now the Latter-day Saints as a people have regarded the Bible as a sacred volume of scripture, and we look upon it as a holy book—

Holy Bible, book divine,
Precious treasure, thou art mine.

And furthermore, the Bible is one of the standard works of our Church. We cannot get along without it, we cannot spare it, it is invaluable to the Church. Brother Callis has just been quoting wonderful words from the Bible, words spoken by the prophet Isaiah. Marvelous predictions were given by that holy prophet, and in the New Testament we have a very elaborate and reasonably full account of the life and works of Jesus Christ, the Savior of the world, one who has atoned by the shedding of his precious blood, for the sins of the world, which sins are to be washed away by repentance and reformation and the application of the blood of Christ.

And yet there are 134 Protestant ministers who have apparently abandoned the Bible. They do not believe in the deity of Christ. Did you notice, brethren and sisters, the remarks that have already been made in this meeting and in the former sessions of this conference in regard to religious matters, in regard to our faith, how direct and to the point these remarks have been and will be throughout this conference? There will be no uncertain word go from this pulpit, you may depend upon it. We invite the world at large and everywhere to investigate our teachings, to go right to the bottom of them, and if they discover any errors, and can persuade us that they are errors, we will gladly abandon them. Our Articles of Faith have stood the test of one hundred years.

MEETING OF MISSION PRESIDENTS

Now briefly let me call your attention to an incident that occurred on Wednesday last. The presidents of the Latter-day Saint missions met with the Council of the Twelve and the First Council of Seventy, thirteen of them, representing the missions in the United States, and one in Canada and one in Mexico. These mission presidents preside over about 537 missionaries at the present time. They came together to make report of their labors and of the labors of the missionaries in the field, and I will say to you we had a glorious time together. And I might add in this connection that seven of the Apostles of the Church have been mission presidents, and six of the First Council of Seventy have been mission presidents. The other member of the First Council of Seventy has filled a mission and presided over a district within the mission. So that in fact it was a gathering of mission presidents throughout.

In making their reports, which were brief and to the point and yet quite comprehensive, we discovered that these mission presidents are attentive to their duties and active and progressive, and are well posted. They reported the activities of the Elders and lady missionaries in the field. These young men and young women under their charge are very much devoted to the work, and most of them, if not all, have a testimony of the Gospel. They could not very well fill their appointments successfully without a testimony of the Gospel. There may be a few among

them who, if they have not yet received a testimony, still say they believe the Gospel is true. In those cases the testimony soon comes to them.

SPIRIT OF TESTIMONY WITH LEADERS AND PEOPLE

Before we closed our meeting and as it progressed these thirteen mission presidents bore their testimonies and each and all of them said that they knew that God lives, that Jesus is the Christ, the Savior of the world; that Joseph Smith was and is a prophet sent of God, standing at the head of this great last dispensation. That was their testimony uniformly, no exception to the rule. And be it remembered, brethren and sisters, that that same spirit of testimony rests upon the Presidency of the Church. We will not soon forget the powerful testimony that was given by President Grant at the opening of this conference. The same spirit is with his counselors, I assure you, and this testimony is with the Council of the Twelve Apostles.

I am happy to say that the Twelve are active, diligent and faithful in the performance of their duties. They are a body of men who make quick response. They do not hesitate, there is no shirker in that Council, they are alive to the situation. I think you will agree with me that they are men of wisdom, men of counsel, and I believe I can say as the president of the Twelve that they are as nearly one as a Council of Twelve could be, and that they give to the Presidency of the Church their entire support. They recognize them as their file leaders and are laboring constantly under their jurisdiction. If we go into the stakes of Zion—and we are a traveling high council—we go to represent the Presidency of the Church because we are laboring under their direction. I am very happy to bear this testimony to you. So far as I know there is no division of sentiment in the Council of the Apostles.

The same testimony rests not only upon the Twelve, but upon the First Council of Seventy, and not only upon them but upon the quorums of the holy Priesthood—High Priests, Seventies and Elders—and upon the presidencies of stakes and high councils, also bishoprics of wards and lesser officers in the Church.

And may I be permitted to say that this testimony as to the truth of the Gospel is in the hearts of the Latter-day Saints, the entire people of this Church, and there is no uncertainty about it either. They know it is the truth. They know it is the pearl of great price. They know it is most precious indeed.

I am speaking now, as perhaps I have a right to, of the Twelve. We know that except we are one we are not Christ's. And further let me add that except the people of the Latter-day Saints are one they are not Christ's, because he is not the author of doubt or disbelief or contention or false doctrine.

I bear testimony to you that this is a glorious work in which we are engaged, and this is a glorious occasion and a glorious time. I know there is a depression and we have suffered and are suffering every day more or less from it, but behind and above it all is the Lord God of Israel

and we are getting experiences that may be profitable to us. If the Lord will sanctify it to our good, we will surely be more careful in the future, will be a little more economical, will not be wasteful and spend our means foolishly, and we will stand by the principles of liberty and by the Declaration of Independence and the Constitution of the United States.

God bless you, my brethren and sisters. May the Lord bless the Presidency of the Church, all of which I humbly pray in the name of the Lord Jesus Christ, Amen.

Sister Elizabeth S. Cushing sang a solo, "My Western Home."

ELDER RULON S. WELLS

Of the First Council of the Seventy

What a remarkable age is this in which we live! It seems to me that it is most wonderful, and I feel grateful that the Lord has permitted me to live in an age and time when such wonderful progress has been made, in an age that surpasses all previous periods in the history of the world, and yet the preacher tells us there is no new thing under the sun—things which were, which are now, and will be in the future. Sometimes I almost doubt that, and yet when I contemplate it still further, I believe that all of our progress, the advancement of science, all our new inventions and discoveries, the great things that are taking place in the world today, mean simply this, that we are approaching nearer to the ultimate truth, that truth however which is eternal, and always has been, and always will be.

None of the great principles of progress is changed. Many things are changing. We change our views with regard to many things, and in these changes lie the principles of progress, we do not remain just where we are. We are going onward, but that progress is that we are approaching more nearly to the truth.

We want to keep abreast with all the various things we see around us; we do not want to be accused at any time of not progressing. We ought to adapt ourselves more or less to the times in which we live and not be what some people call those who do not change at all, "old fogies." Old fogies? Oh, no, but there are some things that do not change, and one thing is the truth, and the Gospel of the Lord Jesus Christ is the truth. Whenever we see people who undertake to make changes in the fundamental things that have been revealed from heaven they are undertaking to change God's truth.

The Lord has said, "I am the Lord, and I change not." His word shall endure forever. The Lord has so ordained that a number of generations shall be contemporary in sojourning upon this earth. What a wise provision is this! What a wonderful thing is wedlock, the home where father and mother rear their family of children! What a splendid thing it is to have grandfathers and grandmothers, and even great grandfathers and great grandmothers, four or five generations sometimes con-

temporary, living upon the earth at the same time! What a wonderful advantage that is to mankind, an advantage to the aged, and an advantage to the young, to live and to mingle together and to partake of each other's feeling and spirit! Youth—how eager they ought to be to profit by the experience of Age! The aged—what a wonderful and elevating influence it must have upon them as they ponder over the lives and characters of their own children! What a development of all the Christian virtues is involved in this contact or association with those you love—your own kindred! It always brings a certain amount of regret when this association is lacking.

Old age can learn much from youth. They keep us abreast with the times; they keep us alive to the burning questions of the day. Therefore, you fathers and mothers, let us listen to the young with sympathetic hearts while they endeavor to instruct us, which they sometimes feel themselves quite competent to do. But, oh youth, you have much to learn from old age! Out of the rich experiences of many years your elders are surely able to instruct you in the way of life, in the principles of truth.

The Psalmist says: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Therefore youth should hearken and give heed unto the counsels of old age; they should seek the counsel of their fathers and their mothers. Remember the Lord's commandment: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." How greatly then we ought to appreciate the privilege of living with them and seeking their counsel, and we ought not to regard them as "old fogies," or somebody not up to the times. How can one be up to the times unless he can benefit by the experience he has? How could there be any progress without experience?

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding," and whatever understanding we have it comes from the Almighty. There is no other source of knowledge. He is the great fountain of all truth, the inspirer of all discoveries; they all come from him. I am aware that sometimes we find inventors, discoverers and scientists that are not always willing to admit the source of their inventions and their discoveries, but nevertheless it is true. We do not always appreciate when the Lord is making known his truth.

I remember in my school days many years ago reading the story of a Greek philosopher, Archimedes, who was making a study of specific gravity, the relative weight of things. Upon one occasion while he was bathing in a pool of water he observed that his body in the water was much lighter than it was out of the water, and as he pondered upon it a flash of light came to him and, greatly elated over his discovery, and forgetting that he was naked, he rushed out into the street crying "Eureka, Eureka,—I have found it!"

Now what was that? There was a spirit in the man and the inspiration of the Almighty had given him understanding. It does not detract from the honor that is due to the scientist, the discoverer, or the

inventor to say that God has used him in bringing truth to light. And what is true of secular knowledge and of the things that pertain to our temporal salvation is likewise true of religion. God uses scientists and philosophers, inventors and discoverers—for they are also his servants—in bringing secular truth to light; but he also uses his servants, the prophets, in bringing spiritual truth to light.

What a wonderful flood of light came into this world with the advent of the Gospel, with the coming of the Prophet Joseph Smith, that prophet of the latter days! What wonderful discoveries have come to us and to all mankind! The same almighty being who overrules all things is bringing to pass his mighty purposes, and a flood of spiritual light has come to the world through the instrumentality of the prophet of God in the day and age in which we live. That is another source of joy and gladness to me that I live in this glorious day, notwithstanding the fact the world seems to be changing. We are merely discovering more truth.

How eager we should be to keep abreast of the times and come to a knowledge of the truth, both secular and spiritual, scientific and religious. Be assured that when we do there will be no conflict between the two. Doctor John A. Widtsoe tells us in that excellent little book "In Search of Truth" that "the way to truth may be found by anyone who desires it." "But," says he, "he must desire it with all his might, mind and strength."

We often sing the words of our inspired poet, John Jacques:

Yes, say, what is Truth? Tis the brightest prize
To which mortals or Gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies,
'Tis an aim for the noblest desire.

And let me add the following words found in the closing paragraphs of the Lord's preface to the Doctrine and Covenants:

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

For behold, and lo, the Lord is God, and the spirit beareth record, and the record is true, and the truth abideth forever and ever.

But other things do change. I am reminded of a little sentiment I read in an autograph album in the German language when I was upon my first mission. Slightly paraphrased it reads like this:

Es wechselt Zeit und Glueck
Es aendert alles sich
Doch Gottes Liebe bleibt
Stets unveraenderlich.

Translated into English, without any attempt at rhyming, it means

this: Time and fortune change, everything changes, but the love of God remains always unchangeable.

And so it is with his glorious Gospel. It is the means of advancement, it is the means of progressing along spiritual lines. If we would be better men and better women, and lay hold on eternal life, let us render obedience to those principles which God has revealed, and which have remained the same from eternity to eternity, never changing. If we have fallen by the way and made mistakes and feel almost depressed and discouraged, resort again to those principles. There never was a time when genuine faith and sincere repentance would not bring a blessing and a change for better in one's life. There never can be a time when these principles will not bring progress and advancement. There never will be a time when we can grow in the knowledge of God and good works without the application of these principles. Be not discouraged or fall by the way, but if we have made mistakes repent and (if not already) be baptized, every one of us, for the remission of our sins, and we shall receive the gift of the Holy Ghost. These principles are applicable to all mankind and they never change worlds without end.

May God bless us and our children to the latest generation and help us to live in accordance with them, that we may come to the knowledge of the Truth. I pray in the name of Jesus Christ, Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

Yesterday afternoon I stood in uniform on the parade grounds at Fort Douglas. That uniform indicated that I held a position of some importance in the United States Army. On each shoulder I had insignia showing my rank; on the lapels of my coat the insignia showing the branch to which I belong. Men in uniform honored that insignia by saluting me, many of them did not know me, they were showing their respect for the authority as indicated by my uniform. I had witnessed death-dealing instruments and machinery, while overhead airplanes were roaring, diving to the earth, turning and looping, to show their power and strength. In the guard-house were confined men who had been disobedient to orders, on the parade grounds were men forming for review.

As the commanding officer gave orders, which were passed from one to another, all executed them with precision and accuracy. They had been well trained and knew what to do. Every man was in his place, and rendered the service required of him without hesitation or confusion.

During the time I was there I had in my mind another picture. I had left this building and hurried to that place to take part as an officer during the celebration of the state department of the Reserve Officers Association of the U. S. A. Here was a marked contrast. There I found a group of men trained and equipped to battle an enemy if an enemy should come upon us. They were soldiers and that was their

calling and duty. Some of my brethren have inferred that it was not very becoming for one of my position to be engaged in such work. It is not of my choosing. I went in at the request of this government and have remained because we are all expected to do our duty. For the duration of eighteen years I have been at times under training. During that time I have never heard one of them—and I have mingled with men of the line and officers of every rank, up to that of commanding general—ever express a desire that we go into action. But I have heard them say that they wanted to be prepared to defend themselves should an enemy make it necessary for them to go into action. The Army of the United States is not training to invade the country of another, but they are training to be ready and prepared to defend their country if an enemy should come upon them.

Now, as to this army which I see before me. The officers are not in uniform, no insignia of rank to designate their authority, but they are men nevertheless who have authority to serve and to give orders in a greater army, one commanded by our Lord and Savior. These officers are devoted to the great cause in which they are engaged. They are men who are self-sacrificing, men who are full of faith and of love. And when I say men I speak of our sisters also, for I am quite sure if it were not for the devotion of our wives and our mothers and our sisters, we would find it far more difficult to carry on the work that is required of us.

This army is made up of deacons, teachers, priests, elders, seventies and high priests, with power far greater than that which comes to those who are engaged in this other army.

I believe that Joseph Smith saw God the Father and Jesus Christ, his Son, and conversed with them. I believe that the Priesthood of God was bestowed upon him and his associates, and that that Priesthood has been passed down to us. We enjoy power and privileges through it. I say power, because in the Priesthood there is a power as witnessed daily where the Priesthood is found and exercised in harmony with the plan and promise of God. To have this Priesthood conferred upon one is not only a privilege but a great honor, and one who receives it and disregards its sacredness is a deserter.

Some among us are asking for new revelations. I am not concerned as to whether new revelation is coming or not. I am just a little fearful that should new revelation come, especially if it should be of the type that some people feel we should have, too many of us would not be in a position to stand up under it, as evidenced by the failure to understand and follow that which has been given to us. I am concerned with that which has been received and the question of whether or not I am living in harmony with those teachings which have come to us through revelation by the power of the Priesthood.

I am not so sure that we as a people as yet are sufficiently familiar with the revealed word which has been given to us to be in a position to receive new revelation; and I am quite sure that when we reach a point where we fully understand and observe that which has been given to us new revelation will come, and those whom the Lord has endowed with

authority to receive revelations will receive them. For more than a quarter of a century it has been my good fortune, privilege and blessing to meet almost daily with the men whom we sustain as the Presidency of the Church of Jesus Christ of Latter-day Saints and whom we sustain as prophets, seers and revelators. With that acquaintance and that association there is no question in my soul but that when the time comes for us to receive more than the Lord has already revealed, it will come through them, or their successors.

One of my brethren working in the Church Historian's office, said to me: "Brother Smith, I have been going over your sermons and compiling them. You have something human about that which you say. You are constantly appealing for help for the young man." It may seem that that is the only thought I have to express in these meetings. We are of necessity limited as to time. There are many other subjects I could use, but as a member of the Presiding Bishopric, a member of the presidency of the Aaronic Priesthood of the Church of Jesus Christ of Latter-day Saints, there has been placed upon me a responsibility, and as I visit with you and see the reports that come in I think I sense that responsibility, and I don't want to be held to account for my failure to encourage my brethren to see that which I think I see.

We have accomplished a most wonderful missionary work, and yet there is much more to be done. We don't have a guard-house. In this army punishment is of our own making. We go out to battle, and, unlike the Army of the United States, we are in a great conflict. Some of us don't know it, but we are. We have an enemy, an enemy we can't always see, an enemy which we don't always feel, because we have not been trained to see and feel. When we who hold the Priesthood and are honoring it and magnifying our calling in it, come in contact with that enemy, we are given to understand that he is an enemy and that we must defend ourselves with all the vigor and power of our manhood. We don't always do it.

I dislike to make this statement, and would not do so were it not for the fact that I have heard it several times during the past year in different stakes of this Church: "But Brother Smith, we can't do it,"—speaking of laboring with men who have become indifferent to the work of the Church and are falling away—"We are a little community. We know each other. All we do when we go to visit is 'kid' each other." What justification is there for such a thought? If we permit it, are we prepared? To me it has the ear mark of a slacker. I think a prophecy made centuries ago might give us some encouragement. The prophet Haggai said:

Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

Thus saith the Lord of hosts; Consider your ways. (Haggai 1:6-7.)

Are we not in that condition? Why is it? What has brought about this condition? How are we to overcome it or change it? Just one way.

and only one, and that is to be true to the Gospel teachings and honor the Priesthood which has been conferred upon us. And those who are afraid to kneel in prayer with a wayward brother should first set their own houses in order; then when we have developed faith, manifest that faith through our works. When we do exercise our faith in our work the Spirit of God is manifest, whether in our own home or in the home of our neighbor, or in the lives of our neighbors, and the better the acquaintance the greater the opportunity for carrying into the life of our brother who is wayward that which will save him from the error of his ways. It can be done only through the spirit of prayer, not by "kidding," not by being afraid.

Remember the statement of Paul to Timothy:

I thank God whom I serve . . . that without ceasing I have remembrance of thee in my prayers night and day;

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Be not thou therefore ashamed of the testimony of our Lord. . .

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. (2 Tim. 1:3-9)

The Savior said:

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

And he that taketh not his cross, and followeth after me, is not worthy of me. (Matt. 10:32, 33, 38.)

It is my opinion that if we want to succeed, if we want to bring peace in the earth we should stir up the spirit, the gift which is in us, by the laying on of hands by those who are in authority, being not afraid. Let us go into the homes of these our brethren who are wayward, and who because of inactivity have been blinded and see not the light, and pray with them and plead with them, that God may give them again the spirit of the work, that they may return into the spiritual light, and praise him for his goodness and his mercy. That will bring peace. That will put love into the hearts of men, and is the only way in the world in which peace and happiness and prosperity can come to the children of God in the earth.

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

Even so, faith, if it hath not works, is dead, being alone.

* * * * *

Shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well; the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead? . . . By works was faith made perfect.

Ye see then how that by works a man is justified, and not by faith only.

For as the body without the spirit is dead, so faith without works is dead. (James 2:14-26)

May the Lord help us, I pray. May his Spirit rest upon us. May we understand that this Priesthood which is in the Church today has power and is manifest in the Church, through those who serve, not only as leaders, known as the general authorities of the Church, but you who labor in the stakes.

God bless you, and bless those who serve with you, that we may carry the spirit of this work into every home, into the life of every individual, continuing untiring and unafraid, until we shall have won the battle and brought them back into the fold. God so help us, I pray, in the name of Jesus Christ. Amen.

ELDER DON B. COLTON

President of the Eastern States Mission

My brethren and sisters, the last six months have been eventful ones in the Eastern States Mission. We have dedicated three chapels in that mission. A member of the Council of Twelve, Elder Stephen L. Richards, has visited practically every district in the mission. President Grant, during his stay in the East this winter, also went into many of the branches and districts of the mission, all of which we feel sure has resulted in great good.

Reference has been made in this conference to the dedication, last November, of the Washington chapel. We regard it as one of the great agencies for missionary service in the Eastern States. Brother Edward P. Kimball has given an organ recital every day, I think, except one, since the chapel was dedicated. More than six thousand people have attended these exercises. They consist not only of the organ recital, but also a speech by Brother Kimball and in most cases the escorting of the company through the building. Between five and six thousand tracts have been distributed at the chapel.

This does not include the many people who visit the chapel during the day, nor the special clubs and organizations which have held their gatherings there.

Recently one organization of the Government, with a membership of about four hundred was entertained there. The Rotarians of Washington recently held their weekly dinner in our chapel. Some of the leading ladies' clubs of Washington have met there and have listened more or less to the story of Mormonism, which is the Gospel of Jesus Christ, as explained by our brethren in charge of the chapel. We feel very grateful for this great agency for good in our mission.

I have rejoiced in the exercises of this conference. There is an ancient Arabian proverb which reads something like this: "If thou hast two loaves of bread, sell one quickly and buy a rose. Something beautiful is as essential to the welfare of man as is bread." So I thought today, and also yesterday, particularly while listening not only to the inspired remarks but to the excellent music, that the spirit of all those who come to these conferences is being fed—fed with food as essential to the soul as that which is needed to nourish and strengthen the body.

Two thoughts have been running through my mind ever since President Grant spoke. Religion is the master passion in the life of a man who believes in Jesus Christ. It is the mainspring of his life, the motor that carries him forward. Today there are two great influences at work to encourage and develop religion within men. The mothers of Israel are doing, in my judgment, one of the greatest services possible for this Church. May I speak to the mothers particularly who have sons upon missions. Continue, I pray you, to write them. Tell them of the deep feelings in your soul. It does them good. Let them know your feelings concerning the Gospel.

One boy, speaking to me just a few days ago, referred to the fact that he had written home and expressed some doubt as to whether or not he was acquiring all that he should acquire upon his mission. His good mother wrote back and said: "My son, if you are acquiring a testimony of the Gospel, if in your soul there is coming a conviction that Jesus is the Christ, and that his Gospel has been restored for the salvation of the souls of men—if you are acquiring that, you are acquiring sufficient to justify your being upon a mission."

I would like to say to that mother, and hope it will encourage all mothers, that boy, on that occasion, with tears in his eyes and emotion in his voice, said: "That much I am acquiring. I do know, as I know that I live, that Jesus lives and that his work is true."

I am grateful for my mother, now gone to her reward. I am grateful that from her I acquired the first feeling that led me to seek God. How glad I am for parents who knew of the Gospel of Jesus Christ!

The love of mother and its influence for good in the earth is perhaps only surpassed by the love of Jesus Christ. The power which he has exercised and is exercising in the world is the other great influence for good.

Paraphrasing and abbreviating the words of another: Jesus was born in obscurity; never traveled more than two hundred miles from the place of his birth; never attended a university; had no newspaper; never wrote a book; the only property he owned of which we have any record was divided at the time of his death, at the end of a quarrel between soldiers; dying between two thieves; buried in a borrowed grave;—yet he has exercised an influence in the world that exceeds that of all the armies that ever marched, all the navies that were ever built, all the parliaments that ever assembled, all the kings and queens that ever ruled. The influence of Jesus in the earth has exceeded them all, and

it is a glorious thing to be an ambassador of the being whose influence has been and is so potent in the world.

We have been accused of not being Christians. Well, what does it matter anyway, if the accusation is without foundation? In this case it isn't true. We know that in his name and in his love and in his great Gospel plan is salvation, and in reality we are preaching his message to the world. And we say now—I say—that if the nations of the world would accept Christ and his teachings as taught by the Latter-day Saints all the problems of this weary world would be solved in a single day.

God bless us and help us to know the truth. I know it and bear witness to you of its truthfulness today. God help us to know it and to live it, for it is the power of God unto salvation. I know whereof I speak, and bear this witness in the name of Jesus Christ, Amen.

ELDER GEORGE S. ROMNEY

President of the Northern States Mission

I trust that the Lord will give me strength to say the things I should say to you on this occasion. I have been deeply impressed during this conference, and especially with the remarks of our President at the first session.

President Grant, in speaking of some criticisms, made reference to the fact that he acknowledged his own lack of information. When he said this I remembered that two thousand years ago the most learned men among the nation of the Jews went to the court of Pilate, the Roman governor, and there they said of our Savior: "Crucify him;" and they emphasized it by repeating it three times. They also said: "Let his blood be upon us and upon our children." And I remember that just before this the Lord had asked Peter whom he thought that he, the Son of God, was, and Peter said: "Thou art the Christ, the Son of the Living God." Then our Savior told him that that knowledge came direct from God through revelation. Then I thought of the two thousand years since then, when the sequel has proved that the great revelation which Peter had, though he was but a poor fisherman, without the learning of the world—I say time has proved that that knowledge was worth a thousand times more than all the knowledge of the learned.

I have had the privilege of sitting, as a student, at the feet of some of the most learned men in this world. Or at least some who have the reputation of being the most learned. I remember that one of these great educators—the man who translated the Old Testament most recently, and whose translation is said to be the most learned translation of the Bible that we have,—in reviewing the events in the Old Testament this gentleman said that he had recently been to Palestine with the archaeological expedition which his school had sent there. He was speaking of that story in the Bible which tells of the walls of Jericho falling when the army of Israel marched around the city. He said that in the explora-

tions of Jericho they had found that the walls had never fallen; and in rather a light mood made light of that and other stories in the Bible.

Of course, I do not feel that it is my duty, nor the duty of the Latter-day Saints, nor is it their responsibility, to prove the truth of all the stories in the Bible. Yet, I was impressed greatly only a month or two later when I read that that very expedition from his school, in excavating farther, had found that part of the walls of Jericho had fallen.

Paul spoke of those who were ever learning but never coming to a knowledge of the truth. I respect the scientists, I respect the great men of learning, but I respect more than them those who, like the prophets of God, have obtained that light which comes direct from God,—that which can never be changed, even though another archaeological discovery may be made.

It is the spirit of the Gospel of Christ—the spirit that is manifest by the missionaries in the mission field in their devotion to the great eternal truths which God has revealed, that will save this world from the ills which now encompass us. It is the same spirit which Abraham Lincoln had when, in reference to the laws of our country, he wrote the following words:

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed from legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation, and let the old and young, the rich and poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars.

Your sons and daughters in the Northern States Mission are full of this type of devotion which was advocated by our great President Lincoln. Their devotion is to the laws of the Gospel of Jesus Christ, that sacred truth that the Lord has given to us as a people.

I bring that message to you, and trust that throughout Zion that same love of truth, in the acting and doing of a thing, may come to all of us, in the name of Jesus, Amen.

The congregation sang the hymn, "High on the mountain tops."

Elder Claudius Bowman, President of the Juarez Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference commenced at 2 o'clock.

President Heber J. Grant, who presided, announced that the music for this meeting would be furnished by the Liberty Stake Mutual Improvement Association Chorus, under the leadership of Dr. David E. Smith.

The Chorus sang as an opening number, "The heavens resound."

The opening prayer was offered by Elder Joseph S. Peery, President of the Temple Block Mission.

The song, "Carry on," was sung by the Chorus.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

Fifty years ago this summer my soul was deeply stirred when, with groups of others, I went to the railroad station in Logan to receive home the body of Elder Gibbs, who with his companion, Elder Berry, had been assassinated while doing missionary work in the Southern States. I shall never forget the memory of that night, and the emotions that swelled through my soul in contemplation of the sacrifice of these noble missionaries.

A MARVELOUS CHANGE

I have heard since then the story of the whipping and the mobbing of many others. Since the last conference I paid my first visit to the Southern States Mission. In company with President Callis we were officially visiting that mission, and what a change in the fifty years! We held over thirty public meetings, attended by more than ten thousand people; not a bit of opposition anywhere. There were no newspapers, from the large city dailies to the country papers, that were not willing to carry all the space we asked, and they gave us notices and reports of our meetings that were as satisfactory as anything we could secure here at home.

In one of the large cities of the South a public reception was held which was attended by the mayor of the largest city in that state, and he gave a eulogy on the Mormon people. Radios were offered to us. It did seem to me that the change was marvelous and I could not but thank God for it. The condition is similar elsewhere, so that we have indeed reached a new day.

ENEMY SEEKING NEW MEANS

What is the meaning and significance of all this? There may be some

who are disturbed because the world speaks well of us. I am not alarmed at that. I rejoice in it, because I do see a new day dawning for the Latter-day Saints. We had to have our struggles and fight for the right to exist. We have won and achieved our objectives up to this point, and now we look forward to a glorious day that is yet to come.

I would not have you think, however, my brethren and sisters, that the enemy of all righteousness has quit the fight. By new means he is seeking to destroy that which mob violence and martyrdom, bonds and imprisonment and slander, could not destroy. Every means that has been heretofore successfully used in the destruction of God's work in the dispensations that have preceded ours, has failed to date. The old prophets saw it fail, for they declared that in the last days—I am quoting now from a prediction of Daniel—"In the days of these kings,"—these latter kings—"shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people. But it shall break in pieces and consume all these kingdoms, and it shall stand forever."

DAWNING OF A NEW DAY

There was to be a new day. Nothing like it has happened heretofore, and so I am not alarmed that the kingdom is prosperous, and that at the end of an hundred years we discover it has achieved certain desirable goals. In the revelations of the Lord to the Prophet Joseph Smith, after having given us the fulness of the Gospel and established the Church with all the institutions and the doctrines necessary to perfect the lives of the people, he enjoins upon us to arise and shine and to become a light unto the nations. The old prophet saw this condition when he declared.

In the last days the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

All this indicates a change that will come over the hearts of the children of men toward the work of God. They shall not come to persecute, but they shall come to learn of the ways of the Lord and to walk in his paths.

SATAN'S ALLUREMENTS

I said a moment ago, however, that the enemy of this Church has not quit the fight. Nephi saw—and you will find it recorded in the twenty-eighth chapter of II Nephi—that in these days Satan would rage in the hearts of the children of men, and that one of the methods by which he would seek to destroy God's work would be to induce men who had entered into covenants to serve God to commit a little sin; to steal a little; to commit whoredoms a little; then he would assure them that they would be beaten with a few stripes, but that it would be all right. Thus he would deceive them and lure them away from their standards.

Among other things Nephi said: "They have all gone astray save it be a few, who are the humble followers of Christ; nevertheless they are led, that in many instances they do err because they are taught by the precepts of men,"—warning that the enemy, by new tactics, by new methods, would seek to destroy the work. I see the evidences of it.

A CHANGING WORLD

In this changing world—and we are in the midst of change—no standards are so sacred or so old but that they are being questioned today. I am not disturbed over this questioning age. I think it is the greatest age the truth has ever known, and that the truth could never grow as it should grow unless men are open-minded and are willing to ask questions and to receive light and information. Yet I recognize that there is great peril and danger that in the changes that are occurring we may discard many true, good, and beautiful things. So that there is need, as never before, to lift our standards in this changing world, and to rally our people to them.

But we parents and teachers must be able to give a reason for everything we ask our children and our people to do. Thank the Lord there are good reasons for everything the Lord has asked us to do. I see danger, however, that in the desire for change many thoughtless ones will want to change stable, eternal practices and principles. I see the spirit of the enemy at work in seeking to destroy the standards of morality among men. From the time of my childhood, at my mother's knee, and in the Church, I was taught to keep myself as clean and as pure as the girl I asked to be my wife, the mother of my children; that next to the crime of murder was the crime of adultery. Yet there are those who would have the thoughtless believe that improper sex relations are all right as long as one is not exposed. The devil surely has paved the way with promises of immunity to those who would follow after his standards.

TRUE TO OUR STANDARDS

But will the world come to learn of this people if we live like the world? Suppose they abandon their standards, shall we do so too? No; no, we will carry on, loyal and true to our standards. You young men, descendants of that Joseph who was sold into Egypt, think upon him in the hour of his temptation, how he stood for chastity and for virtue!

Let us be, therefore, men and women who are standard makers, not like the world. Any man or any nation who imagines that one can depart from these standards that the Lord established when he uttered the Ten Commandments and find peace and the solution of human happiness is sadly mistaken.

We are also in danger from the spirit of abandonment, having repealed the Eighteenth Amendment. Some folks may be of the notion that the Word of Wisdom is also repealed, but thank the Lord that this Church still has a high standard to guide it, and not by compulsion or by force, but by persuasion, by appeal, with precious promises. These

principles stand and will stand forever, and will continue to appeal to our people to live up to them. They are standards of honesty, standards of uprightness that will make any people great if they will only observe them.

GOD'S WORK SHALL TRIUMPH

So, my brethren and sisters, we ought to be aware of the new menace. I am not afraid of it. If the Latter-day Saint teachers and parents and leaders will forewarn the youth, I feel sure they will be as loyal and true to the truth as their fathers and mothers were, and that this new manner of assault and attack made upon the membership of the Church will be no more successful in destroying this work than have been mob violence, bonds and imprisonment, because God has decreed that this work shall triumph and shall not be left to another people. It is true that Satan will give revelations to lead the people away from the truth—pretended revelations to lead them into open violation of the commandments of the Lord—but I have confidence in the outcome. We have been through this long period of struggle to secure certain rights and privileges. We have been through the day of colonization, of migration and immigration; the settlement of the waste places; of building temples and tabernacles; of subduing the desert and securing the comforts and necessities of life, and the Lord has been with us in all these changing scenes.

There are some who would be disturbed because they see no immediate objective before the Church. I grant you that where there is no vision the people will perish. But there is a vision before us if only our eyes are turned toward it, a vision of the most glorious things to be accomplished by this Church. We have reached a new day, and all these changes that have occurred, changing the attitude toward the Church, were necessary in order that we might be prepared for that new day that is before us. The day of demonstration has come to the Church, the day for it to arise and shine, in a world which has been crushed and humbled to the very dust—a world that is full of doubt and uncertainty and that is questioning and abandoning the creeds of men.

Perhaps some of you have been reading articles such as "God save the Church," "What is Wrong with the Church?" and other articles that have been appearing recently, measuring the institutions of man and finding them wanting. One author says: "We waited eighteen hundred years for Christianity to reach the zenith of its power, and then it was utterly helpless to save the world from one of the greatest catastrophes which have happened—the world war. Why wait for Christianity to help us out of our troubles?"

CHURCH NOT FOUND WANTING

But the Church of Christ has not been weighed in the balance and found wanting. I grant you that men have done the best they could during the ages that are past, with the small measure of light they have had. But never since the Lord Jesus Christ, in the sacred grove, said of the

institutions of men, that they had the form of godliness but lacked the power thereof, have these words been more generally accepted as true. Without the power to accomplish what the Gospel of Jesus Christ was destined to do men did the best they could. Joseph Smith could have done no better had he not received divine authority and the perfect Gospel plan at the hands of divinely appointed messengers from God.

Now, for the first time in the history of the world, the Church of Jesus Christ has an opportunity to demonstrate that it has indeed the power, the knowledge, and the strength to meet and solve the problems of this world, and the world is willing to listen. They have been humbled so that the wisdom of the wise has perished and the understanding of the prudent is hid, and men are willing to listen today as they never have been heretofore.

Oh, you Latter-day Saints, to your standards! Talk about abandoning the Word of Wisdom? Now is the time to rally to it and then show the world a race of men and women of physical, mental, spiritual, and intellectual strength, the like of which we have not seen. And that will come if we shall adhere to these Gospel standards.

Those of you who are anxious to see the Church move forward in the solution of the economic problems and the establishment of that vision which once was given to the Church, known as the United Order—then immediately afterwards the Lord saw the necessity for training us, preparing us, and he gave us the law of tithing, which he called a schoolmaster—if you want to see that other thing come, pay your tithes and offerings, be honest before the Lord, for no man can live the Order of Enoch who has not learned how to honestly live the law of tithing. If you want to promote that glorious day, live the law of tithing. If you want to see the realization of all these glorious things spoken of by the prophets of old, subscribe to these Gospel standards.

The world will come up to the top of the mountains to learn of the ways of such a people. Our opportunity I say, therefore, is to demonstrate what we believe—not so much by what we say as by what we do, for that, after all, is the most effective argument we can present to the world. That opportunity is ours today.

A GLORIOUS FUTURE

I see the hand of the Lord moving rapidly in the events of the world. He is preparing for our mission to be carried on, not only among this small handful of people that we have been an hundred years gathering up—we have been an hundred years gathering up but one branch of the house of Israel—but the day for the rest of that favored house is at hand. God is preparing the way. The day is soon to dawn for those who are of our family and of other branches of it. Activity such as we have never dreamed of will presently be ours if we shall succeed in realizing the hope the Lord had in establishing this work. Missionaries? We will need ten where we have needed one. I see no diminution, I see no end, but I see a glorious future awaiting God's work.

I bear witness to you, my brethren and sisters, that the Lord hasn't

gone off and left the Church. He is working, preparing the way for it to function, to fill its mission, to come out of its isolation, to arise and shine. God is not retarding the work but there are some of us who are not living up to our covenants and our privileges. We might speed it on. Do not worry about the Church. The good ship is sailing on in the charted course God marked for it. The light is in the ship. The captain is not asleep.

I bear witness to you that no man has ever presided over this Church who has been more willing to do what the Lord wants him to do than the man who presides today. God bless him and God bless the people, and help men to see the new highways that are ready for our feet, the new deceptions that will be offered, that we may escape the pitfalls that would lure us from our standards, that we may continue to be loyal and true, and go marching on victoriously with God's work, I pray, in the name of Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am impressed, my brethren and sisters, with this wonderful congregation, and with the spirit of this meeting, as well as those that have preceded it. This is a representative congregation of the Latter-day Saints. Here are represented practically all of the officers of the Church and a goodly number of the members thereof. I am happy to be with you. Yet I feel keenly the difficulty of speaking in the midst of this vast gathering.

LABORS OF PRESIDING BISHOPRIC

I desire briefly to report to you my stewardship in the position that I fill, as a servant of this people and as one of the servants of the Lord. The labors and duties of the Presiding Bishopric are varied and extensive. I desire to state to you that we are doing our best to fulfil the duties and responsibilities thereof, to exercise judgment, accuracy and economy in all the matters entrusted to our care; and to see that honesty and integrity are maintained in every department of the work. While the duties and labors are many and diverse, we are endeavoring to so organize and systematize the affairs that you may be assured that every phase of the work with which we have to do is being carried forward promptly and thoroughly, and the most effective results possible obtained in every division thereof. I rejoice in this duty. I may say to you that I have never worked so hard in my life as during the time that I have been in this place; and I have never enjoyed work so greatly as I have in this department. I realize that the Lord has blessed me more than I have been justified in receiving. I desire to carry on under the direction of my brethren of the First Presidency, and to do my best to advance the purposes of the Lord.

PROGRESS OF THE CHURCH

In addition to what has been presented in the financial and statistical

report of the progress of this work during 1933, and since the last conference, I call your attention to the fact that in general there is an increase in the activities, and as far as can be determined, in the faith of the people. Notwithstanding the very seriously unfavorable economic conditions of the past year, there was a slight increase in the tithes of the people of the Church. There was quite a material increase in the number who paid tithing, which indicates the faith of those who have taken upon them these covenants. Unfortunately, there was not an increase in the fast offerings. Why that should be I cannot quite understand; because of the need of donations that should come through the fasting of the people, and their willingness to give for those who are in need. In other respects the activities have generally increased. There was a slight increase in the attendance at sacrament meetings and at ward Priesthood meetings.

GROWTH OF THE PRIESTHOOD

There was an increase in the number who bear the Priesthood of the Church, both in the Melchizedek and the Aaronic Priesthoods. The Aaronic Priesthood members now total over 90,000. I believe that those who have the responsibility of these young men throughout the Church, in the stakes and wards and missions, are appreciating more and more the importance of training these young men and giving them personal consideration, so that they may become imbued with the spirit and power of their Priesthood, and be prepared for the responsibilities that will come to them in the future.

GREAT MISSION OF THE CHURCH

About a year before the Church was organized various men received revelations from the Lord through the Prophet Joseph Smith in some of which a particular expression was used. In the revelation given to David Whitmer the following words occur: "Seek to bring forth and establish my Zion." Now, I appreciate the fact that this work, which was declared to them in a prospective way, before the Church was organized, and which was revealed, at the time of the organization of the Church, as a great and marvelous work that was about to come forth—I realize that this work has a great destiny and a great mission before it. It has already been expressed in our hearing during these gatherings. That mission is especially to promulgate the Gospel to all mankind—to bring those who desire to know the truth to a knowledge and acceptance of the same; to promote generally the welfare and progress of mankind; to build better communities in which to live; and to prepare the way for the coming of the reign of peace.

GREAT MISSIONARY WORK OF THE PAST

Consider for a moment the fact that during the one hundred years that have elapsed since the Church was organized a marvelous work has been accomplished. The leadership of the Church, and all the officers and members thereof, in the past hundred years, have done a great pioneer-

ing work, first in the promulgation of the Gospel; second in colonization and empire building; and third, in cultural growth. Consider the tremendous effort that was put forth to open the doors of the many nations to the Gospel in those times when they were lacking in means and in men, with the unfavorable means of transportation and communication! What a wonderful achievement in the spread of the Gospel message in that hundred years!

PIONEERING AND EMPIRE BUILDING

Again, in the building of the settlements and the advancement of the people in a temporal way, what a splendid pace they set! We follow them from New York, through Ohio, Missouri, Illinois and Iowa; and then out to the Rocky Mountains; and we remember the growth and development that has occurred throughout the intermountain empire in the meantime. It is marvelous to appreciate! They were real pioneers. These men and women were not daunted by any unfavorable conditions. They carried on under the most adverse circumstances. They had persecutions to meet. Yet new communities were built and the borders of the Church extended. Here they were taught to build and beautify homes, farms, towns and cities, and to promote their local interests.

SPIRITUAL AND CULTURAL GROWTH

Then, in addition to the material growth, the Church members were being given spiritual and cultural development through the facilities of the Priesthood, the schools that were organized, the auxiliary associations, and through musical, dramatic and social features, even in the midst of frontier hardships such as we can scarcely appreciate. So the work has gone on, and the way has been prepared, in a measure at least, for the coming of the reign of peace.

ANOTHER ERA

Now we stand at the beginning of another hundred years—another era. What shall be the achievements of this people during that era? We are one hundred years nearer the reign of peace and the millennium. The results will depend largely upon our initiative—individual and collective. Conditions at the present time—men's thoughts and ideas—are changing rapidly. We realize to some extent from past experience how the thoughts and sentiments of mankind can be changed, but we also realize what remarkable changes must occur in human nature before mankind can be prepared for universal peace.

FUNDAMENTAL PRINCIPLES

As has been expressed here, there are certain things that are fundamental,—that do not change so far as the Gospel of Jesus Christ is concerned. Among others the law of morality does not change in any age. The ordinance of baptism, as a means of bringing people into the fold of Christ, does not change at any time. And so with other eternal principles. Only by obedience thereto will promised blessings follow. It has been

said that there is nothing so constant as change. There are policies that may change, habits and customs that may change, in the progress of civilization, to which men must adapt themselves. The Latter-day Saints are most progressive in adopting and adapting conditions to the situations under which we live, and that without sacrificing anything that is fundamentally important in the Gospel. We accept these changing temporal conditions. But the nature of these conditions which affect our temporal welfare must conform in principle to our spiritual ideals.

THE CHALLENGE TO US

Now, in what respects can we, as Latter-day Saints today, looking forward, carry on just as effectively as have those who have carried on this work from the beginning? It seems to me that there are three ways in which we should particularly direct our thought and effort not only toward ourselves as a people, but to the welfare and progress of men generally, and toward the preparation for the coming of the reign of peace. These three ways are similar to those referred to in the past history of this people.

BUILD FAITH AND RIGHTEOUSNESS

First, we should seek to establish the cause of Zion more firmly in the hearts and lives of the younger members of the Church. We should continue to build a structure of faith upon the solid foundations already laid. It is our obligation to increase the courage and determination such as has been evidenced by those who have led the people throughout the history of the Church. The establishment of Zion now justifies and demands even more whole-hearted effort. The entire freedom from persecution which we now enjoy should cause us to put forth our energies in larger measure to the solution of various problems which confront us, and which interfere with our progress. We should be thankful that we are now enjoying the friendliness and consideration of men generally. But we do not need in any way to sacrifice any principle in which we believe, in order to enjoy that respect and regard. Being free from persecution, we should not be lulled to sleep, nor in any way slacken our efforts in behalf of the cause of truth. The development of greater faith will lead to a fuller observance of all Gospel principles and to greater unity. Likewise, in these perilous times we should, as a people, teach more extensively and practice the highest standards of virtue and morality. If we enjoy the spirit of the Gospel it will produce greater tolerance and consideration on the part of everyone of us toward our fellowmen everywhere. In the same manner we should be willing to forgive and have the desire to be forgiven of our shortcomings which will be the means of producing finer lives by all who practice such principles.

ADVANCEMENT OF MISSIONARY WORK

In the missionary work, just as has been done in the hundred years that have passed, it seems to me that there is a tremendous opportunity

and responsibility. We have new means of transportation and communication, whereby time can be saved and the Gospel can be spread in wider circles than ever before. I think those means need to be adopted as fully as possible. It would appear that every appropriate facility for the spreading of the Gospel should be carefully considered and applied in the most effective way. There is a fine opportunity for initiative on the part of those who have the direction of the missionary work, to do it in such a way that it shall be advanced most profitably. Yet there is a fundamental feature of missionary work which we cannot neglect. That is the teaching of the Savior, both in the time when he was upon the earth, and in these days by revelation from the Lord, that we should preach the Gospel as nearly as possible without purse and scrip. Experience has everywhere proven, I think, that generally the missionaries who spend the least do the best work and have the greatest success among the people. The personal contact and conversations of the missionary with those who may be interested in the Gospel message is the important thing for which to strive. The personal testimony of the man who goes out in the power and spirit of his calling is most effective. Therefore, it seems to me that the distribution of literature and other efforts should be a means to the important end which is to get Gospel conversations with the people.

DEVELOPMENT OF FINER CIVILIZATION

The second way, I think, in which we can help to establish Zion is through the development of a finer civilization than has ever previously existed in the world. What makes a good civilization? I conceive it to be that condition of society in which every man, woman and child enjoys in fairness, equity and justice, the opportunity for steady progress in material, cultural and spiritual things, and protection against tyranny, oppression and evils of every nature. It is a condition where everyone is willing to do his or her part, and where good will and mutual helpfulness prevail. To the extent that any or all of these conditions are lacking today it is our opportunity to work together to endeavor to bring them about. The Church stands for the progress and welfare of humanity. Let us, therefore, apply the Gospel teachings to the improvement of social conditions.

IMPROVEMENT IN EDUCATION

We should strive to promote even better general education for our young people, wherein will be inculcated in larger measure an appreciation of moral and ethical principles and practices. We need to provide also for the application of theoretical instruction to the problems which prevail in our various communities. There should be more vocational and applied courses suited to the conditions in the different localities, so that the young people may have the opportunity to fit into the local situations, and not have to drift away to other places and probably lose opportunities that might be theirs. It is to be expected that the teachers in all schools shall have characters above reproach and temperaments and habits

such that their lives will prove a powerful stimulus for good with their students in their preparation for life's activities.

IMPROVEMENT IN EMPLOYMENT CONDITIONS

Again, there is much room for improvement in employment conditions. It is important to strive to provide for every worker, first, gainful occupation; second, opportunities for recreation; and third, opportunities for religious activities. There should be worked out a basis of fair dealing applicable to all relations affecting employers and employees. There should be adequate means of conciliation and arbitration in all industrial disputes, in order to avoid the strife which results from failure to do this. I think we should work for conditions which will promote better protection for old age and for those who are incapacitated.

WELFARE OF WOMEN AND CHILDREN

Considerable is being done for the welfare of mothers. There can be still better care and protection provided for them. Those who pass through the shadow of the valley of death to bring forth life are entitled to enjoy safeguards to their health and that of their children. There should be suitable regulation of working conditions for women in order to insure the physical and moral health of the community. There should be assurance of the fullest positive development of every child. All children should be protected against unreasonable labor conditions and exploitation. But we must also remember the importance of training children under proper conditions to learn the value of work and the danger of idleness. I am not convinced of the desirability of the proposed federal child labor amendment, as it is drawn, which is now before the various states. It provides that "Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age." I think those provisions are extreme. As former President Lowell of Harvard has wisely said: "We all want to stop the exploitation of children in factories, mines and industries of that nature. But we do not want interference with the home, or with the healthy and improving occupations of youth. Some people have no objection to confer such a power on the national government, trusting it will not be used. Some of us feel that to do so would be a mistake that we might hereafter greatly regret."

BETTER COMMUNITY BUILDING

A third way in which I think we can help materially to "establish Zion" is by the promotion of better community building, following up what the pioneers so splendidly started. There are so many ways in which we can work with all of our neighbors and fellow citizens to bring about better conditions. For instance, water is the very life blood in the growth of these intermountain communities. Therefore we should undertake as rapidly as conditions will permit to save every drop of waste water by possible storage. This present dry season only emphasizes this necessity. Careful geologic study should be given to possible sources of under-

ground water. The conservation of water supplies from year to year is very important. Further, there needs to be greater care and economy in the use of irrigation, power and municipal water supplies, to avoid, as far as possible, losses by seepage, evaporation and waste. Again, greater conservation of soil moisture in the maintenance of fertility spells the continued welfare and progress of our various communities.

DEVELOPMENT OF LOCAL INDUSTRIES AND RESOURCES

The progress of every community depends upon the opportunities for employment either in agriculture, industry or business. Notwithstanding the fact that the manufacturing industries are not as general in our communities as in some other sections, every possible product that can be manufactured locally and sold profitably should be undertaken. Everyone in our local communities should undertake to thoroughly support our local industries by using their products. This is a very essential requirement for growth. Also we need to promote more real co-operative enterprises in this territory among producers as well as among consumers so that local people shall get the most direct benefit. The State of Utah, for example, is one of the richest in natural resources. Other surrounding states are, in many ways, similarly blessed. These resources should be developed, as far as possible, for the benefit of the citizens thereof and for the general progress of this commonwealth.

MAKE OUR COMMUNITIES ATTRACTIVE

I think we should continue the pioneering plans of the early settlers in the building of desirable communities. The planning should be toward providing for the welfare and opportunities of the local people rather than toward increasing the population, with consequently greater unemployment. We should exercise care in the planning of tree-planting so as to provide pleasing effects through the proper location of trees on the streets and surrounding the homes, and through the selection of the proper hardwood trees to produce the best results. Setting apart of suitable property for natural parks and recreation grounds under conditions which will permit of very little cost for maintenance would mean much to the inhabitants and prove attractive to visitors. Much can be done by the united effort of all the residents in promoting public health, securing good water supplies, installing sewer facilities, maintaining sanitary conditions and preventing nuisances.

BETTER HOMES—MORE NEIGHBORLINESS

The future welfare of this people as church members and as citizens of this nation depends upon the spirit manifested in our homes. Irrespective of the cost or the extent of comforts in our homes, the important thing is that there should be love, kindly consideration and mutual confidence among all members of the household. No matter how humble the cottage may be, only the desire of improvement and attractiveness therein will produce the growth and unity necessary for the greatest joy

and welfare of the family. In like manner, as love and kindness produce peace and unity among the members of the family, so the practice of these same qualities in our relations with our neighbors and all those among whom we live will help to produce the same results in the community. As we learn to live in good will under these conditions we shall be spreading the spirit of peace in ever-widening circles.

May our efforts constantly be to strive in all possible ways to help to "establish Zion," is my earnest prayer, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

In one of the large rooms of the Dresden Art Gallery in Germany hang two pictures. One is of the Emperor Napoleon Bonaparte, and the painting bears the legend: "Napoleon, The Greatest Man of War." On the opposite wall is that of Jesus the Master, which has this inscription: "Jesus Christ, The Greatest Man of Peace." Those two pictures are suggestive of the two great forces that mankind is confronted with today. The world is at war; and the world is at peace. Wrong is contending against right for the mastery of the souls of men; and our problems are greater now than they ever were before. This is a congregation of peace, joy, and sunshine, because we have come up to the tabernacle of God to hear the word of life and salvation. This is truly a house of God.

An ancient psalmist once asked: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Jehovah answered and said: "He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart." What a power the world would have for right, if these principles as taught to the psalmist were lodged deeply in our hearts to influence our lives every day. Such a thing can be if we begin to teach our children properly in the home. I fear that we are leaving the teaching of our children too much to the school and church, and that parents are not careful enough what they say and how they teach their children within the precincts of the home. It is the home that is the center of our social lives; it is the cathedral of our religious lives, where the Lord has imparted to us the knowledge of the immortality of his spiritual values: It is character that we must build; and in Jesus as in no other soul, humanity has found its ideal of character before which the noblest of the sons of men in all generations since his day have bowed their heads in reverence.

The Old and New Testaments are full of the spirit of joy and thanksgiving which comes into the hearts of the people who are seeking to do the ways of Jehovah. I am always impressed with the thought when I stand before you good people that you are living upright lives, and in the battle of life you are playing your parts well. The great need today is that we teach our children the finer truths of life, and impress them with the ideal that each and every one must perfect himself in his spiritual power. Each one must perfect oneself in the sphere in which

one is working. One must be taught the glorious words of the Master: "Be ye perfect even as your Father in heaven is perfect." We parents are learning from day to day, and as we learn we are able to impart knowledge to our children. It is in the home that God makes his covenant with us, and we have always new opportunities and new duties. When Jesus bade his disciples to receive the kingdom as little children, he meant that they should place their faith in God as children place their faith in him, because of their conscious helplessness.

I am reminded here of a character in history who to me stands next to the Master in power, faith, and understanding. I refer to John the Baptist. John had been in the wilderness of Judea teaching repentance and the kingdom of God. "Repent ye," said he, "for the kingdom of God is at hand." John was speaking to living Jews, delivering to them for all time a message from their God. "Let us prepare our souls," Baruch said, "that we may have hope and be not put to shame, that we may reap with our fathers, and be not punished with our foes." Now the time had come. A prophet had risen once more in Israel. "Prepare ye the way of the Lord," John had given all; he had won all. One day while he was teaching his people on the banks of the river Jordan, he saw someone coming towards him. John turned to his congregation, and said: "Behold the Lamb of God who taketh away the sin of the world." John knew the Master the minute he saw him. And why? Because he had the spirit of truth and faith which manifests all things divine. Jesus was baptized by John, and then retired into the wilderness. The time was fulfilled, the kingdom of God was at hand. This kingdom could come to earth only through souls that hungered and thirsted after righteousness.

Jesus began his work among humanity to build it into a civilization the like of which the world has never known. That work we are continuing today. That fine truth that we may know God only by the spirit of the Master is the truth that I fear we forget today. This truth, however, is an eternal verity. Jesus told us to be "Perfect even as our Father in Heaven is perfect."

We speak of the great changes that have come about in the world. It is an ever-changing world; and there will be more changes. Our great problem will be whether or not our moral and spiritual lives will grow as the world moves on.

Yes, the world will change for the best, spiritually and morally, as we come to know that God has laid his hand on souls to whom the Gospel has become a burning fire within them, and they speak the word of the Lord which has been entrusted to them. In other words, the finer spiritual life will be brought about by men of faith. They will go forth with the spirit of the eternal truths of morality as expressed in the Ten Commandments and the Sermon on the Mount. These moral truths are eternal. They will teach that the "pure in heart shall see God," and that Jesus died for the sins of the world.

You and I, my brethren and sisters, have come up to this tabernacle and to this holy altar to hear the word of God and to hear about the

spiritual truths that live forever. We wish to show Jehovah that we walk uprightly, and speak truth in our hearts. My faith is that the world is growing better, and that mankind will be more closely united in divine faith. Truth will prevail, and the kingdom of God will come.

There is a beautiful lesson in a part of the German writer's play called "Nathan the Wise." It was written by Lessing, a celebrated Jew of the days of Goethe. There is a conversation between a Christian and a Jew. The Jew says in substance, "I know, O Christian, by the spirit of Jehovah that the message of Christ to the world is one of fatherhood and brotherhood, of spirit and truth." The Christian replies to the Jew and says: "And I know by the same spirit that the Jew has borne the same great message to the world! We will be brought together by the same illumination, by the same spirit."

So we realize that truth and goodness can inspire in men an affection infinitely more creative and unconquerable than anything else in life. The transcendence of the human spirit can conquer all things.

May God bless us all. May the world understand the word of truth. May we all come closer together by the illumination of truth and the spirit of Jehovah, and walk uprightly and speak truth in our hearts, I ask in Jesus' name. Amen.

A selection, "Calm as the night," was sung by a ladies chorus.

ELDER WILLARD L. SMITH

Former President of the Samoan Mission

I trust, my brethren and sisters, that I may have your faith and prayers during the few moments I shall stand in your presence to report, briefly, the labors in the Samoan Mission. I bring greetings to you from the members of the Church in Samoa. I believe I am safe in saying that they are one of the finest groups of people we have anywhere, in any of the mission fields in the Church. Naturally, they are a different type from the people we have here in Zion. They are, however, at heart one of the finest races of people, as far as they have an understanding of the things required at their hands by our Father in Heaven. My little stay here in Zion, since returning, has caused me to feel far prouder of them as a race than I did during my association with them.

I thank the Lord that I have had the opportunity of bearing my testimony to the sons and daughters of Lehi, who I firmly believe were led into that land by divine providence. It is my firm belief that the native peoples in the islands of the sea are direct descendants of Father Lehi, who left Jerusalem six hundred years before Christ. I realize that it is impossible to find external evidence sufficient to prove that this is the case. In spirit, however, I think we all agree with this thought.

We read in the appendix of the Doctrine and Covenants that it is necessary to carry the Gospel even to the islands of the sea. It has fallen to my lot to labor and preside twice in the islands of the sea. I

presided at one time over the Tongan Mission and returned home not very strong physically. I was there during the World War. I returned to Canada, and while laboring there, trying to make a living for myself and family, word came to President Wood that we were asked to return, not to Tonga but to Samoa. This, of course, was a very great surprise to me. I thought that if I ever should return again to those lands it would possibly be to the islands where I was best acquainted.

After I had consented to go I asked President Wood if he had forgotten that I returned home unable to carry my suitcase from the station. He said he had forgotten all about it. I returned home, however, this time perfectly well.

I thank the Lord, from the bottom of my heart for the testimonies which have come to me and my family while laboring among that people. We have in the land of Samoa at this time more than four thousand members on our records. We have baptized, during the time that I have been there, 1,231 souls. So we have been somewhat successful, so far as performing baptisms is concerned. They find it very difficult, however, under the trying conditions in that land, to always live the Gospel as we would have them do.

I wish to report this, however, that those who have received the Aaronic and the Melchizedek Priesthood, are functioning with a great deal of efficiency. While there I undertook to labor with the Priesthood. I felt that was necessary. Now we have only three branches in all that land that are directed by our Elders. We are operating now in some forty-two villages, and all the work in these villages can be carried on and supervised and directed by our native brethren.

We also use the young men in the Aaronic Priesthood to teach schools, where the government of that land is not able to carry on the secular education as is required. I feel now that I was directed, in a sense, to labor with these brethren bearing the Priesthood, that they might be able to discharge the responsibilities which have come to them. We have not as yet sufficient capable men in that land to meet the requirements, but I feel that we have made progress there, although it may have been slow. Although we have been far away, we have been directed by the same good spirit that has directed the work here in Zion.

It is not my purpose to take up more of your time, but I bear my witness that God lives, that Jesus is the Christ, that this is the true Gospel and that it shall never again be taken from the earth. My prayer is that my household and I may be able to remain firm and steadfast and support those who preside over us. I ask it in the name of Jesus Christ, Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I have been deeply interested in the teachings of the Gospel during this conference, and I am grateful for the privilege of being present. During troublesome times like the present, I believe we draw nearer to

our Father in heaven and to each other. This thought has been expressed to me a number of times when visiting stakes of Zion. I have also heard many expressions of appreciation for the blessings which we are enjoying. While we may be poor in the things of the world, after all we still have with us the most worthwhile things of life—the Gospel, our testimonies of its divinity, our loved ones, and our associations in the Church. We have much to be thankful for. Henry Van Dyke has said these words:

We should be glad to live because it gives us a chance to love and to work . . . to be satisfied, but not content, until we have made the best of our opportunities; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to covet nothing of our neighbors except their kindness of heart and gentleness of manner; to think seldom of our enemies and often of our friends.

I believe that the teaching of the Gospel is essential in our homes. Here there should be implanted in the hearts of our children a love of God, a love of fellow men, a love of service in this church, and loyalty to those who preside over us. The statement that "example is better than precept" is good, but example is not enough, for the teaching of the Gospel is vital for the development of the lives of our young people.

Quite recently I heard the following remark by a young man who was reared in a Latter-day Saint home. He said, "I wish I were converted to the principle of tithing." He was reminded that he had before him always the example of his parents. Their example was not sufficient. There may be many young people in the Church who feel as did this young man. As parents, we have long since learned that the Lord requires of all those who earn or acquire means, one-tenth of their interest to be used for the maintenance of the Church in its various departments and for the support of the poor and needy; that it is a voluntary offering; that the payment of tithing should accomplish two things: By it we honor the Lord as the giver of all, and we subject our will to his law. As parents we are familiar with the law of tithing, but are we teaching it to our children and training them to observe it?

The auxiliary organizations and quorums of the Priesthood are assisting us in our family life in teaching the Gospel to our children, but the responsibility of training a child "in the way he should go" is the duty of his parents. Some people consider that they have done their full duty to their children when they have fed and clothed them, given them shelter and education, and have put away money for them to inherit. More than this is required of Latter-day Saint parents.

Children were regarded by the Hebrews as "gifts from God." At the age of five years, the Hebrew boy was placed under the special care of the father and was taught not only the duties of life, but was carefully instructed in the law and in religious obligations and devotions. We Latter-day Saints consider that our children are "an heritage from the Lord."

Let us consider the word of the Lord pertaining to the responsibility

of parents, as given in Section 68 of the book of Doctrine and Covenants:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents.

After baptism the duty of the parents is continued:

And they shall also teach their children to pray, and to walk uprightly before the Lord.

The late President Joseph F. Smith expressed himself in these words:

A great and important duty devolving upon this people is to teach their children from their cradle until they become men and women every principle of the Gospel; to endeavor as far as it lies in the power of parents to instill into their hearts a love for God, for truth, virtue, honesty, honor, and integrity. It does not need argument to convince our minds that our children will be just about what we make them. The little one begins to learn after it is born, and all that it knows depends upon its environment and the influences under which it is reared.

Too great emphasis cannot be placed upon the early training of the child. It is the duty of parents to fit and qualify him for life. Habits are acquired and come from repetition. Doing a thing over and over again tends to make it a habit. Horace Mann says, "Habit is a cable; we weave a thread of it every day, and at last we cannot break it." This thought is emphasized in the following:

I took a piece of plastic clay,
And idly fashioned it one day,
And, as my fingers pressed it still,
It moved and yielded to my will.
I came again when days were past,
This bit of clay was hard at last,
The form I gave it, still it bore,
And I could change that form no more.

I took a piece of living clay,
And gently fashioned day by day
And moulded with my power and art,
A young child's soft and tender heart.
I came again when years were gone—
'Twas now a man I looked upon;
He still that early impress bore,
And I could change him nevermore.

Faith in this great latter-day work and a knowledge of the principles of the Gospel should be instilled in the hearts of the boys and girls in their homes.

While visiting in one of the stakes within the past few months, a mother of a family of four boys and two girls gave me her experiences in teaching tithing in the home. She was left a widow and had the responsibility of rearing this family of six children. On the day of each child's baptism the mother provided a small box into which the child was

trained to deposit as tithing one-tenth of its gifts or earnings. She made it a point to see that the child received small sums of money for work about the farm, and whether ten cents or more, the mother was prepared to change the money so that the proper amount, one-tenth, could be placed in the box by her child as the Lord's tenth. This training, she said, has had a lasting effect upon the lives of her children. They are now grown; all are married; several have filled missions; all are active in the Church; and all are full tithepayers. She testified that this early training in the principle of tithing and its strict observance by her children has developed in them a living faith. Is not this method applicable in the home of every Latter-day Saint family?

Through our example and teachings in the home can we not make this principle a habit in the lives of our boys and girls? If the child commences to pay tithing on its small earnings or income, it will not be difficult for it to pay on larger earnings. Parents should encourage their children to pay their tithing regularly to the bishop, and he should give the child who makes the small payment the same courteous attention and consideration that he would give to those who pay him on larger incomes.

To be a tithepayer will strengthen the child's faith in God, for faith grows by works. It will increase his interest in the Gospel. He will feel a partnership in this great Latter-day work when he contributes of his means for the purpose of supporting the Church. It will develop in the child honesty, integrity, loyalty, and an appreciation of his parents and of the Gospel, and from this training there will come happier and better and more devoted men and women.

Let us be diligent in teaching the Gospel of Jesus Christ in the home. Let us with kindness and patience train our young people in the payment of their tithes and offerings, so they will be fully converted to this principle and enjoy the lasting benefits and blessings that come through obedience to this law. May we not only teach the principle of tithing by example in the home, but also by precept. This is one of the principles of the Gospel with which I am familiar. I know its blessings in my own life.

I am happy to testify that I know this great latter-day work of Mormonism is the work of God, brought forth through the instrumentality of the Prophet Joseph Smith, who was ordained and appointed in the Celestial world to this great work of establishing the Dispensation of the Fulness of Times, preparatory to the coming of the Savior to rule and reign on the earth. Amen.

ELDER LeGRAND RICHARDS

President of the Southern States Mission

My brethren and sisters, I have no words at my command to adequately express my appreciation for the honor that has come to me in being considered worthy to preside over the great Southern States

Mission of this Church, to succeed President Charles A. Callis, who has been called to labor as a member of the Quorum of the Twelve.

I have always enjoyed missionary work. This is the fourth time I have had the privilege of going into the mission field, and I have loved that work, and love it dearly.

During this conference, reference has been made to the great work which has been established in these latter days, and especially to the mission of the Prophet Elijah, who came to turn the hearts of the fathers to their children, and the hearts of the children to their fathers; and the work of Moses, the prophet, who visited the Prophet Joseph Smith and brought the keys of the gathering of Israel in these the latter days. Reference has been made to the establishment of the Church here in the valleys of the mountains, demonstrating how the spirit of Moses has moved upon the membership of this Church when they have heeded the testimony of the Elders in foreign lands. Many of those who are here today have been gathered from the lands of the earth, through the call of the missionaries.

Testimony has been given showing how marvelously those in the world, not only members of the Church, but men and women everywhere, have contributed of their means for the gathering of genealogy, and genealogical societies have been organized and records kept, all through the spirit that came by the restoration of the keys brought by Elijah the prophet. This great revelation to the Prophet Joseph Smith was given in the Kirtland temple ninety-eight years ago last Tuesday, at which time the Prophet Elias who conferred upon him and Oliver Cowdery the keys of the Gospel of Abraham, and told them that through them and their seed all generations after them should be blessed. As I understand it, the mission of Elias, the prophet, relates to the missionary work of the Church, to cry repentance to the world, and prepare the way for the coming of the Lord.

During the last three months that I have spent in the Southern States Mission it has been a great joy to me to meet the missionaries who are laboring there, to hear their experiences, to feel of their faith, and to listen to their testimonies. I have gone into the various districts of that mission and have brought together the missionaries, told them to unburden their hearts and let me know their feelings toward the Church, even from their very youth. I want to bear witness to you, my brethren and sisters, that if the fathers and mothers of those missionaries could have attended our meetings and listened to the testimonies of their boys and girls, they would have been grateful to the Lord for the manner in which this spirit of Elias, the prophet, of preaching the gospel of preparation, is in their hearts.

I have in mind, at the present time, the testimony given by one of the young men in South Carolina, who bore a beautiful testimony of the Gospel. After the meeting was over he drew from his pocket the picture of a man sitting in a wheel chair, a cripple. He said he was a boy of a large family at home, and that he could see no opportunity of going into the mission field. One day this brother approached him and asked

him if he would be willing to go on a mission, if the bishop would call him, and he would pay the expenses. He said: "That man will never know the feeling of gratitude I have in my heart toward him, that he has made it possible for me to have this wonderful experience." This good brother is laboring at home here in Zion, working as a tailor, and has chosen this course of gathering up "treasures in heaven, where moth and rust doth not corrupt, nor thieves break through and steal."

This spirit of missionary work, I believe, has penetrated into every home of the Latter-day Saints, and almost into every heart. From the day we carry our little ones up to be blessed in the sacrament meetings, we rejoice when the Elders of the Church pray for our boys and girls, that they might grow up to become ambassadors of truth in the earth.

I met another young man presiding over one of the districts, who related this incident: He said there was a good Scandinavian sister in his town, who wanted to send a missionary into the mission field, so she came to him and asked him if he would be willing to go and represent her. He is a wonderful missionary, and after he arrived in the field this good sister passed away, but before doing so, she left enough money in the bank for him to complete his mission. When I heard him bear witness to the Saints that his missionary work had been the very happiest time of all his life, I could not help but wonder if this good sister might not be aware of the wonderful contribution she had made, in making this great experience possible for him.

This spirit of sacrifice for missionary work is not confined to the older members of the Church. One young man stated that when he was attending college, he and his young lady discussed the advisability of getting married, since he had a brother in the mission field in Europe, and felt that it would not be possible for him to go on a mission for years. This young lady said: "You go on your mission and I will earn the money to keep you in the mission field." I believe that young lady is laying away treasures in heaven.

I met a young lady here yesterday who has the spirit of this missionary work. She was preparing to go on a mission, and the bishop spoke to her married brother about going, but he didn't see how he could go without help. So this young woman not only agreed to help him on his mission, but also to help his wife and little babies while he is away.

One lady missionary bore witness that when she was called to go into the mission field she was in the beauty parlor business with her sister, and that they owed \$2000. The sister said: "You go," and she went. She said that her sister had not only been able to keep her, but had also paid off the \$2000 while she had been in the mission field.

One young man said that his mother died when he was a very small boy. Before she passed away she called him to her bedside. She said: "My boy, I will never leave you;" and he bore witness that he was convinced that his mother had been with him during all his missionary labors. He said: "The greatest hope I have in my life"—and tears flowed

from his eyes as he said it—"is that I might return home and have my father put his arms around me and say: 'Well done'."

Another boy said that all his life he had wanted to go on a mission. His father had wanted him to go, but his father died recently. He said when he received his call he had a dream in which he saw his father, and he said: "My son, I will share this mission with you."

This spirit of missionary work is not only felt in the mission field, but one of our young men testified that after he had gone into the mission field, two of his older brothers had become active in the Church because of the letters he had written home.

Another young man said his bishop called him to bear his testimony before leaving. He told the bishop he had no testimony. When he finally wrote a letter home and said he had received a testimony of the Gospel, his brother, who had been inactive in the Church said: "The Gospel must be true or he would never say it is."

Now my time is up. I rejoice in the marvelous spirit of this missionary work. I know this work is true, and I thank God, from the bottom of my heart, for the privilege of laboring with these fine young men and women, your sons and daughters, in the Southern States Mission. God bless you, in the name of Jesus Christ, Amen.

ELDER NEWEL J. CUTLER

Former President of the Tongan Mission

My bretären and sisters, this is a surprise to me, to be asked to address an audience of this kind. I suppose there are one-third as many people in this building as there are in the mission that I presided over. The Tongan islands are somewhat scattered. They are composed of about two hundred units, or two hundred small islands, and most of our missionary work is done on the sea, you might say, or traveling to different parts of the islands.

I feel that I am somewhat out of place, talking in English, because most of my mature life has been spent in the Tongan islands. I labored as a missionary under the direction of President Willard L. Smith in the Samoan Mission, for nearly six years, and then went back as the presiding elder over the Tongan Mission for a little better than four years.

The Tongan people are a very good class of people. They resemble very much the Samoans, as they have been described here by President Smith. There is no question but that they are descendants of Father Lehi. Their characteristics resemble those of the Lamanites of this continent, or what we call the American Indians.

I am thankful that I have had the privilege of laboring as a missionary. It has been the happiest time of my life. I did enjoy my labors among those people.

I have a testimony of the Gospel. I know it is true. I feel as Job of old, when he said:

Oh that my words . . . were graven with an iron pen and lead in the rock forever!

'For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another.

I am thankful that those who preside in this Church have had confidence in me. I am thankful for my parentage, for those who have reared me in the Church of Jesus Christ. This Church means all to me, and I hope and pray that I shall remain true and faithful to the covenants I have made with God the Eternal Father.

I pray that the Spirit of the Lord may attend us at all times, that our desires for good may increase, and that our determination to spread the Gospel of Christ may grow. I bear you this testimony, in the name of Jesus Christ, Amen.

ELDER HAROLD W. PRATT

President of the Mexican Mission

My dear brethren and sisters, I deem it a great privilege to stand here before you, and I feel very humble and very weak in accepting the responsibility of occupying a few moments of your time, for I know that, if computed, those few moments multiplied by the number of persons here present, would run into a great deal of human time, for which I am responsible.

I feel very humble, also, my brethren and sisters, in accepting the call that has come to me. I feel weak, incapable, of myself, of discharging the responsibilities depending upon me in the Mexican Mission. But I do have a testimony of the Gospel of Jesus Christ, a testimony of the truthfulness of the words of Nephi, referred to by President Grant yesterday. I know that our Father makes no call on any of us without he himself prepares and opens the way for the fulfilment and the discharge of that call. It is only in this testimony and in my testimony of the truthfulness of the Gospel of Jesus Christ that I have the courage to accept the call that has been made of me.

I have also to my advantage a very deep respect and love for the Mexican people. It has been my pleasure and my privilege to be raised among them, to live among them practically all of my life. As has been described to you this afternoon in regard to the natives of the islands, the Mexicans, who are also of the house of Lehi—the Lamanites—are a good people. They come nearer to living up to their ideals than any other people with whom it has been my pleasure to associate.

I regard it a great honor to work among the Mexican people in the Mexican Mission. I feel almost that it is a family heritage. My grandfather was a member of the first party of missionaries to the Lamanite people. My father, in company with President Ivins, was a member of the first missionary party to the Republic of Mexico, and later was associated with the Mexican Mission directly and indirectly all his life. My brother, the late President Rey L. Pratt, spent more than a quarter of

a century laboring among the Mexican people. I feel that it is my privilege and my responsibility to continue the work that they have, up to this date, so nobly carried on.

I feel it an honor to succeed President Antoine R. Ivins as president. I am sure that he has established a precedent that it will take my utmost efforts and the blessings of my Heavenly Father to live up to. I wish to take this opportunity to thank him for his kindly help and cooperation and the encouragement he has given me in taking over the mission.

I wish to bear my testimony before closing, that I know the Gospel is true. I know as I know that I stand here before you today that Christ lives. I know that he is the Savior of the world. I know that this Gospel, established by him while here upon the earth, was taken from the world, and that it has now been restored through the instrumentality of the Prophet Joseph Smith and has been carried down to us.

I testify unto you that the officers, the presiding authorities, President Grant, and those associated with him today, are in very deed, as we sustained them yesterday, prophets, seers and revelators, representatives of our Father in heaven here upon the earth. I beseech each and every one of you to give heed always to the counsel, to the direction of these brethren, that in the last days we shall not be found wanting.

I pray the blessings of the Father upon you all, and beseech an interest in your faith and prayers, that I may be blessed in the discharge of my responsibilities. I do it in Jesus' name, Amen.

The Liberty Stake Mutual Improvement Association Chorus sang The Hallelujah Chorus from "The Messiah."

The closing prayer was offered by Elder Edgar B. Brossard, President of the Washington, D. C. branch of the Eastern States Mission.

Conference adjourned until Sunday, April 8, 9:30 a. m.

THIRD DAY

MORNING MEETING

Sunday, April 8.

Long before the time arrived for commencing this service every seat and other available space in the Tabernacle auditorium and galleries was occupied. The large Assembly Hall on the Temple Block was crowded with people who could not be accommodated in the Tabernacle and many hundreds of others assembled on the Tabernacle grounds, where amplifying equipment had been installed, by means of which they listened to the proceedings of the Conference as they were broadcast by radio from the Tabernacle.

As a prelude to the fifth session of the Conference, a program of choral and organ music was rendered from 9:30 to 10:30 a. m., featuring the Tabernacle Choir and Organ, which was broadcast by radio throughout the United States and Canada, over the Columbia Broadcasting System, originating over Station KSL. This program was as follows:

"The morning breaks" (Careless)—Choir

"Pilgrim's Song of Hope" (Batiste)—Organ.

"They that Sow in Tears" (Parks)—Choir.

"The Lost Chord" (Sullivan)—Organ.

"Glorious Things are Sung of Zion" (Daynes)—Choir.

"Nocturne" (Grieg)—Organ.

"God is our Refuge" (46th Psalm)—Choir.

"Awake"—Choral of the Reformation—(Wagner)—Choir.

"Choral and Toccata" (Boellman)—Organ.

"Easter Song" (Stephens)—Choir.

"Offertory and Prayer" (Friml)—Organ.

"O Great is the Depth" (Mendelssohn)—Choir.

Professor Anthony C. Lund conducted the singing of the Choir. Organ accompaniments and organ solo presentations were played by Professor Frank W. Asper.

At the conclusion of the Choir and Organ concert President Heber J. Grant announced that the Choir and congregation would sing the hymn, "Praise to the Man who communed with Jehovah."

After the singing of this hymn the opening prayer was offered by Elder Robert D. Young, President of the Manti Temple.

A sacred duet, "The Morning Land," was sung by Jessie Evans and Dolores Seal.

PRESIDENT J. REUBEN CLARK, JR.

Second Counselor in the First Presidency

My brethren and sisters, may the Lord move me and you with the spirit of truth during the time that I shall stand before you.

COMPLIMENTS SINGERS AND MUSICIANS

May I first renew my compliment to our great choir, the organist, the leader of the choir, and to Brother Richard Evans for the beautiful sermonettes, who Sunday by Sunday spread abroad over the whole earth, a message of love, of good-will, of righteousness. From the ends of the earth I personally have heard words of praise for their great work. I think I never heard them do better than they have done this morning. It was a wonderful tribute, I thought, to Brother Evan Stephens that the choir could begin with that great fiery challenge from Wagner and pass through that to the beautiful chaste and pure Easter song of Evan Stephens, and have it so completely in harmony. I am much impressed, as always, with the wonderful spirit which manifests itself among the singing people of Zion.

AS A RESULT OF PURITY AND CHASTITY

Only out of purity and chastity, only out of lives of righteousness could there come to us the beautiful singing which we have at all times and particularly at this conference. I hope that always they may continue their work. It must be from time to time a drudgery; I appreciate how they must prod themselves in order that they may do their work. But it is as sure as that they live that if they shall do it in a spirit of humility, if they shall work day by day and week by week, if they shall live lives of purity and chastity, they shall exert a power for good in the world which can not be measured.

Brother George S. Romney has informed us of the broadcast which is being made in Chicago by one of our choirs; Brother Edward P. Kimball is making a broadcast in the city of Washington over another system. These are great missionary instrumentalities, and they call from us, the body of the Church, the fullest possible support.

"THE TRUTH SHALL MAKE YOU FREE"

I wish today to refer in what I shall have to say to one of the things to which President Grant referred in his opening address, and to that which others have referred to during the course of this conference. I mean the Truth. The Savior, speaking to the Jews who believed on him, after he had dispersed by a mere question those who accused the woman taken in adultery, said to the Jews: "Ye shall know the truth, and the truth shall make you free."

As has been intimated already at this conference, there is creeping amongst us now as always, and probably no more now than always, error; and error is sin. We should be on our watch against error in whatever guise it may come. It would be easy to meet and overcome error if it came branded as such. The great body of the Church, I am grateful to the Lord to say, is able to detect error and sin no matter in what clothing it may come. There are a few, however, who need your assistance, and mine, and to them should always be open the arms of forgiveness, and to

them should always be available kind words, admonition, kind thoughts, and sound advice.

SHEEP WHO STRAY AWAY

You remember the parable of the lost sheep, and you recall the conclusion of that as stated by the Savior when he said that there was more rejoicing in heaven over the one sinner that was saved than the ninety-nine who had already followed along in the paths of righteousness. That by no means, in my judgment, should be taken to indicate that more is thought of the one repentant sinner than of the ninety-nine righteous. But all of us have had enough experience in life to know the joy and the gratitude that come into our hearts when a friend or relative or member of the family, who has been somewhat wayward and gone astray, once more comes back into the fold of truth. And it is in that way that the parable is to be taken.

In the few minutes which I have at my disposal I want to address my remarks primarily to those who are wandering away in the domain of error, those few sheep who seem to be getting away from the flock, so nearly beyond recall that they may become lost. It is to them I want to say a few words.

SHOULD NOT CHALLENGE TRUTH

There are a few truths to which I wish to refer, but first let me say let us not put ourselves in the attitude of challenging truth. How poor and weak are we, how ineffective are we, how limited in our knowledge are we, that we should ever presume to challenge truth. But truth, on the other hand, mighty and eternal in its nature, challenges positively, day by day and hour by hour, every one of us to live in accordance therewith.

THE TRUTH THAT THERE IS TRUTH

The first truth to which I wish to refer is the truth that truth is true. There is some dissemination of doctrine amongst us that all is relative and that we have no truth in the absolute. We may not have in all its fulness the ultimate truth; I doubt that if we had it, we could understand it. But, my brethren and sisters, what we do have is this: So far as the Lord has spoken he has given us the truth. He has not taught us error. So the first great truth to which I call your attention, the first truth that I want the youth of Zion to have burned into their hearts, is the truth that there is truth.

THE ONLY SOURCE OF SALVATION

The second truth that I want to call to your attention is the truth that salvation, exaltation, can come only by obedience to the laws and commandments of the Lord, can come only through the atonement of the Savior, and that he is the truth.

Jesus speaking to the Pharisees, after freeing the woman taken in adultery, said:

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

To Martha—she of the almost full knowledge—Christ said:

... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She said unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. (John 11:25-27.)

To the Apostles in the Passover Chamber, the Savior said:

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:5-6.)

Peter, defending himself before the Sanhedrin, said:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

The Lord has spoken in equally positive terms in our own time, repeating in the early days of the Church, over and over again, those expressions which he had used while upon the earth.

THE GREAT TRUTH OF MODERN REVELATION

Jesus is the Messiah, he is the Savior of the world. Through his atoning blood, his suffering, his death and his resurrection, we may become perfect beings, and in no other way and by no other means. That is the great truth which permeates everything which God has said to his children on this earth. Without that we would be as dead bodies and dead spirits, shut off from true salvation, from exaltation, from eternal progression, the great new truth of modern revelation. We must never forget that Jesus is the Christ, the Redeemer of the world. There is no escape from this, my brethren and sisters. Turn, twist, philosophize, mass sophistries as we will, this great truth remains.

MEN WHO ARE NOT LEARNED

For the third point that I want to make to you, I want to read you what the Savior said at the Feast of the Tabernacle, when he began teaching the people openly. The Jews had sought him, and the Jews had marvelled, saying: "How knoweth this man letters, having never learned?"

Let us pause here a moment, for this is the challenge of today. How can men teach the word of God who are not learned? My brethren and sisters, some of the greatest achievements in pure thought (the nearest kin to pure religion) that have ever been made in the history of the world, have been made by men who did not know the chemical formula for water, nor the mathematical formula expressing the law which controls falling bodies. How difficult would have been the work

of Christ himself had he had to depend upon the learned. The lowly only were his reliance; the learned sought him by night or not at all.

"The glory of God is intelligence." Intelligence is given to us to use, to cultivate, and to develop. Knowledge is the handmaid of intelligence and priceless beyond all words, and knowledge implies within it not alone learning but experience. Mere learning without knowledge in the true sense is of no avail. The Pharisees who made this inquiry knew that the Savior had not attended the school of Gamaliel, but the Lord did not need to master any curriculum; the full truth does not lie in any one curriculum. Learning is beyond price if it be accompanied by the spirit which should follow it. But if the Gospel is only for the learned, how few there are of us who could have any use for it.

MATERIAL AND SPIRITUAL LEARNING

Now, I am not arguing against learning, I am only asking that the youth of Zion be relieved from the thought which is growing in their minds that a partial mastering of one curriculum is the full truth. There is spiritual learning just as there is material learning, and the one without the other is not complete; yet, speaking for myself, if I could have only one sort of learning, that which I would take would be the learning of the spirit, because in the hereafter I shall have opportunity in the eternities which are to come to get the other, and without spiritual learning here my handicaps in the hereafter would be all but overwhelming.

But the Lord has so made it today that we and our children may have both, and that is one of the great glories and blessings which we have today, that we may be learned in the sciences and the arts, and we may also be learned in the spirit. In other words, we may have true knowledge.

THE CHALLENGE OF EXPERIMENTATION

Answering the Pharisees, the Lord said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

I call to the attention of the young people of the Church that this truth of the Master is the challenge of science—the challenge of experimentation. The Lord does not ask us to take his truths without trial. He asks us to test them. Just as a great scientist may announce a great discovery and just as that discovery must be proved, or disproved, by related experiments by the discoverer and by others before it may be wisely accepted or rejected, so the Son of God invites us to test his truths. So I plead with my young brethren and sisters to test the principles of the Gospel. Do not throw them over until you have tried them. No chemist ever is satisfied with one experiment, even though it give an affirmative result. Certainly he is never satisfied with one experiment if it gives a negative result.

So to the youth of Zion I say, Try the Lord, experiment with his principles, nor may you be content with one experiment, particularly if it

does not give an affirmative result. And just as a scientific experiment must be performed under proper conditions of heat and light and pressure and absolute cleanliness, so the spiritual experiment must be performed with a pure heart, with a desire to know the truth, with a clean body and a clean mind, in order that the one experimenting may not shut himself off from the very things he desires to know.

NO COMPROMISE WITH ERROR

Allow me just one more word before closing,—a word of distinction and of admonition: The Church must always war on error. There can be no compromise on the part of the Church with error. To the repentant sinner the Church, and we individuals, have all forgiveness; to the repentant sinner we open our arms in welcome; but against the sin which he commits the Church must always war.

PRAYS FOR UNDERSTANDING OF SPIRITUAL TRUTHS

My brethren and sisters, my time is gone. I hope the Lord will give me knowledge, will increase my knowledge of the simple things, the simple spiritual truths.

May the Lord give me his power and his spirit, let me understand as fully as I can with my finite mind, faith; let me understand as fully as that same mind can, repentance. May I measurably understand the Lord and the gifts of the Holy Ghost, may I understand my existence here, my existence before I came here, the existence which I am to have after I go hence. Give me, our Heavenly Father, some knowledge of these things, and I shall be content, for out of these truths I know, that with a life of righteousness, I may go back into thy presence.

May the Lord bless us always, and ever may he teach us how to reach after those who are wandering from the flock. May he give us love and charity and forgiveness, may he fill our hearts with devotion to him, I ask in the name of Jesus. Amen.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

Before commencing my remarks, my brethren and sisters, I desire as President Clark has done to express the gratitude I feel that the Lord has lengthened out my days to be present at this general conference of the Church. The things which have occurred here could not have occurred in any other place in the world. The music to which we have listened, the mothers' chorus which so splendidly rendered their parts, and the young men and young women representing the Mutual Improvement Associations of the Church, could not have been found in any other place. This Tabernacle choir, and this organ cannot be found in any other place in the world.

The doctrines which have been expounded here you would not hear in any other congregation of people outside of the Church. These are

the things which have impressed me, the things for which I feel grateful to my Father which is in heaven.

SEES RAY OF HOPE

During the sessions of the conference, various of those who have addressed us have referred to a convention of Protestant ministers recently held in Chicago. The report of that meeting indicates that a majority of them are said to have not believed in a heaven or a hell or a devil. That may sound extremely Godless to us, but after all I fancy I see in it a ray of hope. These men speak of heaven and of hell and of the devil as they have been taught to understand those things, a heaven inhabited by ethereal beings, wafting their way from place to place, without knowledge of the past or hope of the future, who surround the throne of a God without body, parts or passions, and sing anthems and play harps throughout eternity; a hell which is a lake of burning brimstone and of a devil who goes around with a pitchfork looking for victims to pitch into it, where they are to remain forever burning, but never consumed. This doctrine never has appealed to me. It seems rather hopeful to me that men professing to be teachers of the doctrine of Christ are getting away from those things.

SATAN CAST OUT

As an introduction to what I would like to say I want to read from the twelfth chapter of the Revelation of St. John, seventh verse:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

In the Bible the word devil is used interchangeably with Satan, the tempter, Beelzebub, the prince of this world, the old serpent, all of which appellations refer to the same personage.

A SON OF THE MORNING

The word devil is a contraction from the Greek word "diabolus" which interpreted means a malicious accuser, or demon, and is equivalent to the Hebrew word Satan, an enemy or adversary.

The scripture which I quoted at the beginning of my remarks, and the context to which your attention is called, teach us that this personage to whom we commonly refer as the devil was Lucifer, a son of the morning, an angel in authority, who rebelled against the Father and the Son, because of which he was cast down to earth with those who followed after him, and became Perdition, the lost one over whom the heavens wept. Jesus, referring to his fall, says: "I saw Satan as lightning fall from heaven."

Wherever mentioned in the scriptures the devil is referred to as the

tempter, the deceiver, the author of lies, the enemy of God, and the opposer of all that is good, but at the same time so adroit that the falsehoods which he utters appear to be truth. He may even appear as an angel of light.

Shakespeare understood this characteristic of the Evil One when he makes Banquo say to Macbeth: "The earth hath bubbles as the water has and these are of them, but 'tis strange, and oftentimes to win us to our harm, the instruments of darkness tell us truths, win us with honest trifles to betray us in deepest consequence."

HIS CHARACTER AND SUBTLE POWER

How similar are these words of Shakespeare to the scripture which tells us that some of us he bribes with profit, and others he allures with pleasures which appear innocent in themselves, but lead us on to transgression, which is his sole desire. His great effort is to rob God of his glory and men of their souls.

More than three hundred years ago, John Milton, referring to Satan, said: "He it was whose guile, stirred up with envy and revenge, deceived the mother of mankind."

Milton pictures Satan in human form with a serpent with dripping fangs and forked tongue coiled about his feet.

The scriptures contain many references to his subtle power. His malice is deadly. His activity and diligence are equal to his malice. He has a legion of those who fell with him, and have sold their souls to him to assist in carrying out his designs.

In his parable of the sower, explaining its meaning, Jesus says that the seed sown is the word of God. Those by the wayside are they who hear. Then cometh the devil and taketh away the word from their hearts lest they believe and are saved.

The devil entered into the heart of Judas and prompted him to betray the Son of God to those who were responsible for his death.

The Apostle Peter warns us to be constantly vigilant because, he says, our enemy the devil, as a roaring lion is seeking whom he may devour.

SEEKS DOMINION OVER THE EARTH

From the time of his fall Lucifer has sought to establish and maintain dominion over the earth and those who dwell upon it, and with few exceptions, and then for brief periods only, he has been successful.

It was his power that interrupted and temporarily prevented the full fruition of the mission of the Savior in the meridian of time. His triumph, however, was only temporary. Knowing that his dominion over the people of the earth is to be broken, and that certain defeat awaits him, he arrays himself in the livery of Christ, and masquerading as his representative, in the words of Shakespeare, wins the hearts of men by honest trifles which are true, while he betrays them, and leads them away to deepest consequences.

The character and mission of Satan is illustrated in the story in

which he appears to our mother Eve, and by flattery and deception persuades her to disregard the command of God and partake of the forbidden fruit, declaring to her that she should not die, but become wise. She partakes and brings the heritage of death to her posterity. He thus proves that he is a deceiver and falsifier.

DEVIL WORSHIP

The character of Satan has been so powerfully manifested among men that in many countries he has been made an object of worship. It was through the serpent that he appeared to our mother Eve, and from that time to the present the serpent has been the symbol of the devil among those who worship him.

Zoroaster, who is referred to in history as a great philosopher or legislator, who some students say lived 6000 B. C. while others place his death 500 B. C., was of Bactrian extraction, an ancient people of Asia. He was the founder of the Zoroastran or Zarathustrian religion.

According to Edward B. Taylor, L.L.D., F.R.S., in his book, "Ancient Faiths and Modern Religions," the predominant idea in the teachings of Zoroaster was the existence of two spirits or governing powers, one of which constantly seeks to accomplish good, while the other strives to accomplish evil. The first of these powers is represented as light, life, law, order, and truth—all that is good and pure.

The other power is his antithesis—he is darkness, filth, lawlessness, all that is evil in the world, he is Satan, he is death. Taylor says of this people: "While recognizing the good spirit, give their chief reverence to Satan, chief of the angelic hosts, who now has power to afflict mankind. Will not Satan then after death reward the Izedis, who have served him during their mortal lives?"

Only a few days ago a dispatch was published in the Salt Lake Tribune from Kurdistan, in Asia, referring to worship of the devil by these people.

Where devil worship is practiced the serpent is always his symbol, and exorcism is resorted to in order that he may be placated and his anger abated.

ONCE AN INTELLIGENT AND MIGHTY PEOPLE

At the time of the discovery of America by Columbus two great empires or kingdoms existed, one the Aztec empire in Mexico, the other the kingdom of the Incas, in Peru, South America. The vast ruins which exist in both North and South America bear undeniable evidence of a once intelligent and mighty people. At one time, living under the code of ethics taught by Christ, their life had been happy and prosperous, as the following excerpts from their history show:

And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

There were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God.

What a change had come to these people when they were discovered by Columbus fourteen hundred years later! Satan had sown tares with the wheat, the result being, as it had been many times before, that the good seed had been choked out and destroyed.

IMAGE OF THE SERPENT

In every city and village the image of the serpent raised his head, with his forked tongue and dripping fangs exposed. Human sacrifices by thousands were offered to these idolatrous gods of stone, to which the people bowed down in worship.

Dr. August LePlongeon in his book, "Sacred Mysteries Among the Mayas and Quiches," says:

Chichen Itza may be termed the serpent city par excellence. The serpent may be found everywhere. It guards the stairways leading up to their temples and the doors of their homes. In a single structure recently uncovered near the City of Mexico at Xochitl the heads of 66 serpents protrude from the walls, guarding approach from all points of the compass.

Pedro de Cieza de Leon, a Spanish soldier, who served under Francisco Pizarro, in the conquest of Peru, kept a careful record of the things which he saw and heard. His book is one of the most prized by scholars, of all the histories of the conquest. He says:

All over Peru they call the devil Supay. I have been told that he has been seen by them many times. Very great is the dominion that the devil, the enemy of mankind, is allowed to have over these people. These people hold it to be certain that the devil is false and wicked, and that they obey him more from fear than love.

The condition of degradation to which devil worship has reduced the people of both Mexico and Peru is in many respects too shocking to be repeated.

OPPOSED TO CHRIST AND HIS MISSION

The malice and jealousy of Satan toward Christ our Lord and his mission are deadly. Failing in his plan to dethrone God and deprive Christ of his birthright, cast down to the earth with those who followed after him, forever banished from the presence of the Father, he loses no opportunity to thwart the redemption of man from death, the penalty which came to us through his wicked design. He sought the destruction of the infant Christ when he prompted Herod the Great to destroy the children of Bethlehem. He sought to destroy the purpose of the mission of Christ by bribery when he offered to surrender to him dominion over the earth on condition that the Redeemer would worship at his shrine. Failing in this he inspired the minds of men with malice and hatred, which led to the crucifixion.

The crucifixion of Christ, instead of accomplishing the purpose which Lucifer designed, had precisely the contrary effect. Endowed with

power over death, Jesus, on the third day, rose from the tomb, thus robbing the grave of its victory and making possible redemption from the captivity in which Satan held the spirits of men.

SATAN STILL LIVES

To realize that Satan still lives and is busily engaged in his opposition to that which is good, one needs only to pause for a moment and contemplate conditions in this troubled world of ours. Long ago he declared that with gold and silver and armies and navies he would control the world. Any person who is familiar with the words of the prophets as they are contained in the scriptures knows that holy men in ages past, moved upon by the spirit of prophecy, foresaw and declared events which were to occur long after the age in which they lived.

From the many declarations which refer to the activities of the Evil One at the time in which we live, I quote the following:

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well. . . .

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

While Satan thus seeks to destroy the peace and happiness of mankind, Christ strives to draw them to him. The same controversy which resulted in the fall of Lucifer persists until the present moment. It is the question of the redemption of man from the fall, and the penalty of death which resulted from it.

Lucifer offers redemption to man on condition that the recipient give him the honor and credit for that which he receives, and in return promises redemption regardless of the character of the applicant, the life he has lived, or the example set before others.

MAN AN AGENT UNTO HIMSELF

Christ adheres to the word of the Lord, spoken to Adam in the Garden of Eden: "This man has become one of us, knowing good and evil." He thus becomes an agent unto himself, to choose between good and evil, between right and wrong. If he has been a sinner, and repents of his evil way, and does that which is evil no more, he may be forgiven and inherit the blessings of the righteous when he stands before the bar of God, to be judged according to his works. If he wilfully turns to wickedness and repents not he shall receive the reward of the wicked and will go away with Lucifer and his hosts into everlasting condemnation, which will be remorse of conscience that he has allowed the day of his repentance to pass.

The battle is being waged today as never before. It is the battle of right against might, of justice and mercy against greed, oppression, between armies and navies and the gold and the silver of the prince of this world and the lowly Nazarene, with the doctrine of his fraternity, equality and justice. And this time the Son of God will triumph.

SATAN'S POWER LIMITED

The one encouraging thing to which men of faith and confidence in this day of uncertainty and trial look forward is the fact that there are certain limits beyond which the power of the Evil One cannot pass. This power comes to us through faith in our Lord Jesus Christ and obedience to the law of righteousness which he taught, and the example of his life.

First, he promises that if any one of us who may be in doubt will go to him he will manifest the truth to us by the power of the Holy Ghost. John the Baptist, who was the chosen agent of the Lord to administer the ordinance of baptism to Jesus Christ, said to those who accepted his teachings:

I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.

Among other promises made by Christ to those whom he sent out to preach his Gospel was that in his name they should cast out devils. Upon their return they testified that this promise had been realized. They said to Jesus: "Even the devils are subject unto us through thy name."

AN ARMOR AGAINST SATAN'S POWER

This precious and indispensable gift, the Holy Ghost, comes to us by the laying on of hands by those who have authority to confer it. When the apostles at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, and they laid their hands upon them and they received the Holy Ghost. Again Paul, finding certain converts at Ephesus, asked them if they had received the Holy Ghost. They answered that they had not so much as heard that there was such a gift, that they had been baptized unto John's baptism. Paul explained to them that John baptized with water unto repentance for the remission of their sins only. They were then baptized in the name of Christ, and as Paul laid his hands upon them and conferred the Holy Ghost they spake in tongues and prophesied.

Authority to confer this precious gift is in the Church today. Every baptized member of the Church receives it, after which he is entitled to receive and forever retain a fulness of the Spirit of the Lord, and a fulness of the Spirit of the Lord leads us into all truth and provides an armor which the shafts of Satan cannot penetrate.

MUST BE CULTIVATED

While the Holy Ghost may be conferred upon us, and is designed to

be our guide and support, it is only restrained and manifested in its fulness in our guidance and defense in proportion to the degree to which we cultivate it and listen to its promptings. We may lose it entirely through indifference or transgression, and once deprived of its presence we are left in darkness more dense than before its reception. Cultivate it, my brethren and sisters, and it will become in reality the iron rod, which is the word of God, and will lead us back to him.

A SCRIPTURAL ANSWER

This brief and very incomplete review is the answer of the scriptures to one of the questions raised at the Chicago convention. Another question raised is answered in the 20th chapter of the revelation to St. John. John says:

I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

THE SAME WILY DECEIVER

Now, brethren and sisters, I come to my concluding thought that I wish to leave with you. First I want you to understand that the influence of Lucifer is not broken, that he is here to lead us astray, that he is the same wily deceiver that he has always been; that he tells us simple truths in order to lead us into error; that he clothes himself in the livery of Christ, and pretending to speak in his name, tells us simple truths to lead us to most serious consequences.

Do not go away with the idea that Lucifer does not still live, this fallen angel who was a spirit of power. Do not forget that he was cast out from heaven. So there must be such a place. Do not forget that the pangs of hell will be the remorse of conscience which you will feel because of walking contrary to the light which you have had after having received it. Cultivate it. It is to you and to me the iron rod which is the word of God. Every man and woman that seizes upon it and holds steadfastly to it will find themselves back in that place which we call heaven, a very different heaven from what these men who renounce their faith in heaven have any conception of.

God bless you, my brethren and sisters, Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

This is a beautiful sight. At the conclusion of each meeting I have felt that it was good to be here, and have not our hearts burned within us as we have listened to these living oracles of God, as they have spoken and taught us the scripture?

I am happy to bring you greetings, my brethren and sisters, from 5,511 members of the Church of Jesus Christ of Latter-day Saints who live in the Texas Mission. We have in the Texas Mission eight lady

missionaries, including Sister Rowan. We have fifteen Seventies, fifteen Elders, one High Priest, and one local missionary, making a total of forty full-time missionaries who are spending their entire time in trying to lead men and women to believe in God, their Father, in whose likeness we have been created.

I am happy to say to you that of this number, nine are engaged in teaching school. I believe that one of the outstanding things that is being done today in America, in rural sociology and in country life, is being developed in the colonies in Texas. I was advised yesterday that our school is considered by Government officials in Washington as one of the outstanding schools of its kind in the United States. I am happy to say to you that we have been fortunate in having Elder Boyle in charge of this work during the past six years. He has accomplished a most wonderful mission. I have been told by several of the leading citizens of Gilmer, Texas, who have lived there for many years, that no other man has done so much good for that country as has Elder Louis F. Boyle. This is gratifying to us, because we feel that the work he has done there is a "light on a hill."

We are trying to teach men and women, boys and girls, how to live, how to enjoy the blessings of Almighty God, and I am happy to say that in the main the Saints who reside in the Texas Mission are happy. We have had an increase in our tithes this year. There was an increase in the tithing last year over the previous year, and many hundreds have paid tithing that had not paid any in the past. You who have been in the South realize that in the main those people believe in God; that in the main they believe in the Bible.

Just a short time ago I traveled a long distance to attend a funeral. The Sunday School superintendent had met with the misfortune of losing a child by death. This was the third one he had lost. He and his good wife were grief-stricken because of this. His father, a very prominent man in the country, with a host of friends, had secured a quartet from one of the near-by cities to come and sing. Three of these gentlemen had never been in attendance at a Latter-day Saint funeral service nor had they heard the Elders of the Church speak. We had them sit on the rostrum. The quartet sang a beautiful song. The Spirit of the Lord was there in rich abundance. It didn't seem that we were in the presence of death. The Lord blessed the Elders, and they were able to portray the beauties of the Gospel, as it is understood by the Latter-day Saints, and to give those Saints comfort and consolation in that which seemed to have been a calamity in their lives.

After the services two of these fine men who were excellent singers, one a doctor, the other a county commissioner, said they would like to purchase a copy of our song book. We sold each of them a copy of the song book. They invited us to come and visit with them. I sent the missionaries to call on them. On the 18th of last month one of these gentlemen, a doctor, drove a hundred and twenty miles to attend our conference in Houston. At the conclusion of the conference I shook his hand and welcomed him into our community. Our little new chapel,

that we recently dedicated, when Brother Joseph Fielding visited our mission, was filled to its capacity. I took occasion to introduce this gentleman to a doctor who has fellowship in our Church, and I said: "Doctor, this doctor is a member of our Church;" and I said: "I hope this other good doctor will be led, through his serious, careful, prayerful investigation, to some time see the light." He said to me: "Brother Rowan, I already see the light. I was touched with the Spirit of Almighty God as I attended the funeral of that little boy, and I hope that I shall soon be a member of your Church."

Oh, I rejoice in the testimony that I have. I bring you the message, brethren and sisters, that your sons and daughters are well and happy. They are enjoying the Spirit of the Lord. They are filled with the testimony of this work. One of our short-term missionaries recently returned from Houston. He said to me, as we were coming on the train: "I have been there five months and it has been my opportunity to attend a hundred and sixty-nine meetings." This is only an example of what the missionaries are doing. I do not say this in boasting, but because of the climatic condition the Elders can preach freely on the streets. Within the last three months one of the Elders has held sixty-three street meetings, a very fine accomplishment.

Many of the Lord's people who live in that country are hearing and accepting the message of Mormonism. May I ask that you who have friends in Texas and Louisiana favor us with letters giving us their names and addresses. They are a fine people.

We believe in these living Authorities. We are trying to follow their leadership. Our branches, with the exception of one, are all presided over by local people. Our Relief Society organizations are doing a commendable work, as are the Sunday Schools and the Genealogical Society, all of them officered by men and women who, if it were necessary, would sacrifice their lives on the altar, because of the testimony of Almighty God that has been given to them.

I know, as I know I am alive, my brethren and sisters, that Jesus is the Christ; that Joseph Smith was a prophet of the true and the living God. And oh, I am so happy in the testimony that has come to me, that these men who have succeeded the Prophet Joseph were indeed prophets, seers and revelators, and that in this day we have one of the greatest and most mighty men that God has ever chosen, a select and wonderful leader. May God bless him. May he bless all of us, and may you live in such a manner that you will be able to continue as you are doing, to make a favorable impression upon the tourists and those who come into your midst.

We appreciate the good work that is being done by the Bureau of Information, and by these marvelous broadcasts that are given every Sunday by the Tabernacle Choir.

May God bless us all. May we have your faith and prayers, above everything else. May we, as missionaries, have a vision of our great responsibility and our possibilities. May God, through your faith and

prayers, and our humility, direct us to his children, the honest in heart, I humbly pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

Elders George F. Richards and Stephen L. Richards are absent on account of illness. Brother Joseph F. Merrill as you all know is absent in Europe, presiding over the European Mission.

As near as we are able to judge, hundreds of thousands of people have listened to the broadcast this morning, and we appreciate very much their doing so. I wish to re-echo the fine compliments that have been paid to our choir. We appreciate very very much the good work that they are doing.

As a closing number the Choir sang the anthem "Grant us Peace, O Lord,"—soprano solo by Laurinda Brewerton.

PRESIDENT HEBER J. GRANT

The music to which we have just listened was composed by Evan Stephens. I wish that as far as possible we would get into the habit of singing our own music, that is, music composed by our own people. There are an inspiration and spirit which accompany the music of George Careless, Evan Stephens, Joseph J. Daynes and others of our own composers that I sometimes think we do not get from those not of our faith.

Elder Henry H. Blood, President of the North Davis Stake, pronounced the benediction.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The closing session of the Conference convened Sunday afternoon at 2 o'clock.

At this meeting the great Tabernacle was again crowded to capacity, and in addition thousands of people assembled on the Tabernacle grounds and in the Assembly Hall, where they listened to the proceedings of the Conference as they were broadcast by radio from the Tabernacle.

The Tabernacle Choir and congregation sang the hymn, "Do what is right."

Elder Edward J. Wood, President of the Alberta Stake, offered the opening prayer.

The hymn, "O Say, What is Truth?" was sung by the Choir and congregation.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

IMPRESSIVE NATIONAL BROADCAST

I do not know that I have ever enjoyed a richer hour, that I have had my emotions stirred with deeper religious conviction than during the hour of our national broadcast this morning. It was an effective introduction to a great conference session, and an outstanding compliment to Professor Anthony C. Lund, director of the choir, Frank Asper, our organist, and also to the devoted, unselfish, and efficient members of this great Tabernacle Choir.

I have thought often and have several times said that music is as important a part of religious worship as is the preaching. Our hearts were surely opened this morning by that hour of unusual music and those calm but impressive words of our radio announcer, Richard Evans. Our souls were thus made ready to receive the stirring messages that followed by President Clark and President Ivins, and by President Rowan of the Texas Mission.

REMARKS ADDRESSED TO PRESIDENT GRANT

I want to address a few remarks to President Grant: I was ten and he twenty-four when I sat in the gallery of the little meeting house in Tooele and heard him deliver that seven and a half minute address of which he spoke yesterday. He, a beardless youth, was sent to us to be the president of our stake. An outstanding baseball player, he was the hero of the boys then and he has been the hero of the youth of the Church ever since. I said to him this morning: "I do not know that it is so much, President Grant, what you say as what you do that spurs us on and fills us with a determination to try harder." For him at this busy time, in the midst of this great conference, to walk into our Mutual Improvement meeting this morning before eight o'clock (the meeting began at eight) is but an example of the quiet but effective way he has of telling us, by his actions, how intensely interested he is in the advancement, welfare and progress of the young people of the Church.

M. I. A. WORK

The work being done by the Mutuals is becoming more and more effective and popular all the time. I was impressed with the confidence in our young folks, the confidence in the Sunday School workers, as expressed by Brother McKay yesterday. And I have already said:

President Grant, I will be glad to borrow a car and furnish the gasoline if you will go with me to any of our stake conferences. I want you to look into the faces of the multitudes of young folks who assemble on Sunday night and see what great and rapid strides the young people are making, what clean, active and satisfactory lives they are living.

I was at Hyrum Stake a week ago where the Mutual Improvement meeting held Sunday night was a music festival. The ward meeting house

was packed with 822 boys and girls. Two choruses came forward, a chorus of boys and a chorus of girls, and then a mixed chorus. My soul was stirred.

At that conference I was handed a message in the form of a picture from President Cardon, of the Cache Stake. No doubt many of you have seen it in the *Deseret News*. Just think of it—a world record there broken! And then some ask if we are doing effective work with our young people. Ninety-six per cent of all the boys of Scout age in the Cache Stake are Scouts, registered and active. God bless the bishops, the stake presidency, the high council, and all who in that stake are thus intensely interested in the welfare, salvation, education, and training of our young people.

While Scouting was adopted as a part of our M. I. A. and Priesthood program before the administration of President Grant began, our M Men and Gleaner girl work has all been started since he became president, and with his support and encouragement it has gone over the Church like a prairie fire and as a result we have all these thousands upon thousands of young folks from seventeen to twenty-three who are living in accordance with the standards and ideals of the Church.

Later our Vanguard and Junior Girls with thousands more, ages 15 and 16, became intensely interested in Church activity. Next came our Senior classes—those between the ages of twenty-three and thirty-five. And here again we have brought thousands more into intense M. I. A. activity.

An example of the effectiveness of our work is the great music festival which was announced in our morning meeting. Three thousand singers from all over the Church during our June Conference are to practise Friday and Saturday under the direction of Noble Cain, famous Chicago leader, and under his direction the festival will be presented Saturday evening and the chorus will sing Sunday. The whole Church is being stirred by this outstanding national musical event. We anticipate that the national hook-up will give the same general satisfaction as did our program two years ago.

You had a little foretaste yesterday of the treat that is coming. Just think of it, the chorus of the Liberty Stake alone that sang for us here yesterday filled all of these choir seats—nearly 500 now I understand—and that was but one stake. We have a hundred and four others. When from all of these, a total of a hundred and five, we bring together in this Tabernacle their outstanding singers, we will have to do what we did two years ago, that is, ask the bishops to keep their people in the wards, because there will not be room for them even in this spacious Tabernacle.

SUPPORT FOR PRESIDENT GRANT

Thus I say to President Grant, as a word of encouragement, that he was our hero in the beginning, he is our hero yet. He showed the intensity of his interest in our work when he came this morning to our

early Mutual Improvement meeting. President Grant, we are more than a hundred thousand strong. We stand firmly behind you!

Now a few words to the rest of you and to those who are listening in.

ARE WE GENUINELY CONVERTED

It is now more than a hundred years since this, the Church of Jesus Christ was organized in these last days by the Prophet Joseph Smith. I am wondering how nearly, with what degree of accuracy, the deeds, the conduct and the lives of our Church members agree with the exalted standards, the principles and ideals of this the Church of the Master. Are we doing genuinely, conscientiously and faithfully the will and carrying out the wishes, instructions and desires of our Father which is in heaven?

I am going to undertake to draw to your attention a few of the standards of the Church with the hope that each of us for himself will conduct an examination and find out whether or not our lives and conduct satisfy these standards and requirements. If they do not, perhaps we may be induced to try harder to be better and to do better, especially if we have a deep conviction and realization that "the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 3:10; Luke 3:9.)

JUDGING OURSELVES

And how are we to be able to sit in judgment on ourselves, to tell whether or not our acts and conduct, our sense of guilt, will bring into our souls sorrow and regret, yes, a feeling of anguish and remorse? Concerning this matter St. John in the Book of Revelations says:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, * * * every man according to his works. (Rev. 20:12-13.)

Thus it is stated clearly that we are to be judged by our works, by our accomplishments, by what we do and not wholly or primarily by what we say. Concerning this important matter Jesus the Son of God himself has said:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

DOING THE WILL OF THE FATHER

It is what we do, it is what we are, it is our actual accomplishments that are going to count most. As I think of these things, I cannot help but wonder if it is possible that even here in our own Church there are some who actually draw near to the Lord with their lips but in their hearts and in their actions and conduct they are far from him. It is not words alone, it is not utterances of the tongue only that count, for to paraphrase slightly those impressive words of the Savior, it is not every

one that saith Lord, Lord who shall enter into the kingdom of heaven; but he that doeth the will of the Father which is in heaven. (Matt. 7:21.)

With these preliminary remarks in mind, let us now at the end of a hundred years of our Church activity, apply a few practical tests to ourselves and find out whether or not we are actually believers in the Gospel of Jesus Christ, if we are genuinely converted, and if we are really living in accordance with the teachings and standards of the Gospel. On this occasion I propose to submit for your consideration only three of our many Church standards and teachings. I do this with a hope that by applying these to our own lives and conduct some of us, perhaps finding ourselves not measuring up to one or more of these three standards, may resolve to struggle a little harder and make our lives and conduct better.

ARE WE HONEST

Our 13th Article of Faith begins with the words: "We believe in being honest." Measured by this first standard, about which I wish to speak, how many who are familiar with us, members of the Church of Jesus Christ of Latter-day Saints, how many who know and who are familiar with our doings and our conduct have a genuine conviction that we are "absolutely honest," that we are living in strict and close conformity with this important requirement, this fundamental teaching of the Church?

It has been said of Abraham Lincoln by Morse, the historian, that "his chief trait all his life long was honesty of all kinds and in all things; not only commonplace, material honesty in dealings, but honesty in language, in purpose, in thought; *honesty of mind*, so that he could never even practise the most tempting of all deceptions, a deceit against himself. This pervasive honesty was the trait of his identity, which stayed with him from beginning to end, when other traits seemed to be changing, appearing or disappearing, and bewildering the observer of his career. All the while the universal honesty was there." (American Statesmen, Vol. XXV, p. 20—Morse.)

During all of his days, even from his boyhood in the Kentucky cabin, through to the end of his life in the White House, Abraham Lincoln was known by his intimates as "Honest Abe." But as honest as was Lincoln, I have said repeatedly in public and in private, that he was no more frank, no more honest, and no more conscientious in his life and in his dealings with his fellowmen than is our own President Heber J. Grant. Like Lincoln, President Grant's outstanding and unchangeable quality, that from which he, in his life and conduct never varies, is absolute honesty.

This absolute honesty in word, in deed, in thought, has been also the outstanding characteristic in the life of every president of the Church. These men so lived and so conducted themselves that they had nothing to conceal. Their lives were like the contents of an open book. Such men say what they mean and mean what they say. Their outstanding characteristic is dependability.

Are you, who are listening to my voice, honest as Lincoln was honest? Are you honest as President Grant is, and as other presidents of the Church have been, honest? Or are we, some of us even members of the

Church, inclined at times and under some unusual conditions to say with our lips what we do not feel or believe or know down deep in our inmost hearts to be the truth? In other words, are we honest, absolutely so?

ARE THERE ROBBERS AMONG US

Do you think, for example, that if a careful examination were conducted that we could find any among us who have robbed anybody? Remember it has been said of a whole nation, "Ye have robbed God." And when the people of that nation exclaimed, "Wherein have we robbed thee?" the answer came promptly, "In tithes and in offerings." (Malachi 3:8-9.)

DUES TO THE CHURCH AND TO THE LORD

Among you good folks who make up this multitude that I am addressing in this historic Tabernacle and among those who are hearing my words over the radio, are there some who have not settled in full with the Lord? Are there some who have not paid their dues to the Church? If so, do we in our heart of hearts sincerely believe in being honest in our dealings, honest with our fellowmen, honest with ourselves and honest with the Lord? And if we so believe, do we actually practise or live in accordance with this belief? Are we practically and earnestly and seriously religious? Are we genuinely converted? Have we actually shown fruits of repentance and righteous living? Have we fed the hungry and clothed the naked? Have we visited the fatherless and the widows in their affliction? Have our hearts gone out in sympathy to the unemployed, or when the hungry have called for bread have we with hardness in our hearts merely handed them a stone?

REAL WORSHIP

Do we partake of the Sacrament of the Lord's Supper regularly each week and do we partake of it worthily? This is the second standard about which I wish to speak. It is a teaching of the Church and a practise of the faithful, as the scriptures say, to love the Lord our God with all our hearts, and with all our souls, and with all our minds. (Matt. 22:37.) We are expected to have faith in our Heavenly Father and to worship him; we are instructed to go to our several places of worship on Sunday and there partake of the Sacrament—the bread and the water—in memory of the broken body and the shed blood of the Master. Are there some here today and others within the sound of my voice who are generally regarded as being good Church folks who do not take advantage of the opportunity to go regularly each Sunday to their respective wards and there with bowed heads and prayerful hearts in the Sacrament meeting enjoy genuine worship?

In these days of depression, the down-hearted, the sick, those who are discouraged, the weary and the heavy laden will do well to go to their respective ward chapels and there receive comfort, consolation, blessing and encouragement. We are told in the Doctrine and Covenants, Section 59:

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. (D. & C. 59:7-10.)

It has been said that no human tongue can speak words whose message is equal in importance to partaking worthily of the Lord's Supper. If we are neglecting to take advantage of this outstanding blessing, are we converted? Are we genuine Latter-day Saints?

Thirdly: Let us measure ourselves by another Church standard, that of watching and praying "unceasingly." The Master said, "Pray that ye enter not into temptation." (Luke 22:40.) The Bible says distinctly, "pray without ceasing." (Thess. 5:17.) "Watch and pray," the Master said again, "that ye enter not into temptation, the spirit indeed is willing but the flesh is weak." (Matt. 26:41.)

To pray without ceasing is a practise that should be followed particularly by the youth of our nation today; in these times our young folks are surrounded with pitfalls, yes, with unusual temptations practically everywhere and practically all the time. The words of the Savior ought to be kept constantly ringing in their ears: "Why sleep ye? Rise and pray lest ye enter into temptation." (Luke 22:46.)

PRAYING

"Seek ye the Lord" is another admonition that applies also to the people of these days. Those whose lives are well-nigh completed, those who have had long years of experience and know with certainty what things are and what things are not worth while—these are they who ought to call out to the youth of today: "Seek ye the Lord while he may be found." Today is the time to call; tomorrow may be too late. O youth of our nation, "Seek ye the Lord while he may be found. Call ye upon him while he is near." (Isaiah 55:6.)

Measured by this standard of praying, of family prayers and of secret prayers, how well do you and I measure up? Christ himself says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.) With what degree of regularity and earnestness do we in prayer struggle to put ourselves in harmony with that matchless power, the power of God, that power which comes into human hearts and lives as a result of prayerfulness and righteous living.

I realize that many who have paid little or no attention to religion, ridicule the idea that the light of heaven may shine into human hearts and souls as it shone into the lives of Saul of Tarsus and Joseph Smith, or that it may bring into a human heart a conviction like that which enabled Paul to stand before Agrippa and say, "I saw a vision. I saw a light."

But here are Joseph Smith's own words:

However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but a few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise. So it was with me." (Pearl of Great Price, p. 49.)

Experiences like these, it seems, can be understood and most of them can be experienced and enjoyed only through the power of faith. A satisfying knowledge or faith concerning things spiritual cannot come merely through logic or reason, for these come only as a result of righteous, prayerful, religious living. The following familiar words from the Holy Book explain briefly and clearly what I mean:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

If we are losing faith, if it seems our prayers are unanswered, let us reflect upon these words which the Lord has given to us in Section 101 of the Doctrine and Covenants:

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. (D. & C. 101:7-8.)

I have mentioned but three of the standards of the Church. Measured by these, are you and am I doing the will of our Heavenly Father? If we are, the promise says it is our right to *know* whether or not there is life beyond the grave; whether the doctrines advocated are true, or whether these doctrines are false.

SUMMARY

Referring specifically again to the three standards which I have named, let me ask:

1. Are we honest, absolutely so? Do we deal justly, honestly and charitably with our fellowmen? Do we pay our tithes and pay our offerings fully?

2. Are we participating in that intense worship which comes from attending our Sacrament meetings and from partaking worthily of the Sacrament of the Lord's Supper?

3. Are we participating in family and secret prayers, earnestly, honestly and with regularity? Are we praying always?

Humbly I pray that by the power of God we may be able as a result of our living in accordance with these and other standards of the Church to have faith, to understand, to know and to have a testimony concerning the divinity of the doctrines of the Church and the effectiveness of the Gospel of Jesus Christ.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters, I pray that the Lord may guide me by his Holy Spirit so that my words may be edifying to all of us and in harmony with the Lord's desires.

AN OCCASION OF GREAT JOY

Despite the fact that I sense the tremendous responsibility of standing before this vast congregation I think there is no one here who is enjoying this conference more than I. Since my late boyhood I have sought to attend these conferences from year to year, and with considerable regularity I have been able to do so. Because of my absence in the mission field I have been able to attend only one of the last twelve general conferences of the Church; therefore I come to this conference hungry, hungry for the spirit that I feel comes to me from my fellow-believers, hungry for the word of God spoken from this pulpit.

I am grateful that I am a member of this Church, that I have a testimony of the truth of the restored Gospel, and I bear witness to the existence of God, the divine ministry of Jesus Christ, the Son of God, and the divine, inspired mission of the Prophet Joseph Smith.

OUTPOURING OF SPIRIT IN MISSION FIELD

Do not misunderstand me. While I realize great joy in being present at this conference, I must say that in the small gatherings in the mission field we have similar outpourings of the Holy Spirit. At times it has seemed to me that the spirit that has moved upon those who have spoken and listened in the small gatherings in the mission field has been even stronger and more powerful, than we feel here at home. It often happens that, when far away from home, far from the sheltered protection of the temple, the tabernacle, and the stakes of Zion, we draw more heavily upon the spiritual forces about us. So, while I am glad to be here I bear witness to the splendid spirit that pervades the gatherings of the Saints in the mission field.

THOSE MAKING MISSIONARY SERVICE POSSIBLE

I have been thinking about the mission field during this conference. As I look back over the years spent there I seem to see first of all a group of people whom I scarcely know, the fathers and mothers, the brothers and sisters, other relatives and the friends who have made possible the service of the Elders in the field. There is no time, and here is perhaps not now the place, to tell of the rich incidents of sacrifice and love, almost divine love, that have led many of those whom I do not know—fathers and mothers and relatives—to give the necessary support to the Elders in the field. God bless them and be with them.

THE MISSIONARY—HIS DISCOVERIES AND GROWTH

When I think of the fine men and women missionaries with whom I

have labored, young, sturdy, honest, who desired to learn, and who learned to love God, I am proud of my association with them. I have seen them make the greatest discovery of all time. They have gone into the field largely uneducated in the things of the Church. I have seen them discover God. I have seen them discover Jesus Christ. I have seen them discover the Gospel, its virtue and truth. I have seen them discover their own place in the great plan of salvation, and I have seen them return to their homes matured in spirit and better able to carry on the great work that the Lord has established in these latter days.

THE SAINTS IN THE MISSION FIELDS

I think also of the Saints who constitute the membership of the missions in which I have labored—thirty thousand faithful men and women, trusting in God, bearing witness to the truth of the Gospel, feeling an assurance in their hearts that this is the truth, the great truth, the everlasting truth, the culminating truth of all the ages, who are making sacrifice in many ways to carry forward the work of the mission field. These brethren and sisters look upon us in the stakes of Zion as examples whom they should follow; and I trust that we are carrying that burden and accepting that responsibility, the challenge to be an example not only to the world but to our brethren and sisters who labor in behalf of the Lord's great cause far beyond the organized stakes and wards of Zion. I love those people as I love you here. They are battling for the truth on the outposts of Zion; they are extending the boundaries of Zion; they are fulfilling the prophecies under which we shall go forward until we cover the earth.

THE ETERNAL BATTLE

There is a new feeling towards us throughout the world. There is more tolerance, there is little persecution, as has been said by a number of speakers during this conference. Conditions have changed vitally, wonderfully, beyond the understanding of those who labored in the field a generation or two ago. But do not let us be deceived. It has been well pointed out here by other speakers that the eternal battle is still on between truth and error, between the Lord and the Evil One, the battle that will never end so long as men have their free agency, so long as error is possible, wherever there is truth. We have merely shifted our battle ground, we have merely changed our weapons. Three hundred years ago humanity fought with spears and shields. Today out of the sky poison gas and bombs are dropped on the unprotected cities below. Just so, in the mission field today, under the new conditions we must change our battle ground and the weapons that we use, but the battle goes forward.

The world is looking for that which we have to give them, though they know it not. I think that out of my experience in the mission field these last few years there comes as my deepest impression a feeling that the world is in sad need of the Gospel of the Lord Jesus Christ. Men

walk in darkness, seeking for light, they desire righteousness, for a desire for light and truth is in the heart of every man. They walk in darkness, trying to find their way out, pleading often for help.

REFUSED ENTRANCE

I recall very distinctly the first experience I had as our ship touched British shores six years ago last December. The official of the British government who came on board to stamp our passports, to permit us to enter the country, when he came to me and my family and discovered what we were about, he refused us entrance. "I cannot permit you to enter; we do not want your kind of people in our country. We may tolerate the young Elders, but not you who are leaders." In the course of the conversation that followed—I must not take the time to detail it here—he said, "What do you intend to teach if I permit you to enter England?" I answered him, "We intend to teach the British people so far as we are able how to win happiness while they live on earth, and how to find happiness in the life to come. We intend to teach them the meaning of life, where they came from, why they are here, and where they are going."

VITAL QUESTIONS

Almost in a breath this official stamped the passports and said: "Now we are done with that. Let's talk about Mormonism. I belong to a church but I am dissatisfied with it. It does not answer the problems of my life. It does not answer the questions that lie within my soul. I want to hear your teachings. Can you really tell me whence I came? Can you tell me why I am here? Can you tell me where I am going, for I know that life upon earth will end?" He became a fast friend—a type of millions of people in the world today who walk in darkness, feeling the need of light. Our obligation is to these people the world over.

A PATHETIC CHAPTER

We seem to be writing today the most pathetic chapter in human history. We stand at the pinnacle of human achievement, every natural force is more or less under our control. We have the radio, the telephone, the electric light, types of a conquest undreamed of in the generations gone before; and yet we stand helpless from country to country, from ocean to ocean, before the means of supplying the common needs of mankind. We have harnessed the forces of nature but we are unable to apply them and use them to meet human needs. It is indeed a pathetic chapter that we are writing. As I have traveled among the nations I have become convinced that the trouble with the world is that it still relies upon man-made truth, man-made institutions, man-made methods of solving the problems of humanity.

ETHICS VERSUS RELIGION

We have had in the world throughout the ages two opposing types

of guides for human conduct. One we call ethics and the other we call religion. An ethical man is good because it pays him to be good; because it promotes the peace of the community. An ethical man is virtuous because otherwise he contracts disease, and disease, personal or community is not desirable. Such is ethics—calculating, selfish. Religion tells another story: I must be good because in the great economy of God, in the great program laid out for the salvation of humankind, in which I am involved with all my brethren and sisters, it is required that I must be righteous and virtuous. Obedience to the law leads to infinite results, both on earth and in the life to come. I must be virtuous, not merely because I protect myself, but because I live then in harmony with the greater law that proceeds from the author of law.

The world needs the flaming fire of religion to replace the dead husks of ethics with which the nations are attempting to rebuild the fallen structure of their governments. We have an N.R.A.; what we need is an S.R.A.—a spiritual recovery activity throughout the earth; and until we launch a campaign for spiritual recovery we shall not fully solve the problems that lie before us.

SPIRITUAL FOUNDATION NECESSARY

This may seem far remote from the need of filling the mouths of hungry people; yet it is the only way by which we shall solve the problems of the world. The spiritual is ever greater than the material. The Lord said to the Prophet Joseph Smith: "All things unto me are spiritual, and not at any time have I given you a law which was temporal." A study of the condition of the world today shows that we are depending upon temporal means and methods for restoring that which we have lost, for bringing to us that which we desire so much to achieve.

I stand here today with a simple message, an age-old message, which every speaker here has mentioned, that we must build from the foundation upward, upon a spiritual foundation which underlies everything that is beautiful, virtuous, and truthful.

THE COMMON MAN'S PROBLEM

Many men among us are hungry. The common man has decided that he shall have an equal opportunity with all other men so far as the common necessities of life are concerned. That is a real issue. The common man says, "I'll give my time, my strength, but in return I ask bread and shelter and clothing." The common man will win; but he can not wholly win until we get back to the spiritual background of the problem itself.

It is well enough to say that we will feed hungry people because thereby we shall be better off. That is ethics. However, the Lord has said: "Let every man esteem his neighbor as himself." That is quite a different proposition.

THE ONLY SOLUTION

There will be no solution to the disturbing problems now racking

the world until men learn to esteem their neighbors as themselves. It is a tremendous demand upon mankind. We of this Church must lead out in this as in other righteous matters. The revelations given by God to his people in these latter days must be taken at their face value. Our destiny is world leadership. There is much suffering among us, as I have discovered in the few months I have been home. I regret it, yet why should we not suffer? I was trained in chemistry in my young manhood and I still remember that to purify gold and other noble metals greater heat was necessary than to purify the ignoble metals. Perhaps we will have to go through a more fiery furnace because we are destined for leadership in the solution of the world's problems.

There is much to be said, but there are several speakers yet to come and my time is just about over. The present day offers great challenging subjects. This Church looks forward, builds upon the past, invades the future, builds here and builds there, upon eternal verities, upon spiritual foundations which God has revealed through his children.

GREATER THAN TRUTH

The Lord has given us an example that all the world can follow. A boy not quite fifteen years of age was troubled in his soul concerning the truth. He had a quality which redeemed him above many men. He had a surpassing love of truth in his heart. Perhaps I may not be misunderstood if I say that there is one thing in the world even greater than truth, and that is the love of truth. Without the love of truth men cannot prosper even in the possession of truth, and in fact never shall men possess truth fully, without the love of truth. This boy went into a grove to plead with Divinity for eternal truth, and God spoke to him, and also the Son of God spoke to him, and the foundations of the latter day work of salvation were laid. The authority of the Priesthood was restored. The wonderful gifts and blessings that the whole world is beginning to recognize as belonging to this people, were given through that initial act on the part of Joseph Smith.

EVERY MAN MAY KNOW FOR HIMSELF

In a conversation with one of my brethren a short time ago he said: "Well, Joseph Smith had a mighty vision, but it cannot be duplicated. I wish I could have it."

I stand here to declare to you, and there are thousands in this building who can voice the same declaration from their own experience, that every one of us, every human soul, may obtain the same testimony and the same conviction that came to the Prophet Joseph Smith as he knelt upon his knees praying in the sacred grove for light and truth. God may not come in person, but God has agents. His Holy Spirit has powers beyond our understanding, and it is possible for every man and woman to satisfy his and her mind and soul and being, every part of them, of the truth of this work. When men will do so within this Church, will seek to obtain this transcendent testimony, then this Church will assume

its rightful leadership. Indeed, it is already assuming the right to lead, modest and humble as the Church may be. When the world approaches upon its knees the Author of Truth with full love of truth in its heart, then shall humanity be able to build toward the perfection of which humanity dreams. There is no other way.

I bear you my testimony that this latter-day work is the truth, the eternal truth, and that only through this truth can man's happiness be won on earth or in heaven. May God help us to retain the truth in our hearts, to win it more completely, to live in accordance with it, I pray in the name of Jesus Christ, Amen.

An anthem, "And then shall the Light break forth," was sung by the Choir.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My beloved brethren and sisters, I stand before you this afternoon to add my testimony to the testimonies that have already been given from this stand. It has been my pleasure during the last two and a half years to mingle my voice together with the voices of the other mission presidents who are sitting on the lower stand this afternoon, in promulgating the Gospel in the nations of the earth. We have taken your sons and daughters and with their aid have undertaken to introduce to the people who are not acquainted with us the principles and truths of the Gospel.

I wish to congratulate you upon the excellent material you have sent us in the mission field. They are wonderful young men and women. They come to us usually well established in the faith. However, occasionally there are men and women who come who might have been better prepared before leaving home. And we would appreciate it wonderfully if all these young people could be taught somewhat in the fundamental routine that they have to follow when they go into the field. It is a rare thing indeed, but it sometimes happens, that we have to teach these young men how to pray properly, how to ask a blessing on the food, and to do such simple things as they should be taught at home. If you would take that care and pains with your young men, all of them, I have no doubt but that it would establish them in the faith in such a way that when they come to us they would be all ready for service. It would help them wonderfully in the beginning of their mission.

Without exception it has been my experience that these men round to and leave their missions with strong and living testimonies, having done wonderful work. It has been one of the greatest experiences of my life to labor with these young people, and it is with somewhat of a reluctant spirit that I have surrendered the reins of the Mexican Mission to President Pratt who addressed you yesterday. However, we go and we come; when the President of the Church says go, we go; when he says come, we come, with equal good will. I trust that in the new labors

that I have to undertake I will have the Spirit of the Lord to guide and direct me, that it may be just as pleasant to me as the work that I am now leaving behind.

We have been laboring with a wonderful people, as you have been told, a vast and numerous people who need the Gospel, much more perhaps than some of our own races and nationalities do. They have been downtrodden for many years, centuries in fact, and they have come to a condition where they absolutely need the help that the Gospel can give them. Our own people on the contrary have grown up under a more liberal teaching and perhaps find themselves not quite in the same need that our neighbors on the south do. We have been trying to carry the truth to them and it has been a wonderful pleasure.

I have been very much impressed with the things I have heard at this conference, and was especially pleased with the remarks that President Clark made this morning. We teach faith through the instrumentality of these young men and young women—faith in God, faith in Jesus Christ, faith in the Gospel. There are some things that are not reducible to mathematical formula, and these things we must take by faith. Brother Widtsoe told us that he was a chemist in his earlier years, and one thing I remember most of all about my studies in chemistry is that the instructor began that course by telling us that it was founded upon hypotheses, and an hypothesis, he said, is a scientific guess. And to show us how the hypotheses that are fundamental to chemistry change he got out some of his old books and read to us the story of an earlier chemistry—alchemy they call it. And since my days in school these hypotheses in chemistry and physics have changed again, and they are constantly changing.

Now the science that is erected upon an hypothesis is no truer than that hypothesis. If that be true, the science may be true. If that be false, the science is questionable. Before we replace the fundamental truths that we have inherited from our ancestors, religious truths that have been of so much comfort and help to those who have gone before, let us be certain that the things we put in their place are true.

We maintain that the Gospel embraces all truth. That may not mean that any living man may know all truth. It may not mean that the body of the Church can properly interpret all truth, but it does mean that whenever a truth is established we should accept it as part of the Gospel. But let us scrutinize those things carefully before we turn down the beliefs of the past and accept a new thing which may be founded upon a false hypothesis. That was one of the comforts to me when I went to college. I wondered if the study of chemistry, of physics, of biology, of geology, and of zoology might upset my equilibrium. But I found so many question-marks in the foundations of all of these that I believe it did not. And I would like to recommend just that thought to you, that perhaps after all we have within the Gospel the fundamental truths and precepts upon which these very sciences will in the end find themselves standing. I have that faith. I believe that every truth that will ever come into the world is part and parcel of the plan that was laid

down by God our Father for the government of this world and man, and while he sojourns in it.

I think we should not be afraid of scrutiny and of friendly criticism; we should welcome it. Man can be saved only so far as he gains intelligence and understanding and exercises faith. Consequently, I welcome criticism if it is made in the proper light and spirit. Unfriendly criticism, inimical criticism perhaps is not to be desired because it is always prejudiced in advance and never sees a question fairly. That is the one thought and idea I had in mind in coming to this stand. I give it to you for what it is worth.

I pray God our Heavenly Father that he will sustain each and all of us, that we may carry forward with our heads erect, with a firm tread, to a successful culmination of our careers. May God bless us to this end, I ask in the name of Jesus Christ, Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

In the few moments that I stand before you I pray that I may have the inspiration of God to lead me to say that which he would have me say upon this occasion.

Perhaps it would be well for me to report my missionary experiences, or some of them. Thirty years ago last month I was called on a mission to the Central States and went into the mission the latter part of the year. I think I have attended the general conferences fifty-four times in that period of time. I have seen many things that have strengthened my testimony and proved to me without a doubt that this is the work of God. I went into the mission field with a testimony of the Gospel—I knew it was true before I left home. It was an undeveloped testimony, it is true; I had had no experience in the preaching of the Gospel, but I realized its truth as revealed from heaven in these the last days. It came to me from my parentage and those pioneers who were led into the valleys of the mountains under the direction of Brigham Young and who fought the Indians and helped to establish these settlements in these valleys. Coming of that lineage I could not but have a testimony because of the things that I had seen.

It has been a great privilege which I have enjoyed to be associated with the thousands of men and women I have met in the mission field—fine men, clean in their lives, and good women. There were more than 2500 of them—a great congregation from all over the Church, and they labored with me and with my good wife in the mission field. I was thinking a few days ago about the success that has come to the Church through the ministry of this fine, noble band of men and women. There were fewer than three quarters of one per cent of those 2500 missionaries who returned home without an honorable release. There were fewer than three-fourths of one per cent who lost their lives in the mission field. I handled all the funds that came to the mission in all the years we were

there. They deposited their money in the mission office and we kept it for them. There was a loss of less than twenty-five cents per missionary during all that time. That covered loss on books, literature and money that was furnished. They paid their bills. There are few banks in the world with that many accounts that could say they had not lost more than that amount. I doubt if there are any banks that could say it. In addition to that, when the mission was turned over to President Woodruff every penny of the funds on hand belonging to missionaries was returned to them, and there was not one of them who owed the mission anything. There had not been an overdraft for more than five years.

That group of missionaries baptized over 11,000 people, over 9000 of them being adult converts, not children. They worked hard and faithfully, and I give this testimony to the children of men today that it may occupy a place in the history of this Church, and may stand to the honor and the truth and the integrity of the men and women of the Church, covering a period of twenty-six or twenty-seven years. Most of these missionaries are now actively engaged at home. Some of them could be more diligent it is true, but perhaps that isn't altogether their fault. Since returning home I have found them, when I have visited the stakes, serving in stake presidencies, as bishops, bishops' counselors, in the auxiliary associations; and in all the places that men and women have been called to occupy. They are engaged in positions of trust and in presiding capacities everywhere. This is true of representatives of all the missions; I know this about those of the Central States, but I am quite sure it could be said about all the missions of the Church.

The Church of Jesus Christ of Latter-day Saints will never fail. It has steadily grown in membership, and it has steadily grown in faith. The integrity of the men and women today who go out into the mission field is just as great as it was twenty-five years ago.

There is a great spirit of friendship in the world, and there ought to be. We ought not to meet the opposition that we did a hundred years ago, when those mighty men under the leadership of Joseph the Prophet and Brigham Young fought so hard for the establishment of the Church and its standards. It was the very opposite of what the people were being taught at that time. But a continuation of the practices and teachings of the Gospel of Jesus Christ has brought about a change in the hearts of the children of men. It will continue to be so. I know that we will be tempted by the Evil One, as Brother Ivins so well stated this morning. I think that Lucifer will fight with more vigor from now on than he has ever fought before, but so will God our Eternal Father. The battle that was begun in that world from which we came is still going on. The men and women who fought for the principles of right before the foundations of this earth were laid have been in the earth in the past and are today, carrying on under the leadership of Jesus Christ our Lord. They are fighting for the right, for the establishment of God's work and to bring about the plan that he intended should be accomplished when he sent his children into the world.

There is a fine opportunity for this work to continue. I am not the

least bit discouraged about the things we hear—the things that might appear to hinder the progress of this Church. There is nothing worth while in the world that we can get easily; we have to work for it. It will demand the support and attention of every one who takes part in the Church to do that for which the Lord has sent us into the world—the carrying on of this Gospel at home and abroad, so as to fulfil the purposes of the Almighty as planned by his servants, prophesied by his prophets, and taught by those who went out under his name.

I know that Joseph Smith was a prophet of God. I know that Brigham Young was the great leader that history says he was. I never knew him except as I have read about him. I was not intimately acquainted with those who followed him, although I remember John Taylor, Wilford Woodruff, and Lorenzo Snow. But my ministry, my intimate association with the leadership of this Church, began with President Joseph F. Smith, and has continued with President Heber J. Grant. I have seen these men on the firing line out in the world, I have seen them at home, and I want to tell you that the integrity of the Church under the leadership of the men who have been placed at its head cannot be questioned. If the world had what we have, if the world could preach what we preach, I tell you the institutions of learning would be changed everywhere. The power of the Holy Ghost has never come to them: when it does it will make them powerful and great agencies for truth.

I bear you my testimony that this is the work of God. I am glad to be home again in the bosom of the Church, visiting in the stakes, and to find the men and women there that I do find, associated in the different organizations. It has been a great pleasure to visit the various stakes and see the young folks of the Church take their part in the different auxiliary organizations, and also in the Priesthood circles that I have come in contact with. I am happy to be here. I know that the work of God is safe in the hands of the Priesthood of this Church. I care not for the attacks of the outside. Jesus Christ our Lord won in the beginning and he will win in the end. He did it with his sons and his daughters before, and he will do it now, for this is his work and it cannot be frustrated. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

In these days of indecision, uncertainty, and confusion concerning the things that have to do with the economic life of the country, concerning education and science, it is not remarkable that men's hearts begin to fail them when they stop to consider the question of religion. It seems as though men are running to and fro, trying to find their way out, but because of the darkness it is more difficult than they anticipated to get into the sunshine again.

As Latter-day Saints we have faith in God the Eternal Father and in this great work which has been established in our day. But even with

all of the supervision and the knowledge and the guidance that we receive, I am afraid that our hearts waver at times and, if we are not careful, we begin to doubt regarding some of the things that have to do with God and his work.

It seems to me that there are a few things that will help us hold on and steady ourselves, that will stabilize the faith we have in this work. One thing essential to the faith of the people is confidence in the leadership of the Church, in God's servants whom he has chosen to lead and direct his people. I say that unless we have that confidence and the determination to follow our leaders and accept their guidance and counsel, our faith will grow weaker, we will not have the strength to stand and do the things which God would have us do.

I am not thinking only of the leadership of the General Authorities of the Church, but also of the leadership of the Stake Presidencies, of Bishops, the Priesthood of our Church, and the men and women who have been chosen to guide and direct the auxiliary work of the Church. It takes confidence in these men and women if we are to get from the spirit of the Church the things that God expects us to get. It is agreed that we are human, that we may make mistakes; but the few mistakes, if there are any that may come to us because of this leadership, are not comparable to the thousands of fine, splendid things that this leadership does for us. Their counsel, their instruction, the wisdom that God gives to them, so outweigh any possible harm that if we would keep our faith we must believe and have confidence in the leadership that God has given us.

I think I would be the most miserable of men if I had to sit in an audience and continually decide whether the leaders of my Church were speaking by the gift and power of God or whether they were speaking of themselves. I have found in my experience that when I have followed the counsel and instruction given to me by my leaders, even though I could not understand the thing at the time, I have always come out better in the end, and God has blessed me because I have given my allegiance and confidence to the men who have a right to guide and direct me in the affairs of the Church of Jesus Christ of Latter-day Saints.

May the Lord bless us, my brethren and sisters, and help us to keep in our souls love and confidence for those who preside over us, that we shall not be found wanting, that we shall not be found on the wrong side, that we shall not be found where criticism is, or allying ourselves with those who are trying to destroy God's work by trying to destroy our faith and our confidence in these men that we love as life itself. I bear you my testimony that these men are men of God, whom he has chosen and placed here, that we might find our way safely back into the kingdom of God under their supervision and direction. May God bless us to this end, I pray, in Jesus Christ's name, Amen.

ELDER WILLIAM R. SLOAN*President of the Northwestern States Mission*

I bring you greetings, my brethren and sisters, from ten thousand Latter-day Saints in the Northwestern States Mission.

Next Saturday and Sunday from seven to ten hundred people will assemble in Portland in our annual Mutual Improvement contest work. On Sunday evening we will broadcast our Music Festival over the Columbia national network, connecting fifty stations from coast to coast.

Never before in my life, and I have been attending these conferences for many years, have I felt the same inspiration and cooperation that I have during the sessions of this conference. As I stand before this microphone gazing into the faces of thousands of people before me, how I wish that television were perfected, so that the world could witness this great congregation of people—men before me and behind me who are revered by thousands of people as God's servants; men who have served and are now serving their nation in offices of trust and responsibility—the governor of our state, and other men associated with him in the political field. Educators, presidents of colleges, and men from all branches of our industrial life are here. Then I look into the faces of the most queenly women in all the world. No purer women, no purer men can be found on God's footstool than are registered as members of the Church of Jesus Christ of Latter-day Saints.

Some weeks ago I listened to a program over the radio at which time the minister in his prayer prayed thus. "Oh God, come down and make thy reality known!" In a recent magazine an article appeared descriptive of the chaotic condition among the Christian churches. The writer said the thing that was needed now was for God to come down and say "Hello" to the people of the churches.

I listened to the testimony of our beloved President who in most solemn declaration bore witness of the divine mission of the Prophet Joseph Smith and of the visit of the Father and the Son who appeared to the young man in person. The vision was not an hallucination, it was a reality. The Prophet Joseph for seven years was under the divine tutorship of holy men, prophets who had lived upon this earth. Under their tutorship he was schooled and prepared for his great mission of ushering in the Dispensation of the Fulness of Times. I marvel that the world is so blind to the sublime truths.

I think of the father of our country, George Washington, the man to whom we all pay homage, leading the armies of our country, at Valley Forge, and later as President of these United States. In the Congressional Library at Washington there are some 2,654 books treating more or less on his life, while here is a boy born in the humblest of circumstances, uneducated in the colleges of learning, and yet in the archives of the Church are to be found some 20,000 volumes giving something of the life of Joseph Smith. Many of them however are books from the pens of his enemies.

Who is this man Joseph Smith? Who can understand him? Only members of this Church can appreciate that he was and is a prophet of God, and we sing with heart and voice, as we did today:

Praise to the man who communed with Jehovah!
Jesus anointed that prophet and seer!
Blessed to open the last dispensation,
Kings shall extol him and nations revere!

This is my testimony, in the name of Jesus Christ, Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

I rejoice exceedingly, my brethren and sisters, in the privilege of again attending a general conference of the Church, in the things that we have heard, the testimonies that have been borne, the doctrines and principles that have been enunciated.

This morning I had an hour of infinite enjoyment. I have not been blessed with a very sensitive ear. I have not perhaps, therefore, as keen an appreciation of musical sounds as have some, but I sat here entranced with joy, peace, and comfort in my heart and my soul uplifted to think I live in a day and age when such a thing as that could be given unto us. Not alone the artistry of the message brought to us by the choir and the organ, but the spirit and the power and the vitality that accompanied it, bear testimony unto our hearts. I can echo the wish that has been here expressed that the world could have been here and heard. Much of the prejudice which we contend with now would be dissipated, because people would see for themselves; but now they are not even willing to listen for fear they may be convinced of something contrary to that which they have always heard.

We have had a very severe winter in Canada, but milder weather has come now, and we are grateful for it. We have had considerable sickness at various times among our missionaries, but they are now all well and very grateful to our Heavenly Father for their health. There has been considerable disunity among members of the Church in the past, fault-finding and criticism, but much of that has disappeared for which we rejoice.

We have but few missionaries. We had to withdraw from four of our districts. We hope the times will change and that more help will be given, that we might re-establish ourselves there and continue the work.

I might say that up until the present time we have had one thousand per cent more baptisms this year than we had a year ago during the same period. That sounds big, but it is not so big as it sounds. At this time a year ago we were able to report but one baptism, and this year we have had ten thus far. I wish that we could realize a continuation of that kind of increase for the entire year. That is possibly beyond us, but I do pray that my brethren and sisters in the mission field, and that you all may

exercise your prayers to the end that our labors may be so fruitful there that we shall be able to draw the people away from the delusions in which they find themselves, and from their self-centered and satisfied feeling. One lady expressed it in this wise: "I do not want any of your tracts or any of your teachings. I do not think it is fair for us to read or listen to anything that will weaken our faith in our own church." When they thus set themselves against the truth, do not wish to listen to it, lest it might cause some sacrifice to accept it, of course they lose the blessing we offer unto them. It touches our hearts, but we can only go to others and seek to bring them the Gospel. We have joy in our labors. We thank God for the privilege of working in this cause and seeking to bring souls unto him, and in a humble way be his assistants in the accomplishment of his great and glorious work.

I have a testimony of the truth and the divinity of this work. I obtained it fifty-eight years ago in Stockholm, Sweden, when I accepted baptism at the hands of one of our brethren who became a bishop of one of the wards in this city, and that testimony has never gone from me. I rejoice in it; I treasure it; I know nothing so great in my life as the possession of that testimony, and to be assured of the truth, to know where we are going, and that only we ourselves can hinder our progress and our advancement, and, eventually, our joy and exaltation in the celestial kingdom of God.

May God bless you and me and all of us who are his covenant people, in giving of our means, our talents, and our ability to God's work, that this work shall spread and that righteousness and truth may fill the whole earth, I ask in the name of Jesus Christ, Amen.

ELDER ALONZO A. HINCKLEY

President of the California Mission

I appreciate this great opportunity and I sense the responsibility. I have undergone great anxiety for three days, and now if I can have as faithful a prayer offered for me as I have been offering for those who have spoken during this conference, I shall be happy indeed.

To come up here and bring good news from California is happiness. If there is any schism or division I have not discovered it. There seems to be peace, love, good-will, brotherly kindness in the hearts of the people.

We have been favored recently with a visit from Elder George Albert Smith, and he has brought us a great refreshing. The people have turned out en masse to hear him; strangers have attended. They have testified that they have been impressed and more than impressed. They have testified that they have been inspired. The friendliness of the people is made manifest unto us on every hand.

We have been blessed with an increased number of missionaries. The investigators are more numerous than at any other time during my experience. Last year was the most favorable year according to the record, so far as baptisms are concerned, in the history of the mission. The expense of the missionaries was never so low as now. Through

the goodness of the Saints we have been able to care for missionaries at an average cost of less than seventeen dollars per month. There is a great opportunity to serve. The people want us, they are seeking the truth.

I should like perhaps to mention one incident that I think would be interesting to every soul in the Church. A few months ago we sent two Elders out into Westwood, up in the mountains in one of the lumber camps. We have had people there for years, some of our people, but we have never been able to get any foothold. Every foot of ground there is owned by the Red River Lumber Company, and every house and every shack. We were never able to rent a place where we could hold meetings. We sent two Elders there recently, Elder Richards and Elder Foulger, under District President DeVaugn Jones. They were instructed, "Go and visit our own people, be prayerful and humble, and see if we can overcome an adverse situation." We found our own people and we visited the resident manager of the Red River Lumber Company. There is a community church there, and we said, "May we not have the privilege of preaching the Gospel in that church?" Finally that privilege was promised, provided we would be careful about what we should say.

That was not exactly what we wanted. We wanted the opportunity first of teaching, training, and helping our own. We wanted the opportunity of having a more humble place and having it where we could hold our meetings. Through the intercession of some faithful Saints a place was found. The man said: "What would you need?" We told him. "What could you pay?" "The very lowest amount."

He finally said to our inquiring Saints, (Elder Young's family) "We have a hall for you. It is seated, there is a piano in it, it is heated, it is lighted; the janitorial work will be taken care of. Would ten dollars a month be too much for you? We will give you three rooms in which to take care of your Sunday School."

Of course we counted that a gift from God, we counted that an answer to prayer.

When we assembled those Saints who had not been permitted to meet before, when they stood up and sang the hymns of Zion, when they prayed, when they listened to the words of truth, their hearts were melted and their joy was made almost complete. While visiting them recently we invited this resident manager to come to our meeting. We hardly dared hope that he would favor us with a visit, but to our great delight he and his wife took seats immediately in front of the stand, and the Elders discoursed under the inspiration of the Almighty. He sat there all attention. At the close of the meeting, as I approached him and held out my hand, he took me by both hands and said: "I have not only been interested, I have been blessed. Where do these Elders stay? Could some of them come and stay at our home?"

We said to the two Elders that labored there, "You go; you are the men who have done the pioneer work," and so they went.

The next morning as the Elders came back rejoicing we said: "How did you sleep?"

They answered, "We could hardly sleep, the beds were too soft. And he gave instructions to the butler to feed us anything that we should ask for."

The mercy of the Lord! He is going before us. He is being upon the right hand and upon the left. This is exemplified every day. Since that day we have not only held a Sunday School but we have organized a branch and we have baptized converts, and there is joy out in Westwood.

I want to refer to this one incident which I think will be interesting to the people of this Church. One of Phineas Young's sons lives there, and he said in the evening: "Brother Hinckley, I wish you would come and stay at our home. I have something that I should like to have you read," and to my delight he pulled out ten letters written by Oliver Cowdery to Phineas Young during the time that Oliver Cowdery was out of the Church. The letters are dated from 1843 to 1848. I sat up through the night. I have never had such a thrill before.

Brother Young said: "I have never read them, the writing seems so old-fashioned that we cannot make them out."

This to my mind seemed peculiar because the writing was clear, the paper was good, the ink had not run or faded with age. The paper was yellow, it was broken in the corners; the paper had been folded and sealed with sealing wax. The address was on the outside with the statement, "postage paid."

I could never describe to you the thrill that I had as I sat there and read those letters. I have read of Oliver Cowdery, I have shed tears when I thought of what the man had witnessed and what he had suffered, and then what it must have meant to have been excommunicated from the Church and to have been outside in the darkness. And so about two o'clock in the morning I said to one of the Elders, who had fallen asleep: "Wake up and listen to me while I read."

If I may have time I should like to read this letter to you. It is dated Tiffin, Seneca County, Ohio, March 23, 1846, and reads as follows:

Tiffin, Seneca County, Ohio

March 23, 1846

Dear Brother Phineas:

Yours of the 5th and 9th, and mailed on the 11th, has just been received. I was not looking for a letter from you, nor did I expect, when one should be received, that it would contain what yours does. I mean that part relative to the second Eldership, and Counselorship, etc.

Before the receipt of this, you will have received one from me, enclosed in another to brother Daniel. From which you will discover that *your* last letter was perused with the greatest satisfaction; and that one received from brother Orson Hyde about the same time was either misunderstood, or its spirit misconceived by me. But from your last I am fully satisfied, that no unjust imputation will be suffered to remain upon my character. And that I may not be misunderstood, let me here say that I have only sought, and only asked, that my character might stand exonerated from those charges which imputed to me the crimes of theft, forgery, etc. Those which all my former associates knew to be false. I do not,

I have never asked, to be excused, or exempted from an acknowledgment, of my actual fault or wrong—for of these there are many; which it was always my pleasure to confess. I have cherished a hope, and that one of my fondest, that I might leave such a character as those who might believe in my testimony, after I shall be called hence, might do so, not only for the sake of the truth, but might not *blush* for the private character of the man who bore that testimony. I have been sensitive on this subject, I admit; but I ought to be so—you would be, under the circumstances, had you stood in the presence of John, with our departed Joseph, to receive the Lesser Priesthood—and in the presence of Peter, to receive the Greater, and look down through time, and witness the effects these two must produce,—you would feel what you have never felt, were wicked men conspiring to lessen the effects of your testimony on man, after you should have gone to your long length rest. But enough, enough, of this. I will here say that I cannot fully comprehend the purport of Brother Hyde's letter; but from your last, in referring to a conversation by Brother Brigham, about the presidency, I am fully, doubly satisfied that all will be right, that my character will be fully vindicated. I write thus plainly because I do not intend to mention it again in any of my letters. Let the records show what you, Brother Brigham and Parley, say they shall and you will be furnished with weapons to use against your enemies hereafter to good effect. You say you are to have a meeting on the 6th of April. Brother Phineas, I could be with you and tell you about the 6th of April, 1830, when but six members only belonged to the Church and how we looked forward to a future, I should gladly, but I cannot—only in spirit—but in spirit I shall be with you. And then in assembled with [then are some words I could not clearly make out] those who are yet alive of that six—How many can you count?

From my letter to you and brother Daniel, you will see that Brother Thurston left, much to my regret, without letting me see him again. I think if he were to send me the note that falls due the first of October, 1846, I could get the money on it, by giving a share—by this means I could be with you * * * than I know of in any other way. You will of course see him on the subject and write me on receipt of this. The situation of my family is such that it is not possible for me to come with them this spring; but I want to be prepared at the earliest moment. We are well as usual. I wrote in great haste. May the God of our fathers bless you and yours, and the Church as a body. Such is my prayer.

I am yours in the New and Everlasting Covenant,
Oliver Cowdery.

You will never know the spirit that was mine.

I stood in front of the monument on these grounds today and looked at the Witnesses. In my heart I prayed for the descendants of Oliver Cowdery, David Whitmer, and Martin Harris, all good men who suffered for the truth in the revelation of the everlasting Gospel, which has been restored through the mercy of God, and which it is our high privilege to proclaim to the world.

It is fifty years ago today since I first took upon me the responsibility of the presidency of the deacons—fifty years of joy, fifty years of walking safely in the footsteps of the leaders of this Church. For fifty years I have been acquainted in a way with every President of the Church from Brigham Young to Heber J. Grant, and now with my hair white and my experience ripe I testify that the path of safety is in following those whom God has called and appointed to lead the way and to carry responsibility in this Church. I testify that they are called of him and that they lead by divine authority. The Lord says it is given unto the President to have the spirit and to be like unto Moses, a prophet, a seer, and a revelator, having all the gifts of God which he bestows upon the

head of the Church. That is what we have, and is what we will always have in our leaders. God help us to be true to them, I pray in the name of Jesus Christ, Amen.

ELDER JOSEPH J. DAYNES

President of the Western States Mission

I am delighted, my brethren and sisters, to be here to represent the Western States Mission. I rejoice in the opportunity that has come to me to be called to this responsible position. I love it. It is wonderful.

We have in our mission some of the noblest and finest Elders and lady missionaries ever sent out by the Church. Our work is progressing, our baptisms are reaching high numbers. I want to say that during this past month we have baptized forty-two souls. Our tithes for last month show an increase of 133% over the same period a year ago.

We love our work, we bring you words of greeting. God has blessed our mission. It is a delightful place to be. We hope there will be many young men and young women come into our mission. We can teach them the Gospel, they will enjoy their labors, and I am sure that excellent results will follow.

I was thrilled with the broadcast this morning by the Choir, and wish to pay a tribute to them. Having been raised in the environment of music I can appreciate the wonderful work that they have done. Music mellows the heart, softens the soul, brightens the intellect, and increases one's interest in eternity. It develops love and brotherly interest, thaws out the iceberg soul, permits the tears to flow, and fills one's heart with a desire to serve God.

I thank God that I am a member of this Church. It is marvelous and wonderful. I rejoice in the very delightful way the non-members of the Church receive us. Prejudice has gone, interest is to be found everywhere. We find friends everywhere we go. The Lord is blessing our work.

I know that the Gospel is true. I know that God lives. I know that Jesus is the Christ, and I know that Joseph Smith was a prophet, and the Western States Mission stands one hundred per cent behind the President of this Church in their desire to serve and to do their part as God directs them.

May his peace and favor attend each and every one of us in our desire to serve him, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I am very sorry that we have had to skip again five or six returned mission presidents who have not had an opportunity since their return to speak at a general conference. Notwithstanding that three of the General Authorities are away we have not been able to hear from all those whom we desired to address us.

I have been pleased beyond expression with the very splendid

meetings we have had. Perhaps we should begin conference at least one day earlier; or else, say, at 9:45 and at 1:45, and in this way get in an extra half hour each day; then perhaps we could get through and hear from all the brethren from whom we would like to hear.

LAST CONFERENCE THE BEST

It is a common phrase that our last conference is our best one; and I suppose the reason is that we have the proper spirit. Things have been so difficult financially during the past years that I believe there is a greater appetite on the part of the people spiritually than they had a year ago, and that accounts perhaps for saying that we have had a very fine conference, one of the best that I have attended since becoming the President of the Church.

FAITH—HOW DEVELOPED AND MAINTAINED

I am grateful indeed for the advancement of the Church, for the faith of the people. Faith is a gift of God, and faith comes to each and all of us who serve God and supplicate him for the guidance of his Spirit. There is no danger of any man or woman losing his or her faith in this Church if he or she is humble and prayerful and obedient to duty. I have never known of such an individual losing his faith. By doing our duty faith increases until it becomes perfect knowledge.

It has been a source of great pleasure to me to listen to the testimonies that have been borne here of an absolute knowledge of the divinity of the work in which we are engaged.

INSTRUCTIONS REGARDING SELECTING MISSIONARIES

I wish again to ask the presidents of stakes—I intended to do it last night, but forgot—before recommending a man for a mission to sit down with him and find out if he is ready to go and if he is capable of representing the Church in the mission field. We do not want any more missionaries to be sent into the world to be reformed. Do not forget this. We do not want bishops to listen to the pleadings of fathers and mothers to send us young men who perhaps will smoke before they get across the ocean. We want every president of a stake to sign his name at the bottom of a recommendation and write a few lines on the recommendation form or write a letter with every recommendation, saying that he has interviewed the person recommended and found him to be in every way worthy to go into the mission field. If they do not do this we will have to send the recommendation back to them. We want them to know by personal conversation, by sitting down and talking with the young man or the young woman, that he or she has a willingness to go on a mission. I am not asking that they shall have a testimony; but I want them to be clean, and I haven't the least doubt on earth, if they go out clean and with a desire to serve, that God will give them not only faith but a knowledge of the divinity of the work in which we are engaged.

BLESSES SAINTS

I think that covers all that I want to say, except that wherein the power is given to me, with all my heart and soul, I bless the Latter-day Saints. I thank them from the bottom of my heart for their faith, and for their prayers in my behalf, and am grateful to have had their faith and prayers. I am stronger, and have more vitality, also have greater force, than I had thirty years ago when leaving to preside over the European Mission. I believe that all true, faithful, diligent Latter-day Saints have given to me the best that is in them, in supplicating God in my behalf, for his Spirit, for health, for vigor of body and of mind. I pray that God's blessings may be upon Israel and upon all honest men everywhere. I pray with all my heart that those who have made mistakes will repent; and by this we may know that they have repented—they will confess their sins and depart from them.

God help them to do that, is my prayer, and I ask it in the name of our Redeemer, Amen.

The Choir sang an anthem, "The Lord Victorious."

President Heber J. Grant pronounced the benediction.

Conference adjourned for six months.

The singing at the various sessions of the Conference was conducted by Anthony C. Lund, assisted by Albert J. Southwick, David E. Smith, and Charlotte O. Sackett.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON

Clerk of the Conference.

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THE FALLING AWAY

By B. H. ROBERTS

This new work is a ringing challenge to Christendom and a frank indictment of the multifarious creeds that are an outgrowth of the disintegrated Apostolic Church. It shows most conclusively and brilliantly that all the churches had departed from the true pattern of Christ and lost the authority completely, long before the New Dispensation was ushered in through the instrumentality of Joseph Smith.

Yet the motive of the author is not to tear down, but rather to build up; had there been no "falling away," the claim of the prophet of the New Dispensation would have been an imposture; if there was a "falling away," however, his claim is credible. It was to establish this fact sharply and conclusively that these radio addresses were given. All who heard Elder Roberts or who will read these published discourses, will agree that he has accomplished the end in a scholarly and convincing manner.

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Semi-Annual
Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH
October 5, 6, 7, 1934

With Report of Discourses



Published by the
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Salt Lake City, Utah

One Hundred and Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 5, 6, and 7, 1934.

The proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

President Heber J. Grant was present and presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr.,¹ and David O. McKay.²

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe,³ Charles A. Callis, and Alonzo A. Hinckley.⁴

Of the First Council of Seventy: ⁵ Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.⁶

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church.

¹J. Reuben Clark, Jr., was sustained at this Conference as a member of the Council of the Twelve and also as First Counselor in the First Presidency, to fill the vacancy caused by the death of President Anthony W. Ivins.

²David O. McKay was sustained at this Conference as Second Counselor in the First Presidency.

³Joseph F. Merrill was absent, presiding over the European Mission.

⁴Alonzo A. Hinckley was sustained at this conference as a member of the Council of the Twelve Apostles.

⁵J. Golden Kimball was out of the State.

⁶Rufus K. Hardy was sustained at this Conference as a member of the First Council of Seventy, to fill the vacancy caused by the death of Charles H. Hart.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; George S. Romney, Northern States; Wilford W. Richards, North Central States; Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; Charles E. Rowan, Jr., Texas; Joseph J. Daynes, Western States; Alonzo A. Hinckley, California; Joseph Quinney, Jr., Northwestern States; John V. Bluth, Canada; Harold W. Pratt, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

When the time for commencing the Conference arrived the large auditorium and galleries of the great Tabernacle were filled with people from the various stakes and missions of the Church.

The first session commenced promptly at 10 o'clock, Friday morning, October 5, when President Grant, who presided, announced that the congregation would sing the hymn, "Come, let us anew."

After the singing of this hymn the opening prayer was offered by Elder George H. Robinson, President of the Bear Lake Stake.

A soprano solo, "The mighty God hath spoken," was sung by Sister Laurinda P. Brewerton.

PRESIDENT HEBER J. GRANT

Again I express my great pleasure in being present at another general conference. I hope that the prayer which has been offered may be answered, that we may have a time of rejoicing, that we may be encouraged and blessed and strengthened in the faith of the Gospel of our Savior, and that the inspiration of the Lord may be given to those who shall address us.

PAYS TRIBUTE TO DEPARTED LEADERS

I shall make a few remarks this morning with reference to Brother Anthony W. Ivins and Brother Charles H. Hart, and also pay a tribute of respect to Brother Franklin S. Richards.

One of the greatest, most devoted and splendid members of the General Authorities of the Church has been taken from us at the ripe age of eighty-two. From his childhood until his death he has been a very studious man, gathering information on many subjects, and he was successful in all the walks of life in which he engaged. He was successful in more things than any other man I ever knew, and all his life fulfilled the requirements made in the Doctrine and Covenants, Section 88, verses 124, 125, 126:

Cease to be idle; cease to be unclean; cease to find fault one with another;

cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated;

And above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace;

Pray always, that ye may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself.

Each and every requirement therein made Brother Ivins fulfilled, except the one "retire to thy bed early." I believe that he would have lived longer had he fulfilled that requirement, but he generally studied until midnight. Seldom did a day pass that he did not consult the dictionary. He fulfilled to the very letter the commandment—"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

BORN OF GOODLY PARENTS

Like Nephi of old, he was born of goodly parents. I know of no man of all my acquaintance who was a greater reader than his father. He read "The Native Races of the Pacific Coast," by Bancroft, as most of us would read a continued story in the newspaper. It was simply wonderful the fund of information that Israel Ivins had. He was an outstanding man, one of the greatest students I ever knew. He was president of the branch of the Church in New Jersey, which Erastus Snow and the Prophet Joseph Smith visited as young missionaries, and when he decided to come to Utah with his brother, Anthony Ivins, almost the entire branch came with him. There has never been a branch there since.

I was told by Joseph Benedict, of the famous firm of Benedict Brothers, that Israel Ivins was the best read man on the subject of medicine that he had ever met; that he had studied and read more than a graduate physician. He was a man of great character and of great love. He was known as "Dr. Ivins" in southern Utah. In that hard country, where there was very little money, he gave his services mostly without money and without price.

SERENE WOMEN

Of all the women I have ever known in my life—though it might be said I am not a fair judge—the two most serene and splendid women were my own mother and her sister, the mother of Anthony W. Ivins. His mother was a student also, and so from childhood he had the advice and counsel of two very wonderful, studious parents. He honored them; he respected them; he listened to their advice in childhood and in young manhood; and to those parents is due a great deal of credit for the success of his life. If all children would listen to good parents, as this man did, there would be few mistakes made in the battle of life.

I, too, had the great blessing to be born of goodly parents. I remember reading a tribute to people who possess the characteristic of serenity, and I remember that when reading that tribute I wrote on the margin

of the book, "The two most serene women I have ever known are my own mother and her sister, Anna Ivins."

LETTER OF SYMPATHY

When my mother died the general manager for the United Kingdom of the great New York Life Insurance Company wrote me a letter of sympathy, and in it he referred to my mother as "dear Aunt Rachel." She kept boarders for a living, and the boarders called her "Aunt Rachel." Tony Ivins' sister waited on the table without pay and called mother "Aunt Rachel," so the boarders adopted that title. This man was agnostic believing only in the God of nature. He said: "If the God of nature ever did stamp peace, nobility and serenity upon any human countenance, he did upon the face of dear Aunt Rachel." And that same stamp was on the face of dear Aunt Anna.

HIS FATHER

I know nothing of course of the advice and counsel of a father because mine died when I was a baby, but I have learned of his reputation from others. People assure me that Jedediah M. Grant was one of the noblemen of this Church.

I remember at one time asking Captain William H. Hooper to sign some bonds for me, when I was a youngster of twenty just starting in business.

He said: "I never do such a thing; never do such a thing."

I had no more than returned to my office when a young messenger came from the bank and told me the captain wanted to see me.

I said: "I don't want to see him."

"Well, he sent me to bring you to the bank."

I went back, and he said: "Boy, boy, give me those bonds." I did so, and he signed them. Then he said: "When you went out I turned to Mr. Hills and said, 'Lew, who is that boy? He has been bowing to me on the street for years. I don't know who he is. I never sign a bond for somebody I don't know. Who is he?' He said 'Why that is Jeddy Grant's boy, Heber J. Grant'. 'Jeddy Grant's boy? Bring him back. I would sign that bond if I knew I had to pay it.'"

A MARVELOUS HERITAGE

I am mentioning these things in the hope that parents will realize that the example of integrity, of devotion, of loyalty to the Gospel, and the disposition not to find fault, but to labor diligently and unceasingly for the advancement of truth, is a marvelous heritage to leave to their children. Anthony W. Ivins and myself have that heritage.

A MILLIONAIRE'S TRIBUTE

I know of no more charitable man than Anthony W. Ivins. He had charity even for the erring and for the wicked. He reformed many

a vicious man by his love and charity. I remember meeting on the streets of Salt Lake City a man named David Wood, of the Wood-Hagenbarth Livestock Company, the morning after Anthony W. Ivins was made an apostle.

He said:

Hold on, Grant, don't walk so fast. I want to tell you something. I am mighty glad you are running your "Mormon" Church just to suit me. If you had come to my office yesterday and said, "Dave Wood, you know the 'Mormon' people, and their leading men from Canada to Mexico. You have been a friend of ours for 25 long years. You have never indulged in any lying against the 'Mormons.' You have never joined any anti-'Mormon' party. You have always spoken well of the 'Mormon' people at home and abroad, in the United States, and even in Europe, and I have been sent down to your office to tell you that we appreciate that and that we are going to permit you to name the man whom you consider to be the very finest and best man in all the Church to fill the vacancy in the Quorum of the Twelve Apostles." Why, do you know, I would not have batted an eye or taken a breath. I would just have hollered "Ivins." I am glad you are running your Church to suit me. Good-bye.

It is no small thing to receive compliments of this kind. There is nothing that so completely rebukes the falsehoods against our people as the fact that in the judgment of a millionaire who had lived with us for 25 years we had chosen the best man in all the Church to be one of the apostles.

PERSONALLY ACQUAINTED WITH GENERAL AUTHORITIES

It fell to my lot as a child only five years of age to become acquainted with Brigham Young, and I came to know him as a God-fearing, honest, upright man, and that the one supreme thought of his heart and his soul was the advancement of his people. It fell to my lot as a member of the General Authorities of this Church to be associated with John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith. I know as I know that I live that all the slanders that have ever been published against these men are falsehoods. They were honest, upright, God-fearing men, living in communion with God our Father.

The very life of Anthony W. Ivins is a testimony of the work in which you and I are engaged. Men of his caliber, of his honesty, of his charity, of his love for his fellow men, men in communion with God, would not stay in this Church unless they had an abiding faith in the divinity of this work.

AN EXAMPLE OF HONESTY

I prize very highly a letter I received from a non-member of the Church, the general manager of one of the greatest insurance companies, congratulating me on having been made an apostle. He said: "I have known you from childhood. I know you are fundamentally honest from the crown of your head to the soles of your feet. I never had a very good opinion of the leaders of the Church. I had read so much against the Church." Of course there have been about 2,000 books pub-

lished against us. But there is an old saying that a lie can travel clear around the world while truth is getting out of bed and putting on its boots, but sooner or later the boots arrive, overtake the lie, and step on it. This man said: "Heber, though I have had a poor opinion of the leaders of the Church, now that you are one of them I apologize to the other 14. I know that they would not dare invite you into their councils unless they were honest. You would give the whole thing away if there were anything crooked."

REJOICES IN TRIBUTES TO PRESIDENT IVINS

I rejoice in the wonderful testimony to all the world in the life of Anthony W. Ivins. My heart is full of gratitude and thanksgiving for the wonderful tributes paid to him by the people in the Church and out of the Church. I think it is little less than wonderful to note the splendid tributes that have been paid to him in newspapers that are owned by those not of our faith. I rejoice in the tribute paid by the bishop and other officials of the Catholic church, and the tolling of the Cathedral bells as the funeral cortege passed that great structure. I have never known such an outpouring of expressions of love and appreciation from all classes of people for anybody that has passed away, as have come regarding Brother Ivins.

EXPRESSES THANKS

I rejoiced in the very wonderful editorial written by Noble Warrum years ago published in the Salt Lake Tribune when President Smith passed away. It was one of the most splendid tributes ever paid. I said to Mr. McKay, then manager and dictator of the editorial policy of the Tribune: "I accept that as a complete apology for all the cartoons and the vicious things that were published in your paper, years ago, against Joseph F. Smith." I appreciate and thank Noble Warrum for the splendid editorial written about Anthony W. Ivins. I am grateful beyond expression for all of these tributes that have been paid to him. I am thankful that the president of the United States saw fit to send a telegram of congratulation on his birthday.

I could go on talking for hours regarding Anthony Ivins, but I think perhaps I have said enough. I wish to say however, that in every particular he fulfilled the advice of the mother to her son:

TO MY SON

Do you know that your soul is of my soul such a part
That you seem to be fiber and core of my heart?
None other can pain me as you, dear, can do;
None other can please me, or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name.
"Like mother, like son," is a saying so true
The world will judge largely of mother by you.

Be this, then, your task, if task it should be,
To force the proud world to do homage to me.
Be sure it will say, when its verdict you've won,
"She reaped as she sowed. Lo, this is her son."

I paid a brief tribute to Brother Hart yesterday, and I wished to offer that tribute here. I intended to bring the report of that five-minute sermon with me, because I want it recorded in the Conference Pamphlet, but I forgot it. One of the truest, noblest, most splendid men that I have been associated with, as one of the General Authorities of the Church, was Charles H. Hart. You will hear my tribute later, so I will say nothing further about him now.

PRESIDENT IVINS LOVED BY YOUTH

One of the things to which I wish to call attention with appreciation is the wonderful respect shown in the attendance of young people of the Church at the funeral of Brother Ivins. If there was one man more than another of the General Authorities whom the young people admired and who they felt was their true friend, who had a sympathy for them and was always charitable toward the mistakes that they made, that man was Brother Ivins. This was appreciated, as shown by the splendid turnout of young people in his honor at his funeral.

TRIBUTE TO BROTHER RICHARDS

It fell to my lot to be associated for many years, during the presidency of John Taylor and Wilford Woodruff and Lorenzo Snow, with Brother Franklin D. Richards. A more gentle, kind, considerate, thoughtful man than Franklin D. Richards, I never knew. I remember one day getting quite angry at something, and talking pretty loud to Brother Richards, and he paid no attention to what I said. I went away and came back and apologized to him. He laughed and said: "I knew you didn't mean it. It did not affect me at all."

Franklin S. Richards, like Brother Ivins, was the son of a most splendid father, a man of integrity and devotion to the work of God. I have known Franklin S. Richards very intimately, from the time I was a boy of twenty-two, having become a partner with his brother, Lorenzo L. Richards, in the insurance business in Ogden, under the firm name of Grant and Richards. I also became his partner under the firm name of Richards and Grant, owning a vinegar factory in Ogden. He subsequently engaged in the wholesale dry-goods business, and I bought his interests in those two firms. I never met a brighter, more remarkable man, in my judgment, than Lorenzo L. Richards. Many is the night I have slept in Franklin D. Richards' home, and I became intimately acquainted, of course, with the father and the sons and the daughter.

Franklin S. Richards was all that a father could ask of a son. No truer man, no more faithful man, no more humble man and no more intelligent man have I ever known. He was a splendid lawyer. During all of the dark days of trouble when we were disfranchised he was the

"wheel-horse," figuratively speaking, in trying to change the condition of affairs in Washington, and he labored unceasingly to the day of his death. He had the unlimited confidence, I am sure, of each and every one of the members of the High Priests' quorum of Ensign stake over which he had the honor to preside at the time of his death. I loved him truly. It was a source of regret to me that I had to be absent from the city at the time of his funeral.

GRATEFUL TO PRESS

I do not feel impressed to say any more this morning, further than to extend to the members of the press—The Deseret News, the Telegram and the Tribune—my heartfelt thanks for the most splendid and wonderful notices and articles that were written regarding Brother Ivins; and when I express this thought I know that I am also expressing the thought of gratitude that is in the heart of dear Sister Ivins and her children. May God bless and comfort them. May he lead us all to follow the example of our beloved fellow member of the Church, Brother Anthony W. Ivins, is my humble prayer, and I ask it in the name of Jesus, our Redeemer. Amen.

The congregation arose and sang the hymn, "We thank thee, O God, for a prophet."

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

I have listened with much interest and appreciation to the remarks made by President Grant. I have felt the spirit that came from him to us—a spirit of love, admiration and appreciation for our brethren who have been called home and for all faithful Latter-day Saints who have fought life's battle wisely and well. It was my privilege to know, with some intimacy, the three brethren to whom President Grant has referred. They were men of God, wise men, kind men, generous men, for whom there grew up in my heart a deep and abiding love. I wish to add, without multiplying words on this occasion, my own appreciation, my own high estimate of these brethren whom we have lost during the last few weeks as they have gone to their eternal home.

NO DEVIATION FROM FUNDAMENTAL TRUTH

While President Grant was speaking, the question ran through my mind, more than any other: Just what made these men great? What made them worthy of the great praise given to them by the President of the Church? The thought came in answer that ever since the days of the Prophet Joseph Smith, to the present prophet, Heber J. Grant, the men who have stood at the head of this Church have taught the same doctrine, have left behind the same message. There has been a

certainly of declaration on their part. There has been no deviation from fundamental principles. Undoubtedly the reason why these brethren, who have been held before us as examples today, were great, is because they also clung to the fundamental principles of truth which make up the foundation and the frame work of the Gospel of the Lord Jesus Christ.

For a number of years I was engaged in reading the sermons of Brigham Young, having in mind a compilation of his wise sayings for the benefit of the Saints. I was amazed to note how closely, how carefully, he followed the doctrine laid down by the Prophet Joseph Smith who himself only taught the pure, unchanged Gospel of the Lord Jesus Christ. As I read on, studying the teachings of those who came after Brigham Young, I found the same thing to be true. I have listened in this tabernacle, for many years, to the words of President Heber J. Grant, and I have found him likewise a teacher of the same doctrine that was taught by Joseph Smith, by Brigham Young, and by the others who have preceded President Grant in his high office. There has been no deviation in his teachings from fundamental truth; not by a hair's breadth.

In this changelessness of fundamental teaching lies not only a testimony of the truth of this great work but also a principle of comfort to all who belong to the Church. I belong to various scientific societies. In them I find that theories come and go. We all belong to various organizations, political parties, and we observe that from day to day the principles that guide the membership of these associations seem to vary, to change. I can cling safely to the Church, to the Gospel of Jesus Christ; it has steadying power, it does not change nor vary. It is the same today, yesterday and forever.

THE STORY OF MAN'S HISTORICAL DIFFICULTY AND SUCCESS

I am wondering if in this principle does not lie the real story of man's historical difficulty and success. The history of the world indicates that any nation, country, or group of people which has set up a righteous principle and has lived by it and died by it, has risen to greatness, both before their own generation and those that came after. Perhaps the greatness of the British people, admired over the world, is due in great measure to the fact that for three-quarters of a millennium they have clung to a doctrine of human liberty expressed in the famous document known as Magna Charta. Perhaps the greatness of the United States of America is due, in largest measure, to the clinging to the simple principle that every man is entitled to life, liberty and the pursuit of happiness. It is by the adherence to such fundamental principles that men and families, peoples and nations, grow great and persist among the generations of men.

THE CHURCH NOT STATIC

Do not misunderstand me as I speak on this theme. Every man clothes his ideas in his own words. Joseph Smith did not speak as Heber

J. Grant speaks. The principles, the ideas were the same, but the words used, the forms of expression, belong to the speaker; and every man has a right to express as best he can in the words God gives him, the eternal truths that he may obtain from a divine source.

Again, do not misunderstand me. I do not mean that this church and kingdom is static, that we stand still. I believe in a living, growing Church, which is in need of and does receive revelation from day to day. Nothing is more certain to me than that we were founded in revelation from God, and that we are guided daily by such revelation. We shall have revelation for our guidance to the end of time; but such new revelations as may come will never supersede, destroy or abrogate the fundamental principles upon which this Church rests its body of doctrine. A new revelation merely adds and develops and more nearly completes that which has formerly been given.

APPLICATION OF ETERNAL PRINCIPLES TO PRESENT NEEDS

The conditions of our people, the Latter-day Saints, in the days of Ohio, Missouri and Illinois, were as different from the conditions of to-day, almost as night is from day. Our people then lived under pioneer conditions, with no knowledge of the things which have given us the most remarkable mechanical civilization of all earthly time. We cannot expect that the exact application of the eternal principles of the Gospel should be the same today as in the days of Ohio or Missouri, but we do expect that any new revelation will be very largely the application of the eternal principles of truth to present needs. I rejoice that as far as I have been able to read the history of this Church and as far as I have lived life in the Church I have seen from day to day such application of fundamental eternal unchanging laws of the Gospel to the needs of the changing, existing today.

GUIDED BY SPIRIT OF REVELATION

I speak from a firm conviction, having tried the Gospel. When I say that this Church is guided and led today as yesterday by the spirit of revelation issuing from God to and through his servants who are called from time to time to guide, on earth, the destinies of the Church, I am certain that President Ivins possessed the spirit of revelation and was guided by it. President Hart, Elder Richards and all other faithful people who have lived the Gospel and gone to their honorable reward, have lived righteously because they in their respective spheres were under the guidance of the spirit of revelation. Every person is entitled to communion with God and guidance from him in all that has to be done from day to day. All officers of the Church, in the Priesthood, or the auxiliary organizations in their official labors, have the right to enjoy that spirit of guidance which we call the spirit of inspiration or revelation. The man who stands at the head of the Church receives such guidance for all of us. He is indeed a revelator for the Church. Our safety lies in listening to that which he says, in being guided by what he counsels. We

are as nothing, in this Church and kingdom, if we are not founded upon revelation and guided by continuous revelation. The urgent need of the world is the wisdom that comes by revelation from the Lord. There will be no peace on earth, no final solution of man's vexing problems, until leaders and followers humble themselves to receive guidance from the heavens.

MUTUAL UNDERSTANDING AND COMPREHENSION

In concluding this thought let me say that not only must the speaker, standing in this or any other pulpit, be guided by the spirit of revelation in what he says—if he is to serve well the cause that he represents—but those who listen must also be directed by the spirit of revelation. The speaker and the hearer together must be guided by the voice that comes from God's presence. Then there is mutual understanding and comprehension. That principle was beautifully told to the Prophet Joseph Smith at the very beginning of the Church. The doctrine is set forth in section 50, of the book of Doctrine and Covenants, in which it is explained that when both the hearer and the speaker are moved upon by the same power and spirit the greatest joy is attained. I may be permitted to read at least two verses of that glorious revelation which should be known by all Latter-day Saints:

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together;
And that which doth not edify is not of God, and is darkness.

THE SPIRIT OF LIGHT AND TRUTH

Then follows what is to me perhaps the most beautiful saying among the many beautiful sayings in the revelations of God in these latter days:

That which is of God is light; and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day.

The day for which we hope, the day towards which we move even in this life.

When apostasy comes, it is because the spirit of revelation departs from us. The wire is broken between us and the source of truth. We cannot understand, though truth be spoken, since we are not possessed of the spirit of truth. We misunderstand and misinterpret.

There is only one way, brethren and sisters, to obtain and possess this mighty spirit which led Joseph Smith into the grove, there to receive the first vision, which made him the head of the last dispensation, which guides the Church today and enlightens every soul, and that is by obeying strictly, with all our might, as far as we poor mortal beings are able, the laws of the Gospel. If we obey, if we practice in our lives the truths given us, then as certainly as we do that, the enlivening spirit of light, of revelation, of understanding will come to us, comprehension will enter our minds and hearts and we shall know the true joy of being Latter-day Saints.

BEARS TESTIMONY

I bear witness to you, my brethren and sisters, that President Heber J. Grant is called and inspired of God and that he speaks the words of God. I bear witness that revelation continues in this Church, that the door of divine communication is as open today as it was in the days of Joseph Smith. The great men mentioned here today so lived the Gospel that they will reap the rich reward of faithful living, and also have become examples fit to hold up in a general conference for us all to follow. They walked in the light of revelation.

May God grant us power to understand the principles of the Gospel and power to live them, so that we may win for ourselves the abiding great joy that all faithful Latter-day Saints have the right to claim, I pray, in the name of the Lord Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

As an officer of the Mutual Improvement Association of the Church, I desire to speak briefly in this conference of some of the ideals we are striving for in this great young peoples' organization. This M. I. A. structure of activity, this Mutual Improvement program that means actions noble and high and exalted on the part of your young folks, speaks louder than can words that we are giving genuine allegiance to the Church.

M. I. A. SLOGAN

Our slogan for the present season is: "By my actions I will prove my allegiance to the Church." Our young people are repeating it everywhere. Perhaps most of you who are in attendance at this General Conference have also repeated it. Judging from the spirit of the Mutual conventions which, during the last three months, have been held in nearly all of our stakes, our young folks, our young men and young women, have been found putting forth an effective and commendable effort, they have been struggling earnestly, and it seems successfully, to live in accordance with this practical teaching, this intensely practical doctrine of letting their conduct tell of their interest in and their devotion to the Church. Their attitude is giving us cheer and encouragement.

MISUNDERSTANDINGS BETWEEN YOUTH AND MATURITY

There have always been misunderstandings more or less serious between the younger and the older folks and probably this condition will always prevail. Maturity always fears for the morality, for the faith and for the safety of those who are young; while on the other hand, those who are young feel keenly that they are not understood by those who are older. In the past, however, youth seems always to have gotten along fairly well in some way or

other. Remember we who are the grown-ups of today, we who have the gray heads now were the youth of yesterday.

M. I. A. MANUALS AND BOOKS

As an evidence of our sincerity in adopting this year's slogan, I refer you to our M. I. A. manuals and the books on our reading course. I need not name them. They are available to you since they are being studied in all your wards. Concerning one of these, the manual for the M Men department, written by Dr. Lowell L. Bennion and entitled "What About Religion," I understood President Grant to say that this little volume pleased him greatly, so much so in fact that he regards it as one of the best pieces of literature the Church has produced.

But it is not of this but of our Adult Manual that I desire on this occasion to say a few words. This publication has been prepared by our able writer and scholar, John Henry Evans, and its title is "The Leadership of Joseph Smith." Realizing that members of the Church cannot learn too much of this strong, outstanding, divinely guided leader, we have had this manual prepared confident that as you read and study it you will find new joy and faith and testimony. The more we learn of Joseph Smith the Prophet, the greater and grander and nobler as an inspired leader and prophet will we discover him to be and the more we will desire to follow his inspired leadership.

A SUBJECT ON WHICH ALL CAN AGREE

The divinity of the teachings, the revelations and the messages of the Prophet is one subject on which all genuine Latter-day Saints, young as well as old, can and must agree. We have in him a man genuinely great. He was made so, we verily believe, by the power of God. I have been looking all my days for some one, philosopher, statesman or scholar, who could account for the numerous outstanding accomplishments of Joseph Smith in any way other than that he was guided by divine power. Thus far I have found no one, scholar, philosopher or other wise man, who could account for him and his accomplishments in any other way.

THE PERSONALITY OF JOSEPH SMITH

In this outstanding personage, the Prophet Joseph Smith, no one was ever disappointed. The fondest anticipations of those who had heard of him as a new and modern and marvelous prophet were mild indeed compared with the actual impressions that his presence, his personality and his individual contact produced. Dr. Andrew D. White, outstanding teacher, president of Cornell University, scholar, diplomat and statesman, told me with his own lips that while he had seen the Prophet in Nauvoo for but a moment he regarded him as not only a strong personality but as a most unusual and magnetic one.

Joseph Smith aroused the keenest interest in every one who met him. From those who are not members of our own Church, he invariably commanded respect and admiration. From his fellow churchmen he drew forth an undying love that we might call almost adoration. Our outstanding leaders who traveled far to see the Prophet soon found themselves tied to him with that affection which nothing else can produce but the power of Almighty God. Parley P. Pratt came to him from Ohio, Orson Pratt from New York, Sidney Rigdon and Edward Partridge from Ohio, John Taylor from Canada, Brigham Young from Vermont, Willard Richards and Orson Spencer from Massachusetts, Charles C. Rich from Illinois, etc. Many other outstanding scholars, pioneers and great men of the Church came from all parts of the nation and not one was disappointed in the character, the personality and the leadership of Joseph Smith. All were glad of an opportunity to follow his inspired leadership and considered so doing an outstanding privilege. Strangers who came to see him, even from foreign countries, invariably looked upon him with admiration.

TRIBUTES BY CONTEMPORARIES

"Although in him there was nothing strange or different from other men in his personal appearance," said Amasa M. Lyman who came from Massachusetts, "yet when he grasped my hand in that cordial way known to those who had met him in the honest simplicity of truth, I felt as one of old in the presence of the Lord. My strength seemed to be gone, so that it required an effort on my part to stand on my feet.

But in all this," says he, "there was no fear. The serenity and peace of heaven pervaded my soul, and the still, small voice of the Spirit whispered its living testimony into the depths of my being that he was a man of God." (Joseph Smith the American Prophet, Evans, p. 5.)

Josiah Quincy has said that it is by no means improbable that some future text book will state that the historical American of the nineteenth century that has exerted the most powerful influence upon the destinies of his country is Joseph Smith the Mormon prophet. "Born in the lowest ranks of poverty," continues Quincy, "he had, without book learning, made himself at the age of 39 a power upon the earth. If the reader does not know what to make of Joseph Smith, I cannot help him out of the difficulty since I myself stand helpless before the puzzle." (Joseph Smith the American Prophet, pp. 4 and 13.)

A GREAT LEADER AND PROPHET

It is certain, says John Henry Evans (p. vii) that "no more spectacular or strange or dynamic or fascinating personality can be found in modern history." Evans further writes:

Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or a high school; who lived in six states, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his follow-

ing, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-nine was shot to death by a mob with painted faces.

Yet this man became the mayor of the biggest town in Illinois and the state's most prominent citizen, the commander of the largest body of trained soldiers in the nation outside of the Federal army, the founder of cities and of a university, and aspired to become President of the United States.

* * * On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of the kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of Fears out of the heart of man—that is, the fear of want through sickness, old age, unemployment and poverty. In thirty nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah. (See introductory page of Evans' book.)

Is it any wonder that we recommend, in fact that we urge not only the youth but all other members of the Church to make a more careful study of the outstanding accomplishments, teachings, life and doctrines of this great leader and prophet under whose inspired leadership the Church of Jesus Christ has been restored and reestablished?

Perhaps by reading and studying his life we ourselves may be able to acquire in some small degree some of his marvelous traits of character. It is certainly our duty as members of the Church of Jesus Christ—believers in the Gospel plan restored and established by the power of God through this Prophet, to know more of this great character.

SAMPLES OF INSPIRATION

Listen to a few sentences from some of the revelations which have come to us through this modern Prophet:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see; neither ear that shall not hear, neither heart that shall not be penetrated. (Doc. & Cov. 1:1-2.)

And further:

I the Lord cannot look upon sin with the least degree of allowance. (Doc. & Cov. 1:31.)

These are but samples of the language and the inspiration contained in some of the words given to us by the Prophet, our Prophet, the Prophet of the Lord, the Prophet of these last days.

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving unto you this word of wisdom by revelation. (Doc. & Cov. 89:4.)

NOT GOOD FOR MAN

This Word of Wisdom informs us that tea and coffee and tobacco and strong drinks are not good for man.

While it is true that on the 7th day of November in the year of our Lord 1933, the people of the United States by their votes repealed Prohibition, while they repealed the Eighteenth Amendment, the people did not then nor will they ever repeal that law of nature which says that alcohol is a poison. The people did not then nor will they ever repeal the Word of Wisdom which says strong drinks are not good for man.

Actions not only speak louder, but they speak much louder than do words. He who belongs to the L. D. S. group and drinks tea or drinks coffee or uses tobacco in any form or fails to resist the temptation to drink his glass of beer or any other beverage containing alcohol surely cannot regard himself as being true to his own group. Certainly he is not by his actions proving his allegiance to the Church.

What actions of mine are referred to in this slogan? As I repeat it do I give proper consideration to Church standards and do I analyze my conduct with regard to these standards?

HONESTY AND FAIR DEALING

First, we believe in being honest. Do we have this in mind when we say that by our actions we will prove our allegiance to the Church? If we live up to the ideal expressed in this slogan, then in our dealings we are to be fair. When we speak we are to tell the truth. If by our actions we are to show ourselves to be honest, we will not create a false impression by telling only half of the truth. In short, our dealings with our fellowmen will be so fair and so frank, so honest that we shall have nothing to conceal. By thus living and thus acting we shall so teach the Gospel that by our actions, which speak louder than any words, we shall teach our neighbors and our business associates that we not only believe the Gospel as it has been revealed through Joseph Smith the Prophet, but we in our very lives are practicing it. We shall then be proving by our conduct our allegiance to the Church and our faith in the divinity of the message brought to us through this outstanding and marvelous modern man, the Prophet Joseph Smith.

IN ACCORDANCE WITH HIGH IDEALS

Next, we believe in being true, chaste, benevolent, virtuous and in doing good to all men. In our dealings with our fellows day by day and all the time if we are true to the promise in this pledge, this slogan, then we must try unceasingly to live in accordance with all these high ideals. Thus we shall prove that we have faith in and that we are struggling to live in accordance with the high ideals, the standards of the Church of Jesus Christ.

By being honest, true, chaste, benevolent, virtuous and in doing good to all men, by going forward literally by the tens of thousands and thus by our actions proving our allegiance to the Church, we are, as our new M. I. A. song by Miss Beesley says, "Building

today the house of youth. Its foundations are strong and secure. Faith in God and devotion to truth, honor that shall endure. Its walls are adorned with garlands bright," in which "virtue and love entwine; and its structure shall rise till it reaches the skies, gleaming with light divine."

It is not by our words only but by our actions, by living in accordance with the ideals expressed in this new and noble song that we are building a structure that will be great and glorious and beautiful. The structure will rise until it reaches the skies and it will be lighted with the light and power and inspiration of Almighty God. It will indeed "gleam with light divine."

THE ROAD TO PERFECTION

I am speaking now of the ideals of our institution, the ideals of the Church. As M. I. A. workers we may not be able always to live strictly in accordance with these, all cannot reach the top; this would be impossible since our goal is perfection. With us who have weaknesses, with us who lack strength to resist temptation, I appeal to you to have patience and charity. We pledge ourselves that all the time and without ceasing we shall try to do and to be better. We have had come into our souls that light and inspiration which comes with the receiving of the Holy Ghost, we have tugging at our feet constantly that pull to do right, that pull whose aim is to bring us back into the straight way, that way which is narrow. We expect this pull to continue as long as in our souls there is that glow of joy and satisfaction that nothing else can give but a testimony and knowledge of the divinity of the mission of the Prophet. I mean that knowledge and testimony which nothing else can bring but righteous living and the power of God.

ELDER SAMUEL O. BENNION

Of The First Council of the Seventy

I sincerely hope that I may be led to say this morning that which the Lord would have me say for the good of all who are here and for all who may listen. This, I think, is a great opportunity that the Lord has given his children, to gather together upon occasions of this kind, to give a reason for the hope that is within them, and to gain more evidence of him and his great plan.

I am sure that this is the work of the Lord. There is not any question in my mind concerning the truth of his great revelation and his organization in these the last days. We are not so sure of the things of this world. The mediums of exchange that are used everywhere may change. They may lose their value entirely. Principles may prove to be valueless in the management of nations. But the plan of God, our Eternal Father, will not change. The great institution that he established through his Son, in the days of the Prophet, over a hundred years ago, will not change.

It is the right and the privilege of all men to become acquainted with the plan of life and salvation, which provides for their welfare, not only here but in the world to come. There never was a greater opportunity than now, I am sure, for the youth of Zion, and all the inhabitants of Zion, to become acquainted with this great work of our Redeemer.

The law of baptism was instituted as the means by which men were to gain admission into the Church of God our Father in the earth. The mode is indicated by the word from which "baptism" is derived, and when this ordinance is administered in any other way we know it is incorrect. There is no other way than by immersion for the remission of sins. We may be challenged on this point, but the language itself concerning the mode of baptism clearly defines the way by which men are to be brought into the Church, and no other way could be considered. So we stand, as a church, absolutely sure of our ground. Men have changed the ordinance, but our Eternal Father's plan never changes. His language pointed out the mode in the beginning. It will be so in the end.

Following baptism is the laying on of hands for the reception of the Holy Ghost. This is the birth of the Spirit which completely immerses the souls of men and fills them with the inspiration and power of the Eternal Father, bears witness unto them that they have received the knowledge that he wished to convey, a knowledge of their Redeemer, a knowledge of his great plan for the redemption of his children. It is within the reach of the entire human family, if they will but read aright and pray unto God, their Father, for understanding.

The youth of Zion should become acquainted with this ordinance of baptism. I am sure that we do not understand it as well as we ought to do. Hundreds of young men and young women have not learned, as they must learn, the reason why men and women are baptized, the mode of baptism, who are to administer it, and what it means to be a baptized member of the Church and to receive the inspiration and power of the Holy Ghost.

The things of this earth will pass away as the frost before the sun. Men and women will come and go. Great institutions will be organized and fail. But the plan of our Eternal Father will always live. It will be found in eternity as well as here. It is the thing by which men may measure themselves. It is the thing by which they may know whereof they speak. It is the thing that will keep them in the straight and the narrow way.

There can be no question at all concerning this great Church. Men and women in the Church may fail, but the great Church is the one that our Eternal Father established in these the last days, by which men and women should return unto him. If men and women will but keep the commandments of God as well as they can they need have no fear. Life is but a short span. We are here but a few moments of time, compared with the great periods of time of our Eternal Father. It is your day and it is mine to live in the earth and to obtain a knowledge that will take us back into the presence of God, that will give us the power

to overcome, to live down weaknesses that are natural to the flesh. It is the great school that our Eternal Father planned for us, and we of all people can be most sure of our position, and give unto God, our Eternal Father, the praise and the honor and the glory. We can afford to be charitable in every way. We can afford to be kind and to be diligent. We can extend every courtesy to others who have not received the light that has come to us in this day.

I have heard that the Gospel is termed "dry" by some people. But it is the most interesting thing in all the world. It has a foundation and assurance by which every man and woman may know their possibilities, as the days come and go and as they advance. It is the great plan which our Eternal Father sent from heaven to us. We became acquainted with it long before the foundation of this earth was laid, and we now have the opportunity of taking part in it. This is a temporary world to which there will be an end; the bodies of men will grow cold and inactive; life will depart. But while we are here, away from home as it were, our Eternal Father has given us the privilege of proving ourselves to him. We are here, to learn the truth, to speak it and to live it, and to overcome the power of the adversary, who is in the earth to thwart the purposes of God. He challenged God long before the foundations of this earth were laid. He went into battle against him, and he has renewed it here, every day and every hour while men live in the flesh. He will claim as many as he can, and the only weapon by which men may reach him and be able to withstand his attack is to learn the paths which our Eternal Father has laid out for us. He desires his sons and his daughters to know the Church and to enter into it; and to know its principles; to teach them to others. This is the great plan by which men and women may come unto him.

Our Heavenly Father gave us our own free agency. He taught it to us, gave it to us when we walked by sight and not by faith. He planned for our redemption, but gave us the privilege to receive or reject. I am sure that if all men could know the plan of our Eternal Father, as he has outlined it in his revelations, they would be able to meet the advance of the adversary in every form, and be led to glorify God, for great is the work of God, and great are the purposes of our Redeemer!

This is the day for men to become men, and for women to become women. It is the day, as Alma the prophet, said, when men are to prepare to meet their God. While here in mortality we enter into business, into commercial relationships with men, but there is a right way to do it. God never intended that it should be done in a dishonest way, any more than he intended that men should be untruthful. He planned the greatest scheme by which men should become strong, and by which they might come unto him as only real sons can come. He provided a great course of study for his sons and daughters in the earth.

When men can see their way clear to enter into the Church, through the door of the sheep-fold, to obtain that witness that comes from him that this is his work, it is the happiest and most privileged new birth that

they have ever received. There are millions of men in this world who need the support of this Church. They need the testimony of men who know the truth; they need the explanation of the principles of it. It isn't hard; it is easy to understand. The people of the world need it more today than they ever did before. The world is in trouble. Trouble is everywhere. It is in the family, it is in the nations. The voice of God is ready when they are ready to receive it, but they can only receive it when they hear it, and they cannot hear it except men be sent to provide for their hearing. In the fulness of time every son and daughter who may be entitled to the testimony of Jesus in the flesh shall hear it.

As I see it this morning this is our mission: To provide for the welfare of the children of men, to sustain the holy Priesthood of God the Father in the earth, vested in his sons, to carry on the plan that he intended, to speak the truth and to live it, and to overcome. I think that men and women will never be perfect in the flesh. It is not a perfect world. But we can go on every day acquiring the power to perfect ourselves, and thus be better prepared when we leave here to enter into another great school of experience that shall be ours before the time comes for men to receive their bodies, resurrected and assigned to a glory.

This is a great life, brethren and sisters and friends. It is a glorious opportunity to acquire knowledge. The knowledge of this Gospel is the most interesting thing in the world. The exchanges of this world and their values may pass away in a night and be of no more use to us, but the things that God revealed for the benefit of his children shall always be useful, as long as the earth stands, and in the eternities to come, forever and forever.

May we keep these things in our minds, and sustain the authority of the Church. I tell you those men who stood by the Prophet in the days of Nauvoo, and who stood by the Prophet Brigham Young, and who have stood by the leaders of this Church, from then until now—they and their seed are the ones upon whom the Lord counts. I find them in the stakes of Zion where I travel. I have been away from home a long time and have not had an opportunity to visit the stakes of Zion, but now, in these stakes and in these valleys, I find the descendants of these men standing valiantly for the great plan of our Eternal Father. I bear witness to you, that it is because of the faith and devotion of their fathers that was taught them and written in their hearts by those early leaders with whom they associated. I hope the men and women of Zion, the youth of Zion, will learn the principles of the Gospel, and will love them. That this may be our privilege, more now than ever before, I humbly pray, in Jesus' name. Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, I feel it is a great privilege to be in attendance at this conference. I desire to add my testimony to

the tributes that have been paid here this morning with reference to the loss that we have sustained in this great church.

I bring you greetings from the Texas Mission, and am delighted to say that your sons and daughters, in the main, are well and happy. I believe that without an exception they are enjoying the Spirit of the Lord, that they are enjoying their labors, and that they are anxious to put the message of Mormonism before the people in that part of the Lord's vineyard. I am grateful to my Heavenly Father for the opportunity of serving among those fine people.

I am happy to say to you, this morning, that the mission, so far as I am able to interpret, is going forward. Saturday, as I left the office, the secretary of the Sunday Schools of the mission handed me his report, and he said all of the Sunday Schools have reported the Dime Fund except nine, and ten of them have reported more than one hundred per cent collection. I believe that condition is reflected in most all of the auxiliaries in the Texas Mission.

These branches and these auxiliaries are officered by men and women who have embraced and accepted the Gospel in the mission field. I am happy, my brethren and sisters, I say, to be associated with those fine people. We have had some wonderful things happen to us during this year. The Lord has been kind in opening up the way for our Elders to preach the Gospel. I am sure President Bennion will be happy when I tell him that in one of the southern cities in which, I believe, we have never been privileged before to preach the Gospel, this summer the Elders have been granted the opportunity of preaching on the streets, and they are meeting with a wonderful reception. As I passed through Dallas Sunday morning I met one of the young men who was instrumental in the hands of the Lord in securing permission from the mayor and the chief of police to preach on the streets in that city, and he was telling me of the splendid reception they were having. In this city they have a higher school of learning which is operated by one of the great churches, and he told me that one of the leading professors in that institution had offered him a scholarship if he would come and attend that institution. A wonderful spirit is prevailing and many people are being led into the Church. We are grateful for these things.

I rejoice in the testimony that the missionaries have. I rejoice in the power and manifestation of the Spirit of God that is present in that mission field. I have here a testimony that I would like to read that seems to me to be rather unusual. It is about a young man who lives in Evanston, Wyoming. He has been a student in the East. I think he spent four years studying to become a doctor. After that I understand that he specialized in abnormal psychology, and was employed in that profession at the time this accident occurred. I am going to just take the time to read the story as it was written to me by the sister of this good man.

With a group of friends Carlton went to Galveston Bay to swim. There were many people there enjoying the swimming and diving. My brother became separated from his friends, but as he ran along the pier and was about to make a dive his feet slipped and he fell, striking the bottom of the Bay, breaking his neck (6th and 7th Cervical). Strange as it may seem, he was not knocked unconscious, and the first thought that came was that he was at the end of his life; no one had seen the accident. He was determined to hold his breath as long as possible, but just when he realized his end was near, and he had found it was impossible to move on account of being totally paralyzed from his neck down, he found that someone had found him and was bringing him to the surface of the water. Strange as it may seem, one of his companions stopped for a moment on the pier and amid those hundreds of people saw this man disappear, and found that he did not come to the surface. He dived in after Carlton, and when he brought him to the surface found it was his friend. He said: "Carlton, put your arm around me. I did not know that I was rescuing you." Carlton replied and said: "I can't move: I have broken my neck. Get me to the hospital as quickly as possible."

Arriving at the hospital the best doctors were called into consultation. They marveled, when they had Carlton on the operating table, that he helped to diagnose his own case. He asked their opinion about the possibility of his living. He was informed that it would be impossible for him to live three days. He smiled and said: "Well, I just can't die. Life is sweet. I must live for Mother."

The next morning after the operation the doctors expected him to be unconscious, but when they opened the door of his room he greeted them and said: "Good morning, doctors. I have a hard fight before me, but I am going to win."

Awaking from a short sleep he saw a minister standing over him and he said: "Young man, I have come to have you make peace with God before the end." Carlton asked him to please leave the room; that his church had always taught him to love God.

For two weeks after his loved ones arrived from the West they tried to locate the Elders, and finally located President Rowan. President Rowan and Brother Baxter came to the hospital and administered to Carlton, and from that time on Carlton began to improve. So wonderful was his recovery that the doctors marveled. They were impressed with the fine young missionaries who came from time to time to visit. They were eager to know who the group of fine men were. Those doctors did not take credit unto themselves for this miraculous recovery, but said: "It is Carlton's faith in God that has accomplished this." Another one said: "Give all the credit to God. It is Carlton's fine clean living and his faith that has accomplished this."

I talked with a lady, the sister of the president of that stake, yesterday, and she told me that he was continuing to improve. They removed him from the hospital in Houston, and he has been brought back to Wyoming, where he continues to improve. We feel that the Lord was unusually kind to him.

During the summer we have had a little sickness among the Elders. One of them developed heart trouble, circulatory trouble of the heart. We took him to one of the best heart specialists in the South, and discovered, when we found this man, that he was a friend to the Church; he was a friend to the members of the Church. He was born and raised in Canada, a highly educated man. He told me with his own lips that in 1907 he spent three months practicing in the state of Utah, in a little country town, and that his association with the Mormon people had been most pleasant. Said he to me: "Brother Rowan, I realize that there is power in the Church of Jesus Christ of Latter-day Saints."

This doctor gave a remarkable testimony of a case of healing that came under his observation. He said a woman had been attended by a midwife and she, after several days, had developed blood-poisoning and was in a very critical condition. They called in this doctor. "Too late," he said, but he worked with all his might, with all the power he could muster, and with all of the intelligence that he had. He said two men came into the home and asked him if he would have any objection to them going in and administering to this woman, and he said: "None whatever." Then he asked these men if they had any objection to his going in with them. He said this bishop went in, together with his companion, clothed in overalls, and one of them poured oil on the head of this woman. The other, in company with his companion, laid his hands upon her head and gave her a marvelous blessing. Then a beautiful smile came over her face and she said: "Now I shall live, doctor"; and she lived. I have his letter with me, and he says in this letter that it was a power greater than his that restored the life of that individual.

May God bless you, brethren and sisters. May you live your religion. May each of us appreciate our heritage, and may we live in such a manner that the Lord our God will continue to bless us, I humbly pray, in Jesus' name. Amen.

PRESIDENT HEBER J. GRANT

President Grant read the following list of changes in Church officers since the last April Conference:

CHANGES IN CHURCH OFFICERS SINCE LAST APRIL CONFERENCE

New Mission Presidents:

James M. Kirkham succeeded Miles L. Jones as President of the East Central States Mission.

Wilford W. Richards succeeded Arthur Welling as President of the Northcentral States Mission.

Joseph Quinney, Jr. succeeded William R. Sloan as President of the Northwestern States Mission.

Alma L. Petersen succeeded Holger M. Larsen as President of the Danish Mission.

Roy A. Welker succeeded Oliver H. Budge as President of the German-Austrian Mission.

Hugo D. E. Peterson succeeded Gustave W. Forsberg as President of the Swedish Mission.

New Stake Organized:

South Summit Stake organized, formerly part of Summit Stake. Zach J. Oblad appointed President with Carl Winters as Stake Clerk.

New Stake Presidents:

Bear Lake Stake, George H. Robinson appointed President to succeed Roy A. Welker.

Alonzo J. Gilbert succeeded J. Fred Corbett as President of Idaho Stake.

Heber C. Williams succeeded J. Arthur Christensen as President of the North Sevier Stake.

Thomas M. Irvine appointed President of the North Weber Stake to succeed Francis W. Stratford (deceased).

W. Heber Wilde succeeded W. Oriel Stephens as President of the Summit Stake.

New Wards Organized:

Jackson Ward, Teton Stake, formerly an Independent Branch.

Boulder Ward, Garfield Stake, formerly an Independent Branch.

Glendale Ward, Maricopa Stake, was part of the Phoenix 2d Ward.

New Independent Branches:

Caldwell and Meridian Branches in the Boise Stake.

Wards Disorganized:

Clarion Ward, Gunnison Stake, membership transferred to Centerfield and Hamilton Wards.

Star Line Ward, Lethbridge Stake, became part of Claresholm Ward.

General Authorities who have Passed Away:

President Anthony W. Ivins, First Counselor in First Presidency.

Charles H. Hart, one of the Presidents of the First Council of the Seventy.

Stake Presidents who have Passed Away:

President Francis W. Stratford of the North Weber Stake.

Joseph C. McFarlane, Second Counselor in Mt. Ogden Stake Presidency.

Bishops who have Passed Away:

Bishop Fred Wall of the Jensen Ward, Uintah Stake.

Elder Silas A. Koyle, President of the Hazel Branch, Burley Stake.

Others who have Passed Away:

Elder Franklin S. Richards, General Church Attorney.

Daniel S. Spencer, Retired General Passenger Agent, Union Pacific System.

The congregation sang the hymn, "Redeemer of Israel."

Elder Alonzo J. Gilbert, President of the Idaho Stake, pronounced the benediction.

Conference adjourned until 2 p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference commenced at 2 o'clock, Friday afternoon, October 5.

The Singing Mothers (Relief Society Chorus), under the direction of Sister Charlotte O. Sackett, furnished the music for this meeting.

The Singing Mothers' Chorus and the congregation sang the hymn, "Come, come, ye Saints."

The opening prayer was offered by Elder Zach J. Oblad, President of the South Summit Stake.

A sacred anthem, "God is my Shepherd," (Schubert) was rendered by The Singing Mothers.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

For more than a quarter of a century it has been my good fortune and cherished privilege to labor with President Anthony W. Ivins, President Charles H. Hart and Judge Franklin S. Richards. I sincerely hope and pray that when my work is finished in this sphere I shall be worthy to continue to labor with them.

During the past month it was my pleasure to accompany the tabernacle choir on an historic venture. After some weeks of negotiations and feverish days preparing for the trip, days that those who accompanied us little realized were trying, for to make the selection of those who were to go and try to pacify those who could not go gave to me and some of my associates sleepless and restless nights, and days filled with concern—on the 8th of last month the train with more than three hundred people left for the East. The joy of that group was increased when they found that we were to be accompanied by President Heber J. Grant and President J. Reuben Clark, Jr. I believe that the first interesting incident occurred when an order was placed by the dining car service for 750 bottles of milk. It was an unusual order, and I think the largest that has ever been let by the dining car service for one train. It was a tribute to the teaching of the Word of Wisdom.

Our trip was uneventful until we reached Chicago, where we quickly boarded buses and were taken to our hotel and then to the Fair grounds. We were about twelve minutes late with our first concert. It was not altogether our fault; the proper arrangements had not been made and suitable dressing rooms had not been provided for such a large group.

After the choir began its concert I took my position outside where I could see and hear, accompanied by the representative of the Ford Exposition, with whom we had carried on our negotiations, this company having assisted in paying the expenses of the trip. He said nothing

until the concert was over, and I turned to him and asked what he thought of it?

"It is more than I expected. We did not even dream that we were getting anything like this," was his answer.

Each day, during the time that we were there, their statement of appreciation was more pronounced. On the first day they invited Presidents Grant and Clark and their party to a luncheon in the Ford offices on the Fair grounds.

It was an inspiring sight during that week to see the people come into the great Ford Gardens, two thousand or more at nearly every performance. At night nearly every seat was taken. Several nights every seat was taken, and one night nearly a thousand, as near as I could reckon, sat for more than a half hour in a rain storm to hear the balance of the program.

During the week we were invited to sing on the street in Chicago. We left the hotel where we were staying, in a fleet of Ford cars as the guests of the Ford Motor Company, and were escorted through the streets of Chicago to the plaza between the Daily News and Chicago Civic Opera buildings, where the concert was given. It was a wonderful sight. As far as we could see the streets were filled with people anxious to hear. And as the choir began to sing the windows of the buildings thirty and forty stories high were filled with people. As I stood there and listened I thought of the contrast when about ninety years before our fathers had been driven from a city in Illinois by mob violence, and now we, their children, had returned, and on every hand found the spirit of kindness, and words of encouragement and praise.

After the concert we were taken to the Fair grounds, where our afternoon concert was given, and afterwards from there to the Ford executive offices in their exhibition building, which had been cleared of office furniture, and the entire group were seated at tables and served a delightful luncheon.

To my mind, the trip was a most wonderful event. We started on it with the spirit of the Psalmist of old:

But I am poor and sorrowful: let thy salvation, O God, set me up on high.

I will praise the name of God with a song, and will magnify him with thanksgiving.

This also shall please the Lord.

The humble shall see this, and be glad: and your hearts shall live that seek God.

For the Lord heareth the poor, and despiseth not his prisoners.

Let the heaven and earth praise him, the seas, and everything that moveth therein.

For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

The seed also of his servants shall inherit it; and they that love his name shall dwell therein.

On the Sunday before we left on our return trip, through the efforts of the Chicago branch presidency, we were permitted to hold services in the Rockefeller church on the campus of the Chicago University. The

building was filled. During the service President Grant addressed the congregation briefly, referring to the Articles of Faith of the Church and the Prophet's statement on government. His clear voice carried to all parts of the building and was very impressive. It was not the most pleasant place to sing in, because of the high ceilings and hard walls, which caused the sound to come back at the singers and interfere somewhat with the tone. But it was a delightful experience and we were happy to be welcomed in that way.

On our return trip we stopped at Independence, Missouri, and other places from which our forefathers had been driven. Upon arriving in Independence we gathered at the new auditorium of the Reorganized Church. We were received in a spirit of great friendliness. As President Grant and Frederick M. Smith, president of the Reorganized Church, made their way from their seats in the body of the house to the platform there was great applause. This, too, was not a pleasant place to sing in, for the unfinished condition of the building was such that it was difficult for the singers to hear the accompaniment, and the steep incline where the seats were placed made it impossible to develop a satisfactory tone quality. But the warmth of our welcome I am sure caused all to forget the unfinished condition of the building which interfered so much with the music. Again we were impressed with the remarks of our President as he stated the belief of this people and referred to the revelations of Joseph Smith, which should also be believed in by his descendants, our kinsmen, who were entertaining us at that time. In all it was a choice occasion, and we came away feeling that it was good to have been there.

The last stop was at Denver, where Brother Daynes had arranged with one of the newspapers for our appearance in the large Denver Civic Auditorium. This was an inspiring sight. The place was filled, even the gallery back of the drop curtain being fairly well filled with people, and the chairs on the stage surrounding the choir also. As the President made his appearance on the platform to acknowledge their greetings and welcome, there was great applause. He spoke for only a few minutes, expressing appreciation, and they applauded him as he left, as they also applauded the choir for their singing. It was a most wonderful trip, not primarily a missionary trip, but we hope, through the service rendered, to draw to the attention of those who were unacquainted with us, something of the ideals and purposes of the Church of Jesus Christ of Latter-day Saints; and I am sure that the fifty or sixty thousand people who came to hear us, and the untold numbers who listened in over the air during each concert were well pleased with what they heard. We feel that the trip was worth while.

The choir members had with them the spirit of the Gospel; they were exemplary. At times I thought I became a nuisance to them, for it was my task to keep them on the job and to see that their concerts started on time. They were enthused over the privilege of going and each felt that the success of the whole venture rested upon him or her.

As we left the hotel and were settling our accounts, the hotel manager said: "I hope you will come again. We have never before had

such a gathering in this hotel. The maids have had very little to do. We have found no cigarette stumps, no cigars, no burnt furniture or linen, and no whiskey bottles. Your group have been orderly; we have hardly known that they were here. It was a pleasure to have you with us."

I think that through our actions we preached the Gospel.

On the Fair grounds we were given reduced rates for the choir members. Their badges took them into many of the concessions and many invited them in without cost. We found a friendly attitude wherever we went and came away feeling that we had performed a wonderful missionary service. We had in mind constantly the saying of the Lord: "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing on their heads." We wanted a blessing. We felt the Lord was fulfilling his promise upon our heads, and we pray that his blessings shall continue to be upon us, that we may continue to serve him in song, in faith, and in a desire to be worthy of the blessings which he has bestowed upon us and which he has promised to bestow upon us all through our faithfulness. May he so bless us, I pray in the name of Jesus Christ. Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

My brethren and sisters, I rejoice in the privilege of again attending conference. Since I was here before I have undergone a serious operation, but the blessings of the Lord brought me through. Through my own carelessness I have contracted a cold which makes me hoarse.

During the past six months we have had the pleasure of having with us in the Canadian Mission Brother James H. Wallis and his wife, he acting as a patriarch in the mission for the purpose of giving blessings to the worthy Saints therein. He has been with us now a little over three months, and has nearly completed his work there. He is now working on the recording of the blessings he has given, that they may be mailed out to the respective members. It has been a spiritual blessing to us; we do appreciate the inspiration that came to the brethren to send Brother Wallis into our midst. I think that from there he will go into the Northern States, the North Central States, and the Southern States missions for the same purpose.

In visiting with the members, talking with them, and going confidentially into their lives, much good has been accomplished by Brother Wallis in bringing the Saints to a realization that the blessings of God can come only from living his commandments. All kinds of blessings may be conferred upon us, but to make them a reality in our lives depends upon how we live. Many who have never thought of it in that light have discovered that, in our Church, activity is life and inactivity is spiritual death. Wonderful promises have been given, depending upon their living nearer to

the Lord, keeping his commandments, observing the Sabbath day and having prayer in their homes, living the Word of Wisdom and keeping the law of tithing. Some of them were under the impression that when they were in debt they owed no tithing, and there are hundreds of our people who are in debt; so, of course, comparatively little tithing has been paid under those conditions. But they have now become convinced that the Lord expects one-tenth of all that he gives unto them, whether or not they are in debt, and that leaves them the ninety per cent with which to take care of their own affairs, which includes their indebtedness. I think it will mean much to the spiritual life of our mission.

I do not know of any time since I have been in the mission when our missionaries were more united, nor do I know of a time when they have better understood the responsibility of the position they occupy and what is required of them. I feel that to a great extent they are working because of their love of the work rather than merely measuring up to the regulations, and in so doing they are naturally keeping the missionary regulations.

I pray God that he may bless us, that we may realize that he has given unto us the Gospel of his dear Son; that it is given unto us to be lived, not to be stored away as something that is merely beautiful and grand, but something that we should live, that it may be exemplified in our lives, that we might eventually be fitted for an inheritance in his celestial kingdom.

I bring greetings to you from the missionaries of the Canadian Mission. They love their work, they dread sickness and anything else that interferes with their work. They are having an enjoyable time together. We love the work in the mission field. To me there is no more glorious blessing that has come into our lives than has come to Sister Bluth and myself in missionary service. We rejoice in it, we thank the Lord for the privilege of being in the mission field. May his Spirit attend us continuously in our labors, that we may serve him faithfully all the days of our lives, that we may realize in our lives the things for which we hope and aspire, I humbly pray in the name of Jesus Christ, Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I have been encouraged this morning and this afternoon with the advice, counsel and testimony, and the remarks of my brethren concerning our departed dead. The thought occurred to me, what a toll has been taken during the last three or four years from among the General Authorities of the Church: President Anthony W. Ivins, President Charles W. Nibley, Elder Orson F. Whitney, Elder James E. Talmage, President B. H. Roberts, President Rey L. Pratt, President Charles H. Hart, and Patriarch Hyrum G. Smith—almost one-third. But while I have missed them and shall miss them and their tremendous influence for good, and the power

of their example, what a blessing it is for those on the other side where they will labor with the Prophet Joseph Smith and his associates, in carrying on the great work of redemption in the spirit world, where millions are waiting for the Gospel of Jesus Christ.

And so our loss is someone else's benefit—the law of compensation still applies.

I have been thinking very much lately concerning our service, one to another, and to the world.

On the last day of the Master's public ministry he left Bethany accompanied by his disciples and made his way to the temple. The usual crowd, including those who were opposed to him, met him in the temple courts. The Pharisees and Sadducees plied him with questions, after which a lawyer or Scribe inquired of him, "Master, which is the greatest commandment of all?" The Savior quoted verses 4 and 5 of the 6th chapter of Deuteronomy and part of the 18th verse of the 19th chapter of Leviticus. It was required of every Jew to repeat the words contained in these verses twice each day. Therefore, his critics well knew the source of his answer. This is the answer the Master gave to the lawyer's question:

The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God.

Thus the Master made clear to his audience and to the lawyer and to future generations that the first commandments are to love God and to love our fellow men. Love translates itself into service. The Master himself exemplified his doctrine by service to his fellow men. Again and again did he show that love, indeed, it can only be evidenced by service. On another occasion he said to his disciples:

Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. (Matt. 20:28.)

The Master himself performed the greatest possible service to humanity, for he spent three years of his life teaching men how to live and how to obtain eternal life, and he laid down his life that the resurrection and eternal life might be brought to pass.

To love God means that we will not only keep his commandments, but that we will qualify ourselves for the duties and responsibilities required of all who accept the Gospel to proclaim the restored Gospel and the divine mission of the Prophet Joseph

Smith. I like the symbol found on an old Roman coin which bore the design of an ox standing between a plow and an altar, thus signifying its readiness for either service or sacrifice. No symbol could more beautifully represent the attitude of the true servant of the Master—ready, when the Master wills, to toil in his service; and just as ready, when a call comes, to sacrifice everything, if necessary for the Gospel's sake.

As to our neighbor, I like the thought expressed by King Benjamin in the 2nd chapter of the book of Mosiah: He who is in the service of his fellow men is in the service of his God. Today, men see more clearly than ever before that we are our brothers' keepers. How great, therefore, is the need of keeping constantly before us the second great commandment, and how far we are from observing it as the Lord requires, and we should frequently ask ourselves, What manner of men and women are we?

The Lord has said this in Section 58 of the Book of Doctrine and Covenants:

Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

If we are profitable servants, we will go beyond the routine requirements of our membership in the Church, and we will devote ourselves more than ever to the service of our fellow men.

Where shall we look for service? We must not repeat the experience of the knight in the ancient tale, who left his home when a young man to find the Holy Grail, or cup, out of which our Savior drank, and came back an old white-haired man, only to find the grail in his own house, where it had been all those years.

As Latter-day Saints, there are many avenues for service in the organizations of the Church. We can be better neighbors and help the poor, the unfortunate, the aged, the feeble, the widow, and the orphan, who live around us. Fortunate are we if we have learned the great truth that happiness is not determined by how much we get out of life, but what we put into life in the way of helpfulness and service for others. For there is a richness in life that will come to every Latter-day Saint once he has experienced the joy that is to be found in helpful service to others. The happiest people on earth are those who contribute to the welfare of their neighbors and friends.

The General Authorities of the Church, those who preside in the stakes and wards and missions, use their time and talents in the service of God and their fellow men and for the establishment of the Church of God for the preaching of the Gospel and for the dead.

There is a wonderful field for all officers and members of the

quorums of the Melchizedek Priesthood to increase the faith of their members and to see that every person holding this Priesthood is giving service to the Lord and to his fellow men.

The Presiding Bishopric deeply appreciate the untiring labors of the bishops of wards and those associated with them in developing and training the youth of Zion who hold the Aaronic Priesthood. The result of their labors is already being noticed in the improved standards of the members of this Priesthood. There are also under the direction of the bishopric approximately 30,000 men holding the Priesthood whose duty it is to visit the homes of the Latter-day Saints monthly. They go in the true spirit of neighborly help to the members of their flock.

On this Temple Block thousands of men and women hear the message of the Gospel, in addition to those who are reached by the labor of the missionaries who are out in the world proclaiming the restoration of the Gospel of Jesus Christ and the divine mission of the Prophet Joseph Smith. By this means the Church is exalted and advanced in its great purpose due to the devotion and labors of faithful men and women.

The question might be asked, Is there recompense for all this labor? I say, Yes, for the Lord has said:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.

No person can be happy in this Church unless he is working for it, praying for it, and living for it. Service in the Church is a safeguard to youth. It is a blessing and protection to those of middle age. It is a crown of satisfaction to the aged. Our testimonies and appreciation of this Latter-day work will grow in proportion to the service we render our Master, for service in the Church will bring joy, satisfaction, happiness, contentment, and appreciation.

I pray that we may keep these two great commandments constantly in mind and in the spirit and intent of the Master's answer to the lawyer on that fateful last day of his ministry. Let us look around us for further opportunities to be useful in the communities where we live, that we may become more profitable servants in the cause of our Master.

The Gospel of Jesus Christ is my meat and drink. I love to serve; I want to serve; I want to labor as long as I have the ability to do it in the cause of the Master and of my fellow men.

The Gospel of Jesus Christ is true; it is the power of God unto salvation. God lives. Jesus Christ is our Redeemer. Joseph Smith came in these latter days to restore the Gospel and establish the holy Priesthood preparatory to the coming of the Son of God, when his kingdom shall be established, and he shall reign in God's name upon the earth.

I pray that we may be blessed with this deep sense of service and appreciation of our opportunities in the name of Jesus Christ. Amen.

The Singing Mothers sang "He shall feed His Flock," (The Messiah.)

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

A year ago while occupying this position I advocated patience, —forbearance in reaching hasty and ill-considered conclusions respecting the efficacy of the new plans which had been put into operation to relieve our distresses and a patient compliance with their requirements. I believed then as I believe now, that the quickest and surest way to determine the real worth of any newly enacted policy is to give it a fair trial. I believe still that patience is necessary in the appraisement of the forces which have been set in action for the country's deliverance. However, I am equally well convinced that some things other than patience are requisite if we would make any real contribution to the ultimate end that every one desires.

PHASES OF RELIEF PROGRAM CAUSE CONCERN

I have had a limited opportunity to observe at rather close range, some of the operations of the great relief program which our government is seeking to carry out. There are phases of it which give cause for much concern. Some of these items would not be appropriate for discussion here, but there are one or two things which I feel can be mentioned with propriety and I hope with profit. The expenditures for relief, both direct and indirect are enormous, and the numbers of recipients almost go beyond the believable. In our own state, according to the latest figures obtainable 21.99% of the entire state population is on the relief rolls and in some counties the proportion of the population receiving relief runs as high as 46%. Where these figures prevail, it means that nearly one-half of all the people have demonstrated to the satisfaction of those in charge that they are fit subjects for relief and are actually in receipt of the charities bestowed. I have not included in these statements vast numbers of people who have been beneficiaries under certain governmental emergency measures which have been calculated to save to the owners, homes and properties by the extension of extraordinary credit facilities, I am limiting the number only to those who are on the relief rolls of the counties and municipalities. When I mention the percentages in our own state I wish it known that our numbers are but representative of other states of the union.

INDICATION OF SUFFERING AND DISTRESS

I do not see how any thoughtful person can contemplate this situation without grave concern. I feel that concern very deeply, because this astonishing information indicates such a large measure of want, failure, suffering and distress among the people. No

one can think of it without having his sympathies touched. My first desire would be of course, that the cause of these distressing conditions might be removed, that we might immediately have such industrial recovery as to give all opportunity for work and a good livelihood. This is the desire of all, but how to bring about such a recovery is the subject for some of the hottest debates and contentions we have witnessed in this country for many a year.

Into these I will not enter. Suffice it to say the conditions are here. How long they will last no one knows. We hope not for long. While they do last they are the immediate and pressing concern of every citizen of the country. No conscientious man nor woman can ignore them, for even from a selfish point of view they affect him.

I take it for granted therefore, that everyone would like to do something to help. I am going to take the liberty of making some suggestions which I think can be adopted by almost every one who does desire to help. I am not going to speak now of the giving of financial aid. I hope to mention that later.

MAINTAIN SELF-RESPECT

It is my first suggestion that every man, woman and child adversely affected by this "depression" be encouraged to maintain self respect. I earnestly hope in what I am about to say I shall give no offense. I assure you none is intended. I desire only to be kind, but I know it is necessary sometimes to be frank and seemingly cruel in order to be kind. I know that there have been many hundreds of self-reliant, self-respecting, proud people who have been humiliated to the dust by the hard circumstances which have been forced upon them. My heart goes out to them. I pity them for the humiliation they have sustained, but strange as it may seem, for their own good, I want them to continue to be humiliated in their own feelings so long as they continue to be the recipients of charitable relief. I said, mind you, in their own feelings. I want no undue embarrassment heaped upon them, but I want them to be so manly and so womanly in all those terms imply as to be grieved in spirit when they cannot be self-reliant and reasonably independent.

FACTORS IN ECONOMIC AND SPIRITUAL WELFARE

There is a pride in vanity "that goeth before a fall," but that pride in a man which makes him cherish his own good name and gives him the courage to work to sustain it, that pride which makes him shun the bondage of undischARGEABLE obligations, that pride which keeps his head high even in poverty, conscious that he has always been honorable and has given the best that was in him, that pride I admire. I think too it is essential for the preservation of some of the best things within our civilization. Self-respect, self-reliance, and the pride of achievement I look upon as highly prominent factors in our economic welfare and in our spiritual as well.

CHARITY SEEKERS

Unfortunately there has been another class of our citizens who have not had so much pride and self-respect and who have not been greatly humiliated, perhaps not humiliated at all in the receipt of those benefactions which have been bestowed upon them. They have been eager to receive. I suppose some of this class will always be with us. I am sorry for them too because they lack an element of character which is essential to success and enduring happiness.

"SPONGING" ON THE GOVERNMENT

Now without mitigation in the least of our sympathies toward those unfortunate ones actually in need, the observing cannot help but note that there is an ever-growing and deeply regrettable tendency to "sponge" on the government and take every gratuity possible to obtain and this too, sometimes by representation and connivance which will not bear the light of truth. It is true also that this disposition to "sponge" on the government is not confined to those only who are on the relief rolls.

In the obtaining of benefit loans and crop allocations with other concessions so lavishly bestowed it has been manifest in such degree and in such people as to be greatly astonishing to those who have the inside information. Not infrequently does one hear in pseudo justification of these regrettable actions, expressions such as these—"Well everybody's getting it, I might as well get my share"—or "The government brought on these conditions they should get us out." I have been informed of men making application for home loans under representations of distress whose regular income for one month would be regarded by many families as ample support for an entire year.

CONTEMPT FOR IMPOSTORS

I am not pointing out these things in criticism of the administration of the government's remedial plans, although I suppose it is possible to detect errors. I make allowance for the faults and abuses which almost of necessity must creep into the operation of such extensive schemes so quickly set up and manned. Nor do I particularly criticize the plans themselves, not because I do not see deficiencies in them, but because I find it most difficult to discover in my thinking or from the suggestions of others, any satisfactory substitute measures to take their place. Here is where I feel to exercise patience, but I am not patient with impostors on the government's generosity. I tell you these professional charity seekers, these "spongers" on public beneficence are a menace to the morale of our country. They have lost self respect, they have lost their honor and their influence is pernicious. Any public official or administrator who connives with them or tolerates their practices is even more deserving of our contempt.

FAR-REACHING RESULTS

I am not willing to take it for granted that these abuses must be. They are too serious and their results too far reaching to go unchallenged. I fear them, not only because they are costly to the public treasury, the drain on which is a matter of deep concern to every American, but for the more important reason which I have heretofore indicated, that the practice of "sponging" on the government is perverting the finest virtues of American citizenship—self-respect, self-reliance and integrity. Furthermore, I cannot but conclude that this distortion to the morale of our people makes fertile ground for the seeds of disloyalty and anarchy which those inimical to our form of government are ever seeking to sow.

THE LATTER-DAY SAINT ATTITUDE

I said everyone could help. I believe everyone can. I believe our Church can help as can every other good agency. That is why, my brethren and sisters, I bring this matter to your attention here today. No Latter-day Saint can tolerate for a moment an imputation against his honor and integrity. No Latter-day Saint can afford to be other than self-respecting and as self-reliant and independent as the circumstances will possibly permit. We have been taught all during our history the gospel of work, of self-support and freedom from debt. It so hurts me to see a man lose the pride of self-respect and self-reliance that I could wish that it were feasible to take an evidence of obligation for every gratuity bestowed, in order that the recipients might say that they had borrowed the money and would pay it back and thus not be humiliated by the taking of alms.

TO RESTORE OUR MORALE

Morale is made by public opinion and public opinion is the composite of individual opinions. We can maintain our morale and if we have lost it in measure, we can restore it as can the country at large by each and every one firmly and definitely resolving: first, that under no circumstances will he be guilty in the least degree of the abuses which I have mentioned, and secondly, that to the full extent of his ability he will see to it that such abuses are not tolerated in others. The cost of administration of the relief program is already so enormous (it seems excessive to us who administer relief without cost) that there must not be added to the cost any additional funds for more supervision; so it is indispensable to the success of the program that everyone assume responsibility. By so doing, everyone can help. I do not know how long we shall retain our present methods. Whether they should be changed is a matter scarcely suitable for discussion here, but I do know that so long as we have them, we have a duty to get out of them the best obtainable. That is possible only by full co-operation.

I earnestly hope that my plea here today will not be misunderstood. It may sound harsh and unfeeling, but I know that in my own heart I am not without charity and sympathy and I know that my people are generous and kind. When I think of what we give for charity and for the support of unselfish and noble causes, I am grateful and encouraged.

LATTER-DAY SAINT LIBERALITY

I noted the other day from information issued by the Federal Department of Internal Revenue, that the deductible charitable contributions of the rich men of America as shown by their income tax returns, did not exceed 2% of their net incomes. We who pay our tithing give 10% and to that we add many additional items, so that when we make our income returns to the government, if we are fortunate enough to have incomes sufficiently large to report, it is not infrequently the case that the 15% of net income which is deductible for tax purposes is not sufficient to cover all our contributions and we sometimes pay a tax on our gifts. I am glad of this because it indicates our generosity and our truly Christian desire to help our fellow man. I feel that desire. I want to continue to give, not only because of continued need, but because giving is the best remedy in the world for contraction of the heart. I recommend it to all who suffer from that malady.

OUTLOOK FOR COMING WINTER

There is little prospect that the coming winter will not present enlarged demands on our sympathies and our resources. It has been indicated from Washington that the state and local communities may be obliged to bear a larger portion of the burden. I hope we will do our utmost and I pray that no worthy person who is honest and deserving may be permitted to suffer. I pray with equal fervor that no person may become so dishonest and disloyal as to be an impostor on the generosity of our great merciful government which is seeking so diligently to relieve our distresses.

BASIS OF MUTUAL CONFIDENCE

Common honesty is the basis of mutual confidence. If we lose confidence in each other we are lost. We can't trust those who cheat the government. It is as dishonest as it is to cheat the Church or each other. No one can deceive and cheat and be a Christian. He may be called a Christian, but he is not one. Misrepresentation, hypocrisy and deceit are as repugnant to the Gospel as is error to truth, for the Gospel is truth.

THANKFUL FOR CHURCH

I thank God for the Gospel of Jesus Christ. Within it I find the true philosophy of life with all the virtues, the encouragements, the

restraints, the hopes and the satisfactions that my soul can desire. I thank God for the Church of Christ with all its agencies, facilities and powers to make the Gospel effective in the lives of men and women. I look forward with confidence to the fulfilment of the promises of the Lord. In the face of many problems I am not discouraged—the truth will prevail. We must be patient in all things, but we must also be vigilant. Patience and vigilance and integrity will see us out. I pray for the blessings of God on the Church, on the Government and on all men, in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I humbly pray, my brethren and sisters, that the Lord will bless me during the few moments that I am before you, that I might say correctly the things that I have a desire to say to you this afternoon.

Our Heavenly Father has greatly blessed us by giving to us many books that we might learn of his ways and his desires concerning us; that we might be able to find our way safely back into his kingdom after finishing our work here. In addition he has also given to us his prophet and his servants that they might give us, from time to time, additional word and counsel and instruction to that which we find written in the standard works of the Church.

The scriptures have not only been given for our benefit but they have been given for the good of all of the children of God here upon the earth. They are encouraged to read them that they might better understand God's purposes towards them and towards life; to make the present finer and more beautiful so that the future might bring increased joy and happiness.

At times it seems to me that because of the many scriptures available, they have become very common to us. When problems of life come before us we are prone to look to other sources for comfort, knowledge, and instruction, rather than going to the word of the Lord, where we might be guided rightly in the things that he wants us to do.

We are always having problems of religion before us, and I am sure that we always shall. This word of the Lord which has been given to us helps us to tread the straight and narrow path and keep close to our Heavenly Father. It is interesting, and I am sure profitable, that we should be up-to-date; but it is more important that we be right, even at the expense of up-to-dateness.

As I meet people I find there is a tendency to so interpret the scriptures that they will fit into all of the new theories, especially the so-called learning and intelligence that has not been established. Very frequently people in trying to fit these theories into the word of the Lord make the interpretations of our scriptures silly, and in many cases dangerous, leading men and women astray

because their new interpretation is not what God meant when he wrote and spoke to his prophets and gave his words to us in the holy scriptures.

We sometimes wonder why more people are not coming into the Church nowadays, and we refer back in kindly remembrance to the many people who joined the Church in early days. I think I can name one reason. In the early days people of all the earth—I mean those who were Christians—were readers of the scriptures. They tried to find comfort and knowledge in this holy book, the Bible. They believed sincerely in the revealed word of God and when the missionaries came to them in their kindness and with their explanation of the additional word of God, they could see and understand their mistakes and readily adjust themselves to the new interpretation that had come in relation to the Gospel of Jesus Christ. And so, many people came into the Church.

Nowadays we are getting away from that. It is not the custom to read the word of the Lord, and while we may find testimony, I believe that testimony would come quicker if we would be firmer in the foundation of the Gospel of Jesus Christ; if we would be frequent readers of God's word to us, and really believe the things which he has said and does say to us.

I believe many of these religious problems that come to us can be solved. For example, we have the question of Adam and Eve in the Garden of Eden. We know that Adam was an intelligent man. How do we know it? By the written word of God; there is no question about it. Mark you, I said an intelligent man, and not a man who was just evolving from a crude state into one of intelligence. All of our reading and all of our contact with God and his prophecies give us to understand that Adam was an intelligent man and was the father of our race. We read of him in the Bible, and we read of him again in the Pearl of Great Price, where practically the same story is reiterated. We read about him again in the Book of Mormon and in the Doctrine and Covenants.

It seems to me that this question should not bother us as a people when we have so much of the revealed word of God concerning this matter. In the Book of Mormon, Lehi makes the statement: "Adam fell that men might be; and men are, that they might have joy."

There is no question about it, you see, as far as we are concerned. And the continual argument and debate about a subject like this it seems to me would be displeasing to our Heavenly Father.

We have the question of the Christ, his virgin-birth, and his resurrection. We find it contained in all of our books. Yet there are men and women and young people who do not believe, and they argue the question back and forth as to who he really was, whether or not he was in reality resurrected from the dead, and stands at the right hand of God.

Perhaps you remember the occasion when Jacob was debating

the question with Sherem concerning the Christ, and Jacob said to him, "Believest thou the scriptures?" Do you not see the first test—the prophets' test, God's test? It was right there—"Believest thou the scriptures?" And when Sherem said, "Yea," Jacob said:

Then ye do not understand them; for they truly testify of Christ. Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ.

When the Lord was speaking to the Jews he said:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

The Jews, with the books before them could not understand. Paul said that we can not understand the things of God without the Spirit of God. And so even with the scriptures before us; if we will not show the signs of humility and of repentance, and a desire to know, we can not understand the things which are written in these books for us.

In the Book of Mormon we have a challenge, as we have in the Bible. The Prophet Moroni said that if the Book of Mormon was read with a certain purpose, with the proper attitude towards the book, then God, by his Spirit, would enable the reader to understand whether the book was the word of God or not.

May the Lord bless us, my brethren and sisters, that we will commence to pay more attention to the holy scriptures, that we may go to them to solve the problems as they come into our lives, because I am confident that within the books of God, in addition to what comes to us from our prophet, we can ascertain what God wants us to do, how far we shall go, and how we can please him from day to day. May he bless us to this end, that we might obtain additional light and comfort and blessing and eventually find our way into his kingdom, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My beloved brethren and sisters, as I stand before you this afternoon I desire an interest in your faith and prayers. I hardly know what I shall be able to say, but I thank the Lord for the faith that he has given me in the Gospel, of which we are participants. I thank him that I can look into the future with reliance and faith, believing that he stands back of the purposes of this Church, and that he will guide it through, that he will give those of us who are faithful and rely upon him the power and the capacity to carry on.

I believe that there exists in this body of Priesthood that we have before us today, a peculiar power and virtue, a reservoir of power, from which we derive our authority in doing the things we do as representatives of this people. I believe that it is by virtue of that authority which is vested in the people that the officers of this Church conduct its affairs in all this world.

I believe that you have authorized them to do so, and I believe that that authorization is borne out by God himself.

There is a principle existent in the Church that the right to govern is derived from the common consent of those governed. That extends to all the offices of the Church. The bishop is appointed and approved by his ward; the stake president is appointed and approved by his stake; an apostle is appointed and approved by the Church; and the President of the Church is appointed and approved by the Church. And when he is so approved as a prophet, seer and revelator, he has the right to stand at the head of the Church and determine its policies and practices.

We have before us the scriptures, to which reference has been made this afternoon; I am thinking especially of the Doctrine and Covenants. When the revelations in that wonderful book were given to the Prophet Joseph Smith, they were not all at once compiled and bound into their present form. The time came when that was done, and to make them effective and binding upon the body of the Church they were approved and accepted as the revelations of the Lord to the Church, and from then on we have deemed them as binding upon us.

We must not forget, in this day of trial and tribulation and criticism that we are going through, that we have now at the head of the Church the very same authority that we had in those days, and that when the prophet of the Lord dictates a policy unto this people and that policy is approved by the body of the Church, it is just as binding upon the Church today as at any time in its history; and no minority—no matter how interested it may be in certain other practices that are not approved by these policies—has the right to set itself up in direct opposition to this body of Priesthood, the representatives of which we are who are gathered here today.

We are the Priesthood, and together with the Authorities who are placed over us, we control the destiny of this Church, and it is the duty of the rank and file of the Church to remember this one thing, that the Priesthood vested in the President authorizes him, when we support him, to dictate the policies that the time demands.

I for one propose to stand back of the Authorities of the Church as long as God will give me power; and to support every righteous thing that they propose, especially when it is approved by the body of the Priesthood.

There are certain changes that have been authorized and approved by the body of the Priesthood, which are meeting with opposition at this time and, it is my testimony to you that there is no legitimate ground for this opposition.

I trust that the Lord will give us strength to see our duty, to see the right, to sustain and uphold the policies of this Church when they are founded upon this principle that I have enunciated, for I believe that is the principle that should govern the Church. The Lord has told us so in the Doctrine and Covenants, and the leaders of the Church have reiterated it from time to time; and in promulgating these policies they stand

upon that principle, and no other. To me that is justice and right and common sense.

I hope that the Lord will bless me with the power that I may carry on, that I may see my duty properly and correctly and be able to fulfill it completely. I trust that the same blessing may be meted out to every man who holds the Priesthood in this Church, that he may realize the tremendous responsibility that rests upon him when he accepts that Priesthood, for it is no idle thing to permit a servant of the Lord to lay his hands upon your head and ordain you to the Priesthood. You accept the responsibility and the duty, and it is your obligation to magnify that calling.

We have different orders in the Priesthood, and the callings of all are not the same, but be they great or small, when we accept those callings we have no right to refuse to discharge the duties that devolve upon us under them.

I hope that the Lord will bless us, that he will pour out his Spirit upon us, that he will give us the power to carry on properly.

I was especially pleased with what Brother Richards said this afternoon about the conditions of the time, and I wish to say amen to his suggestion. In going out among the people I have learned that, almost without exception, those people who have obeyed the instructions that have so many times been given from this stand, who find themselves free of debt, are not suffering in this crisis.

We are ambitious, it is true, and many of us desire the power that comes from large property holdings, and to get that power we have shouldered upon our backs obligations that we are now unable to fulfill; but I find that those people who are content with less, who were out of debt when this thing broke, are not suffering now like the people who found themselves heavily involved.

I wish to bear my testimony of the truth of the work in which we are engaged, and to take my seat, praying that the Lord will bless me always with his Holy Spirit, and you as well. And I do it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I desire to read my remarks made at the funeral of Brother Charles H. Hart, so that they may be in the Conference Pamphlet. They are as follows:

"From my personal association during all the years that Brother Hart was one of the General Authorities of the Church I am able to bear witness to all of the splendid things that have been said here today regarding his character. There was no one of the General Authorities with whom I traveled from stake to stake, in fulfilling the duties devolving upon us of attending quarterly conferences, that I enjoyed traveling with more than I did Brother Hart. The sincerity and honesty, the integrity and devotion of the man always impressed me. He was a man whom to

know was to love. Love begets love. He was a man who loved the people, loved to mingle with them, loved to gather evidences, as has been said here, of the divinity of the work in which you and I are engaged, and to be in a position to defend it.

A RIGHTEOUS JUDGE

It is a wonderful thing to be a judge and to have the reputation among all those who knew him that his decisions were absolutely true and straight, and what they ought to be according to the evidence presented. To my mind the greatest tribute that could be paid to a man is that those who know him best love him most, and I am sure that this tribute can be paid to Brother Hart and that he is worthy of it.

ENGAGED IN A NOBLE CAUSE

There are many of us who make friends and sometimes make enemies. If Brother Hart had an enemy I have never heard of it. I have always heard people speak of him in the highest terms. To have a perfect and abiding knowledge that God lives, that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith was a prophet of God, and to devote the best that is in us to carry that knowledge to others and to inspire others to try to obtain it, is the highest labor I believe in which any of us can be engaged, and this was the labor of Brother Hart during the latter part of his life as one of the General Authorities of the Church, and it was a labor that he took pleasure in performing.

RICH BLESSINGS EARNED

I rejoice in all the splendid things that have been said here today. I commend to his wife and his children that they read the seventy-sixth section of the Doctrine and Covenants, telling of the marvelous and wonderful blessings that shall come to those who embrace the Gospel and live it, and of the promises that are made to them concerning the life to come.

I have no hesitancy whatever in assuring the beloved wife and splendid family that all of those marvelous blessings promised to those who shall endure to the end and keep the commandments of the Lord, that they shall inherit celestial glory, shall come to Brother Hart. There is nothing I can urge upon the family more than to follow in his footsteps and walk in the narrow and straight path that he walked in during his entire life.

NOT IN THE GRAVE

I can never think of my loved ones, my dear mother and those who have passed away, as being in the grave. I rejoice in the associations they are enjoying and in the pleasure they are having in meeting with their loved ones on the other side.

May God help each and all of us to so order our lives that they will be a proclamation of the divinity of the work in which we are engaged.

And may that sweet and peaceful influence that comes from our Heavenly Father in times of sorrow be given to the wife and her children. May they be comforted, encouraged and blessed in their time of sorrow, is my humble prayer, and I ask it in humility in the name of our Redeemer. Amen."

A sacred anthem, "Gloria," (Buzzi-Pucia) was sung by The Singing Mothers' Chorus.

Elder W. Heber Wilde, President of the Summit Stake offered the closing prayer.

Conference adjourned until 10 o'clock Saturday morning, October 6.

SECOND DAY

MORNING MEETING

The Conference reconvened Saturday morning, October 6, at 10 o'clock a. m.

The congregation joined in singing the hymn, "Hail to the brightness of Zion's glad morning."

Elder Heber Q. Hale, President of the Boise Stake, offered the opening prayer.

A sacred solo, "The Holy City," was sung by Sister Mildred Bradford.

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and Officers of the Church, also the General Auxiliary Officers, who were unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

J. Reuben Clark, Jr.

Alonzo A. Hinckley

The Counselors in the First Presidency and The Twelve Apostles as prophets, seers, and revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

FIRST COUNCIL OF SEVENTY

Jonathan G. Kimball

Rulon S. Wells

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

GENERAL CONFERENCE

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
 David A. Smith, First Counselor
 John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following Assistants: Andrew
 Jenson and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Joseph Fielding Smith
J. Reuben Clark, Jr.	Stephen L. Richards
David O. McKay	Richard R. Lyman
Willard Young	John A. Widtsoe
Rudger Clawson	Adam S. Bennion
Joseph F. Merrill	Charles A. Callis

Franklin S. Harris

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

John A. Widtsoe

AUDITING COMMITTEE

Henry H. Rolapp	John W. Hart
Orval W. Adams	

TABERNACLE CHOIR

David A. Smith, President	Anthony C. Lund, Conductor
B. Cecil Gates, Assistant Conductor	

ORGANISTS

Edward P. Kimball	Alexander Schreiner
Frank W. Asper	Wade N. Stephens, Assistant

CLERK OF THE GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Julia A. Child, Second Counselor
 with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
 Stephen L. Richards, First Assistant Superintendent
 George D. Pyper, Second Assistant Superintendent
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
 Richard R. Lyman, First Assistant Superintendent
 Melvin J. Ballard, Second Assistant Superintendent
 with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
 Lucy Grant Cannon, First Counselor
 Clarissa A. Beesley, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
 Isabelle S. Ross, First Assistant Superintendent
 Edith Hunter Lambert, Second Assistant Superintendent
 with all the members of the Board as at present constituted.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I desire that I may have the blessing of the Lord, that the few moments I occupy will be profitable to us all. We have had a delightful time thus far. I have enjoyed the privilege of greeting so many of my brethren and sisters that I do not frequently see. Today I have come here with a prayer in my heart that we may continue to enjoy the favor of the Lord, bestowed upon us so richly in the past.

A MARVELOUS CHANGE

Sixty-nine years ago today a general conference of the Church was held in this building. The first to be enjoyed here. What a marvelous change has been wrought during the period of time that has elapsed since then! How the Lord has preserved this people! We have become somewhat popular with many of our Father's children in the world now, but in those days there were few, not members of this Church, who dared to even suggest that they were friendly to the Church. But the Lord promised those who came out from Nauvoo that if they would migrate into the tops of these mountains and live according to his teachings, they would be a happy people. That is the promise of our Heavenly Father to all who seek him and keep his commandments.

RECIPE FOR TRUE HAPPINESS

During these troublous times when so many are in distress, seeking happiness and not finding it, I think the finest recipe that I could give, to obtain happiness, would be: Keep the command-

ments of the Lord. That is easy to remember, and if we will do that we may be sure of success.

All down through the ages the Lord has inspired his choice servants and they have taught the people the Gospel, they have pointed out the way of true happiness. And yet, by his cunning craftiness Satan has persuaded the majority of mankind from walking in that pathway that will insure happiness, and he is still busy. That is one thing you may be sure of, that the adversary of righteousness never sleeps.

Yesterday reference was made to the fact that there are some of our brethren and sisters who may be influenced if they are not careful, into following unwise leadership in their efforts to obtain food, raiment, shelter, etc. Remember one of the oldest of the Lord's commandments, "Thou shalt not covet."

OLD AGE PENSIONS

A man this morning stopped me as I came down the street, and requested me to sign a petition. I asked "What is it?" He said: "You believe in old-age pensions, don't you?" And I replied: "Well, my brother, I have always believed in caring for old age, and I have been making contributions for old age ever since I was a wage-earner, in some form or another; but," I asked, "does your petition suggest \$200 a month for all those past sixty years of age?" He said: "Yes." I said, "Well, that appears to me to be excessive. I cannot see any justification for that."

"Now," I said, "do not misunderstand me. I am not complaining at anything that may be done for sixty-year-old people who, by reason of indigent circumstances and distresses, are not able to take care of themselves. I am not opposed to something being done to provide the means whereby they may live and be comfortable, but," I said, "this proposition of yours appears unreasonable to me." I hope I didn't wound his feelings. I had no desire to do so. I have always desired to be kind, especially to those in distress. We are likely, if we are not careful, to run off on a tangent, following some new idea, and if we will just pause long enough to consider and investigate, we will discover that it is not workable.

THE LORD'S WAY

The Lord, in his mercy, has told us much that we should do. He has instructed us to be industrious. During this conference reference has been made to the fact that we should go to bed early and arise early, after being refreshed. That is the Lord's advice to us. Among the things that come to my mind just now, that our Heavenly Father has suggested to us, is that we honor the Sabbath day and keep it holy; that we observe the Word of Wisdom; that we keep ourselves clean and pure and unspotted from the sins of the world; that we love one another; that we go about doing good. In fact, there are so many things that I will not take time to men-

tion them to you this morning, but you know what I mean,—the Lord's way, not man's way.

That is why this Church was organized, in order that we might be directed by the influences of our Heavenly Father. That is the purpose of it, to prepare us for eternal life in the celestial kingdom. When I think of the great and good men and women who have lived in this Church from the beginning, who have gone through all kinds of hardships, and have remained faithful to their trust and gone home, I think what a marvelous example has been set us!

We saw portrayed, last night, in the beautiful pageant presented here, some of the experiences of Wilford Woodruff, who lived to be 92 years of age, retaining his faculties; and almost the last thing that he did was to express his desire to those around him that they should honor God and keep his commandments.

OUR LEADERS TODAY

We are here this morning in a worshipping capacity, to wait upon the Lord. We are assembled under the presidency of the man who has been called to direct the policy of this Church, associated with his counselors and the other brethren. These are our leaders today. My heart is full of gratitude that I am permitted to be here. I regret that Brother Joseph F. Merrill, of the Council of the Twelve, cannot be with us, but he is in the line of his duty, performing a splendid service as president of the European Mission. I am grateful for the privilege that is mine to mingle my voice and associate with my brethren and my sisters in this, one of the great semi-annual conferences of the Church of Jesus Christ of Latter-day Saints.

SHOULD BE INDUSTRIOUS

We live in perilous times. We need the inspiration of our Heavenly Father. We can't expect it unless we keep his commandments. He said long, long ago there were idlers in Zion, and he complained at them, and he said, "He that is idle shall not eat the bread nor wear the garments of the laborer." I am assuming that he did not mean those who cannot find employment, and who are legitimately trying to take care of themselves. I am assuming that he referred to the habit some people get into of leaning upon their neighbor. Maybe that is the wrong interpretation, but that is the way I view it. I feel that there has been no justification given to any man in this world to feel that he can depend on somebody else to provide him a livelihood. I did not feel when I was a child that somebody would be compelled to provide me a means of living. The Lord gave me intelligence. He directed that I should work, and I began to work when I was twelve years of age, and I found joy in it, and have earned my living and helped others during more than fifty years.

I thank God for work, for the joy that comes from doing things in the world. I am not indicating any particular kind of employment except that it be honorable. But the Lord has indicated that

we should be industrious. In ancient times he said that we should earn our living by the sweat of our face. There are means available today whereby, if we were keeping all of the commandments of our Heavenly Father, there would be employment for every one of us that would occupy most of our time.

THE FAULTS OF OTHERS

This morning, not in criticism, not in a spirit of fault-finding I plead with you my brethren and my sisters, let us be generous with one another. Let us be as patient with one another as we would like others to be with us. Let us see the virtues of our neighbors and our friends and speak of those virtues, not find fault and criticize. If we will do that we will radiate sunshine, and those who know us best will love us.

I read some time ago, in one of the old records of the Church, that from this very stand a sermon was preached in which one of the brethren called attention to the fact that in a group of ten men and women, assembled together and examined each apart from the others, saying, "I would like you to tell me what you think of these, your associates," the first one explained that they were good people but each had an outstanding fault, and he said each one of them found fault with every other one of that group, but they forgot to criticize themselves. Out of the ten that had been assembled and given an opportunity to talk, nine people could find fault with all of the others, but the nine people did not find in themselves any fault at all. Now, let us think of that. That was right from this very stand years ago.

Aren't we rather prone to see the limitations and the weaknesses of our neighbors? Yet that is contrary to the teachings of the Gospel of Jesus Christ. There is a class of people who find fault and criticize always in a destructive way. There is a difference in criticism. If we can criticize constructively under the influence of the Spirit of the Lord, we may change beneficially and properly some of the things that are being done. But if we have the spirit of fault finding, of pointing out the weaknesses and failings of others in a destructive manner, that never comes as the result of the companionship of the Spirit of our Heavenly Father and is always harmful.

FOLLOWING THE NARROW WAY

If in our own homes we have family prayers and teach our children to pray and walk uprightly before the Lord, we are in the narrow way. If we teach our children to thank the Lord for the food that we have, and feel to appreciate our blessings, we are in the narrow way. If we, when we are called upon to do ward teaching, go into the homes of the Latter-day Saints as servants of the Lord, and call the family together and teach them the Gospel of Jesus Christ, point them to the pathway that leads to eternal happiness, we are in the line of our duty and pleasing the Lord.

So I might go on and enumerate many things, little things that we see around us every day, but they are important. We should attend to our secret prayers. We should live so near to our Heavenly Father that when we bow before him we may know that the thing we are asking will be pleasing unto him, and if it isn't granted in the way that we ask it we may know that the blessing will come to us that we are entitled to and that will really be a blessing.

IN THE HOMES OF THE LATTER-DAY SAINTS

I have shaken hands during this conference with a number of my brethren and my sisters. How happy I am to have this opportunity! I have been in your homes during the last few years, at intervals. I have had joy when I have stepped into the homes of the Latter-day Saints, and when I went in I found the inspiration of the Spirit of the Lord there. I found politeness and kindness among the children of the household. I saw cleanliness and good order in the house. I felt an influence of appreciation and gratitude for the blessings of our Heavenly Father. That made me happy. I have had joy and I am grateful for it, and this morning I thank you who have been so kind to me for your good care of me and my brethren.

IN THIS BUILDING

I have mentioned the fact that here, sixty-nine years ago, this building was opened, and from that time until now many marvelous instructions have been given to the Latter-day Saints. I have been in this house when the Spirit of God has been poured out upon us and there were few eyes not moistened by tears. Our souls were subdued. We felt to repent of our sins. When we possess the Spirit of the Lord we always have the spirit of repentance. Whenever our hearts are hard and we can't repent, we may know that we have not a proper spirit. So today I am thinking of the teachings that have echoed in this grand old building that is world-famous now because of what has been accomplished here.

The Tabernacle Choir has called the attention, I might say, of the entire world, by now, to the fact that there exists an excellent musical organization in the great "Mormon" Tabernacle, accompanied by this wonderful organ. They are preaching the Gospel of Jesus Christ, and we are beneficiaries of that blessing.

THREE MIGHTY MEN

We have referred during this conference to three mighty men recently called home who have discussed the principles of the Gospel from this very pulpit and exhorted us to obey our Father in heaven, in preparation for life in his celestial kingdom. I am thinking of the praiseworthy things that have been said about our brethren who have just left us. We remember them and their virtues just as we remember the last conference, and we remember

the last conference as the best conference that we ever had because we are close to it. How fine it would be if we could remember all the truths that we have heard in the other conferences, not only remember them now, but if we could treasure them during life—retaining the teachings of the Lord which came to us through his servants.

LEADERS WHO HAVE GONE HOME

Here have stood some of the greatest men that have ever lived upon the earth, marvelous men, who have finished their work and gone home. I feel impressed to mention the names of some of those who from this pulpit have instructed the Latter-day Saints in the years gone by. Brigham Young, a mighty pioneer and leader of the Church; John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith. Think of these men who have passed on, these men that we love and venerate. Heber C. Kimball, George A. Smith, George Q. Cannon, John R. Winder, Anthon H. Lund, Charles W. Penrose, Daniel H. Wells, John Henry Smith, Orson Hyde, Orson Pratt, Ezra T. Benson, Charles C. Rich, Erastus Snow. These men were not ordinary men. They were super-men, that God called to lead the people to the valleys of these mountains and instruct them in those pioneer days. Franklin D. Richards, Brigham Young, Jr., Francis M. Lyman, George Teasdale, Marriner W. Merrill, Abram H. Cannon, Abram O. Woodruff, Charles W. Nibley, John Smith, Hyrum G. Smith, Joseph Young, Levi Hancock, Zebedee Coltrin, Albert C. Rockwood, Horace S. Eldredge, Jacob Gates, John Van Cott, William W. Taylor, Seymour B. Young, C. D. Fjeldsted, John Morgan, Brigham H. Roberts, George Reynolds, Edward Stevenson, Joseph W. McMurrin, Rey L. Pratt, Edward Hunter, William B. Preston, Orson F. Whitney, James E. Talmage and many others.

I will not take time to refer to more. The list is long but as I think of the men in the years that have passed, who have devoted themselves to the Church until the Lord summoned them home, I marvel at the strength of our leadership. I have missed the names of some of the leaders who have stood here, but these are those that have come into my mind.

OPPORTUNITY FOR PREPARATION

This is the Lord's work. This is not the work of man. If we desire to be identified with the kingdom of our Lord, the celestial kingdom, this is our opportunity to prepare,—with love unfeigned, with industry, with thrift, with perseverance, with a desire to do all that is within our power to bless others, to give—not to be always feeling we must receive, but desire to give, for I say to you: "It is more blessed to give than to receive." The Gospel of Jesus Christ is a gospel of giving, not only of our substance but of ourselves, and I thank my Heavenly Father that I belong to such an organization that has been so instructed.

SUSTAINING OUR LEADERS

I pray that the Spirit of God may be in your hearts and in your homes. Let us hold up the hands of these men who preside over us. Vacancies have occurred. They have been filled by servants of the Lord, men that he has chosen, and the vacancies that will be filled now and henceforth will be filled by men that the Lord has selected to be our leaders and our advisers and our counselors. I hope that we will be found in the line of our duty, praying for and sustaining our present leaders, blessing them by our kindness and our love, and presenting them before our Heavenly Father in our daily prayers, asking him that he will give them the richness of his love and blessing.

I am thankful again, from the bottom of my heart, for my membership in this Church. I know that this is God's work. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God. I know that the men that have succeeded him as presidents of this Church have been leaders by divine appointment. I bear you my witness of it and express to you again my gratitude to have been associated with this work of our Father, in the name of Jesus Christ, our Lord, Amen.

ELDER ALONZO A. HINCKLEY

Of the Council of the Twelve Apostles and President of the California Mission

My brethren and sisters, my soul is subdued. I had never dreamed of such a thing, never heard an intimation of such a thing as my being called into the Council of the Twelve. I stand before you as one who needs your supporting power for a few minutes.

I have thought in the last few minutes of my father, who is dead and gone. I have grown up in the Church, known all the Authorities since Brigham Young and loved them, sustained them, honored them, have been impressed by them, inspired by them. But my father, to him is the glory of having taught his family by a noble example, by devotion to the truth, by a humble reverence for the Authorities of the Church and loyalty to them all. To my father I give credit, leading his family, as man should lead, by the eloquent life that he led. His words were few but his example was true. No soul, in the presence of my father, was ever permitted to lift his voice and speak words against the Authorities of this Church, without my father offering an objection. I think of him in his teachings, in his prayers. My father prayed; he didn't say his prayers. We knew what was in his heart. We knew that for which he struggled, and we followed him.

May I pay a tribute to my mother, who, in the days when my father was called away from home, never permitted us to forget our

prayers, never failed to kneel in the group. Now I can understand, in these more mature years of my life, her spirit when she tiptoed upstairs, when all was quiet below and we were tucked away in our beds, and she would sit on the edge of the bed and make inquiries, intimate, close inquiries: "Have you said your prayers?" "Yes." "Did you remember your father who is away?" Sometimes we had to admit thinking father was so big and great and strong he could meet any situation, had to admit perhaps we had not felt the necessity of praying for him. "Did you pray for those who have not comfortable beds as you have? Did you pray for those who have not food to eat nor raiment to wear?" So today I pay tribute to that angel mother who left an impression so deep that it has never gone out of the hearts of her children. Blessed be her name!

Now permit me to pay tribute to the good people with whom I labor. I have sat in meditation this morning, as I came away from the bed of an Elder who had returned from his mission and been back to his home. His friend called up and said: "Could you come down and bless Elder?" I said: "I will come right down before meeting." As I sat there and looked at him and thought of him as one who had served as a district president, now needing help, I asked the Lord to give him the faith that I knew he had exercised when he was in the mission field, when he could call upon the Lord to heal the sick through the laying on of hands. I asked the Lord to remember him. I say I came away meditating. I thought: How blessed is my life, associated with these young men, pure and undefiled, who go forth in the strength of their young manhood, under the inspiration of the Holy Ghost, divinely commissioned to speak in the name of the Lord Jesus Christ, fearful of no man, conscious of their responsibility and conscious of their authority, teaching that which they do know to be true. I say I meditated and thought: What a blessed man am I to be associated with such as these. I thought of the Saints down in the mission. How I love them! I thought of the sixty men who preside over the branches and direct the destinies of those thirteen thousand Latter-day Saints. Oh, what men they are! I said in my soul: "What hath God wrought!" He raised up these righteous people, who, without thought of cost of effort or time, offer a consecrated service that commands the attention of the world.

Our greatest sermon in every case, I think, is our manner of life. Do we testify with our lives that we have found the truth, that we love the truth, that we live the truth, and that the truth and the living of the truth brings into our lives, soul satisfactions that cannot be found elsewhere or in any other way?

I bear my testimony. I also testify of the Saints in the California Mission, of their unity, of their love, of their good works.

Now, all I can say, the Lord being my helper is I will just do my best. I think I could quote, with propriety, the prayer of David: "Let the words of my mouth, let the meditation of my heart be acceptable unto Thee, O Lord, my strength, my Redeemer." Amen.

PRESIDENT HEBER J. GRANT

There are twenty mission presidents here, including those actively engaged and those who have been released. I regret that it will be impossible to get through our conference in the specified time if we give all of these brethren an opportunity to speak to us. We shall call on those who have been recently appointed, and ask each mission president to not occupy more than ten minutes.

ELDER JAMES M. KIRKHAM*President of the East Central States Mission*

I pray that the Lord will bless me while I stand here before you. I want to report to you the condition of the East Central States Mission. We are happy in our work and the Lord is blessing us. We need more help in the mission field, and I believe that will be true in nearly all of the missions. I know it is in our mission field.

I would like to encourage you, my brethren and sisters, to send your sons and daughters into the mission field. I think I can speak truthfully and with knowledge, having sent seven of my own children into the mission field, when I say to you that the Lord will bless you if you will do it. I know that he has blessed me. I know that he has provided the way, and from that point of view I can speak to you sincerely and say to you, if you will exercise your faith in our Heavenly Father he will provide the way for them to go.

It is but a short time after these young men and women come into our field—even at the door, when we greet them at the mission home,—when we feel that we are acquainted with them. It is but a day or two until we fairly love them and make them as part of our own family. It is wonderful to labor with these young people. Their example, their lives, their every word is watched by the people with whom they labor. I believe, my brethren and sisters, if we would preach a sermon that would be powerful and of great worth we must live the Gospel of Jesus Christ, because our lives and our actions are watched. I know this from the experience I have gained in the short time that I have been away, from people who report to us who have visited here in Utah.

The Saints in the East Central States Mission are very much scattered. There are but few places where there are any number of our people who meet together. For this reason we have a great problem in teaching them spirituality and keeping them active in church work. We have been teaching them to pray; the two brethren who have preceded me have spoken on this subject, and I want to emphasize the power of prayer. I believe that we do not pray sincerely enough sometimes. We pray, I know, but "Prayer is the soul's sincere desire, uttered or unexpressed." I want you, my brethren and sisters, to pray for me, to pray for the missionaries

who are away, because we need your faith and your sustaining power. The prayer of the righteous man availeth much.

May the Lord bless us and help us to carry on, to preach the Gospel of Jesus Christ in the world, to warn the people of the coming day when our Savior will be here, because I honestly believe that that time is not far distant. The prophecies that have been made concerning the coming of this event are being fulfilled.

My brethren and sisters, may the Lord bless you, and help us all to so live and conduct our lives that we will be worthy of the blessings that we so much desire from him from time to time, is my prayer and blessing, in the name of Jesus Christ, Amen.

At the request of President Heber J. Grant the congregation arose and sang the hymn "Guide us, O thou Great Jehovah."

ELDER WILFORD W. RICHARDS

President of the North Central States Mission

My brethren and sisters, on this, my first appearance in this capacity, I feel indeed my humility. In the presence of that list, that great galaxy of leaders of this Church just referred to by Brother Smith, who have stood in this pulpit, and who have for these sixty-nine years administered the truths of the Gospel here, I indeed feel as though I stand upon sacred ground. I have the same feeling of humility with respect to the new responsibilities that have come to me recently in connection with the North Central States Mission, and I pray most humbly that my Father in heaven will be kind to me, and magnify those meager powers with which I have been blessed to his service and to his good.

The missionaries and the Saints of the North Central States Mission are thoughtful of the Authorities of this Church and of you, my brethren and sisters, who constitute the Church at large. They send their love, their expressions of loyalty and their good will. They desire to be known as energetic workers in the field of service, and interested in the activities and growth of this great cause.

Just a few days ago Sister Richards and I sat at a banquet table in the Minneapolis branch. A survey disclosed the fact that we were the only ones in that group who had been born and reared in the Church. The remainder were those who had heard the Gospel truths in this or other lands and had responded to the call. As we discussed with them their growth in the Church and their interest in it, their countenances beamed with joy as they enumerated the great good that had come into their lives as a result of their response to the truth.

I have always been interested, my brethren and sisters, in seeing the fruits in the lives of the individuals of the earth who would accept the truths of the Gospel and attempt to apply them. I see here, in this experience and others of which this is only typical, that

great perpetual miracle by which our Father in heaven takes the souls of his sons or daughters and remakes them for his service. Many of them have given up habits that are unclean, given up practices that were injurious, and given their lives and souls to the growth, development, and power of the service of God. I have always been interested in the spiritual responses that come to those who have attempted to apply themselves to the truth, but this has impressed me more in the mission field of recent date, I think, than ever before. So I desire that we, as members of this great kingdom of our Father in heaven, may be ever worthy of that touch of his which will inspire in us a desire to grow in the direction of service.

Today I appreciate the opportunity of gathering with you. I appreciate the confidence of my brethren. I appreciate my association with the missionaries and the Saints of the world. I rejoice in the vital fires which the Gospel is able to kindle in the lives of those who are willing to serve and to put themselves in harmony therewith.

May God bless us that we may exemplify in our lives that thing which the Savior meant when he said: "By their fruits ye shall know them," to the end that the fruits of our lives may be always the fruits of righteousness, fruits of service, fruits of glory unto his name everlasting.

I bear you my testimony to the divinity of this great work and the power of it in our lives, if we will but apply it. May God bless us that we may serve him earnestly and humbly, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Northwestern States Mission

I appreciate beyond my power to express the great privilege that has come to me in again acting as a missionary in the nations of the world. I am grateful that I find myself in full fellowship, sustaining and upholding the Authorities of this church, for I believe that they are inspired by the light and power of God, our Eternal Father, to lead and direct his people in the paths of righteousness, and their appreciation for this great and mighty work is inspiring and uplifting.

I should like to say just a word in reference to my predecessor, President Sloan. He has done an excellent work in the Northwestern States Mission. He has endeared himself to the hearts of many people. They appreciate his labors. It is my pleasure to report that one of the outstanding features since we have been called into the ministry is the tour around the mission that we made in August with Apostle Reed Smoot and his wife. Everywhere we went we were greeted with crowded houses. Our chapels were filled with not only our own people, but with many friends and investigators. In many places we were favored with the presence of

lawyers, judges, business and professional men; indeed men of affairs in these respective places came out to hear Apostle Smoot. The good that he accomplished in the Northwest I am sure cannot be estimated. The reactions since his visit have been fine and splendid. We appreciate very much the wonderful amount of work that he did.

We have found since going into that fine and delightful country a warmth among the people. They are responsive. They like to visit with you. Their prejudices, if they ever had any, have vanished. As a result, we are invited into the homes of many people, unfolding to them the Gospel message as revealed in these the last days. As a result, many are coming into the Church, many are investigating, many friends are being made, and we are very happy in the prospects ahead.

We have a small but very intelligent group of missionaries. I bring from them their love and appreciation to their fathers and mothers who are keeping them in the mission field. They are well physically, mentally and spiritually, and are doing their very best to promote, teach and preach the principles of the Gospel of our Lord and Master, Jesus Christ. It is fine to be associated with them, to feel of their spirit, to witness their determination in their labors, and to see the development that is taking place from time to time in their lives. They are laboring in a delightful and beautiful country.

There is nothing in life, my dear brethren and sisters, that gives us so much pleasure as bearing witness to this great and mighty work, not only at home, but in the nations of the earth. I have thought that to have a testimony concerning the divinity of this work is the greatest thing that can come to any Latter-day Saint. Our testimonies increase and grow because of our service, because of our faith and the quality of prayer that we offer up to God, our Eternal Father, day by day. We are dealing with divine truth, and the exercise of it brings freedom to our souls, also brings us in touch with our Father in heaven.

Bancroft tells us:

No truth can perish: No truth can pass away: The flame is undying though generations disappear. Whenever moral truth has struck into being, humanity claims and guards its greatest bequest. Each generation gathers together imperishable children of the past and increases them by new sons of light alike radiant with immortality.

Truth is one. It never contradicts itself. One truth cannot contradict another truth. Hence truth is the bond of union. But error not only contradicts truth but may contradict itself; so that there may be many errors and each at variance with the rest. Truth is therefore of necessity an element of harmony; error as necessarily an element of discord.

The world can advance only through the culture and intellectual powers of the people. To accomplish this end by means of the people themselves is the highest purpose of government. If it be the duty of the individual to strive after a perfection like the perfection of God, how much more ought a nation to be the image of duty.

If I interpret the Gospel of our Lord and Master, Jesus Christ,

correctly, we can advance only in our spiritual selves by adhering to those everlasting principles of truth that come to us through the Gospel of our Savior. He established the code for human behavior which when built upon leads us into an everlasting understanding of the saving graces of his divine Gospel.

I desire, my dear brethren and sisters, to leave with you my humble testimony concerning the divinity of this great and mighty work. I know that God lives, I know that Jesus is the Christ, and that Joseph Smith was an instrumentality through which God operated in bringing to pass the restoration of the Gospel with all of its saving graces and powers. May he bless us with the spirit of appreciation for the great opportunities that are ours, and may we always deem it a high privilege to proclaim these truths whenever opportunity affords. May we uphold and sustain those who have been called to lead and direct us in this day and time. God bless them. May they have the light of wisdom and the power of his Holy Spirit to ever guide and direct his people, is my humble prayer and I ask it in the name of Jesus Christ, Amen.

ELDER LEGRAND RICHARDS

President of the Southern States Mission

I deem it a great honor, my brethren and sisters, to be privileged to preside in the Southern States Mission of this Church. One of the greatest opportunities, I think, that could come to any man or woman is the association of the fine young men and women who are sent out from your homes to represent this Church in teaching the Gospel of the Lord Jesus Christ. I know it is pleasing to the Church and pleasing to the parents to know that these boys and girls are not only teaching the Gospel by precept, but by example. They are worthy to go and cry repentance to the world, because they are sweet and clean, noble young people. I rejoice every day in the privilege of their association, and feel that I am becoming a better man because of it.

Roger W. Babson says that statistics show that the greatest undeveloped resources in America are not our mines or our forests or our streams, but rather the human souls of our men and women. I am sure there is no place where the development of human souls is more rapid than in the mission field. I am grateful for the wonderful contribution made by the auxiliary organizations of this Church in preparing our youth for the responsibilities of the mission field, so that when they arrive they grow rapidly.

I was impressed with the statement made by Dr. Widtsoe yesterday, wherein he referred to the fundamentals of this Church that have stood the test for a hundred years and over, and have not been changed. When our boys arrive in the mission field, and go out to compare our teachings with the teachings of other people, they find an unsettled condition. Men's minds are unsettled with respect to the philosophies of life and with respect to religious

teachings. Our missionaries soon detect it. We have many men in the Southern States who are ministers of the Gospel, who are interested in the teachings of our missionaries. We had the privilege, a few weeks ago, of baptizing one of them with his wife and eldest son, and he was delighted with the wonderful truths he found at the hands of our missionaries.

We baptized a young woman a few weeks ago whose father is an ordained minister of the Gospel, and we baptized her with the consent of her father. The missionaries are now visiting him regularly in his home and teaching him the truth, and he marvels at the wonderful interpretation they give of the scriptures.

In a group of missionaries that arrived a few weeks ago one young man seemed to be a little perturbed. I took him apart from the other missionaries and asked him what he thought of the Gospel; if there was anything about it he did not understand, and he expressed his doubt on a few points of doctrine. After attempting to clarify his mind I gave him a fine companion and sent him into the mission field. In about two weeks I received a marvelous letter from him. He said: "President Richards, I have been here long enough to find out the Gospel is true."

I want to bear testimony to you, my brethren and sisters, that these boys and girls are teaching the Gospel by example. An article appeared in the July issue of the American Magazine, called "Kingdom in the Desert." Many of you may have read it. There are some very erroneous statements made in that article, but notwithstanding this fact, the writer did acknowledge that in his investigation here in Salt Lake City he had found that there was one standard of morality, both among the business men and men of the shops. One of our very dear friends in Atlanta, Georgia, wrote an answer to that article. I would like to read two paragraphs of her letter. She said:

I am a Presbyterian in good and regular standing, strong in the faith, but it has been my privilege to know well, over a period of twelve years, the many young missionaries of the Mormon faith who have passed through the Southern States Mission home at Atlanta.

If there are any young people today who know where they are going, it is the Mormon young people. Brought up to seek education, to love music and the fine arts, to do without stimulants of any kind, and to lead clean lives, they have the foundation for useful and happy homes, and are certainly not proceeding under the momentum supplied by Brigham Young.

I feel sure this woman was sincere in her statements, because she told Sister Richards she wanted her girls to marry Mormon boys. Sister Richards said: "Well, the Mormon boys' mothers may want them to marry Mormon girls."

She said, "Of course I would expect my girls to become Mormons."

We had the privilege of meeting some fine business people in Birmingham, Alabama, recently, and holding a meeting with them. These people stood high in the business world, and also in their

own church. After our meeting one of the men beckoned to Sister Richards. He wanted to talk with her alone. He had with him that night in the meeting a beautiful young daughter and a son, both college students, and he asked Sister Richards this question: "What about the youth of your Church?" He said: "Have you any married children?" Sister Richards informed him that she had three married daughters. He said: "Did they marry Mormon missionaries?" and she acknowledged that they did. He wanted to know if she could trust her daughters with these boys. Sister Richards said: "Why, those boys were as sweet and clean when they took my girls, as my girls were." He said: "I can not understand it." And by the way, he stood high in his own church. "I do not know a young man to whom I would trust my daughter." Sister Richards pointed to a young man standing in the corner, a young man twenty-one years of age, president of that district, his mission about completed, and she said: "There is a young man as sweet and clean as any girl that ever lived." He surveyed him from head to foot and said: "I believe it."

I want to bear testimony in closing, my brethren and sisters, that these boys and girls are making an impression upon the world. I stood in one of the great railroad stations of the South a few months ago, and read some statistics which I think are more alarming than all the statistics of finance that we are so greatly concerned about in this nation today, a statement made by the Bureau of Vital Statistics of the United States of America, to the effect that each year 770,000 boys reach their majority in the United States, and of that number 480,000, or over half of them, are either suffering from venereal diseases, or will do, during the course of their lifetime,—and that in this great Christian nation.

No wonder our friend from Birmingham did not know where to find a young man to whom he could trust his daughter. Then I realized something of the magnitude of the task before us, as stated by Mr. Babson, to whom I have referred, in developing the souls of America's men and women. I thank God for the Mormon boys and girls who have kept themselves sweet and clean, and I say: Who in all the world has a better right to cry, as John the Revelator said they should do in the latter days: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Our boys and girls have the right to thus cry to this Babylon of today.

God bless you my brethren and sisters, and your missionary boys and girls, I pray, in the name of Jesus Christ, Amen.

ELDER FRANK I. KOOYMAN

Former President of the Netherlands Mission

It certainly is an inspiration, my brethren and sisters, to be here with you in conference, and to enjoy the wonderful spirit that is present.

I was thrilled this morning when I heard President Grant announce

that Brother Alonzo A. Hinckley, who many years ago labored in Holland where I have been presiding for the past four and a half years, had been chosen as one of the Twelve. It was Alonzo A. Hinckley who took me into the water and baptized me. I have always looked upon him as a real servant of God. When I was in his presence I could understand why it was that people testified about the Prophet Joseph and President Brigham Young and others, that no matter how much these men were slandered, if they could only come into their presence, could feel what kind of men they were, all ill feelings would leave them. I have the very tenderest spot in my heart for Brother Alonzo A. Hinckley, and I thank my Father in heaven for the joy that his service brought to me. I know his appointment is by inspiration.

I have very much enjoyed my labors in Holland. It has been a pleasure to try to follow the instructions that were given to us by President John A. Widtsoe, who was in charge of the European Mission while I was there. What a joy it was to teach, especially our young people, through the labors of our auxiliary organizations. The people at large there did not seem to be very much impressed with our teachings, not very much interested, so we started to labor with our young people, to get them into uniform action with all the groups at home.

What an inspiration it was to receive our young men, our young Elders, and train them to work with our local people there, to see them develop and take hold of the work, and to hear them sing the songs of Zion with the same spirit that we sing them here.

And by the way, what would our M. I. A. leaders say should they be over there and attend a meeting of our young people, an inspiring meeting, when the one in charge of the congregation might lean over and ask: "What would you suggest we sing?"

They might say: "Let's sing 'Carry On.'"

"Well, we haven't got it in our language."

"'True to the Faith,' then."

"We haven't got it."

"'Put your Shoulder to the Wheel.'"

"Oh, no, we haven't got that translated yet, either."

That was the condition. Then, if the Lord had blessed you, that you had, perhaps, a little ability to translate, you would try to put these songs into the other language. "Firm as the mountains around us"—what does the Hollander know about mountains? Not a thing. "And we hear the desert singing"—they have never seen a desert. So, of course, we have our difficulties, but still, with the help of the Lord, we have been able to translate these songs, and now the Saints are singing them.

Our young people are entering their tenth year of Mutual work, and they feel that same spirit, that same thrill that we feel when we sing "Carry On," when we sing, "True to the Faith," and "Put your Shoulder to the Wheel."

I thank my Father in heaven for my contact with this great latter-day work, for my contact with men like Alonzo A. Hinckley and all of our leaders—President Heber J. Grant was presiding over the European

Mission when I was on my first mission. Oh, I thank my Father in heaven that I stood next to that man as an interpreter and felt the power of God, for I was unable to talk English at that time. I was just studying the language and in the beginning I could not remember half of what President Grant said. Then some time later, when that beautiful inspiration, that power of God, descended upon both of us, there was the word of God, an interpretation that couldn't be better. Thanks to our Father in heaven!

I thank the Lord for the opportunity I have had of laboring in the mission field, for the opportunity I have now of laboring among the people at home, of bearing testimony that God has spoken, that his servants are again upon the earth, that we have his Priesthood, that we have a living Church.

May the Lord help us to realize our opportunities, to live such lives that his power and influence may be felt through us, I humbly pray, in the name of the Lord Jesus. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I have been edified and made happy in the testimonies of my brethren, as they have been presented at the sessions of this conference. I indorse all that has been said. I have been in somewhat of a conflict in my own mind, feeling that I would be called on, to know just what I should say, because so many things have been presented and could be enlarged upon.

THE REVEALED WORD OF THE LORD

I shall read a passage from the Pearl of Great Price, where the Lord says:

And whoso treasureth up my word shall not be deceived.

I have been pleading for years with the members of the Church, as I have traveled up and down through the stakes of Zion, to get them to read the scriptures. I am of the opinion that there are a great many members of this Church who would be offended if any one should say that they were not in good standing, and yet they are not familiar with the revealed word of the Lord.

I know of no time in the history of this Church, of no time in the history of the world, when it has been more important or necessary for the people to know the will of God, and to make themselves acquainted with that which he has revealed.

TO ESTABLISH TRUTH OF SCRIPTURES

In the revelations given to this Church through the Prophet Joseph Smith we are informed that the Book of Mormon came forth for the purpose of establishing the truth of the Jewish scriptures, in the hearts of the people. In a revelation that was given at the time the Church

was organized the Lord said, speaking of the coming forth of the Book of Mormon and the mission of the Prophet in translating it:

God administered unto him by an holy angel, whose countenance was as lighting, and whose garments were pure and white above all other whiteness;

* * * * *

And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jew also;

Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old.

LACK OF FAITH IN CHRIST'S MISSION

It is a sad thing, but true, that the world today, the so-called Christian world, does not stand fundamentally upon the mission of Jesus Christ and the revealed word of God. I grant you there are, scattered among those who profess the Christian faith, many who do have faith and do acknowledge Christ as the Son of God, but the tendency of the times is against it. The teachings of our day are against it. The theories of men are against it. I think I know what I am speaking about, because I have studied them.

IN CONFLICT WITH GOD'S WORD

Any theory that presents as a fact a statement that man has evolved from other forms, and has not always been a sentient being, capable of thought, of reasoning, is in conflict with the word of the Lord, as has been pointed out already by Elder Taylor in his remarks here yesterday. Any doctrine that presents a view contrary to that which has been given by revelation, that Adam was placed in the Garden of Eden, that by violation of the law he brought death into the world, and through that death sin and all the vicissitudes of mortality have come,—such a doctrine is in conflict with the revealed word of God.

Any doctrine that declares that man has always been a fallen creature, or in other words, subject to the mortal conditions as we find them today, strikes at the vitals of the Christian faith. Any doctrine that will say there was no Garden of Eden, no need of Adam, no fall, no transgression by our first parents, also teaches that there is no redemption from the fall and that the need of Jesus Christ as the Redeemer is unnecessary. If there had been no fall there would have been no redemption; there would have been no need of Jesus Christ coming, as he declared he did come, and as it has been declared by the prophets, to repair a broken law and to restore again that which was lost and to redeem men from the fallen condition. I think what I say is logical, reasonable, and above all, it is scriptural.

BEARS TESTIMONY OF CHRIST AND HIS MISSION

I believe in Jesus Christ as the Son of God and the only begotten

Son of the Father in the flesh ; that he came into the world as the Redeemer, as the Savior ; and through his death, through his ministry, the shedding of his blood, he has brought to pass redemption from death to all men, to all creatures—not alone to man, but to every living thing, and even to this earth itself, upon which we stand, for we are informed through the revelations that it too shall receive the resurrection and come forth to be crowned as a celestial body, and to be the abode of celestial beings eternally.

I believe in Jesus Christ as the Savior of all men who are willing to repent and receive the Gospel, and not the Savior to any others, in the sense that he will give unto them an exaltation and bring them back again into the presence of God the Father. Yet he is the Savior of all men and will bless every creature, every soul, as far as he is able to bless, according to their works.

JOSEPH SMITH AND HIS WORK

I know that Joseph Smith was called of God ; that he, as the instrument in the hands of the Lord, introduced again to the world the Gospel of Jesus Christ, and by the power of God established anew the Church of Jesus Christ in all the world, now called "of Latter-day Saints," to distinguish it from the church of former-day Saints. This is my testimony. There isn't time, of course, to enlarge upon these things, but I know this is true. I know this is the Church of Jesus Christ of Latter-day Saints, and these men who are called to stand at the head do have the inspiration and the guidance of the Holy Spirit which is upon them.

THAT WE MAY WALK IN THE TRUTH

And I do know that it is a requirement that is made of us, as members of this Church, to make ourselves familiar with that which the Lord has revealed, that we may not be led astray, for the Lord has said there are many spirits abroad in the land ; some of them are the spirits of men, some are the spirits of devils ; but he has given unto us his Spirit, if we will receive it, and that Spirit leads and directs in all truth. How are we going to walk in the truth if we do not know it ?

I bear this testimony. May the Lord bless us, guide and protect us, I pray, in the name of Jesus Christ. Amen.

ELDER OLIVER H. BUDGE

Former President of the German-Austrian Mission

My dear brethren and sisters and good friends of the Church, I am indeed pleased, after an absence of more than four years, to have the privilege of attending this one hundred and fifth semi-annual conference of the Church of our Lord, and to again be able to associate myself with the leading brethren of the Church, as well as with all those in conference assembled.

In reporting the German-Austrian Mission may I say that the work of the Lord in that part of his vineyard is progressing, and that the Saints

are rejoicing in the blessings of the Gospel. I bring greetings to you from all of the missionaries and from approximately eight thousand members. The German Saints express the hope that the Latter-day Saints here in Zion are appreciating their membership in the Church, and that they are true and faithful to the covenants they have made with God.

Upon my arrival in the German-Austrian Mission in October, 1930, I discovered that the financial condition of the mission was anything but desirable, but with the help of the Lord, the missionaries, the brethren of the Priesthood, and the Saints generally, we were in a position, by July, 1932, to pay all of our indebtedness in the mission, in the various districts, in the branches and in the organizations of the branches; and from that day to this we have been able to meet our obligations promptly.

The auxiliary organizations in the mission are fully organized, with a board for each. Each organization has sufficient means to pay for its traveling expenses, its circulars, stationery and the like. Since July, 1932, no auxiliary organization has had as much as one mark from the general fund of the mission. The mission is now in a very healthy condition, financially and spiritually.

When I arrived in the mission all of the districts were presided over by missionaries from home. Today all of the districts are presided over by local brethren of the Priesthood. Thirty per cent of the branches were then in the hands of local brethren. Today ninety-seven per cent of the branches are presided over by them. In other words, out of seventy-seven branches all are presided over by local brethren except three.

I am thoroughly converted to the idea of turning the responsibilities of the mission over to local brethren and sisters. They are just as capable, just as intelligent, and just as able to conduct the affairs as we, if they are properly taught. As with the Priesthood, so with the Saints. I think that our work should be taken up principally with the Priesthood; teaching them proper principles, and why this, that and the other is done, and how to do it. They will take care of the rest.

Upon my arrival there were a hundred and sixty-two missionaries in the German-Austrian Mission, and let me say to you this afternoon that, with a very few exceptions, I think the Church has never produced better young men than we have had and still have in that mission. They are clean and sweet in their habits. They are obedient and humble. If we have made any progress worth the mentioning, I desire that the credit be equally divided with these missionaries.

We had the misfortune, during my time, to lose two missionaries in the field, Elder Arthur Wright and Elder Dale Read, of Ogden. Both of these men came into the mission field with the proper spirit and with a determination to serve God, and God only. It was not possible, however, for them to devote very much of their time to the work. God willed it otherwise. Elder Melvin A. Ashton, another good missionary, died in this city soon after his return home. Brother Melvin Ashton was also

one of God's choice spirits. He was the secretary of the mission. I tell you, my brethren and sisters, that when we witnessed the suffering of these men, and finally their death, our heart-strings were pulled, because we loved them almost as we love our own sons.

Sister Budge was of great assistance in the mission, and accomplished much with the Relief Society, the young women, and the Primary organization. There had been little or nothing done in Primary work up to the time of our arrival. Sister Budge, with her assistants, succeeded in enrolling at one time fifteen hundred children in the Primary work. Fifty to sixty per cent of these children's parents are non-members of the Church. The Primaries were regular and neighborhood Primaries. I would that Sister Budge could explain to you just how the work was conducted and just how much in this regard was accomplished.

I am grateful to the leading brethren of the Church for the opportunity I have had of filling a mission in that part of the Lord's vineyard. I desire to say that the Church owes me nothing. I shall never live long enough to repay the Church for what it has done for me. I desire to continue to be humble and obedient. The Authorities of the Church have never had occasion to ask me if I were willing to do this or that or the other; all they had to do was to tell me to do it.

I know that the Gospel is true. I know that God lives, that Jesus is the Christ, and that the Holy Ghost will lead and direct us in all righteousness, if we put ourselves in a position to be led by him. May we all so live that we shall be able to say, although the world is full of devils who seek to overthrow us, we fear not, for in the end we shall win. Amen.

The congregation sang the hymn, "Do what is right," after which the benediction was pronounced by Elder Henry D. Moyle, President of the Cottonwood Stake.

SECOND DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock Saturday afternoon.

President Grant announced that the congregation would join in singing the hymn, "Prayer is the soul's sincere desire."

After the singing of this hymn, Elder Heber J. Burgon, President of the East Jordan Stake, offered the invocation.

Sister Bessie Morley sang a sacred solo, "To every heart."

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I do not think that I ever attended a General Conference of the Church when I have felt a greater portion of the Spirit of the Lord and when I have been more in accord with the statements made by those

who spoke. There is an echo in my heart to all that has been said, and I am quite sure that everyone present has that same feeling of loyalty to the Church.

CHARGES IN SMOOT INVESTIGATION

I picked up volume three of the "Investigation of Reed Smoot," and it opened to page 593. I read these words, which are part of the charges made against me by Mr. Tayler, the prosecuting attorney, I may term him, at that time:

Several hundred thousand sincere men and women have believed and now believe, as they believe in their own existence, that Joseph Smith, Jr. received revelations direct from God, and if anyone ever believed that we must assume that Senator Smoot believes it.

Now a Senator of the United States might believe anything else in the world but that and not be ineligible to a seat in the body to which he belongs. He might believe in polygamy; he might believe that murder was commendable; he might deny the propriety as a rule of life of all the ten commandments; he might believe in the sacrifice of human life; he might believe in no God or in a thousand gods; he might be Jew or Gentile, Mohammedan or Buddhist, atheist or pantheist; he might believe that the world began last year and would end next year, but to believe with the kind of conviction that Reed Smoot possesses that God speaks to him or may speak to him is to admit by the inevitable logic of his conviction that there is a superior authority with whom here and now he may converse, and whose command he can no more refuse to obey than he can will himself not to think.

FAITH IN GOD AND HIS REVELATIONS

My brethren and sisters, in my answer to the charges of Mr. Tayler, do you think for a moment that I would admit that I was not to be a Senator because I believed in a living God; because I believed that Joseph Smith was a prophet of the living God, establishing God's work here upon this earth in this dispensation? No. I wanted every Senator and every person in all the world, if it were possible, to understand that the charge that was made against me upon that occasion I agreed was correct as far as my belief in receiving revelations from God, or that Joseph Smith was a prophet of the living God. I never want to live long enough that that testimony shall not be burning in my soul. Rather would I die than have such a thing happen to me. I know that he was a prophet of God. I know that God and his Son Jesus Christ appeared to him. I know that this is the work of God, and just as sure as we live the world will acknowledge it some time or other.

TRIBUTE TO THE CHOIR

I received a letter the other day, and while I have listened to the choir and know what a wonderful agency it has been to allay the prejudices of the people against the Church, I would like to read this letter to you. It is from 370 Seventh Avenue, New York, and dated August 26th, 1934:

For more than a year I have promised myself that I would do what I am now doing, to express to you as one of the heads of the Mormon Church our

appreciation for the wonderful contribution you folks are making in your Sunday presentation of the Mormon choir.

Vacationing down along the coast during August, eight of us, including our organist and director, piled into one car to listen to your choir. The owner of that car took out an old radio set and put in a new one because he was warned in advance that *nothing* was to interfere on Sundays at twelve with listening to the Mormon Choir.

I wonder if the members of your Choir realize the sheer, unalloyed joy their music is bringing to so many people! I wonder if Richard Evans realizes how gracious and fitting are his announcements and how truly, coupled with the music, they do bring peace through the week! I wonder if Frank Asper realizes that, not deprecating the work of a guest organist, we would rather hear him play. I wonder if those who pay the bills realize the great gift they are making.

This letter is not from a gusher or a publicity seeker. We have tasted the emptiness of the gusher's words. We don't need any publicity. But when the Mormon Choir can make such heathens of Methodist singers, who love to sing, that they stay home to listen, what truer tribute could there be?

Can't someone send us a copy of your Choir's theme song, just one copy, words and music? And might we use it in our opening service? If so, we will be singing with you. I do not mean for regular use or for broadcasting but just occasionally when we must miss your choir. I hope you can read this scribbling, but if left until tomorrow to be typed in the office it will be passed by as it has been for a year and this "thank you" has waited long enough.

What nicer tribute could any man pay to our choir than this?

WORDS OF ORSON HYDE

I believe in revelation as every Latter-day Saint must. I picked up an old History of the Church the other day and I found these words, which I endorse with all my heart. They are from an address made on April 6th, 1840, at Nauvoo, by Orson Hyde, one of the great men of this Church, one of the pillars of the Church in its early days, one who traveled in Europe, in parts of the great countries of Europe, early in the forties. I read this from his journal:

On Sunday morning, October 24, 1841, a good while before day, I arose from sleep and went out of the city (Jerusalem) as soon as the gates were opened, crossed the brook Kedron and went upon the Mount of Olives and there in solemn silence, with pen and ink and paper, just as I saw in the vision, offered up the following prayer to Him who lives forever and ever.

LAND OF PALESTINE BLESSED

I quote one or two paragraphs only from that lengthy prayer:

Grant, therefore, O Lord, in the name of thy well beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the sun of Thy favor dispel the cold mists of darkness which have beclouded their

atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tears of sorrow from their eyes. * * * * *

Let the nation or that people who shall take an active part in behalf of Abraham's children, and in the rising up of Jerusalem, find favor in Thy sight. Let not their enemies prevail against them, neither let pestilence nor famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—"Yea, those nations shall be utterly wasted."

He then states:

It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad. And I will here hazard the opinion that by political power and influence they will be gathered and built up; and further, that England is destined, in the wisdom and economy of heaven, to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise.

PROPHECY FULFILLED

Now let us see if that has been fulfilled. On November 5th, 1914, England declared war against Turkey. General Allenby, in command of an army of English soldiers, began his triumphant march to recover the Holy Land, driving the Turks before him and destroying their power of conquest and possession forever. He captured Gaza on November 7, 1917; Jerusalem, December 9, 1917; Nazareth, September 22, 1918; Damascus, October 1, 1918; and proceeded to Aleppo October 26, thus sweeping Palestine from Beersheba to Dan. This campaign was marvelous in many ways. It was led by an Englishman who is reported to be a man of faith and prayer. The favor of the Lord was made manifest in the comparative ease with which it was accomplished and in the few casualties of the English. The Turks were completely defeated and the surrender of the Turkish Empire followed October 30th, 1918.

INSPIRED UTTERANCES

My brethren and sisters, for the last few months I have been reading the old prophecies as recorded in our Millennial Star, and it seems to me that no human being could read them and know the history and look at it as it is today without acknowledging that those men were inspired of the living God, and spoke as they were inspired to speak by a higher power than man.

I wanted to call attention to that, my brethren and sisters, for I think sometimes we who are living in this material world are so busy working hours and hours into the night—and I was going to say that ninety-five per cent of us have but one goal in view, and that is gathering to ourselves the things of this world. Most of these ninety-five per cent think of God but a few hours perhaps once a week.

WORK OF GOD

So, my brethren and sisters, I want to testify to you that I know that

this is the work of God. I know that all that has been promised will be given if we but fulfil the requirements made by the Father. May God's blessings ever attend you in your every-day life. May his choicest blessings be upon the brethren who have been appointed to responsible positions in the Church this day. I know them, I know that our Heavenly Father knows them. I know they are worthy, and I am sure that God will be with them, and they shall have influence wherever they go, not only among our own people, but among the peoples of the world with whom they come in contact.

PRAYS FOR PRESIDENT GRANT

Father in heaven, bless President Grant. Thou knowest his labors and his devotion to thy cause. May he be beloved by all men for his greatness and his goodness and his love for thy cause, and may I ask the same prayer, the same blessing upon every man who is serving God in any way. May his Church grow and increase. No matter how soon the day comes when the world shall end may we all be prepared for the salvation of the children of men, I ask in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

We have sung this afternoon that beautiful hymn, "Prayer is the Soul's Sincere Desire." With the Latter-day Saints, prayer is a sacred form of worship. We are all taught to observe prayers—in secret, prayers in the family, prayers in our public worship. The prayer of an honest, faithful man availeth much with the Lord. Prayers of many faithful men and women, centered upon the same object and purpose, must avail much more with the Lord.

INSPIRED APPOINTMENTS

I have prayed earnestly that the President of the Church would be inspired of the Lord in the selection of men to fill the vacancies in the councils of the General Authorities. No doubt you, my brethren and sisters, have prayed just as earnestly. Our prayers have been answered and our souls are made to rejoice in the selections that have been made. With all my heart I sustain each one of these brethren, and thank the Lord for them, as I sustain and thank the Lord for those who were already members of these councils, all of whom I know to be men of God, who are devoted to the work of the Lord, and who are willing to do anything that they may be called upon to do, always acknowledging those in authority who may make these appointments from time to time as being the Lord's representatives, they having authority to speak and act for the Lord.

In responding to such calls to the ministry we answer the call of the Lord to engage in his work, and when thus engaged we are performing the greatest service that it is possible for a person to give to God and to his fellow men.

THANKFUL FOR RESTORED HEALTH

I rejoice in being here today. Six months ago I had a lameness, an illness, which prevented my attending the General Conference. The prayers of the Saints have been offered in my behalf; the blessings of the Lord have come to me and effected my recovery so that I am able now to carry on my work. I praise and thank the Lord, and thank the Saints for their faith and prayers in my behalf.

Believing that I have your confidence, your love and faith, I desire to say something pertaining to this Gospel that we have received, which is of more worth than anything or everything else with which we have to do.

THE GOSPEL—WHAT IT IS

We read in the Scriptures a definition of the Gospel given by the Apostle Paul to the Romans wherein he says: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." To enlarge a little upon that definition, we might say that the Gospel is the plan of the Gods in the councils of heaven before the world was, for the existence of this earth upon which we live and of man upon the earth, for the fall of man, for the redemption of man, and his exaltation through the atoning blood of Jesus Christ and obedience unto the laws and ordinances of the Gospel, and for the glorification of the earth. This plan involves also the acceptance of certain principles, the receiving of certain ordinances, the keeping of the commandments of the Lord, obeying his laws, rendering service to the Church, service to the Lord, service to fellow men, public service and private service, financial aid and spiritual blessing, and whatever else can be done for the blessing of mankind.

MUST BE TAUGHT THE LAW

The Gospel requires the keeping of oneself free and unspotted from the sins of the world, and the living of a God-like and Christ-like life. It is the law by which all mankind are to be judged, and by which they are to be condemned or justified, according to merit. The scriptures tell us that until the law, sin was in the world, but sin is not imputed where there is no law.

We read in the Book of Mormon also that where there is no law given there is no condemnation. Therefore, in justice, the law of the Gospel must be taught unto all men. No man can be judged by that law until it is taught to him and to his understanding.

There are but few people, comparatively, who have had the Gospel in its fulness and simplicity taught to them so that they could conscientiously receive it,—very few of the teeming millions of our Father's children who have lived upon this earth down to the present time.

MUST BE BORN AGAIN

What is going to become of those who have not subscribed to

these conditions? The Savior said to Nicodemus, a ruler of the Jews: "Except a man be born again, he cannot see the kingdom of God." Also he said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The expression, "being born again," Nicodemus could not understand. There are many people today who do not understand this "birth," but we have an explanation in the vision of Moses contained in the Pearl of Great Price, which makes plain the meaning of this Scripture. For the benefit of those who have not understood it let me read a few paragraphs:

Therefore I give unto you a commandment, to teach these things freely unto your children saying:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified.

THE ONLY TRUE MODE OF BAPTISM

Does "being born again" mean a sprinkling of water? Hardly
Let me read further from the Book of Moses:

And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever.

Herein is described the mode of baptism originating with Adam, the first man. God has never authorized any other kind of baptism by water. And baptism by water is not complete until the individual has been baptized by fire, or the Holy Ghost, or, in other words, has had hands laid upon his head for confirmation to membership in the Church of Christ and the bestowal of the Holy Ghost, as was the order of things in the Primitive Church.

BY ONE HAVING AUTHORITY

I shall read from the 20th section of the Doctrine and Covenants, verses 73-74:

The person who is called of God and has authority from Jesus Christ to baptize shall go down into the water with the person who has presented himself or herself for baptism and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall he immerse him or her in the water, and come forth again out of the water.

Brethren and sisters, observe that the person baptizing must be "called of God" and have "authority from Jesus Christ" to perform this sacred ordinance; for no other authorization is accepted of God. Note also that the officiator and the applicant for baptism are to "go down into the water," which, obviously, does not contemplate or justify baptizing in a bath tub, with the baptizer standing outside of the tub.

There is no justification in any of the scriptures, ancient or modern, for any other mode of baptism; and the ordinance must be administered by one having authority.

CONDITIONS PRESCRIBED

In the 20th section of the Doctrine and Covenants, we have the direct word of the Lord in regard to this principle of baptism, verse 71:

No one can be received into the Church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

This means that baptism is not necessary for little children who are not capable of repenting. The Lord has informed us by revelation that the normal child eight years of age is to be regarded as being accountable, and therefore should be baptized.

The Lord has said concerning the qualifications necessary to receive this ordinance, Doctrine and Covenants, section 20, verse 37:

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

Mankind everywhere must subscribe to these conditions. There are no other conditions prescribed by the Lord by which we may obtain entrance into his kingdom and obtain salvation. These requirements are very plain, simple, and easy to be understood.

What we may read in the Pearl of Great Price, and in all of the other standard Church works regarding these principles and ordinances is a confirmation and a making plain of the statements which are set forth in the King James translation of the Bible—the Old and the New Testaments.

"JUDGED ACCORDING TO MEN IN THE FLESH"

Now what are we going to do with these teeming millions who have not entered the Church and Kingdom of God by receiving this sacred ordinance and other sacred ordinances which are just as necessary for man's exaltation as are baptism and confirmation, and which men and women must receive? Those who have not had the

privilege of hearing the Gospel in this life will have the privilege of hearing it hereafter. Otherwise they could not be judged by the Gospel law. Hence we read in the scriptures:

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Peter says:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison.

A VICARIOUS WORK

So that the preaching of the Gospel to the spirits in the spirit world is not a new doctrine; it is a Bible doctrine. But what are they going to do when the Gospel is preached unto them and they become converted, if baptism is necessary and they have not been baptized? The Lord has made this provision, that a vicarious work may be done for them; and he has laid the responsibility directly upon the members of this Church, who have received these sacred ordinances, to officiate for their kindred dead.

We have no right to go into other people's lines to do temple work without permission from them. We may receive or give assistance in temple work, either gratuitous or paid-for service. President Wilford Woodruff received gratuitous assistance from a number of the Saints in doing his temple work in the St. George Temple. President Heber J. Grant has set the Church a wonderful example in this respect, both by going to the Temple himself and by taking his family with him to do ordinance work, and also by employing additional help in order to discharge the sacred duty resting upon him pertaining to his kindred.

SAVING OUR DEAD

The Lord has said, through the Prophet Joseph Smith, that no greater responsibility has he placed upon us than that we look after our kindred dead.

There are many faithful Saints who are out of employment. Why not spend some of our means in paying them to assist us in doing our temple work, and by so doing be a blessing to both the living and the dead?

I desire here to make an appeal to the Latter-day Saints not to overlook this responsibility. We should awaken, go forth, and do our duty. God expects it of us. Saving the dead is just as important as preaching the Gospel abroad and bringing the living into the fold.

In the temple we are prepared to take care of the Saints, who may come at almost any hour of the day,—from early morning until late at night, as they have a few hours to spare, and surely their work outside of the temple ought not to take all of their time.

Come to the temple; redeem your dead; and be blessed.

May God help you and me to this end I pray in the name of Jesus Christ. Amen.

At the request of President Grant the congregation arose and sang the hymn, "O say, what is truth?"

ELDER HOLGER M. LARSEN

Former President of the Danish Mission

I appreciate, my brethren and sisters, this opportunity of reporting conditions in the far-off land of Denmark. It has been my good fortune, for the past five years, to labor as a missionary in the Danish Mission, and to endeavor to preach the Gospel unto that people. I want to tell you that the condition of the Danish Mission at the present time is very good.

We may not have made very many converts during the past few years, but we have tried to teach the people how to take care of themselves. The call came to us through President John A. Widtsoe, of the General Authorities, at the time that I arrived in the field, to try to install local branch presidencies, to try to give all the responsibility we possibly could to the local brethren and sisters. We have tried to do that and the result has been most wonderful.

The people of the Danish Mission have commenced to feel a greater interest in the Church, they have commenced to feel that they really belong to the Church; they feel that there is something for them to do. Many of the missions had almost got into the same condition as is existing in the other churches—we had ministers to do almost everything for us. But when the local brethren and sisters learned that it was necessary for them to do something for themselves, they really appreciated their membership in the Church.

Through the generosity of the brethren of the General Authorities at home we have been able to erect in the city of Copenhagen one of the finest chapels the Church has anywhere in Europe. It has been a great asset to the Church, inasmuch as we now have a beautiful building in which to meet.

I want to tell you, brethren and sisters, that we have appreciated the missionaries that have come into the mission field from time to time. We have appreciated the brethren who have been sent to us, and we have tried to help them in every possible way. There is no better work, there is no work that will give a person more joy and more satisfaction than that of trying to bring souls unto God.

The missionary life is the life that is giving joy and satisfaction to the membership of the Church. One of the stake presidents whom I met this morning told me that his stake had more missionaries in the field than any other stake in the Church. I told

him I could see that that would be an asset to his stake. When we receive the good reports from the missionaries, when we receive their letters full of the spirit of the Gospel, full of the missionary spirit, we cannot help but try to live better lives.

Although the Danish Mission is perhaps one of the smallest among the European group, we were the first mission in the European group to install complete local boards for the different auxiliary organizations. We are having the same kind of church in Denmark at the present time as we have in the stakes of Zion. Although small in numbers, we try to carry on the same lessons and the same work that we have at home. The Elders who have been sent to us are splendid young men, and I would like to commend the parents who have sent their sons into the field; and I would also like to say to the fathers, that the crying need in the European missions at the present time, and particularly some of the missions where we have been accustomed to having middle-aged men, is that some of the fathers of these boys come into the field and do missionary work.

Sometimes I am afraid we have grown into a condition where we are not depending upon our Heavenly Father as much as we used to do, we have not the faith we formerly had. We fear that he will not help us and bless us in doing missionary service. We would rather send our boys into the mission field. In many places some of the older brethren could do much more good.

We are not complaining; we are grateful, and we are thankful for the young boys, but it would be a great help to the mission presidents to have some brethren a little older who could help steady these boys along.

I want to testify to you of the truthfulness of the Gospel, and I want to tell you that the Lord has been merciful and has blessed us during the past five years in the missionary work in the Danish Mission. We are grateful for the degree of success that we have had, and we are willing to give the honor and the glory unto our Heavenly Father. It has been through his Spirit and through the united efforts of the missionaries who have labored in that field that we have been able to do anything to further this work.

I want to testify to you that I know the Gospel is true; had it not been for that testimony, I do not believe that anything could have persuaded me to go back to my native land and try to induce people to join the Mormon faith.

I am grateful for this testimony. I am grateful more than words can express for my membership in this Church. I am grateful for the association I have had with you, my brethren and sisters. It is a pleasure to come back home and to attend the conference sessions. That is one thing that we very much miss when we are in the mission field. We can read the report of the conference, we can read of the talks that have been given, but it is not like associating with you brethren and sisters.

I ask the Lord to bless the Presidency of this Church and every member of the Church. I want to testify to you that I know

that our leaders are men of God, I know that they are working day and night in order to fulfil and magnify the calling which has been placed upon them. The Lord bless us all, I ask in the name of Jesus Christ, Amen.

ELDER ARTHUR WELLING

Former President of the North Central States Mission

I am grateful, my brethen and sisters, for the opportunity of again joining in testimony that this is verily the Church and Kingdom of God, and of making final report of my labors in the North Central States Mission, over which I have had the honor to preside during the last five years.

I rejoice that I have membership in what I believe to be the most perfect instrument for individual development, mutual improvement, social service and moral and spiritual welfare upon the earth today—The Church of Jesus Christ of Latter-day Saints—whose maker and builder is God.

I join and rejoice in the testimony that the mission field offers one of the richest of these opportunities for development. Missionaries soon learn to rely upon the truth announced by Nephi that the Lord requires nothing of his servants but that he provides the means by which that which is required may be accomplished; also the truth of the Savior's assurance that "he that seeketh his life shall lose it; but he that will lose his life for my sake shall find it." And so, realizing his dependence upon the Lord and his partnership with him in a great cause, he serves unselfishly and well himself and fellow men.

The first time I was called to make this report five years ago it was near the end of the final session of the conference. As I waited a moment for my turn, that peerless leader and teacher, since gone to his reward, Dr. James E. Talmage, said impressively to me: "You used to be a student of mine. Don't waste any time explaining that the time is short."

I have greatly appreciated that lesson and the spirit in which it was offered. The time is short, here, in the mission field, everywhere. My five years in the field were all too brief, and I am glad now that I did not wait until the end to appreciate that fact. Traveling approximately forty to fifty thousand miles a year, over an area a thousand miles square, and holding not quite an average of one public meeting a day, but more than one every other day. I enjoyed every minute of it. The other missionaries were equally busy and happy in their work, and the Lord blessed our efforts; and he blessed the people that they bore with patience our imperfections, and we were all happy in service. But that is over; and we return, "with glad heart and cheerful countenance," to the work awaiting us here, for which also I am grateful.

I rejoice in the appointment of my successor, President Wil-

ford W. Richards, who now presides in the North Central States Mission. Already the people love him; and I bespeak for him and them the further favor and blessing of the Lord in rich abundance.

I am glad to find myself in complete harmony with the Spirit of divine guidance which is manifest in the selection of brethren to fill important vacancies at this conference, Presidents Clark and McKay, and Elders Hinckley and Hardy. I have always worshipped from afar the General Authorities of the Church; and the better I get acquainted with them the more I love them. I know and bear record they are men of God.

A final word of testimony I wish might reach the youth of Zion everywhere: I believe in God as our Father and in mankind as his children; in the ultimate triumph of truth and righteousness; and in prayer as a source of spiritual strength. I like a story one of the brethren tells about prayer:

A little boy was going to bed without saying his prayers. "Haven't you forgotten something?" inquired his father.

"No father, I haven't," said the boy.

"Aren't you going to say your prayers?"

"No. I've quit."

"Quit?"

"Yes, I've quit. You know father, you used to tell me, and mother did too, that if I would ask God for things I needed badly, he would answer my prayers and grant my requests; but when mother was sick and I prayed that she might get well, God didn't hear nor answer our prayers, but took her away instead; and so I don't see the use of praying any more, and I've quit."

How would you have answered that little boy?

Do we remember that one sad night the Son of God himself knelt in the garden of Gethsemane and prayed: "Father, if it be possible, let this cup pass." Was he answered? Did the cup of which he prayed pass? We know it did not. On the contrary, Son of God though he was, he drank and saved a world.

But there was another part to the prayer he prayed in Gethsemane: "Nevertheless not my will, but thine, be done." Possibly the little boy did not know or had forgotten that part of the Savior's prayer, as likewise have too many of our Father's children, who, like the little boy, have "quit."

The greatest need of the world today, I believe, is a disposition to concur in that second half of the Master's prayer: "Thy will, O God, not mine, be done."

To which humble report and testimony may the Lord add his blessings, I pray, in the name of Jesus Christ. Amen.

ELDER WILLIAM R. SLOAN

Former President of the Northwestern States Mission

For seventeen successive conferences of the Church it has been my happy privilege to stand before a congregation such as this and give a

report of the Northwestern States Mission, over which Sister Sloan and I had been called to preside. We were called to this responsibility on the 19th day of October, 1926. A few days later we were set apart, and the latter part of November I went to the mission and toured it with my predecessor, President Brigham S. Young.

I am happy to say in your presence that our life has been tremendously happy, and if you brethren and sisters, in your homes, have enjoyed life as much as my companion and I have done during the past thirty years, you have tasted a little of the joys of heaven, I am sure. We believe that the heaven received in the hereafter will be commensurate with what we make it here, and the first place to establish those heavenly relations, I believe, is in the home.

Had it not been for the help of the Lord, the faith and prayers of my brethren, and the untiring support of my good wife, my success in life would have been greatly diminished from what it has been, if there has been any success. Oh, we are not half so appreciative of the blessing of good companionship as we should be.

We have enjoyed the work of the mission; we are happy that Brother and Sister Joseph Quinney, Jr., have been chosen to succeed us. We have known these good people many years, they are not going to be found wanting in their responsibilities, I am sure. They are presiding over one of the finest missions in the world, and they are meeting a wonderfully fine people. I am sure that success will crown their noble efforts.

I am grateful, above all, to you good fathers and mothers who have trusted your sons and daughters with us. Oh, what an enrichment has come into our lives in the companionship of those noble young men and women. Finer men and women do not live in any part of the world than those among whom we have labored in the Northwestern States Mission, and if I might ask only one favor of my Heavenly Father today, it would be that those young men and young women might be as loyal to this Church all the days of their lives as they were while they labored with us.

May God grant that we too, Sister Sloan and I, may never find ourselves becoming soured, may never find ourselves disappointed, may never find ourselves in a condition or position where we have aught to complain about regarding our brethren in this Church.

I love the leadership of this Church. I am in strict accord with them. I am happy to say that we have had almost five hundred young men and women labor with us in the mission field. Tens of thousands of copies of the Book of Mormon have been distributed in that mission, almost twenty-five hundred baptisms have been performed during our term of office; and so we have watched the mission grow. Many new chapels have been erected, the people have prospered and developed, and they are enjoying the spirit of the Gospel of Jesus Christ today.

I am happy, upon our release, to cast my lot with the people of the Northwest. I am happy for the favorable comments that have been made concerning our work. I was delighted a few weeks ago to be invited

into a meeting of the leading business men of Portland, among them a former governor of the state, the mayor of the city, and other noted men of Portland. I sat at a luncheon with them. At the close of the luncheon they said: "Mr. Sloan, would you object to giving us a brief resume of your life."

This I did, and they said: "You are the man we are looking for." I was offered then a very fine position with those gentlemen, and I am happy to tell you that I have accepted it.

A few days later I was in the presence of one of these men, and during the course of our conversation he said these words: "Mr. Sloan, do you know why you were invited into that meeting? Do you know why you were given this position?"

I said, "I have no idea. Probably it would be interesting to me to know."

He said: "I will tell you, then. Mr. Sloan, the reason you were given this position was the fact that you are a Mormon."

Oh, how my heart leaped with joy. "You are a Mormon." What greater heritage could I ask for?

God bless this Church, its manhood and its womanhood. As this gentlemen said those words the face of my mother was pictured in my mind and I remembered her teaching from infancy: "Son, your moral character is worth more to you than all life itself."

Standing before you today I bear witness that the teachings of my mother and the teachings of this Church have carried me on, and now to stand and look honorable, virtuous men and women in the face, this is the heritage of this Church. Be not ashamed of it. Let us emulate the teachings of this Church.

You brethren holding the Priesthood, I commend to you the reading of the book of Doctrine and Covenants. I commend to you that you obtain a knowledge of that book.

May we cherish this work above all else in the earth, for it is not the work of man, it is of God. He is at the helm and it shall never fail. This is my testimony; I leave it with you, in the name of Jesus Christ. Amen.

ELDER HAROLD W. PRATT

President of the Mexican Mission

My very dear brethren and sisters: Words cannot express the humility and the thankfulness with which I stand before you. I have not vocabulary sufficient to express to you the happiness, the honor, and the gratitude that Sister Pratt and I feel in having the opportunity of representing you, in representing the Church of Jesus Christ of Latter-day Saints, in the mission field, among the Mexican people.

I bring you greetings from the southern republic and from the thousands of Saints who have accepted the Gospel there. I should like to have time to tell you of the work we are doing. You have been told

this afternoon of the work that has been accomplished in Europe in organizing the branches there and in placing the local Priesthood in charge.

That work is being undertaken in the Mexican Mission today. In part it has been accomplished, through necessity, in the central part of the republic, due to the fact that our missionaries cannot work there on account of the religious laws. Those people have responded wonderfully, and even in our branches along the border today we are following the example of the European missions, and find that everywhere the local Priesthood, our Mexican brethren, are responding to the call of duty, and taking an active part in the management and self-government of their branches.

As has been expressed regarding the European Saints, the same is true regarding the Mexican Saints. They feel more interest in the work, they feel that they are now becoming real members, participants in the Church of Jesus Christ of Latter-day Saints.

Much has been said, my brethren and sisters, during this conference in tribute and honor to those who have passed recently from our midst. I should like to take time to express just one more thought of appreciation of President Anthony W. Ivins. I knew him intimately when I was a lad. He and my father at that time were closely associated, and it is thus that I remember him best, expressed in the thought that he was a man to whom I could go, even then, with any questions that might arise, confident that I would get an answer. He was my ideal then and has been throughout my life. I have watched him and watched his career; I have watched the reports regarding him, and have failed to find one point in him which I might criticize.

I only wish that I might emulate his example, and might be as good a Church-man as he. It has been difficult to see who could pick up his burden, but I feel that the Lord has made the proper choice. I testify to you this afternoon that this is the Lord's work, and it does not depend upon any one man. The Lord can always supply a man to pick up the duties laid down by any man whom he sees fit to call home.

I testify unto you, my brethren and sisters, that I know that God lives, and that this is his work. I know that the General Authorities of this Church are called of him; I testify that Joseph Smith was a prophet of God, and further, that Heber J. Grant is today our prophet and seer, the representative of God upon the earth.

We today have held up our hands sustaining him and sustaining those called to assist him in presiding over us. As for me and mine, I hope that we shall always be able to sustain him and those associated with him in very deed.

May the blessing of our Father be poured out upon the Church throughout the world. May his blessings be poured out upon the world, may the serious times of which we have been told, and of which we know, pass by, and may his directing hand guide the nations of the earth and the peoples of the world, that his will may be accomplished, I ask in his name. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am grateful, my brethren and sisters, to have the privilege of partaking with you of the spirit of this session, and of the preceding sessions of this conference. I am happy in the selection of the splendid men who have been called into these positions in the Church. I support them with all my heart, just as I support all of the General Authorities of the Church. Likewise, I sustain and have faith and confidence in the stake and ward authorities and the mission officers and all of the members of the Church. I rejoice in the spirit of faith that has been evidenced in the sessions of the conference. I have been greatly edified, strengthened and encouraged. I rejoice in the progress that the Church is making in every direction.

INCREASE OF RESPECT FOR THE CHURCH

Recently I had occasion to visit throughout the East, and also in the West; and everywhere I have gone I have found that the Church is growing in respect and recognition among the people who are not of our faith. There are many things that are helping to bring about this condition. I am sure that we have a power in this Church that we scarcely appreciate. That is the power of righteousness, of dependability, of integrity. Through the coordination, cooperation and united effort of the Latter-day Saints, even greater progress and greater recognition can be brought to pass, not only in this nation, but throughout the nations of the world. As people of the world come to understand our actual motives and efforts, they are bound to give greater consideration to our message. For the real purpose of this work is to promote the welfare of mankind here and hereafter—to bring them unto truth and the way of eternal life.

A BALANCED BUDGET

The Church is progressing financially as well as spiritually. I may say to you that the Church has a balanced budget. The First Presidency, and those associated with them, have made estimates of income and expenditures for the Church as a whole for the year. For the first six months of this year the expenditures have been less than half of the budget set-up. The income of the Church has increased this year, the tithes, as well as the number of tithepayers, showing a material increase, and this in spite of the fact that we have had drouth and other unfavorable conditions. Whether it is an evidence of improvement in financial conditions or not, I am not able to say. But I am grateful that the Latter-day Saints are appreciating in larger measure the divinity of this principle, as well as of other principles of the Gospel, and are endeavoring to live in accordance therewith. May I say to you that the tithes are being expended entirely in accordance with the revelations of the Lord as contained in the 119th Section of the Doctrine and Covenants and with the general Church policy. They are being disbursed with

economy and with care for those purposes that are of great concern, not only to the Latter-day Saints, but to the people of the world, for whom so much is being done because of the responsibility that is upon us to preach the Gospel and promote this message with which we are charged.

BUILDING IMPROVEMENTS

Among other things, the Church is doing more this year in the way of building improvements in the various wards and in a number of the missions. I believe that more commodious and more convenient buildings are being erected at less cost than has been the case almost ever before. I hope to see the time come, as conditions will permit, when every ward throughout the Church, and every branch in the various missions that warrants such a thing, shall have the conveniences of a suitable meeting house which will provide the facilities necessary to carry out the various activities of the Church, as well as the proper conditions for divine worship.

CEASE FAULT FINDING

I was impressed when President Grant read certain parts of a section of the Doctrine and Covenants while referring to President Ivins and his outstanding habits and characteristics. He referred to a statement made in that revelation to the effect that we should cease to find fault with one another. That reminded me of an axiom with regard to fault-finding. "Nothing is easier than fault-finding; no talent, no self-denial, no character, no brains are required to set up in the grumbling business." It is true that all of us have weaknesses, none of us has reached perfection, we are all subject to criticism, and we are all able to improve. If people are fair, if they are honest, and if they have criticisms to make, they will make them to the ones of whom they complain. They will tell them either personally or in writing, with their names signed to that which they write. If they have the courage and the honesty to do that, then the one who is criticized has the opportunity either to admit that their criticisms are right and profit thereby; or prove to them that their criticisms are wrong, in which case it is the critic's business to apologize. That is, I think, the only fair way to criticize. But to go about fault-finding and undermining the character or influence of those who are engaged in constructive activities, is a very unfair and cowardly method.

EXAMPLES OF HONESTY

Referring to the tributes that have been paid to the great men who have recently passed away in the Church, I am impressed with the fact that prominently among all the qualities they possessed was their unquestioned honesty and integrity. I think it was Pope who said: "An honest man is the noblest work of God." President Anthony W. Ivins and Elders Charles H. Hart and Franklin S. Richards were men of strict honesty. The statement made by the president of that great

life insurance company to President Grant, when he was selected a member of the Council of the Twelve, that because he recognized him to be fundamentally honest he changed his opinion regarding the other General Authorities of the Church, was impressive. I know of no man who is fundamentally more honest, whose honesty is less questioned, than that of President Heber J. Grant. That has been true of all the leaders of this Church from the beginning. They have set outstanding examples of trustworthiness.

IMPORTANCE OF HONESTY

Reference has already been made to the last Article of our Faith, that refers largely to the cardinal virtues, which are just as much a part of the Gospel and a part of our lives, as any principle. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," and so forth. This tenet expresses the importance of practicing these fundamental virtues. Honesty lies at the very foundation of our individual and community life, our civilization, our organizations of government, and the membership of the Church. If we live the Gospel we can not be anything but honest; if we are good citizens of this nation we can not properly be anything but honest. If honesty is lacking in the government, then it will gradually disintegrate. If graft, if racketeering, if other dishonest practices prevail, then there is bound to be lack of confidence, and there will develop an increasing attitude of disrespect for law and for those who are called to administer the laws.

HONESTY IN GOVERNMENT

We are entitled to expect from every officer of the government that he be honest in his dealings; and when he has the direction of employees of the government, that he shall require honesty and honest service from them; and that in the handling of funds there shall be strict honesty, and great care and accuracy maintained. Honesty is a disposition to conform to justice and honorable dealing, especially in regard to the rights of property. Likewise, it involves a determination to conform to justice and fair dealing in all our relations one with another. We can apply honesty to our actions as well as to our words. That is, of course, truthfulness and straightforwardness.

HONESTY AND TRUTHFULNESS IN POLITICS

We are now engaging in a campaign for political purposes. It is important that every one who engages therein shall be careful to be honest and truthful in the statements that he or she shall make, so that we may not indulge in acrimonious discussion and develop antagonism and ill feeling which is contrary to proper principles of political activity and of government. Our statements should be matters of fact and not of assumption. Our political views should be constructive and not destructive. Any candidate who makes wild promises or advocates specious plans impracticable of fulfilment, or who has not previously proven him-

self worthy of trust, should be rejected. Honest, dependable and capable citizens should be sought for positions in government. It is our business as voters to analyze carefully the character of the candidates and their viewpoints on public questions.

HONESTY IN OUR LIVES

It is expected of every one of us who are engaged in Church work, whether as members or as officers of the Church, that we shall exemplify in our lives the principle of honesty just as we do every other cardinal virtue, and every other principle of the Gospel. Thereby the Church will grow and thereby the faith and confidence of the people will be increased. I am happy to say that so far as my experience goes, almost without exception, the officers of the Church are thoroughly straightforward and honest in their dealings. While it is true that, in large measure, I think in larger measure than in any other religious organization, men are called upon to handle trust funds in this Church, they are, generally speaking, very careful and strict. I think it is of great importance that we should stimulate in even larger measure this condition among the younger members of the Church who are growing up, that they may also develop that spirit of honesty, fair dealing and justice in their lives.

BREAKDOWN OF HONESTY AND FAIR DEALING

There is a trend in the world and throughout this nation in large measure, because of adverse conditions that have developed in the last few years, to break down the spirit of honesty, fairness, justice and truthfulness. There is a tendency to repudiate debts, whether international or local. There is a tendency sometimes to go into avoidable bankruptcy, whether it be in a municipal or in a private capacity. It is important that we, as parents, in our homes, and as officers of the Church, should fulfil the responsibility to teach and inspire in the young people of the Church an appreciation of the worth of honesty; and to inculcate in the lives of every one who has to deal with funds and who has to deal with his fellow men, an appreciation of the spirit of honesty, fair-dealing and justice.

I have been astounded in hearing reports that come from business men of misconduct on the part of young men and possibly older men. There are, unfortunately, all too many instances in business life of young men, supposedly of good character and trustworthy, who have embezzled funds from their employers. In a number of such instances employers have protected the losses and protected their employes from prosecution. But, of course, having been found unworthy of trust, they and their families have to suffer through loss of employment and loss of confidence. Honesty is not only the best policy, it is the only policy that can bring peace and satisfaction to every individual. Concealment of misdeeds may be possible for a time, at least, but sooner or later anyone who fails to practice those virtues of trustworthiness and fair dealing will lose the confidence of his fellowmen and fail in those qualities

that lie at the very foundation of character and progress. Men may succeed, by devious means, in taking property that does not belong to them, but such practices will destroy the moral fiber of their being. Right of property is guaranteed to us under the constitution. It is true we are subject to the government and to its regulations; and it is true also that we must cooperate in sustaining the government, but at the same time the rights of property can not be made null and void without destroying the spirit and appreciation of fairness among mankind.

DIVINE INJUNCTIONS

From Mt. Sinai, many centuries ago, came the injunctions which are just as binding for our welfare at present as at that time: "Thou shalt not steal," "Thou shalt not bear false witness," and "Thou shalt not covet." The prophet Micah, at a later period, made the statement:

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Upon every one of us rests that obligation to endeavor to be fair, just, honest, straightforward and respectful of mutual rights in our association with our fellow men. If we take advantage of others by fraud, we are just as guilty as one who steals. If we are employees, it is our place to give full, true service for the compensation we receive; if we are employers, to deal justly and fairly with our employees; if we have the handling of trust funds or funds belonging to others, that we manage them strictly and carefully, with a full sense of our responsibilities, and not for a moment touch one cent for our own purposes.

NEEDS DO NOT JUSTIFY DISHONESTY

It is true that in some instances people are greatly in need. Sometimes there is real suffering. But there are ways and means whereby needed relief can be obtained, without taking that which does not belong to them. The Church is doing, and will do, that which is necessary for the welfare of its members who may be in need. Besides, the government and the other agencies that have the handling of relief funds are prepared to do that which is right, proper and fair, according to actual needs.

HONESTY OF INDIVIDUAL AT HEART

Unless there is ingrained in the heart of the individual a real determination to be honest and straightforward, the trials and temptations which he or she will encounter in life will be such as to almost, if not quite, overpower their better motives. Therefore, the importance of thorough home training by the parents by example in their every act and by wise and frequent teaching of their children. At a certain age in childhood the desire to have that which they see is great, and the sense of propriety or ownership is lacking. So the careful training by parents, especially during such period of life, is particularly vital. As Shakespeare very aptly makes one of his characters, Polonius, say to his

son Laertes: "This above all, to thine own self be true, and it shall follow as the night the day, thou canst not then be false to any man." In like manner, the officers of the Church can be very helpful in stimulating constantly an appreciation of the necessity of strict honesty in all matters pertaining to Church membership and activity, and to the affairs of life.

HONESTY WITH THE LORD

Just as we should undertake to be true to ourselves and in our relations with our fellow-men, so we should determine to be honest with the Lord. If we have faith in him and in the divinity of this work, we shall endeavor to be true to every principle and seek to practice every virtue which will help us to improve in right living. If we recognize our stewardship here upon the earth, we shall strive to be honest in our donations for the advancement of God's purposes. I believe that any man or woman who is a faithful tithepayer, who lives in accordance with the spirit of that principle, will be honest in his or her dealings with his fellow man. I know it has been said by a banker here—not a member of our Church—that he was willing to trust a faithful tithepayer. I am sure that viewpoint is correct. Rarely, if ever, can you find one who is faithful in the spirit and practice of that principle who would act dishonestly or unfairly, so far as his understanding goes, with regard to other things.

The Apostle Paul says:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

May the Lord help us in this respect, and in all other efforts to serve him, I pray in the name of Jesus Christ. Amen.

The congregation sang the hymn, "How firm a foundation," after which Elder Walter K. Barton, President of the Franklin Stake, offered the closing prayer.

Conference adjourned until Sunday morning, October 7, at 10 o'clock.

THIRD DAY

MORNING MEETING

Sunday, October 7.

When the time arrived for commencing the fifth session of the Conference, every seat and available space in the great Tabernacle auditorium and galleries was occupied by the people who had gathered from the stakes and missions of the Church. The large Assembly Hall on the Temple Block was also filled with people who could not find accommodation in the Tabernacle, and hundreds of others assembled on the Tabernacle grounds, where they were able, by means of amplifying equipment that had been installed, to listen to the Conference proceedings as they were broadcast from the Tabernacle.

The Tabernacle Choir, under the direction of Professor Anthony C. Lund, furnished the music for this session.

The meeting commenced promptly at 10 o'clock.

The choir sang an anthem, "An Angel from on High," duet by Cyril Martin and Ida Hepworth.

Elder Asael E. Palmer, President of the Lethbridge Stake, offered the invocation.

The choir sang, "Lead kindly light."

PRESIDENT HEBER J. GRANT

I would like to announce, as many of you may not be informed, that Brother Rufus K. Hardy is now presiding over the New Zealand Mission, which is the reason he does not appear on the stand.

I wish to say for Brother Hardy that he is a man who is loved by all who know him. The older members of the Council of Seventy have nominated Brother Hardy, and we are very pleased indeed to approve their nomination. He is a tried and true Latter-day Saint. He had one of the most remarkable and splendid mothers. All of the rest of us have been talking about our mothers, so I will talk about his.

Annie K. Hardy was an outstanding woman.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

My beloved brethren and sisters, if it were possible I would have you interpret my feelings this morning by looking into the depths of my soul, and thus save me the seeming impossibility of describing them to you. Needless to say I am overwhelmed. During the past few days I have had difficulty in keeping my thoughts and feelings under control. The light heart, the buoyancy of spirit that should accompany the high appointment that has come to me has been somewhat counter-balanced

by a heaviness incident to the realization of the great responsibility that comes with the call to the First Presidency.

PRESIDENT GRANT A TRUE FRIEND

I love President Heber J. Grant. He has been to me a true friend; more than that, since my father died I have felt free to go to President Grant for help and counsel as I would go to my own father. His nature is as open, as pure and clear as a faultless crystal—open, loyal, true. I esteem it indeed the highest compliment and privilege to have this expression of his confidence. With all my soul I pray for strength that I may not disappoint him, and that I may be true to the trust that he and my Heavenly Father have thus reposed in me.

LOVE AND ADMIRATION FOR PRESIDENT CLARK

I have known President Clark since my school days in the University of Utah. I admired him then. I considered him one of the choicest young men I had ever seen or had ever known. His ability was evident even to his schoolmates. He and the sweet girl who later became my sweetheart and wife, were graduated with their A. B. degrees on the same day. We have followed him in his work in Washington, we were thrilled when we learned of the responsibility that he carried there, and the trust which the members of the Senate of the United States placed upon him even before his name was generally known. I love him as a friend, and to be associated with him now in this high quorum, the highest in the Church, makes me feel very happy and thankful, but also very humble.

LIVES CONSECRATED TO SERVICE

And so if you could look into my soul you would see sincere gratitude and deep appreciation. You would find there also a regret that I am leaving the immediate association with the members of the Council of the Twelve. For twenty-eight and one-half years it has been my privilege to work side by side with these good and able men. President Clawson I love with all my soul. His worth and ability are not generally known. He is retiring, he is quiet in his labors, a perfect gentleman, genial, kind, and considerate. As the president of the Council he is prompt in attending to questions and problems referred to the group, as loyal and true in his testimony as the polar star, unwavering, undeviating in the discharging of duty and trust. It is not easy to disentwine my soul directly from his, my president. That entwinement is just as binding with the hearts of these brethren with whom I have worked daily, at times in committees, considering the welfare of the Church at large, and the welfare of individuals. I want to bear witness today that you may travel the world over, you may read your histories of men devoted to great undertakings and noble problems, but you cannot find a group of men whose lives are more consecrated, whose desires are more noble in the interests, the happiness and peace of mankind, than are the lives and desires of these, my associates in the Council of the Twelve Apostles of this Church.

You must live with them to know them. You must be in daily contact with the burdens they are carrying, with their concerns and anxieties for the youth, their willingness to go to the ends of the world at a moment's call if need be to establish better conditions, to make the world happier, more peaceful, more just, and bring about more amicable conditions and relationships in human society. And so it is not an easy task, I say, it is not without regret that I withdraw my membership in that Council.

APPRECIATIVE OF TRUST

I appreciate the trust you, my brethren and sisters, have manifested in me. It is a wonderful thing to be trusted. I said last night to the brethren of the Priesthood that I agree with him who says that to be trusted is a greater compliment than to be loved. Love is the sweetest thing in the world, but to be trusted throws upon him who receives that trust an obligation that he must not fail to discharge. And so I pledge you here, my fellow workers in the First Presidency, you my brethren of the Priesthood, in whose company I have spent so many happy hours in Priesthood and auxiliary work, I pledge you, my brethren and sisters, to give my best in the service of God.

I uphold before you this morning the President of this Church as God's representative, divinely appointed, and say to all Israel, stand by your chief. Let that spirit of unity and oneness for which our Lord and Savior prayed on the night of his betrayal, be characteristic of this his Church: Father, keep them one, as thou and I are one.

MAN DESTINED TO BE HAPPY

I am happy when I know that my associates are happy. We cannot be happy if our loved ones are discouraged or ill. We are social beings and our lives are intricately woven one with another, and we progress as a body when individuals in the body progress. I have noted recently something which has given me concern. I have thought that I have detected in men and women who have called upon me and whom I have met in my travels just a little evidence of discouragement, and yet it is our right to be happy. It is the destiny of man to have joy, and I ask, during the few moments that I further stand before you that you direct your attention with me along some lines which may help us to keep that joy, notwithstanding the economic conditions and the failures that have brought about many moments of discouragement and sadness.

DISTRESSFUL CONDITIONS

Difficulties and sorrows have recently been dominant in our lives. The unprecedented crises in the financial world have dislodged men from their old moorings and set them adrift in confusion and in many cases despair. Land owners have seen their farms pass to others' hands, while they themselves distractedly seek new and strange employment. Families have lost their homes with which are associated the tender memories of half a lifetime. Young men and young women recently graduated from

college, eager to start out in a chosen vocation or a profession, find avenues that were formerly open and inviting now closed against them, and they seek advice and guidance, and sometimes we find difficulty in pointing out to them an encouraging road.

To these and other distresses has been added the sorrow associated with the passing of loved ones and to the Church the loss of great and able leaders. I had the privilege and honor through the kindness of President Ivins' family to express my feelings towards that great leader and I sense with you all that his passing means to this Church.

SUNSHINE NEEDED

But notwithstanding these conditions I feel like pleading with my brethren and sisters to set their faces firmly to the front and decide to enjoy the blessings with which our Father has blessed us.

There are seeds of happiness planted in every human soul. Our mental attitude and disposition constitute the environment in which these seeds may germinate. There is as much need for sunshine in the heart as for sunshine in the world. Today as perhaps never before mankind needs encouragement and cheer. One writer says: "Not having enough sunshine is what ailed the world. Make people happy and there will not be half the quarreling nor a tenth part of the wickedness there is."

It is a duty to seek to acquire the art of being cheerful—"A cheerful spirit is one of the most valuable gifts ever bestowed upon humanity by a kind Creator. It is the sweetest and most fragrant flower of the spirit that constantly sends out its beauty and fragrance and blesses everything within its reach." I think the writer goes to a little extreme. Cheerfulness is but one quality, but it is a wonderful strength in time of distress.

THE PURPOSE OF WORLDLY POSSESSIONS

If the experience of the past few years has taught us anything it has taught us that it is unwise to seek happiness in worldly possessions only. I say only because I do not minimize the value of material things of the world as contributing factors to man's peace, joy and contentment. The Lord himself has said that if we worship him with rejoicing and prayer, with glad hearts and cheerful countenances, the fulness of the earth is ours.

In the Doctrine and Covenants he says plainly:

The fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither for extortion.

However, to seek happiness or even contentment in the acquisition of these worldly things alone is to lose sight of the higher purpose of life. And that is one reason why there is discouragement and why there is despair generally in the world. The seeking of these material things has been the end, and now that they seem to be suddenly wiped away, men are distracted:

A PROPER SENSE OF VALUES

In "The Simple Life" by Charles Wagner, he writes upon this theme and says, referring to material things: "Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them the more they demand. He is senseless who seeks for happiness in material prosperity alone."

Recently I re-read an excellent book written by one of our educators, Dr. R. V. Chamberlain, as a tribute to his departed brother. It is a treatise on the philosophy of a good man's life. From it I quote the following:

The world has progressed because of people who cared but little for material rewards, people who knew that mortal self-denial is the only path to self-realization. By sacrificing our ideals we do not throw ourselves away, but achieve the higher sides of ourselves. Civilization has come from the struggles of men and women in the past who risked all for ideals, for spiritual values that they might become the common possession of the race. We who see the path today are unworthy if we do not take up the burden. The race goes down when it loses its sense of values, and the success of democracy depends upon the people's living in the understanding of the spirit and the obligations of righteousness. In the world today men have not advanced their ideals with an intensity commensurate with economics and material expansion. Wisdom has not kept pace with learning, nor righteousness with power.

So many people have lost the proper sense of values, and have sought peace and happiness in vain in the acquisition of wealth at the expense of spiritual growth.

THE SECRET OF HAPPINESS

Wherein then does the secret of happiness lie? The Savior gives us the key to it when he says: "The kingdom of God is within you." The power is within man to choose the right or to choose the wrong. Happiness is not an external condition, it is a state of the spirit and attitude of the mind.

It's no' in titles nor in the rank,
It's no' in wealth like Lun'on bank,
To purchase peace and rest.
It's no' in makin' muckle mair,
It's no' in books, it's no' in lear
To make us truly blest,
If happiness ha'e not her center i' the breast.
We may be wise or rich or great,
But never can be blest—
Nae pleasures, nor treasures can make us happy lang,
The heart aye's the part aye
That makes us right or wrang.

FUNDAMENTAL CONDITIONS

Let us consider this morning four conditions in which we can always find happiness, conditions which are to the little seeds of joy in our souls what the ray of light and moisture are to the flowers and growing plants.

First is Trust in God. To have faith that God is our Father is the safest anchorage of the soul and brings peace and solace under any condition; and the second is Confidence in Our Fellow Men. You note at once, of course, how these go back to those two great commandments: "Love the Lord with all thy might, mind, and strength, and thy neighbor as thyself."

Now let us not consider these merely as orthodox principles. They are fundamental in our happiness and salvation here. I know that it is a little difficult today to keep confidence in certain groups of men. It is dreadfully discouraging to lose confidence in an associate. When we see and read about human jackals who are preying upon society, we find it hard sometimes to keep our poise and let the sunshine of confidence enter our souls, and yet I believe it is true that mankind generally are growing better. This I do know that often when we misjudge a brother and seem to lose confidence in him, if we will go to him and find his point of view our confidence will be restored. The poet was right when he said:

Have you ever sat down and talked with men in a serious sort of way,
Of their views of life, and pondered then on all they had to say?
If not, you should, in some quiet hour;
It's a glorious thing to do,
For back of the wealth and back of the power
Most men have a goal in view.

Associate that thought with the fundamental teaching of our Lord and Master, who said: "If ye have aught against a brother, go to him."

COUNT YOUR BLESSINGS

Brethren and sisters, with debts piled upon you, with difficulty to pay your taxes, with the loss of your home pending, if you would still be happy, look to yourself and count your blessings, and keep confidence in your God and in your fellow man.

Another source of joy within your reach is the *proper evaluation* of blessings. You have your health. Next to life itself that is one of the greatest blessings that can come to you—the second blessing that we mortals are capable of receiving, a blessing that money cannot buy. If you have it, thank the Lord night and morning that he has given it to you.

In addition to this he has given you ability to appreciate his glorious Gospel, the sunshine, the voice of nature speaking to you. Do you open your eyes and see it? I have rejoiced during this conference to hear the brethren acknowledge the blessing of our environment, the products of the field, scanty as they are, in some sections of the country, the flowers blooming, the sunsets, and above all the realization that we are living in

God's world and that he is the Creator of it. If you stop to think you still have the power and ability to appreciate and to enjoy things which no one, no depression can take from you.

There is something else which we sometimes do not properly evaluate. That is our family. I know it hurts us if we see our loved ones hungry. As President Grant so impressively said, there is no need of any child being hungry in this Church. Let us thank God for the organization and say we will buckle to and make our contributions so that these conditions will be removed, and thank him for our loved ones, ours for time and all eternity.

SOCIAL INTERCOURSE

Finally, you have the opportunity for social intercourse, an ever present condition of happiness. If you affiliate with your quorum and other organizations, meeting regularly with your fellow men, you will know what that brotherhood is to which I have referred in my association with these brethren in the Council of the Twelve, a brotherhood which is eternal, a family relationship and social contact which will drive sorrow away under any conditions, and you have too the realization that even if death should come you have the assurance that death is now victorious but has been overcome in the resurrection of our Lord Jesus Christ. Count these blessings. They are within the reach of every soul, no matter how humble or how great.

Admire the goodness of Almighty God.
 He riches gave, He intellectual strength to few,
 Nor now commands to be nor rich nor learned,
 Nor promises reward of peace to these.
 On all he moral worth bestowed,
 And moral tribute asks from all,
 And who that could not pay?
 Who born so poor of intellect, so mean
 Who born so poor as not to know what seemed the best,
 And unknowing might not do?
 And he who acted thus fulfilled the law eternal
 And its promises reaped in peace.

That means that you know what is right. If you have lived true to that prompting of the Holy Spirit and continue to do so happiness will fill your soul. If you vary from it and become conscious you have fallen short of what you know is right, you are going to be unhappy if you have the wealth of the world. To do that is to "seek roses on the cheek of death," "grapes 'neath the icy pole," "substance in a world of fleeting shades."

A GUIDE

And so, brethren and sisters, what if we do have economic distress, universal almost? Let us ever keep in mind that life is largely what we make it, and that the Savior of men has marked clearly and plainly just how joy and peace may be obtained. It is in the Gospel of Jesus Christ and adherence thereto. Do your duties no matter how humbly, and resolve even in the face of difficulties and discouragements to be:

Like the man who faces what he must
 With step triumphant and a heart of cheer;
 Who fights the daily battle without fear;
 Sees his hopes fail, yet keeps unfaltering trust
 That God is God.
 Happy the people whose God is the Lord, says the Psalmist
 —that somehow, true and just
 His plans work out for mortals; not a tear
 Is shed when fortune, which the world holds dear,
 Falls from his grasp; better, with love, a crust
 Than living in dishonor; envies not,
 Nor loses faith in man; but does his best,
 Nor ever mourns over his humbler lot,
 But with a smile and words of hope, gives zest
 To every toiler! he alone is great
 Who by a life heroic conquers fate.

And the Holy Ghost, to which each one who has obeyed the first principles of the Gospel is entitled will give him or her that heroic soul and bring peace, peace even in the midst of disaster.

May God bless us all with power to keep our post, to do our duty, and under all circumstances to be true to him and to each other, I pray in the name of Jesus Christ. Amen.

The choir and congregation joined in singing the hymn, "Praise to the man who communed with Jehovah."

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters, once more I stand before you, the beneficiary of your trust and confidence. You have honored me as I have never been honored before. You have placed upon me a responsibility which I never before had. I can only say to you that every atom of strength which I possess will be used so to live that I may merit the trust and the confidence which you have indicated, and that I may receive the inspiration and the blessings which I must ask you to ask the Lord to give unto me.

We are missing today the face, perhaps not the presence, of one who has been with us during a long life, President Ivins. For his great work, for the lesson of his life, for his faith, for his counsel, we are all devoutly grateful. The most earnest hope that I myself have is that while it shall please the Lord to have me in the place which he held, I shall be measurably able to do the work which he performed.

CONFERENCES TO IMPART SPIRITUALITY

I missed this morning, speaking personally, the broadcast of the choir. It has seemed to me, in the times that I have been here, that nothing has given us more of the Spirit with which to begin a session than their beautiful singing. I accompanied them to Chicago. I rejoiced in their

success. I congratulate them in their excellence. I pray the Lord to continue to bless them.

We are met today in a general conference. Sometimes, I hear, the people feel, some of them, that perhaps we are not quite as "peppy" as we ought to be. But this is not a Church convention. This is a general conference where we meet for general counsel and advice. It is a place to which we come for the results of the reflective operations of our minds. We expect to hear reflective discourse. It is a sort of spiritual stock-taking for us. It is not so much the mechanics of the operation of the Church, that is concerned in a general conference, as it is the spirituality with which each and every one of us shall approach his respective duties in the Church.

I want to approve, with all of my heart, all that has been said during this conference. This morning, if the Lord shall so lead me, I want to follow along the lines that were drawn by Brother Stephen L. Richards and referred to by Brother George Albert Smith, and in doing that I wish to assure you that I have in my heart nothing but the deepest sympathy for those who are in distress. And yet, as Brother McKay has beautifully pointed out to us this morning, there are other things in life than those material blessings to get which so many of the world have solely set their hearts.

LATTER-DAY SAINTS SHOULD SET EXAMPLE

Eighteen months ago, when first I stood before you I called attention, as earnestly and seriously as I knew how, to what looked to me to be the dangers that were ahead, and I urged you at that time to practice the old virtues of thrift, of honesty, of truthfulness, of industry, and so on through the list of those I named. All that I said then I say again.

One year ago, on this occasion, I called your attention to the abuses that had crept into the distribution of our public funds, and I urged you and pleaded with you that, so far as the Church and its membership were concerned, we do not soil our hands with the bounteous outpouring of funds which the government was giving unto us. I renew that plea now. My brethren and sisters, for the sake of the government which we love, for the sake of the government which we believe was divinely inspired, be honest with it. Be honest, just ordinarily gold honest. That is all I ask.

Do you know that all of the money that we are spending, that the government is spending, must come from you? The government has no great pile of gold to which it can go to get what it gives you. The government has not one cent that it does not take from your pockets. Do not imagine, do not believe, do not go on the theory that you are not to pay this bill, unless the fundamentals of our government are to be overturned.

What we get, we members of the Church, compared with the total mass that is distributed, is almost microscopic, but the spirit in which we might take it, the spirit in which we might spend it, is the leaven that

might leaven the whole lump. Let us be patriotic; let us love the government under which we live.

I am persuaded, from all the facts that have come to me, that it would have been possible, if we had functioned as the Lord intended us to function, if we had paid our tithes and our offerings as the Lord intended us to pay them, we might have gone on without one dollar from our federal government. And has it ever occurred to you what a mighty influence we should have exercised for good and for respect and for all of the virtues that we have been taught, and that God has commanded us to exercise and cultivate and practice, if we had just followed along what he has asked us to do?

DESPOTISM, DESTRUCTIVE TO RELIGION AND GOVERNMENT IDEALS

My brethren and sisters, there are abroad in the world forces—and this I have been saying to you on every occasion that presented itself for the last fifteen years, here in this pulpit—there are forces abroad that do not come from God. There is no dictatorship in the world today, whether that dictatorship be of one man or of a group exercising such control as exists in Russia, that is not striking first and foremost at religion. They are trying to tear down the worship of God and to substitute something else in its stead, and I regret to say that in some parts of this country, in some states of this Union, the issue now seems to be between an ordered, law-governed society and a despotism destructive of religion and of all that our government stands for. I assume this because of the past record of those who are advocating the measures to which I refer.

May I say this: We believe that Christ will come and reign personally upon the earth. But that is no reason why I should advocate the establishment of a monarchy to overturn the government of the United States. We believe in the United Order, something that was taken away from us because we could not live it, and the lesser law was given, the law of tithing—which we are not living either; but our belief in the United Order is no reason why we should support a movement for Communism, to the overturning of our government. These two propositions are absolutely parallel, the one as rational and reasonable as the other. When the Lord wants his people to move into the United Order he will use his anointed servant to direct the way.

SUBSTITUTION

My brethren and sisters, this same element of which I speak—small, I feel sure, and I thank God for this—this same element would substitute for the law that has come to us for over thirty-five hundred years, “Thou shalt not steal,” and “Thou shalt not covet,” they would substitute the opposite “Steal from those who have. Covet all that your neighbor possesses.”

The Lord has spoken very clearly about these things. He has not left us in darkness on these matters. I am going to read a few verses from Section 56 of the Doctrine and Covenants, given in connection

with the rapacity, the pride, and the selfishness of one of the early members of the Church:

Behold, thus saith the Lord unto my people, you have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways.

And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

RELY ON THE LORD'S PLAN

I refer to the words of Elder Richards, and I tell you that any Latter-day Saint who does pay an income tax, and who at the same time pays his tithing, his fast offerings, his donations, his help for the poor, will never be able to get the full benefit under the fifteen per cent which the tax income provides for. In other words, those men among us who have the Spirit of the Lord, and who obey his laws, will always spend more than fifteen per cent of their income for the Church and its work and people. That is one reason why I say to you as I said a few moments ago, that if we had but hearkened to the Lord and obeyed his commandments there would have been no occasion for us to have drawn on the federal government. I also say to you that in my opinion, reached after mature reflection, this people would have been better off materially and spiritually, if we had relied on the Lord's plan and had not used one dollar of government funds.

This revelation goes on:

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

Those are not my words, my brethren and sisters. Those are the words of the Lord, a commandment to this day and generation.

For behold, (the revelation continues) the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

And their generations shall inherit the earth, from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen.

THROUGH HONESTY COMES POWER AND DIGNITY

My brethren and sisters, once more I appeal to your patriotism, I appeal to your integrity, I appeal to your standing in the Church—in your dealings with the government be just plain, simple, money honest. Then there will come among this people such a spirit of power and dignity and of uplifting, that has not been known in my generation at least.

I thank you for those of you who are faithful—and you are the great majority—for those of you who are trying to follow after the foot-steps of the Master, for those of you who are doing your utmost to live the

Gospel of Christ, for those of you who can say, as did Paul of old to Timothy,—and I want to read it:

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

Again, my brethren and sisters, in this hour, filled with love and with respect for this government of ours, which if men do not change their greediness and their avarice and their covetousness, stands in gravest danger,—again I plead with you, be money honest with our government.

May God give us his Spirit at all times and in all circumstances, and enable us to live as he would have us live, always true and faithful to his principles, I ask in the name of Jesus. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, this great gathering is an amazing sight. The Tabernacle is filled to its utmost capacity. Last evening it was reported there were five thousand of the Priesthood assembled here. Later word came that the number was seven thousand. I presume there are some people who would interpret this to mean that Mormonism is failing. I have been thrilled with the spirit of this conference; the testimonies and exhortations that have been given were powerful, and the singing has been most excellent.

I desire to speak a word of appreciation for the Singing Mothers who have done so well during the conference, under the direction of Mrs. Charlotte Sackett, a capable leader. As to the Tabernacle Choir, I need only to say its work is "par excellence."

INTELLIGENCE NECESSARY TO ACCEPTABLE WORSHIP

Brethren and sisters, the moments are precious, and in order to conserve the time, I jotted down a few thoughts that have been running through my mind during the conference. This is the fifth session of the conference. We are assembled here to worship the Lord, but we cannot worship him intelligently and acceptably without some knowledge of just what kind of being he is.

Paul, the apostle, said: "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." There are some people in the world around us who contend that God is a being without body, parts or passions, and is incomprehensible. Truly such a God is incomprehensible.

ATTRIBUTES ASCRIBED TO GOD

The God of the Bible, that being whom the Latter-day Saints wor-

ship, it is evident, has a body, parts and passions, for in the beginning he said:

"Let us make man in our image, after our likeness." And the record goes on to say that God did make man in his own image and after his likeness. It is disclosed in Holy Writ that Moses saw God and talked with him face to face. It is also recorded that Christ Jesus was in the express image of God his Father.

The attributes of God which in combination go to make his character are glorious to contemplate. The Lord is a God of mercy, a God of truth, a God of justice and a God of love. In respect to these great attributes God is unchangeable. In Malachi the following scripture is found:

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

In one of the Psalms we read "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." These references clearly indicate that God has passions.

And on the other hand, my brethren and sisters, the Lord refers to himself as a God of vengeance, and I am going to read to you now a few words from the book of Doctrine and Covenants. Let me emphasize the importance of this record. It is a great book. It contains revelations of God in latter times, given to Joseph Smith the Prophet, and others. I refer to Section 133, and the words there recorded are extremely important and impressive:

And it shall be said: Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength?

And he shall say: I am he who spake in righteousness, mighty to save.

And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat.

And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places.

And his voice shall be heard: I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me;

And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart.

And again, in the same great section:

And also that which was written by the prophet Malachi: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

WICKED WILL HAVE OPPORTUNITY

The great mercy of the Lord, however, is shown by the fact that he will withhold his final judgment from overtaking the wicked till after the Gospel has been preached to them, the message reaching every nation, kindred, tongue and people. The responsibility of putting over the Gos-

pel message rests with the Church of Jesus Christ of Latter-day Saints, through its important missionary system.

The contrast between the destruction of the wicked and the salvation of the righteous is set forth in impressive language in Section 133 also. Now, listen, my brethren and sisters, to these wonderful words of the Lord:

And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever.

In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old.

Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and, they who were before him;

And from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb.

And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity.

And then this further:

For since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

THE TWO ROADS

It will be seen, from the foregoing impressive and stirring words of the revelation given to the Latter-day Saints, that in the great scheme of life there are two roads to travel, and it is the privilege of every human soul to determine, under the God-given right of his free agency, which road he will elect to follow. If he chooses the road of wickedness it will lead him down to certain destruction. If he chooses the road of righteousness it will lead him up to everlasting life in a kingdom of glory.

Brethren and sisters, Latter-day Saints, you have elected to follow the road of righteousness. So continue, but remember this: "The race is not to the swift, nor the battle to the strong, but to him that endureth to the end."

CHANGES IN PRESIDING COUNCILS

Within three and one-half years, as was mentioned in one of yesterday's meetings, some nine of the General Authorities of the Church have gone hence. Death came and took them. There were two members of the First Presidency, President Anthony W. Ivins and President Charles W. Nibley. There were two members of the Council of the Twelve, Brother Orson F. Whitney and Brother James E. Talmage.

There was the Patriarch, Brother Hyrum G. Smith; and four members of the First Council of Seventy, Brother Rey L. Pratt, Brother Joseph W. McMurrin, Brother B. H. Roberts, and last week, Brother Charles H. Hart. These were great and good men. They were valiant for the testimony of Jesus. They did a good work and kept the faith, and thus it was that they followed the road to righteousness. They will come forth in the morning of the first resurrection and enter into immortality and eternal life.

Now the gap that has been made by death in the ranks of these leading quorums has been closed. We will greatly miss Presidents Ivins and Nibley and these brethren of the First Council who were strong in testimony and wise in exhortation. Others have come to take their place, and it must be a satisfaction to the Latter-day Saints, to the Church generally, that there is now no rent, no gap in these higher councils of the Church.

Brother David O. McKay has gone from the Council of the Twelve and is now sustained as Second Counselor in the quorum of the First Presidency. He is a man that we have truly loved. He has had our utmost confidence. As a member of the Council of the Twelve he accomplished a great and a good work that will follow him throughout life and throughout all eternity.

BEARS TESTIMONY

In conclusion permit me, my brethren and sisters, to bear my testimony. I love the Lord God because I can comprehend him, because I know that he has a body, parts and passions, and is in the form of man. I love him because of the glorious attributes of his character, and, thus loving him, I feel that I can approach him, can worship him acceptably and intelligently. I love Jesus Christ because he is the Son of the living God and is in the likeness of his Father. I can comprehend that. I love him particularly for the great atonement that he wrought out through the shedding of his precious blood. He is your Savior and he is my Savior. I love Joseph Smith because he was and is a true prophet of God, who stands at the head of this great last dispensation. I know that this is the work of God and that it will never be overthrown.

I pray God the Eternal Father to bless the Latter-day Saints, to bless the Presidency of the Church and the Twelve and the First Council of Seventy, to bless all the leaders of the Church down through the various ranks of the Priesthood. This I do in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

A TRIBUTE TO PRESIDENT IVINS

The Apostle Paul revealed the secret of the grandeur of his life when he said: "Yet not I, but Christ liveth in me." President Anthony W.

Ivins with equal truth could bear the same testimony. We who have listened to the counsel and the words of wisdom that flowed from that great man's heart have felt that we were in the presence of the spirit of Christ.

His life was gentle, and the elements
So mixed in him, that nature might stand up
And say to all the world, "This was a man!"

All that has been said of the late President Charles H. Hart and Judge Franklin S. Richards I indorse with all my heart.

INSPIRED APPOINTMENTS

President David O. McKay has been elevated to the high position of second counselor in the First Presidency. His remarkable training in the Church indicates "there's a divinity that shapes our ends." One of the best things that can be said about him is that his religion made him. David O. McKay is a chivalrous Christian gentleman.

When I think of the selection of President Alonzo A. Hinckley to the office of an Apostle, the words of the Lord come to me: "Behold an Israelite indeed in whom is no guile." I have labored with this fine man in the mission field. I know his worth. His aim in life, wherever he is, is to work for the glory of God. And let me say in public what is in my heart, that President Grant was certainly inspired in appointing these men, and also in appointing that good and able man, President LeGrand Richards, to succeed me as President of the Southern States Mission.

THE VALUE OF THE SCRIPTURES

The Lord said: "Search the scriptures, for they are they which testify of me." In some of the current literature there is manifested a spirit to make light of, belittle and even ridicule the holy scriptures. The Bible is undervalued. Slurs are cast upon the inspiration of the word of God. But it is heartening to know that the eclipse of faith is not total. The people generally are not underestimating or undervaluing the scriptures—those true riches given to mankind. God has not left himself without witness.

The British Museum recently purchased for over half a million dollars a fourth century manuscript of the Bible, one of the only two of that era known to exist. This is the greatest price ever paid for a book. It is one of the most notable events of history. The purchase of this precious biblical treasure shows a rare sense of value that the English people place on the Bible. It is a never-dying book. It is read by more people every year. Books may come and books may go, but the Bible goes on forever.

ORIGIN OF ANESTHETICS

Dr. Crawford W. Long, of Georgia, was the first man in history, as far as known, to make use of the anesthetic in ether. He was one of Georgia's most distinguished citizens and one of the world's greatest

benefactors. The idea of producing insensibility to pain by surgical anesthesia by the inhalation of ether was first put into practice by this physician March 30, 1842.

In Statuary Hall, beneath the great dome of the Capitol in Washington, stands the statue of Dr. Long. On the base of it a quotation from the reverent physician reads as follows: "I regard my profession as a ministry from God."

In Genesis 2:21 we read that "The Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs and closed up the flesh instead thereof." A skeptic compared this verse and the succeeding one to a fairy tale, but Dr. Crawford W. Long declared that it was while reading this very passage in Genesis that the idea of the anesthetic ether occurred to him. Could such a boon to humanity come from a fairy tale?

THE SAVIOR'S SPOKEN WORD

Dr. John Watson in "The Life of the Master" says: "Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century." In fulfilment of the prophecy of Isaiah and also other prophets, the ancient record of nations long since dead, who dwelt on this the American continent, was taken from the hill Cumorah by angelic direction Sept. 22, 1827. The contents of this record were translated by the prophet Joseph Smith by the power of God and the aid of the Urim and Thummim, and the Book of Mormon is the fruit of this translation. The history of the men and women on this continent ages ago was shrouded in seemingly impenetrable darkness, but God said: "Let there be light," and there was light.

The Book of Mormon contains more than fifty words which were certainly spoken by the resurrected Lord, for after his ascension into heaven he appeared to his people on this continent and gave them the true points of his doctrine. He established his Church on American soil and placed within the Church organization prophets, apostles, pastors, teachers, etc. He brought peace to the laboring conscience, eyesight to the blind, and granted the prisoners of sin sweet relief through repentance. The Redeemer healed the sick. He restored unto the people the joy of his salvation and blessed them with the precious gift of the Holy Ghost.

The Latter-day Saints most surely believe, and know for a certainty that the Book of Mormon contains words certainly spoken by the Son of God.

If any man will do the will of the Father he shall know that the Book of Mormon is true. Moroni gives this promise to all men: "And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things."

DIVINITY OF CHRIST APPARENT

When men speak disparagingly of the divinity of Christ there is a great deal of affectation in what they say, because they cannot help but see the nobility, godliness and sacredness of the Savior's life. Sooner or later these scoffers will come to themselves. Without Jesus Christ there would be no hospitals, paintings, sculpture, or any of the arts or real science. For all those who have contributed to the culture, happiness and instruction of mankind have received their inspiration from the Redeemer. And when modernists have sought to bury the divine Christ beneath a mountain of modernistic chaff, behold, the cry is heard throughout the land "Christ is risen."

Only a few months ago many of the leading journals in the world paid a fabulous price for the right to publish "The Life Of Our Lord," by the celebrated Charles Dickens. God has not and never will leave himself without witness. Dust storms of criticism may arise and meteors may fall about us, but the grand constellations in God's heavens, displaying his power, still burn there, a perpetual witness to every soul beneath the spangled heavens that Jesus is divine. In the lives of men whom we love for their uprightness, the ideals of the Savior are finding expression. More men and women, and they would be the best of Adam's race, would die for the Son of God, who gave all for us, than for any other cause under the spacious firmament.

RAYS OF LIGHT HARNESSSED

In Job 38:32, 33, we read: "Canst thou guide Arcturus with his sons?" Arcturus is a far-off star, of the first magnitude, one of the brightest in the entire heavens. It supplied the current to start the illumination of the grounds of the Century of Progress Exposition. Well, over a year ago science accepted this God-given challenge,—and throughout the scriptures God is challenging science to come up higher and devise ways and means for the amelioration of the state of mankind. Science, true science, is nobly responding to this challenge.

More than forty years ago, according to astronomers, Arcturus threw off a beam of light which has been on its way ever since, arriving in time to start the World's Fair in Chicago. Think of that light beam which has been traveling through millions of miles of space for the last forty years. Scientists, so we are told, constructed "delicate electrical mechanisms and installed them in astronomical observatories which transformed the beam of light into current to be transmitted over special wires to Chicago to throw the master switch and illuminate the grounds of the Century of Progress Exposition." Thus scientists harnessed and used this ray of light, one of the sons of Arcturus, to put the grounds of the World's Fair in a blaze of glory. The works of God are wonderful.

RAYS OF LIVING LIGHT

I testify to you, my brethren and sisters, that rays of living light have come down out of heaven—rays of pre-existence, which throw a

flood of light upon the origin of mankind; rays of a glorious resurrection, and the eternity of the marriage covenant, which destroy the sting of death and the victory of the grave. Moreover, there have come the rays of faith in the true and living God and his Son; repentance, which means a change of heart; baptism by immersion for the remission of sins, which baptism foreshadows the glorious truth that we shall rise from the dead "in the likeness of his resurrection", the gift of the Holy Ghost which angels enjoy, which enables us to say "so nigh is grandeur to our dust, so near to God is man." Angels speak by the power of the Holy Ghost.

The Almighty created an instrument in the world to receive these rays of living light, and Joseph Smith was the foreordained instrument placed on the earth by divine wisdom to receive this glorious light. Through the Priesthood, by the preaching of the plan of salvation, these beams of light have been transmitted to the uttermost parts of the earth and the hearts of men and women are ablaze with the light of the everlasting Gospel.

The mission of the Church is to prepare the world for the second coming of the Son of God. With countless millions who, with streaming eyes, are praying for his glorious advent, I pray: "Surely I come quickly. Even so, come, Lord Jesus." Amen.

The choir sang the anthem, "Great is Jehovah," solo by Sister Margaret Hewlett.

Elder Don B. Colton, President of the Eastern States Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

THIRD DAY

AFTERNOON MEETING

The closing session of the Conference convened at 2 o'clock Sunday afternoon, October 7.

Once more the Tabernacle was crowded to capacity, and thousands who could not find accommodation in that building assembled in the Assembly Hall and on the Tabernacle grounds, where they listened to the Conference proceedings as they were broadcast by radio from the Tabernacle.

The opening number was a sacred solo, "The Publican," by Sister Jessie Williams.

Elder Elias S. Woodruff, President of the Western States Mission, offered the invocation.

PRESIDENT HEBER J. GRANT

It is four years ago since Evan Stephens became sick while at conference, returned to his home, and passed away. We will now sing his anthem, "Let the Mountains shout for joy."

I feel that we owe a deep debt of gratitude to Evan Stephens, George Careless, Joseph J. Daynes, and many others, for the splendid music they have prepared for our hymns and our anthems.

The choir then sang the anthem, "Let the mountains shout for joy."

ELDER RULON S. WELLS

Of The First Council of the Seventy

I desire at the beginning to express my delight in the selection of the men who have been chosen to fill the vacancies occasioned by the death of President Anthony W. Ivins, of the First Presidency, and Brother Charles H. Hart, of the First Council of Seventy, and also in the filling of the vacancies occasioned by the promotion of our brethren in the Council of the Twelve and in the First Presidency. I love these men, as I do all of the General Authorities of the Church. I have always sustained them; I have personally known them for many years.

Two of the brethren who have been thus chosen have been my intimate missionary associates; Elder David O. McKay and Elder Alonzo A. Hinckley were fellow missionaries with me in the European Mission. I rejoice in the honor that has come to them, and feel in my heart to uphold and sustain them, and ask God's blessing upon them.

At the opening of this morning's session of the conference the choir sang: "An Angel from on High," and that led me to thinking of the mission of the angel Moroni, and of the scriptures which foretold his coming; when to John, on the Isle of Patmos, the visions of the future were opened unto his mind, as expressed in this quotation from Rev. 14:6, 7:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

As I contemplated this oft-repeated passage of scripture, many thoughts came into my mind.

I have just been attending the German conference in the Assembly Hall, and as I realized that these Swiss and German Saints, whom I was addressing in their own language, had been gathered here in response to the message of that "Angel from on high," I gave expression, in part, to these thoughts; but I desire to still further give expression, during the few moments that I have before me, to the thoughts that came to me in contemplating that wonderful message to the world.

First of all, it is the promulgation of this Gospel, that it is to go to all nations, kindreds, tongues and peoples that dwell upon the face of the earth. This Gospel message—not a new Gospel, but the everlasting Gospel, the Gospel that was proclaimed from the very beginning of the world unto the children of men—that same everlasting Gospel must be carried to all of the various nations of this earth.

That is some work to accomplish, the fulfilment of that prophecy, which prophecy must be fulfilled by carrying the Gospel to every nation. We are told in a revelation given to the Prophet Joseph Smith (Doctrine and Covenants, Sec. 90:11) that the time is to come when every man shall hear the fulness of this Gospel in his own language and in his own tongue. Think of the immensity of that work, what a prodigious undertaking it is to carry the Gospel to all the various nations, and that too in their own language.

We have made some headway, but there are many nations that have not heard the word of the Lord, the Gospel in its fulness and purity as it has been restored in this day and age by the coming of that mighty angel which John the Revelator saw flying in the midst of heaven.

There is one country alone with its 163,000,000 people speaking a foreign tongue, and probably many dialects of that tongue. The Gospel in its purity has not been preached to them. The scriptures have not been translated—those that were given to the Prophet Joseph Smith, the Book of Mormon, and many others in defense of the faith and explaining the Gospel in its purity have not been brought to the understanding of that people. Many of the children of Israel are there and must hear the Gospel and be gathered into the fold. And there are also other nations to whom likewise this Gospel must be preached. I merely mention this as an illustration of the prodigious work that lies before us in carrying the Gospel to every nation, kindred, tongue and people.

We must not forget that when it first came to us it came engraven upon golden plates uncovered by the Angel Moroni, for:

Lo! in Cumorah's lonely hill
A sacred record lies concealed

This record, containing the fulness of the everlasting Gospel, was engraven upon the plates of gold in a foreign language, which no one understood but which nevertheless was translated by Joseph Smith, through the gift and power of God, into the English language. How fortunate for us that we were born in a country where the English language is spoken and that we have the privilege of hearing it in "our own tongue, in our own language." Well this same privilege must come to "every nation, kindred, tongue and people" before the words of that prophecy can be fulfilled. By whom shall this Gospel message be delivered to the nations? Surely by those to whom it has been committed—by the Latter-day Saints.—None others. And for this we must prepare ourselves by learning their languages and translating into them the written word. And what is the message we have to bear? We must declare the restoration of that everlasting Gospel through the coming of holy beings from the realms above—declare that the Church of Jesus Christ has again been set up on the earth and has been endowed with power from on high—even the power of the Priesthood, which gives to men the authority to administer the saving ordinances of the Gospel.

There are two methods by which the Lord endeavors to save his people and bring them to a knowledge of the truth. One of these methods

is based upon fear and the other upon love. Both are good and the Lord employs them both.

There is much wickedness in the world, for "the earth is defiled under the inhabitants thereof," and the warning voice must be given: "Fear God and give glory to him for the hour of his judgment is come," calling upon all men to repent and be baptized and be warned that the time is drawing near when the judgments of the Almighty shall be poured out upon the nations, "when sin and iniquity shall be banished from the face of the earth, and righteousness shall predominate and cover the earth, even as the waters cover the mighty deep." That is the warning that goes out. It is based upon fear, it is wholesome fear, and all the nations who give heed and listen to that everlasting Gospel rendering obedience to it, shall escape the judgments.

But there is still another method given which is based upon love. First let me say of the wickedness—and there is much of it in the world—some people have said, and tried to shift the responsibility upon nature, that men are by nature sensual and devilish. I wish to challenge that statement. I do not believe a word of it. It is not true; we are not by nature sensual or devilish. We are the children of God, and we have been formed and fashioned in his image—not only in his bodily image, but have been endowed with his divine attributes. We are by nature then the children of God, divine, not sensual and devilish.

We read an explanation of these things in the book of Doctrine and Covenants, wherein the statement is made that in the beginning we were created in the image of God, and that God gave commandments unto the children of men, but through transgression of those holy commandments, men became devilish and sensual. (Doc. and Cov., 20:18, 19, 20.)

But there is a difference in saying that men have *become* sensual and devilish, and saying that they are *by nature* so. They are not; they are God-like, formed in his image, endowed with his divine attributes. The devil is exercising influence over the children of men, and the Lord has given us our free agency and freedom of will to think, to determine, and to do the thing that we will. Some have made a mistake by imagining that the power to do these things is salvation. Nothing of the kind—that is free agency.

We have the privilege of choosing. If we choose to do right, it will lead to our salvation, very true. But, if we exercise that freedom of will and that free agency in doing evil it will just as surely lead to our damnation.

But we are not by nature vile. I know that many people in the world justify themselves by blaming it on to their nature. Poets have written so; even the poet Byron in summing up the character of men, after paying his tribute to his Newfoundland dog, pays a very questionable compliment to mankind, in an epitaph he wrote on that dog's tombstone. Said he:

Oh man! thou feeble tenant of an hour,
Debased by slavery, or corrupt by power,

Who knows thee well must quit thee with disgust,
Degraded mass of animated dust!
Thy love is lust, thy friendship all a cheat,
Thy smiles hypocrisy, thy words deceit!
By nature vile, ennobled but by name,
Each kindred brute might bid thee blush for shame.

I think that is a pretty good explanation of the present condition of the world, to a very large extent. But it does not apply to all. There is one statement in it that I take exception to, that is: "By nature vile." It is not so. Men became vile by transgressing the laws, therefore they should repent and be baptized every one of them that they might not be overtaken by the judgments of God.

The other method is based on love. How can we look out into this natural world and behold the beauties of nature, how can we look into the starry heavens, how can we behold the blazing sun at noonday without being impressed with the divinity of God's work? How can we contemplate those things without being filled with love for God and worship him who made the heavens and the earth and the sea and the fountains of water, who made the stars and the sun. He is in the sun and is the light of the sun, and is the power thereof by which it was made. He is in the stars and is the light of the stars, and the power by which they were made. Worship him; love him with all your heart. Adore him; think of him grandly as the Creator of the heavens and earth and all that in them are. And worship him who made the sea and the fountains of water. How can we look upon them without being overwhelmed with the goodness of God unto us, for he made the sea and the fountains of water. We see the water come trickling down the mountainside into the canyon creeks, and from the creeks into the rivers, and from the rivers to the sea; there to be caught up through evaporation into the clouds and wafted by the winds back to the mountain tops to begin its course anew. We may divert those streams from their natural channels onto our arid lands and produce an abundant harvest, or we may harness them and propel the machinery of the world, illuminate our streets, our public buildings and our homes; but the water thus diverted seeps back into its natural channels, in its downward course to the sea and back to the mountains, to feed the ever-flowing fountains of water. Surely in these times of drouth we ought to appreciate the value of the sea and fountains of water.

Therefore, worship him in spirit and in truth, and then in the abundance of your love for God, keep his commandments, and he will surely lead you, not only to escape the judgments which are to come, but lead you into the celestial kingdom, to come forth in the resurrection of the dead, clothed upon with immortality and eternal life. These are the promises of the Father to those who love the Lord and who worship him in spirit and in truth.

Then let us worship the Lord, keep his commandments, and so live that we may have part in his glorious work and be numbered among those who shall receive the crown of eternal life, I pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

When President Holger M. Larson spoke yesterday concerning the work of the Saints and missionaries in the Danish Mission, I recalled the time when I wandered through the campus and buildings of the University at Copenhagen. Above the gate of that great institution is an eagle sculptured in marble, and underneath an inscription in Latin which translated into English says: "The eagle is looking toward the celestial light." Every student takes off his cap as he passes through the gate, on his way to the lecture hall, and he keeps in mind for the day that lovely thought: "We will keep our eyes toward the celestial light." What a beautiful ideal for the youth.

On the 17th of September, 1887, a great celebration was held in front of Independence Hall in Philadelphia in honor of the 100th anniversary of the adoption of the Constitution of the United States. The President of the United States, Grover Cleveland, and other distinguished guests were present on that occasion. A chorus of one thousand people rendered the beautiful poem of the German poet Schiller, entitled "An Appeal to Truth," which had been put to music by Mendelssohn. As they sang the lines of the poem: "Upon the divine truth of the freedom of man and the knowledge of God, does our civilization stand," the guests stood with bowed heads in gratitude for the blessings of the Lord. Then President Cleveland arose and among other things said: "When we look down one hundred years and see the origin of our Constitution, when we contemplate all its trials and triumphs, when we realize how completely the principles upon which it is based have met every national need and every national peril, how devoutly should we say with Franklin, 'God governs in the affairs of men,' and how solemn should be the thought that to us is delivered this ark of the people's covenant and to us is given the duty to shield it from impious hands . . . Another centennial day will come, and millions yet unborn will inquire concerning our stewardship and the safety of the Constitution. God grant that they may find it unimpaired."

Today, there are forces at work to undermine this sacred gift of our fathers. These forces are expressed in acts and words of disrespect for law, order, and authority. Lord Macaulay feared for our democratic institutions, and once expressed the thought that institutions purely democratic "must sooner or later, destroy liberty or civilization, or both." In reply to this thought of the great English essayist, we can only say that we hope that the citizens of our great republic will have from age to age a finer reverence and greater love for the principles of human rights which are set forth in the Constitution of our country.

When our fathers wrote the Declaration of Independence and gave us the divine thought: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by

their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness," we must ever remember that there are no rights that are not duties. The Declaration of Independence was not justified if it was not obligatory. So this is true with the still greater document of government, the Constitution of the United States. "There are no rights that are not duties."

The Prophet Isaiah once wrote: "Look unto the rock whence ye are hewn," and the ancient Psalmist of Zion warned us when he said: "Remove not the ancient land-mark, which thy fathers have set." I believe that the life of America depends upon the religion of America, and if this our government is to be preserved, it will be because America is pervaded, inspired, and controlled by the spirit of a faith in Almighty God. Our country was settled by people imbued by deep religious convictions. When the Pilgrim fathers came and landed at Plymouth Rock in 1620, they drew up the Mayflower Compact which in part reads: "In the Name of God, Amen. We whose names are written, the loyal subjects of our Lord, King James, by the Grace of God King . . . having undertaken for the glory of God, and the advancement of the Christian faith . . ." "In the name of God" those Pilgrim fathers braved the terrors of the deep to plant homes in America and to establish religious freedom. The Quakers came to Pennsylvania, the Catholics to Maryland, and the Methodists to the Carolinas. James Oglethorpe who brought colonists to Georgia required that his people draw up a form of government based on the fundamentals that were given by God to Moses on Mount Sinai: the Ten Commandments. This nation must naturally be pervaded by a spiritual life, and we have today no more important duty than to inspire the youth with a true religious spirit. When the First Continental Congress met in Carpenters' Hall in Philadelphia in September, 1774, Dr. Jacob Duche was called in to offer prayers, and as he prayed, John Adams of Massachusetts tells us that tears "gushed into the eyes of all present." This prayer I want to quote to you in full:

O Lord, our Heavenly Father, high and mighty King of Kings, Lord of Lords, who dost from Thy throne behold all the dwellers upon the earth, and reignest with power supreme and uncontrolled over all kingdoms, empires and governments, look down in mercy, we beseech Thee, upon these American States who have fled to Thee from the rod of the oppressor, and thrown themselves upon Thy gracious protection, desiring to be henceforth dependent only upon Thee.

To Thee have they appealed for the righteousness of their cause. To Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care. Give them wisdom in council and valor in the field. Defeat the malicious designs of our cruel adversaries. Convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purpose, O let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop their weapons of war from their unnerved hands in the day of battle.

Be Thou present, O Lord of Wisdom, and direct the Council of the honorable Assembly. Enable them to settle things upon the best and surest

foundation, that the scene of blood may speedily be closed; that order, harmony and peace may effectually be restored, and truth and justice, religion and piety, prevail and flourish amongst Thy people.

Preserve the health of their bodies, the vigor of their minds. Shower down upon them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen.

We are right in saying that our government had its beginning with a people who had faith in God and his work. After the American Revolution, people began to cross the mountains to the West, and after 1800 they read the Bible and had deep faith in its teachings. In 1830, the Church of Jesus Christ of Latter-day Saints was organized as a result of the Priesthood of God which was restored from heaven to Joseph Smith. Then came the march across the continent, which ended in the settlement of the far West. Methodists and Presbyterians went to Oregon; Catholic priests carried the message of the Cross into all parts of the northwest; the Latter-day Saints redeemed the desert waste of the Great Basin. Every one of the migrations was inspired by the belief that God and the message of the Redeemer of the world must be taught to the Indians.

I believe that in the heart of the average American there is a deep religious conviction. Our nation has a religious life which must be maintained in determining national questions and controlling national policy. The spirit of mutual respect and good will, of justice and peace, of human brotherhood, is the spirit of the Christian religion, and this spirit teaches us one and all that the object of political activity is not merely to vote or to take sides in elections, but to direct our thoughts and deeds to noble actions and Christian principles. For this reason, we must educate the youth in an understanding of freedom and democracy; we must teach them that the perpetuity of our government depends on a deep conviction of the reality of the kingdom of God and the spiritual quality of life. We Latter-day Saints believe implicitly in the kingdom of God and that in time it will be established upon the earth with Christ our Lord as King. No more beautiful ideal of government can be known than this. The unity of Christianity is dependent upon the teachings concerning the kingdom and the life of the Savior—the divine birth and the atonement; the resurrection and the assurance that Christ our Lord will come again. In this teaching is envisaged the kingdom of God which becomes our vision. So America has a dream, a vision, the purpose of which is to cause us to understand the spiritual quality of life, for all our civilization must be a spiritual achievement. "Look unto the rock from whence ye are hewn, and remove not the ancient land-mark which thy fathers have set." May the Lord help us to look to the rock and to stand by the land-marks of justice, faith, and the knowledge of the living God. May the Constitution of the United States be preserved and sanctified in the hearts of all Americans. It

was George Washington who replied to a question as to whether or not the people would support the Constitution. "Let us raise a standard," said he, "to which the wise and just can repair; the rest is in the hand of God."

May we live for the right; and do what we can to live nearer the kingdom of God. May we do everything we can to preserve the integrity of the Constitution of the United States. May we look toward the celestial light. Amen.

The choir and congregation joined in singing the hymn, "O ye mountains high."

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

Jesus said:

Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

And again:

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. * * * *

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, if a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

A LESSON FROM A LIFE SERMON

I believe that the most powerful sermon any of us shall ever preach will be the sermon of our lives. I should like to draw a lesson that I feel is needed just now, from the life sermon of President Anthony W. Ivins. I recall that one of the most impressive things that touched my life was an act of his years ago. If I refer to something that is personal it is but to teach the lesson that I should like to present to you.

Years ago, as a young man, I was active in the same political party to which President Ivins belonged. From a convention about the time Utah became a state an invitation was sent to President Ivins to accept the nomination as Governor of the state. He could have it by unanimous vote, but he declined it and turned aside from that very inviting offer full of promises and hopes, to accept a call from his Church to break up his home in southern Utah and go to Old Mexico and suffer financial loss through colonizing in that very difficult place. This act of this man

made a more profound impression upon my life than the act of any other man, and I owe to him today, by reason of that act, most of what I am.

AMBITIOUS FOR AN EDUCATION

That is the tribute I want to pay to him, because it was just shortly after this that I had graduated from the Brigham Young College at Logan and was planning to go East and continue my work at Harvard, for I had aspirations and hopes to acquire a higher education. I found myself without funds to accomplish that; so, having an offer to teach, I accepted it and taught for two years. I thought I could save enough to take me through at least a year of school.

In my second year of teaching there came into my class a very charming young woman. I taught her that winter, and she has been trying to teach me ever since.

AN IMPORTANT DECISION

Two weeks before that school closed and the happy event of our marriage was to take place, I received a call from President Wilford Woodruff to go with Brothers B. H. Roberts and George D. Pyper to open the missionary work in the large cities of the United States. That was a crushing blow to all my hopes and aspirations as I had worked so long and planned and saved to get the means to continue my education. We debated the question but a short time, and before night came the answer had gone back, bidding good-bye to our hopes, then, of further education; and the means we had saved, which would put us through the first year of college, we used on that mission. It is true we got married all right, but she stayed home—the bride of two weeks. That was no small trial to me. She volunteered to teach school and assist me in the completion of that mission.

WONDERFUL WOMEN

I want to pause here to pay tribute to the wives of these General Authorities of the Church, and to the wives of you stake presidents and you bishops, for these women are all the same kind. No men in any part of the world have been blessed with such wonderful women as the wives of the men who have been leading and directing the affairs of this work. How willing they have been to make their sacrifice, to stand in reflected glory and “play second fiddle,” and let us go on while they perform the great service, often as father and mother in the home. God bless them for it.

DISAPPOINTMENT AND TEMPTATION

I was not in that mission long, however, until the greatest disappointment of my life came in the release from the particular work we were doing, and an assignment to become a traveling missionary, and it came at a time when I was alone. I wept all night about that, and the devil tempted me to quit and come home. But I thank the Lord that I turned to him for aid and help. Before morning came I had mastered

my own spirit and had written a letter accepting the disappointment. It was then I found the song that I have been singing for all these thirty-eight years, and which I brought into the literature of the Church. I found it in a little book called "Make His Praise Glorious":

I'll go where you want me to go, dear Lord;
I'll be what you want me to be.

It was like a message from heaven to me, and what a joy it has brought to my life to try to live up to the sentiments expressed in it.

I also recall being impressed when the call came to leave the business that I had built up, and that was so profitable, to go out to the Northwest. I suffered financial loss, and some of my associates thought it was foolish. I remarked that had the sacrifice been ten times as great, it would be no sacrifice for me to leave it, because I owed the Lord more than I could ever pay him if I gave him my whole life.

I thank the Lord that the example of this man that I have always admired, and whose course and conduct impressed me at that early period of my life, has influenced me right through until this day.

AT HARVARD THIRTY-FIVE YEARS LATE

I got back to Harvard later but I was thirty-five years late. I was installing a mission president and it was vacation time. As I stood on the threshold of that great institution I saw myself as I might have come thirty-five years earlier, with hopes, with successes that might have been; and notwithstanding I appreciate titles and degrees I was not disappointed. I saw on the other hand what had happened to me: Eleven years as a bishop's counselor and high councilor; fourteen years as a missionary of the Church; fifteen years as a member of the Council of the Twelve—forty years of glorious living! The joy that had come out of it, the honors and the favors of the Almighty, I would not change for all the titles and degrees that Harvard offers, much as I admire them, if I had to sacrifice for them the joys and the happiness that came to me through yielding obedience.

AN IMPORTANT LESSON

This is the lesson that I learned: If I do what the Lord wants me to do I shall live to fulfil my life in the fullest and the most glorious way. I cannot always see what he wants me to do, but he often inspires those whom he has called and appointed to direct the labors of my life, so that if I am obedient to them and listen I shall come to find myself prepared.

Oh, how grateful I am that when these responsibilities came I had had some training for them! How grateful I am for the example of President Ivins! Was it profitable to him? Do you think President Ivins ever would have stood in the Council of the Twelve, or as First Counselor to the President of this Church, if he had not accepted the call of the Lord? Never! I wouldn't be standing here today if I had not followed his example. I thank God I had strength to do it.

NOT BLIND OBEDIENCE

I am not asking for blind obedience. One day the angel of the Lord commanded Adam to build an altar and offer sacrifice, and he did it, not knowing why. But on another occasion, when the angel came and said: "Adam, why do you do this thing?" he gave that majestic and sublime answer: "I know not, save God has commanded it." It was enough that the Lord had required the sacrifice. But what did it yield Adam? It brought from the lips of the angel the first explanation concerning the coming of the Messiah, the Lamb that was to be slain. His obedience brought knowledge. I am not pleading for blind obedience, but there are two ways by which obedience may be secured.

It was stated a long time ago by an eminent authority in this country, that the two most efficient organizations in the world were the German army and the Mormon Church, but he wished that we might have equal efficiency without loss of individual liberty, as he regarded us under the domination of the hierarchy that directed us, and assumed that obedience was secured here as it was in the German army.

THROUGH DISOBEDIENCE

It is true that obedience may be had by force and compulsion. In the very beginning, when the Lord desired to know whom he should send to represent him here in the earth, who offered themselves? Two glorious sons of God. One was accepted and the other was rejected, and the one who was rejected rebelled and was disobedient. I would like to say to you that the foundation of all the sorrows and distresses that have ever come to men, from the very beginning until this day, have come through disobedience. No man commits sin but that he is disobedient to the law of God and man. I could name, if time would allow, the men of history, even to our own day, who have lost their place and standing in the high councils of the Church, through disobedience.

THE METHOD OF THE CHRIST

Yes, obedience can be secured by force and compulsion and that was Satan's method, but it was not the method of the Christ. Jesus Christ had the power to whip the world into absolute obedience in the three years of his ministry, *if* he had only used his power. He had power to speak, and not only would the winds and the waves obey his voice but they would become his instruments to thrash the nations and bring them to their knees through fear. He had the power to speak and the very trees would not only wither, but famine could have been spread all over the earth. Still, he could speak to the elements and secure food to supply his followers. He could not only speak and the dead would come back to life, but he could speak and the living would perish. That was his power, but he did not use it to bring men to bow down before him, for where there was no faith there was no miracle. He would call, persuade, in numerous ways be good and kind, but he would not force the human mind.

BY FORCE AND COMPULSION

Contrast the work that went forward under the administration of Constantine the Great, who built on the ruins of the church that Christ established, that mighty institution that ruled during the long, dark ages. That institution was not established by love and gentleness and persuasion, but by the might and the power and the force of Roman arms. Nation after nation was conquered and found peace only when they accepted Christianity. They gave it but lip service. No wonder the Lord Jesus Christ said of this brand of Christians, long afterwards: "They draw near me with their mouths, and with their lips they do honor me, but their hearts are far removed from me." It was the only kind of worship they had known. They had not only been brought within the pales of the institution set up under that method and rule, by might and force, but by that same force they had been compelled to remain for long ages.

OBEDIENCE THROUGH LOVE

What is the method in this Church? It is obedience through love, not obedience through force. We have not known force. What was it that prompted the Latter-day Saints to love their prophet and that caused them to be so united in following him and his teachings? I often contrast his life with the life of John Alexander Dowie, who also came representing himself as a prophet. He performed some miracles and secured a following, and then abused their confidence by enriching himself. Later he was rejected and went somewhere else to die, unhonored, unwept and unsung. But not the "Mormon" prophet, Joseph Smith. He might have asked and received. Everything that his people had they would have given to him. But he asked for nothing save the bare necessities of life, and even these he shared with his friends. They were never in any difficulty but that he was at the front, between them and their enemies. When his followers were exiled from Missouri he was a ransom. They could go free but he was condemned to lie for months in one of the foulest dungeons that has disgraced the foot-stool of God. When he realized that he must go somewhere else and find a home for his people he started for the Rocky Mountains, where he predicted they would go. When he crossed the Mississippi River and was ready to come west the word was passed that he was a shepherd deserting the flock. It stung him to the quick. Had he ever deserted the flock? Never. He might have snapped his fingers at all his enemies and been free. He surrendered and went back. He not only went to his flock but he went to Carthage and drew the fire from their heads upon his own until he gave his life. The very last act of his life, after the mob had assailed that prison and had slain his beloved brother Hyrum, was to walk to that open window from whence the bullets of the mob had been coming—and he knew it was certain death—but he saved two of his beloved brethren, John Taylor and Willard Richards. So that from the beginning of his life to the last act he was giving himself for his friends, and "greater love hath no man than this, that a man lay down his life for his friends."

Do you wonder that we love him? We do not worship him. We regard him as one of God's greatest prophets, and his successors down to this day have had that same spirit in their hearts. I know it is in the heart of President Heber J. Grant. I know that the only motive that dominates his life is to do the will of God and to serve this people.

THE WILL OF THE MAJORITY

There is a principle lying at the very foundation of this Church, and it is at the foundation of this government as well, for in the laying of the foundation of this government it was conceded that it would be impossible for us to go forward unless it was agreed that the will of the majority, expressed in law, must be regarded as the rule governing the conduct of the minority as well. Hence our Constitution came into existence.

It is so in this Church. No man is muzzled. President Grant does not muzzle his brethren. He seeks for all the light and wisdom that they have. But there is also a rule that when we reach a conclusion the decision of the majority obtains, and it is the duty of the minority, either in the government or in this great American church that is also builded upon this same glorious principle, that we obey the will of the majority expressed in law.

FIRST GREAT LESSON IN AMERICANISM

I remember that the first great lesson in Americanism I received was in the first great campaign under statehood in Utah, when we were in a presidential election. I recall how my father, a leader of one of the parties here, had been urgently recommending and doing everything in his power to get his candidate elected, but he was defeated. I recall the practice of my father to always pray as earnestly for the President of the United States as for the President of the Church. Now, the morning of the inauguration of this successful president, who was not my father's candidate, it was my father's turn to pray and I was watching. But to my astonishment he prayed more earnestly for that man than he had ever prayed for a president before; and I said: "Father, you surely forgot yourself this morning. You did not intend to pray for that fellow. You did not vote for him. You did not want him. You thought your man would be a better president." He said: "I certainly did not forget. It is true I thought my man would have been a better president, and I still think so, but the majority of the people did not agree with me; and the majority of the people having spoken he is now my President, and I am going to support him as though I had voted for him; and pray for him, yes. And he will need my prayers much more than the other fellow would have needed them."

SATAN ON THE ALERT

I say it was my first great lesson in Americanism, and it is a lesson I should like the Latter-day Saints today to bring to their homes. We are in a period of peace, so far as the Church is concerned, but the enemy,

who has fought us by bonds and imprisonment and martyrdom, has not quit the fight. Oh, if he could get a wedge between the people and their leaders, get us to quarreling, get us to disregard that principle that has brought us all the success that we have ever had, from the very beginning, the principle of union and obedience,—if he could do this it would be his great pleasure. Don't you let him fool you. I know there are some who think: "Oh, if President Young were only here, or President Taylor, or President Joseph F. Smith, they would do so and so." Here is another principle the Latter-day Saints must learn: to follow your living leader. "Whomsoever I the Lord appoint ye shall accept," the Master said. "And whosoever receives whom I send unto you, receives me and receives the Father."

THE MAN FOR THE TIME

Every man who has presided over this Church had a mission, a destiny, and he performed it gloriously, but he was the man for the time. President Young could scarcely have endured what President Taylor did, and President Taylor would have found it almost impossible to carry the Lord's program through as the meek and mild President Woodruff did. Likewise on to this day, every man for his time, and the Lord knew what he wanted done in the next program of the Church.

No man—and I say it with all regard and respect for the men who have presided in the past—no man, in my judgment, of all these glorious men, could have served this people and done God's work better at this time than President Heber J. Grant has done it. He is the man for this time—progressive. You young people who think he is not, go study the history and you will find that he has been one of the most progressive presidents this Church has ever had. He has conducted it through its greatest building program. May the Lord preserve his life until he has filled to the uttermost his mission. It isn't filled yet. And then the Lord will raise up another, for this is his work and it is mightier than man's.

BLESSINGS AWAIT THE FAITHFUL

God bless us, that we will stifle that spirit that would criticise and find fault. Some of you may be disappointed, that you were not called into the Council of the Twelve. There are hundreds of men in this Church worthy, if the Lord would call them, to fill these places. The Lord called the right men. I know it. You brethren, take peace and comfort. Whatever disappointments may come, still be true to him and I promise you, in the name of the Lord, that if not in time, in eternity, you shall have like honors and glory and privilege. If you are faithful over a few things here, you shall be ruler over many things there, and become kings and priests unto God. And you sisters who have dwelt in reflected glory will shine in your own light, queens and priestesses unto the Lord forever and ever.

God help us to be loyal to each other, loyal to the cause, obedient to the counsels of those whom God calls to direct us; and the enemy

who has sought to destroy us shall be no more successful in new methods than he was through bonds and imprisonment and mob violence.

IN THE HANDS OF GOD

Don't worry about the future of the Church. It is in the hands of the Almighty. Don't worry about the future of the Government. That, too, is in the hands of God, and he will guide it and direct it aright, and carry it forward until it, too, shall find its glorious mission. God speed his cause on. Wars, yes, and bloodshed will come, and thrones will totter, but out of every conflict will come the onward progress of truth and righteousness in the preparation of this world for its golden age, for the coming of the Son of God!

God help us to be true under every trial, I pray, in the name of Jesus Christ. Amen.

The choir and congregation then sang two verses of the hymn, "The Spirit of God like a fire is burning."

PRESIDENT HEBER J. GRANT

I rejoice exceedingly in the very splendid conference we have had. I feel very grateful to the Lord, beyond my power of expression, for the great blessings poured out upon us during our conference.

I am indeed grateful that in these times of distress there has been a remarkable increase in the tithes of the Latter-day Saints. Although I am sure that the actual income of some of the people has not been anywhere near what it was three years ago, yet our tithing is better than it was three years ago. "By their fruits ye shall know them."

BLESSINGS COME THROUGH ATTENDANCE AT MEETINGS

There is an increase in the attendance of the people at meetings. There is nothing that causes the people to grow more in the Gospel than attending their meetings. There is nothing that is more calculated to cause the spirit of the Gospel to dry up, figuratively speaking, than to stay away from our meetings. When we are in a meeting we partake of the spirit of that meeting. When we are absent from it and somebody tells us of the wonderful spirit that was present and what was accomplished by being there to partake of it, we cannot appreciate those things. It is very much like the man who was hungry and someone told him of a fine dinner, but he did not appreciate that dinner. We have to eat for ourselves, we have to live for ourselves, we have to be in the line of our duty in order to partake of the Spirit of the Lord, if the Spirit of the Lord is manifest.

I call to mind that a brother who lost his standing as an apostle was a very, very poor attendant at the meetings of the Council of the Twelve, other matters occupied his attention. Francis M. Lyman had to come from Tooele the night before our meeting and spend one night here and

all day in order to be at the meetings of the Presidency and Apostles which lasted two or three hours, but he never missed one of them.

I said to him one day: "It is remarkable to me that you are so prompt and always present at our meetings."

He said: "I do not want to miss any inspiration from the Lord; I do not want the Spirit of the Lord to come to me second hand. I want to partake of it, and to feel it, and to realize it, and to know it for myself."

RICHARD W. YOUNG'S EXPERIENCE

Speaking of not being there to partake of the Spirit, I am reminded of an incident in the life of my nearest and dearest friend, Richard W. Young. Richard had graduated from West Point and had gained a knowledge of law while stationed at Governor's Island, and attending the Columbia university and graduating from that institution. After he had graduated he was chosen by Gen. Hancock, because of his admiration for the studiousness of the young man, to be a major on his staff. I took some pride in looking out of a window on Broadway at the four-mile-long procession which was the funeral of President Ulysses S. Grant, and seeing a grandson of Brigham Young riding on horseback at the head of the funeral procession with Gen. Hancock and others. The general made him judge-advocate-general of the eastern department of the army. But Hancock died and another Pharaoh arose who did not know Joseph, so Richard fell back to first or second lieutenant, I have forgotten which.

He came home for his vacation, and he said to me: "Now, Heber, I took the advice of President Taylor at your suggestion, and instead of resigning years ago in order to get a legal education I stayed in the army. Now I have my legal education. There are more lieutenants in the army than they want, and they would like me to resign, with the understanding that I will volunteer if there is trouble. I do not want to ask President Taylor, but I wish you would plead my cause for me at the meeting next Thursday in the Endowment House, and Uncle 'Briggie' has promised to do the same."

We two pleaded his cause and some others also, and not a word was said in favor of his staying in the army, but after we had got through pleading, President Taylor said:

"Tell that young man it is the proper time for him to stay in the army."

Richard was in Logan at the time. His aunt, Mrs. George W. Thatcher was entertaining his friends in his honor, and he received my telegram reading, "Stay in the army," just as they were about to sit down to dinner, and it took his appetite away completely.

ASKS FOR REASONS

When he returned to Salt Lake City, he said: "What were the reasons why I am to stay in the army? What arguments were given?"

"None. All the arguments were for you to resign. President Taylor said, 'Stay in the army.'"

"Well, I would like some reasons."

"You cannot have them, as none was given. You got your education for nothing by following his advice. I think you should do it again."

"Oh, my gracious, I am going to do it, but I would like some reasons."

I said, "Well, I cannot give you any. If you had been there, if you had felt as I did when President Taylor spoke, you would have felt as I felt it in my heart, that he was right."

Richard went East and met one of his classmates who said: "Where are you stationed, what is your place?" And he told him.

MAKES CHANGE

The other man said: "Lucky dog! You had the best station in the whole army—Governor's island—and now you have got another good one, and I have to go away out in the wild and woolly west to Salt Lake, to Fort Douglas."

Richard said: "I would just as soon change with you if the Secretary of War will consent."

So they wrote and asked for a transfer and got it, and Richard returned, went up to Fort Douglas, with a street car running every ten or fifteen minutes, came down to the city, and went into LeGrand Young's office—he could not go into court of course—and got through the four years of starvation period as a young lawyer.

I happened to be in the President's office one morning and I saw in the morning paper that Richard's four years at Fort Douglas were up, and it told where he had to go.

President Taylor said: "Heber, I see your young friend, Richard Young, is going to leave Fort Douglas."

"Yes."

"Well, you tell him that he is released now, and it is time for him to stay home."

SACRIFICING PERSONAL AMBITIONS

There have been experiences in my life during the last fifty-three years, from the time I went to Tooele, illustrating the benefits that come through obedience, the benefits that come when we sacrifice our personal ambitions for that which we feel in our heart is our duty. Like Brother Ballard, I had an over-weening ambition for a university education and a degree from a great school. I had very little hope of obtaining it, having no means and having a widowed mother to look after.

I met President George Q. Cannon, then our delegate to Congress, and he said: "Would you like to go to the naval academy, or to West Point?"

I told him I would.

He said: "Which one?"

I said: "The naval academy."

"All right. I will give you the appointment without competitive examination."

For the first time in my life I did not sleep well, I lay awake nearly all night long rejoicing that the ambition of my life was to be fulfilled. I fell asleep just a little before daylight; my mother had to awaken me.

I said: "Mother, what a marvelous thing it is that I am to have an education as fine as that of any young man in all Utah. I could hardly sleep, I was awake until almost daylight this morning."

I looked into her face, I saw that she had been weeping. I have heard of people who when drowning had their entire life pass before them in almost a few seconds. I saw myself an admiral in my mind's eye; I saw myself traveling all over the world in a ship, away from my widowed mother. I laughed and put my arms around her, and kissed her and said:

"Mother, I do not want a naval education. I am going to be a business man and shall enter an office right away and take care of you, and have you quit keeping boarders for a living."

She broke down and wept and said that she had not closed her eyes, but had prayed all night that I would give up my life's ambition so that she would not be left alone.

We all have temptations, we all have things come into our lives which if we give them proper consideration we will reject.

Brother Ballard has referred to the invitation that was sent to President Ivins to accept the nomination as governor of the state of Utah, which reminds me that a telegram came to me from Ogden at that time asking me where they could find Anthony W. Ivins. It said, "We will nominate him by acclamation to be the first governor of the state of Utah or the first representative to Congress."

I answered to the effect that he was on the Kaibab mountain and had accepted a call to go to Mexico. Nothing in the world would cause him to fail to fulfil that call.

I received another telegram telling me that they could not nominate me by acclamation, but that they had the majority pledged to me, and believed it would be by acclamation before the voting was through.

I showed the telegram to Heber M. Wells, who had been nominated by the Republicans. He said: "Well, my name is 'Dennis', the people don't know me. You are sure to be elected."

I said: "Well, I am not sure that I am going to run, I will let you know later."

CONFERS WITH PRESIDENT

I went to President Wilford Woodruff and handed him the telegram. I said: "How shall I answer that?"

He said: "What are you bothering me with your affairs for? Haven't you got enough inspiration as one of the Apostles to know what your duty is?"

I said: "Thank you. If you had wanted me to run, you would have said so. Good-bye." (Laughter.)

I sent a telegram saying: "It will be a personal favor to me if my name never comes before the convention." And it never did.

Do you think I would not like to have been the first governor of the State of Utah, where I was born? If you do you are mistaken. I do not know of anything that I should have liked better than that at that particular time. Thank the Lord I did not get it, because I think that perhaps I should have made a failure of it. It was not in my line, it was just an ambition. My education, my knowledge of government laws, and such things were just the kind that did not fit nor qualify me to be the governor of a state. I thank Brother Woodruff for the inspiration that kept me from making a serious mistake.

ENDORSES REMARKS

I endorse with all my heart the remarks that have been made here during our conference, but particularly and especially do I endorse the remarks of Stephen L. Richards and others who have talked about our being honest and not imposing upon the government, but maintaining our manhood and our independence and living if necessary under difficulties, instead of rejoicing that we can get our share of the government's funds.

I regret beyond expression the change that has come over many of the people. I went into business with my brother and my cousin-in-law way back nearly 50 years ago. We sold \$120,000 worth of goods in the implement business to farmers. I think I am safe in saying that ninety-nine out of a hundred of them were "Mormons," and \$90,000.00 of the sales were on time. I have asked many men to guess how much our losses were. Some have guessed 5 per cent, some 10 per cent and one 15 per cent. Our losses were \$300 on \$90,000—one-third of one per cent.

That business grew from a little business of twenty-odd thousand dollars in capital to \$2,500,000.00, and we have cut the capital from \$2,500,000 to \$1,500,000. We have had to charge off a loss of over \$1,000,000 of farmers' paper. True, a great deal of it is due to the hard times, but I want to say to you that that spirit of determination to take care of ourselves, to build for ourselves, to be independent, and to be sure to meet our obligations, is not so strong today as it was at that time, and there is more of a disposition to lie down, figuratively speaking, on the government.

REPUTATION FOR HONESTY

George A. Lowe tried to sell us his business when we were a little institution of \$21,000, and I laughed and said: "We could not think of such a thing. We haven't any money."

He said in substance: "I will take your note at a low rate of interest for the entire purchase price."

I said: "But we would have no capital to carry on the business."

"You do not need any with these Mormons," he said. "I have charged every loss from selling machinery to the people in Utah and Idaho to what I term 'farmers' paper'; I have charged all the interest I have paid to 'farmers' paper'; I have credited the notes and the interest that come in to my 'farmers' paper'; I borrowed from McCornick's Bank every dollar with which to carry it. I have not put up a dollar and I have got all my money back and in addition \$2 and a few cents on every hundred—the difference between the interest that I have collected and the interest that McCornick's charged me.

"He will credit you for all the paper that you take from these farmers, because he knows it is worth one hundred cents on the dollar."

I remember that Howard Sebree asked us to buy his business for \$60,000. I told him we did not have the money.

He said: "Go over and tell McCornick that you would like \$60,000 credit to buy me out and he will let you have the money."

I laughed, but went to McCornick's as a joke. He let the company have the money and we bought Sebree's business. We did not lose anything on the transaction.

When I was in England, J. M. Studebaker, the last of that wonderful quartet of Studebaker Brothers, visited Salt Lake and he was interviewed by the newspapers. He said that for ten long years Studebaker Brothers sold wagons and carriages in Utah to the Mormons on commission, and during that whole ten years they collected the money for every wagon and buggy they had sold.

The day was, years ago, when to be classed as a good Mormon was to be classed as a man who paid his debts. Let us, wherein we may have failed in the past to live up to that record, make up our minds that we are going to live up to it again in the future.

A PERSONAL EXPERIENCE

Do not go into bankruptcy unless you are forced to do so. My nearest and dearest friends pleaded with me to take bankruptcy when I was ruined, according to their idea, beyond the hope of recovery. I said: "If I live to be a hundred years old, I will not do it. I will go on working to pay my debts. If some one knocks me down, I can not help that, but," I said, "if a giant tackles me, I will defend myself. And if, after a hundred years, I have not paid my debts, then I will pray to the Lord to let me live another ten years in the hope of doing so."

I was security for a note of a friend of mine, a good Latter-day Saint, I thought, and he was going to take bankruptcy. He showed me that I would be relieved because the rate of interest had been increased without my knowledge or consent. He brought me legal opinions to the effect that that released me as endorser. I laughed, and said, "That does not make any difference to me. If you do not pay that note, I will."

There was a loss on that note of \$4,700 in the shrinkage of security. I said, "I will see you tomorrow."

I went to the bank. I said, "Now I will give you three of my notes

for \$900 each if you will renew this note, without my endorsement, for \$1000 more than the collateral is worth; and if the man will not do that, will you take his notes for \$900 payable each year for three years?"

They said: "Yes. Either way."

I went to him and told him to take his choice. He said: "I will not do it. If you are foolish enough, when you are not legally obligated, to pay that note, that is not my concern. I am going to take bankruptcy. You do not have to pay it unless you want to."

A PROFITABLE TERMINATION

I said: "That settles it. I will assume it." And I did. And what was the result? In the providences of the Lord I changed the securities on that note, got them to take other securities, and finally sold part of the securities that I took off the note and paid part of the note with the money that I received, and I kept \$5000 of a certain stock that I had only paid \$3,250 for, and in the providences of the Lord it paid 100 per cent cash dividend—\$5,000. Afterwards it paid another dividend, and I made enough to pay that note (instead of losing \$4,700) and \$3,000 or \$4,000 additional, inside of two or three years. He took bankruptcy and injured his good name and his reputation in the community.

There are those who have been forced into taking bankruptcy. That is what it is for. We can not help that. We can not help it if a bigger man than we are knocks us down, but we should never lie down and ask somebody to step on us.

CIGARET SMOKING

It fell to my lot to accompany the choir to Chicago on their recent trip. I never saw a cigaret between Salt Lake City and Chicago, or between Chicago and Salt Lake City. Every one that I met, railroad men and others, was loud in his praise of the choir. Hotel people said they had never met such a fine group of young people, people of such fine character. To me that was of much more value than their winning—as they did—laurels for their singing.

The presidency of the Liberty stake have sent out a circular for ward teachers. I would like to read it all, but I see the time is shorter than I had figured on.

Dr. Hugh S. Cummings, United States Surgeon General, has said:

If American women contract the smoking habit, as reports now indicate they are doing, the physical tone of the whole nation will suffer. The habit harms a woman more than it does a man.

And Dr. D. H. Cress of Washington has written:

When women take up with this practice of smoke inhalation the race will be doomed. . . . For both man and wife to be addicts to smoke inhalation is destructive of everything that is good. Children born to such a pair had better never have been born.

NEED WORD OF WISDOM

That is pretty serious talk, isn't it? Never in the history of this Church have we needed so much as we do today the Word of Wisdom. No nation can ever prosper, this nation being no exception, that undertakes to pay part of its obligation and to build up the nation by licensing the sale of liquor and allowing people to make millions upon millions of dollars by selling liquor. I have never felt so humiliated in my life over anything as that the state of Utah voted for the repeal of prohibition. I do not want to interfere with any man's rights or privileges. I do not want to dictate to any man. But when the Lord gives a revelation and tells me what is for my financial benefit and the financial benefit of this people, because "of evils and designs which do and will exist in the hearts of conspiring men in the last days," I do think that at least the Latter-day Saints should listen to what the Lord has said.

Can there be any meaner or more devilish thing than the advertisement showing cigaret smoke as an engagement ring? That is the kind of advertising cigarets are getting.

We have a newspaper that does not pay, known as The Deseret News. We have to put up money in order to keep it going. It would pay tomorrow if we would advertise beer that does not intoxicate,—of course that is, white people, but it does intoxicate Indians when they drink it. Legally it does not intoxicate, but actually it does.

MORE DRINKING THAN PREVIOUSLY

Every one said: "We do not want the saloons to come back." Well, they have more than come back. It is said that on Second South street today there is more drinking than there was in all the saloons we had formerly in the same amount of territory, and it is said there is also as much if not more boot-legging than there was before we repealed the prohibition law.

I could not help but feel humiliated when the Latter-day Saints knew as well as they knew that they lived that I wanted them to remain true to the Word of Wisdom and not vote for the repeal of prohibition.

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the Church, and also the Saints in Zion:

To be sent greeting; not by commandment or constraint—

Some people say: "That is the way I get around it—'not by commandment or constraint'—we can do 'as we please.'"

WILL OF GOD

But what else does it say? It says "by revelation and the word of wisdom, showing forth—" What? "Showing forth the order and the will of God." I say to such people, you do not want to know the will of God, do you? I think one of the weakest excuses I ever heard of in my life is that one—"not by commandment or constraint"—when, before

the verse ends, it tells you that it is the will of God, "in the temporal salvation of all saints in the last days."

Now, I see there is no time left, so I will ask you, one and all, as a favor, every Latter-day Saint within the sound of my voice, to read the Word of Wisdom as contained in the Doctrine and Covenants, and do it tonight or tomorrow. Do not put it off longer than tomorrow, and it will save my reading it and saying any more about it now.

I thank the Lord for the splendid record made by the choir.

PRESIDENT YOUNG'S ATTITUDE REGARDING CREDIT

I intended to bring a letter here to read to you over the signature of Brigham Young. I shall publish it in the Conference Pamphlet, and shall ask that it be published in The Deseret News, following my remarks here, because I have not time to read it now. A firm refused credit to Z. C. M. I., and President Brigham Young wrote to the firm and thanked them and said that his advice to the people always had been not to go in debt.

This letter from Brigham Young upon which President Grant commented is printed herewith as follows:

St. George, Utah.
March 27, 1877.

To

Messrs. Meyer Bros. & Co.,
St. Louis, Mo.
Gentlemen:

A few days ago we received from Zion's Co-operative Mercantile Institution at Salt Lake City, a copy of your communication of the 3rd inst., in which you inform that institution that you prefer to do only a cash business with it hereafter.

We are thankful to you for giving them this notice.

It is in exact keeping with our repeated instructions to the officers of that institution, to do all their business on the no-credit system.

If those officers, and all of our people engaged in business would only be advised by us they would do their business, and all of it, on the cash-down principle and not a dollar on credit.

We desire to see our people invariably adopt this manner of doing business—go with their money and buy where they find they can do so to the best advantage. Be self-sustaining in this, as they are in so many other respects. In this course, we do not fail to see abundant increase of business thrift and financial prosperity.

For this reason we most earnestly desire, that all with whom our people of this territory do business, would refuse credit; and thus teach the very useful lesson of making them self-reliant and sustaining in their commercial transactions.

The triumphs of the people in this before-time, so-called desert and forbidding wilderness, have been achieved by this very principle of self-reliance, coupled, of course, with the blessings of the Almighty.

We would that the same principle were invariably to rule in all our monetary transactions likewise. And, therefore, again thank you for refusing to sell your wares on time to Zion's Co-operative Mercantile Institution and remain

Gentlemen

Yours Very Respectfully,
BRIGHAM YOUNG.

I wish also to compliment the director and the good sisters of the Singing Mothers chorus.

WORD OF THE LORD TO HYRUM SMITH

I want to read something that the Lord said to Hyrum Smith :

Seek not for riches but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and if you desire, you shall be the means of doing much good in this generation.

Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

They were working at the time on the translation of the Book of Mormon.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit.

Verily, verily, I say unto you, I will impart unto you of my spirit, which shall enlighten your mind, which shall fill your soul with joy; * * * *

Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine. * * * *

Keep my commandments; hold your peace; appeal unto my spirit;

Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the translation of my work; be patient until you shall accomplish it.

Behold, this is your work, to keep my commandments, yea, with all your might, mind and strength.

Seek not to declare my word, but seek first to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men.

Now this is the part I want you all to remember :

Behold I speak unto all who have good desires, and have thrust in their sickles to reap.

Behold I am Jesus Christ, the Son of God, I am the life and the light of the world.

I am the same who came unto my own, and mine own received me not;

But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name.

ANY MAN WHO RIDICULES THE SAVIOR

We are told that agitation is going on in some sections of the country in favor of so-called "liberty," which instead of being liberty is anything but liberty. I do not want to be accused of engaging in politics, but let me tell you that if any state in the Union of the United States shall elect a man to stand at the head of that state who has ridiculed the Savior of the world, it will be as bad as the rebellion of 1861. I lift my voice against it, and I am willing to have it said that this is politics, if they want to make politics of it. Any Latter-day Saint who sustains or votes for a man to be governor of a state who has ridiculed in print the Savior of the world, is doing that which I as President of the Church hereby condemn.

GIVES TESTIMONY

The time is up, but I am going to say something more. I want it distinctly understood that in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Italy, Norway, Sweden, Denmark, Canada, Mexico, from Portland, Maine, to Portland, Oregon, in the Hawaiian Isles, and in far-off Japan, I have lifted up my voice, and I want to lift it up here before closing this conference, to the effect that I know as I know that I live that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and that Joseph Smith was a prophet of the true and the living God, and that Mormonism, so-called, is in very deed the plan of life and salvation.

God help you and me and every Latter-day Saint to prove to the Lord by our lives, that our testimony of the divinity of this work is not merely lip service. God bless you, and bless all honest men, and defeat all men who are working to destroy churches. Roger Babson tells the truth when he says we need more religion. God bless every man that believes in Jesus Christ and is working for the uplift of mankind, and God defeat every man who ridicules the Savior of the world, the Redeemer of mankind. This is my prayer, and I ask it in all humility, in the name of Jesus Christ, our Redeemer and Savior. Amen.

An anthem, "Then shall your light shine forth," was sung by the choir, after which the choir and congregation sang "Doxology."

The benediction was pronounced by Elder Joseph J. Daynes, President of the Western States Mission.

Conference adjourned for six months.

The singing at the various sessions of the Conference was conducted by Anthony C. Lund, Conductor of the Tabernacle Choir, assisted by Albert J. Southwick and Charlotte O. Sackett.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH
April 5, 6, 7, 1935

With Report of Discourses



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One Hundred and Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1935.

Through the courtesy of Station KSL of Salt Lake City, the proceedings of all the sessions of the Conference were broadcast by radio, for the benefit of the general public.

President Heber J. Grant presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe,* Charles A. Callis, and Alonzo A. Hinckley.

Of the First Council of Seventy: Jonathan G. Kimball, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors and high councilors from each stake.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; George S. Romney, Northern States; Wilford W. Richards, North Central States; Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; James M. Peterson, Texas; Joseph J. Daynes, Western States; Nicholas G. Smith, California; Joseph Quinney, Jr., Northwestern States; John V. Bluth, Canada; Harold W. Pratt, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

*Joseph F. Merrill absent, presiding over the European Mission.

FIRST DAY

MORNING MEETING

Friday, April 5, 1935.

When the time for commencing the Conference arrived the large auditorium and galleries of the great Tabernacle were filled, nearly every seat being occupied, with people from the various stakes and missions of the Church.

The first session began promptly at 10 o'clock a. m., at which time President Heber J. Grant announced that the Relief Society Singing Mothers, under the direction of Charlotte O. Sackett, would furnish the music for this meeting, and would join with the congregation in singing, as an opening number, "We thank thee, O God, for a prophet."

After the singing of this hymn, the invocation was offered by Elder Clifford E. Young, President of the Alpine Stake.

The hymn, "God Moves in a Mysterious Way," was sung by the Relief Society Singing Mothers, Harold H. Bennett, soloist.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Read the financial and statistical report of the Church, as follows:

FINANCIAL STATEMENT

The expenditures by the Church for year 1934:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses	\$ 197,903.90
For ward maintenance expenses	634,317.73
For stake maintenance expenses	201,426.30
	<hr/>
	\$1,033,647.93

Education:

Expended for the maintenance of Church school system	\$ 459,580.65
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Temples:

Expended for the maintenance and operation of temples	\$ 151,539.91
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Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment.....	\$ 158,149.86
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Missionary Work:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions	\$ 593,459.62
--	---------------

Total	<hr/> \$2,396,377.97
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Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and mission activities.

Other Charities:

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$360,116.40, which amount, added to the \$158,149.86 paid from the tithes, makes the total charity assistance rendered by the Church\$ 518,266.26

Expended for the Maintenance of Missionaries:

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance\$ 59,892.65

Average cost per missionary in the missions during the year 1934, \$28.85 per month, or a total of \$364.20 per year per missionary. There was an average of 1,052 missionaries in the various missions during 1934, making a total average expense for the year, ($\$364.20 \times 1,052$)\$ 364,202.40

Estimated average earnings per missionary \$900.00 per year \times 1,052, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of\$ 946,800.00 making a total estimated contribution of missionaries and their families to the Church for the preaching of the Gospel\$1,370,895.05

STATISTICS AND OTHER DATA COMPILED FROM THE
ANNUAL REPORTS FOR THE YEAR 1934

There were on December 31, 1934: 110 Stakes of Zion; 954 Wards; 81 Independent Branches; 33 Dependent Branches, or a total of 1,068 wards and branches in the stakes of Zion; also, 31 missions (including the European Mission), 871 mission branches, and 202 districts.

Church Membership:

Stakes	579,118
Missions	151,620
Total	730,738

Church Growth:

Children blessed and entered on the records of the Church in the stakes and missions	20,103
Children baptized in the stakes and missions	14,753

Converts baptized in the stakes and missions	7,407
Number of long-term missionaries from Zion, December 31, 1934	1,249
Number of short-term missionaries from Zion, December 31, 1934	52
Number of local missionaries	82
<hr/>	
Total number of missionaries on foreign missions	1,383
Number engaged in missionary work in the stakes	1,633
<hr/>	
Total Missionaries	3,016
Number of missionaries who received training at the Missionary Home	720
Persons recommended to the temples from the stakes	79,089

Social Statistics:

Birth rate, 27.7 per thousand.

Marriage rate, 17.3 per thousand.

Death rate, 7.1 per thousand.

Families owning their own homes, 61.2 per cent.

CHANGES IN CHURCH OFFICERS SINCE LAST OCTOBER CONFERENCE

Auxiliary Association Changes:

Released—General Superintendency of Sunday Schools:

President David O. McKay; Stephen L. Richards; George D. Pyper.

Appointed—

George D. Pyper, General Superintendent,
Milton Bennion, First Assistant General Superintendent,
George R. Hill, Second Assistant General Superintendent.

Released—General Superintendency of Y. M. M. I. A.

George Albert Smith; Richard R. Lyman; Melvin J. Ballard.

Appointed—

Albert E. Bowen, General Superintendent,
George Q. Morris, First Assistant General Superintendent,
Frank L. West, Second Assistant General Superintendent.

New Mission Presidents:

Reinhold Stooft released as President of the South American Mission. The Mission was divided and W. Ernest Young was appointed President of the Argentine Mission and Rulon S. Howells, President of the Brazil Mission.

Joseph J. Cannon succeeded James H. Douglas as President of the British Mission.

Nicholas G. Smith succeeded Alonzo A. Hinckley as President of the California Mission.

Abel S. Rich succeeded John V. Bluth as President of the Canadian Mission.

M. Charles Woods appointed President of the New Zealand Mission to succeed Alvin Thomas Maughan who was Acting-President.

LeGrand P. Backman succeeded Don Mack Dalton as President of the South African Mission.

Philemon M. Kelly succeeded Francis Salzner as President of the Swiss and German Mission.

James M. Peterson succeeded Charles E. Rowan, Jr. as President of the Texas Mission.

New Temple Presidents:

Charles R. Jones succeeded David K. Udall as President of the Arizona Temple.

William A. Noble appointed President of the Logan Temple to succeed Joseph R. Shepherd, deceased.

New Stakes Organized:

Gridley and Sacramento Stakes, from the California Mission.

Also San Bernardino Stake from the same mission.

New York Stake from the Eastern States Mission.

San Francisco Stake was divided into the Oakland and San Francisco Stakes.

New Stake Presidents:

Archie R. Boyack succeeded Edward W. Croft as President of the Big Horn Stake.

Scott B. Brown succeeded Heber Q. Hale as President of the Boise Stake.

John C. Todd appointed President of the Gridley Stake.

Fred G. Taylor appointed President of the New York Stake.

Mark W. Cram appointed President of the Sacramento Stake.

Stephen H. Winter appointed President of the San Francisco Stake. President W. Aird Macdonald retained as President of the Oakland Stake.

Albert Lyndon Larsen appointed President of the San Bernardino Stake.

James Brown, Jr. succeeded William R. Smith as President of the Woodruff Stake.

New Wards Organized:

Alameda Ward, Oakland Stake, was formerly an independent branch of the San Francisco Stake.

Safford Ward, St. Joseph Stake, was part of the Layton Ward of that stake.

Arlington Ward, Hollywood Stake, formerly part of the Wilshire Ward.

Burlingame Ward, San Francisco Stake, formerly an independent branch of that stake.

Palo Alto and San Jose Wards, San Francisco Stake, formerly branches of the California Mission.

Heber and Linden Wards, Snowflake Stake, formerly dependent branches of that stake.

Hanksville Ward, Wayne Stake, formerly a dependent branch.

Corning, Gridley, Liberty, Nevada City, Oroville and Yuba City Wards in Gridley Stake, taken from the California Mission.

Brooklyn, East Orange, Manhattan and Queens Wards, New York Stake, were formerly branches in the Eastern States Mission.

Homestead, Roseville, Sacramento, Stockton and Sutter Wards in the Sacramento Stake, formerly branches of the California Mission.

Baldwin Park, Ontario, Riverside and San Bernardino Wards, San Bernardino Stake, formerly branches of the California Mission.

New Independent Branches:

Leadore Branch, Lost River Stake.

Belfry Branch, Big Horn Stake.

San Fernando Branch, Hollywood Stake.

Bay Ridge and Westchester Branches, New York Stake.

Tracy Branch, Sacramento Stake.

Echo Branch, Summit Stake.

Wards and Branches Disorganized:

Victor Ward, Emery Stake, joined to Elmo Ward.

Echo Ward, Summit Stake, organized into an independent branch.

Mt. Sherman Branch, Idaho Stake, joined to Soda Springs Ward.

Darlington Ward, Lost River Stake, joined to Leslie Ward.

Those Who Have Died:

Julia A. Child, Second Counselor in General Presidency of the Relief Society.

Joseph R. Shepherd, Logan Temple President.

Joseph A. Larson, Hamilton Ward Bishop.

Fred G. Gardiner, Panguitch South Ward Bishop.

Second Counselor to General President of Relief Society:

Appointed—Kate M. Barker.

“O Ye Mountains High,” was sung by the Relief Society Singing Mothers, Emma Lucy Gates Bowen, soloist.

PRESIDENT HEBER J. GRANT

It is a real pleasure to have the opportunity again of assembling with the Saints in general conference. All of us undoubtedly rejoice in the remarkable growth of the Church.

CHURCH GROWTH

I recall that we did not have thirty stakes when, fifty-two years ago, I was made a member of the Council of the Twelve. I recall that when visiting Rexburg, then a branch of a ward in Cache Valley, we had but 1300 people north of Cache Valley; we now have, I am sure, more than 100,000 in that section, counting those that are in Canada.

Just before becoming one of the Apostles I traveled from Tooele to Salt Lake City, then through Salt Lake, Davis, Weber and Box Elder

stakes to Brigham City, and two days and a fraction west, sleeping on the ground two nights, to visit a branch of the Grantsville ward of the Tooele stake of Zion. We now have half a dozen stakes west of Brigham City.

GRATEFUL FOR CHANGE IN SENTIMENT

I rejoice in the organization of new stakes in California, and of one in New York. When I think of the opposition toward the Church in early days by the people of New York; of the opposition toward our people in Ohio, and in Far West; of their expulsion from Missouri under an exterminating order of the governor of the state; when I think that Joseph Smith and others of his companions were condemned to be shot by order of a court martial, I am grateful for a change in sentiment toward our people.

When I think of Nauvoo, the largest city in Illinois at that time, with 20,000 inhabitants, that the people had to leave that city, and that after Brigham Young and the able-bodied men had left the remnant were driven out by a mob, I am grateful for the change that has taken place. No tongue can tell and no pen can paint the hardships that our people endured in Missouri and Illinois.

During the three long years that I presided over the European and British missions I was unable to get a single, solitary article into any newspaper in any part of the British Isles, refuting some of the vilest and most wicked slanders that were circulated about the Latter-day Saints. Today throughout the entire British Isles reporters attend our meetings and make honorable and straightforward reports regarding them.

At the time of the organization of a stake in New York the leading newspapers of that great city gave us splendid notices, and there were no unfavorable comments. When I think of these things and of the wonderful growth of the Church, from about 200,000 when I was made an apostle to more than 700,000 today, my heart is filled with gratitude. When I realize the good will that was extended to me upon the occasion when I spoke, in 1920, before the Knife and Fork club at Kansas City, at which time I was given the privilege of talking an hour, while the other two men on the program—one of them the president, I think, of a university near Chicago—were each given but half an hour, and I was advertised as the principal speaker, this having taken place ten miles from where our people were located at the time they were driven out by the exterminating order of the governor of the state, my heart is full of gratitude and thanksgiving. I believe that today the name "Mormon", if a man is living in accordance with the teachings of the Gospel of Christ, is a certificate of good-will and character, as far as those are concerned who know the Latter-day Saints.

THE GIFT OF FAITH

I am grateful that from the time I was a child until the present I have been blessed with the gift of faith, which is a gift from God. I

recall many things as a young man I did not understand, and could not comprehend, yet which I believed and believed firmly. One of the things which I believed, but which seemed to be an impossibility, was the statement that every ear should hear and every eye should see.

SPEAKS TO WORLD

I rejoice that only last Saturday evening—or I should say Sunday morning at 12:30—I had the privilege of broadcasting over Station KSL a message from the Latter-day Saints to the people of the world, and that later in the day a cablegram was received all the way from Tokio, Japan:

“Snowing, thousands enjoying program.”

I have been requested by several people to furnish them with a copy of that speech, and I have decided to read it here today in order to get it into our record:

I am delighted to have this opportunity to send my message of love and blessing to the Latter-day Saints throughout the world, and to all others who may be listening in.

If time permitted I am sure my listeners would be interested in hearing all of the Articles of Faith of the Church of Jesus Christ which I represent tonight, and our “Declaration of Belief regarding Governments and Laws in general.”

The fifth Article reads:

We believe that a man must be called of God by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

CLAIM OF AUTHORITY

We claim that authority and declare to all the world that John the Baptist, who held the keys of authority to baptize, restored the Aaronic priesthood, and bestowed it upon Joseph Smith and Oliver Cowdery; also that Peter, James and John, Apostles of the Lord Jesus Christ, restored the higher or Melchizedek priesthood, by ordaining these same men to the Apostleship.

The eleventh Article of Faith reads:

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

The thirteenth Article reads in part:

We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

REGARDING GOVERNMENTS

Quoting from “A Declaration of Belief:”

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed

and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life. . . .

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inhernt and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience. . . .

We do not beleive it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

OUR MESSAGE TO THE WORLD

What the world needs today more than anything else is an implicit faith in God, our Father, and in Jesus Christ, his Son, as the Redeemer of the world. The message of the Church of Jesus Christ of Latter-day Saints to the world is that God lives, that Jesus Christ is his Son, and that they appeared to the boy Joseph Smith, and promised him that he should be an instrument in the hands of the Lord in restoring the true Gospel to the world. I quote from a Vision given to Joseph Smith and Sidney Rigdon:

And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father had put into his power and made by him.

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.

And again from the same Vision :

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throng, worshipping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

WIDE MINISTRY

It has been my great privilege to bear this testimony in England, Ireland, Scotland, Wales, Germany, France, Holland, Belgium, Switzerland, Italy, Norway, Sweden, Denmark, Canada, Mexico, in the Hawaiian Islands and in far-off Japan, and to lift up my voice declaring that our Heavenly Father and his beloved Son have again spoken from the heavens, that the Gospel of our Redeemer has been restored to the earth, and to bear witness that I know that God lives, that I know that Jesus is the Christ, the Son of the living God and the Redeemer of mankind,

and that I know that Joseph Smith was the instrument in the hands of the Lord in restoring the everlasting Gospel.

My appeal to all members of the Church who possess this same testimony is so to live that other men seeing their good deeds shall be inspired to investigate the Gospel of our Redeemer.

Words fail me in expressing my heartfelt gratitude to God for the radio, which gives me this opportunity of bearing my testimony to all the people of the world of the restoration of the Gospel of Jesus Christ. I pray the Lord to bless all mankind in these troublous times, that wisdom may be given to men in every land so to live that peace may come to the peoples of the world.

(End of radio address to world.)

GRATEFUL FOR FAITH

I am utterly at a loss to express my gratitude for the faith that I had as a child that the day would come when every ear should hear. I am grateful also for the faith that I had at that same time that every eye should see. Some years ago it was my privilege while in New York, and while in a large building twenty or thirty stories high, to talk to my daughter and my granddaughter by television, they being three or four miles away at the time, and I saw them perfectly.

READS ARTICLES OF FAITH

I am grateful indeed for every blessing that has come to me because of the Gospel of the Lord Jesus Christ, the plan of life and salvation, and inasmuch as what I am saying is being broadcast I am going to read all of the Articles of our Faith, although I suppose that every soul within the sound of my voice in this building and all Latter-day Saints throughout the world are familiar with these Articles, and nearly all our children can repeat them. I remember learning them as a little child in the Sunday school, but as there may be many people in different parts of the world who are hearing what is said here today, as I said in my message to the world, I would like to repeat all of the articles. Time would not permit my doing so then as I only had ten minutes, and kept within the limit given to me.

We believe in God, the Eternal Father, and in his son, Jesus Christ, and in the Holy Ghost.

When we say that we believe in God we mean that we believe in him as an individuality, as actually the Father of Jesus Christ—not a congeries of laws floating through the universe without form and void, but we believe him to be the Father of Jesus Christ. He is the God whom we as Latter-day Saints worship; and we believe Jesus Christ to be, not only one of the great moral teachers, the greatest the world has ever known, but the Son of God, the Redeemer of mankind, that he came to earth with a divinely appointed mission, to die on the cross, in order that you and I and all eventually may have part in the resurrection.

We believe that men will be punished for their own sins, and not for Adam's transgression.

In other words, "as in Adam all die, so in Christ shall all be made alive."

We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

NEED OF OBEDIENCE

We believe emphatically in what it says, "by obedience to the laws and ordinances of the Gospel." We have no faith in death-bed repentance. We have no faith that by making a confession just before death we can be saved.

We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

We invite men to read a book entitled "Articles of Faith" which contains the scriptural references to sustain our position.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

As I have already stated in my address to the world, we claim that authority.

We believe in the same organization that existed in the primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

INDIVIDUAL TESTIMONIES

There would be no need of believing in these various officers unless they have the inspiration of the living God and magnify the offices they hold. Unless Joseph Smith was in fact and in very deed a prophet of the living God, the whole structure called Mormonism falls. But we know, it is not a matter of belief. Latter-day Saints have individually almost without exception been given testimonies of the divine mission of the Prophet Joseph Smith. Hundreds and thousands, yes, hundreds of thousands of people who have never gathered to Zion, who have never lived in a stake of Zion, from the midnight sun country of Scandinavia down to South Africa, have been blessed with individual testimonies in answer to earnest prayer, that God lives and that Jesus Christ is in very deed his Son, also that Joseph Smith was a prophet of God.

The statement made by the Angel Moroni before the Church was born, that Joseph Smith's name should be had for good and evil all over the world, has been fulfilled, notwithstanding the fact that the statement at the time was ridiculed and Joseph Smith branded as an ignoramus.

PATRIARCHAL BLESSINGS

Unless the evangelist or patriarch is able, under the inspiration of

God, to give blessings which are fulfilled, then there is nothing gained by believing in evangelists. As a little child I received a patriarchal blessing in which I was promised practically the very things that have happened to me all my life. When I was a young man presiding over the Tooele stake of Zion, the patriarch of that stake blessed my little baby, who was then six months old, and promised her that she should live to become a mother; that she should live to become one of the leaders of her sisters. Subsequently when she was in a dying condition from diphtheria, a spiritualistic medium decreed her death. Thank God for the priesthood that is upon the earth and the authority of that priesthood. George Q. Cannon and Hiram B. Clawson being in Washington at the time, I sent for them to come and administer to my little girl, who, as I recall it, was then between twelve and thirteen years of age, and they promised her that she should live and become a mother; and George Q. Cannon said something I had never heard before, neither have I heard it since.

He said:

The adversary, the destroyer, has decreed your death, and made public announcement of it, but by the authority of the priesthood of the living God that we hold we rebuke that decree and promise you life.

THE ADVERSARY'S DECREE REBUKED

I thought time and time again of that remarkable statement. The day that I was to leave Washington, the lady who kept the boarding house where we were staying was away and her husband was in charge.

He said:

Mr. Grant, I cannot resist the temptation to tell you that when your children became sick my wife visited her medium—she believes in spiritualistic mediums—and her medium told her that she saw in her home two little girls; that the older one was taken sick nigh unto death; that the next little girl was taken sick and was nigh unto death. She finally saw the older girl recover, then she saw the little girl die, and she saw her body taken to a railroad station; she saw it taken on a train through many large cities, and stop in a large city, and change cars. She saw it cross a large river [you all know that one has to cross the Mississippi river to come here] she saw it pass through some more cities and cross another large river, and then travel through a sparsely settled country.

(Forty years ago the country west of the Missouri was rather sparsely settled).

She then saw the train climbing mountains, mountains, mountains, going west all the time. She then saw it go south for a short distance [from Ogden to Salt Lake of course.] She then saw it stop in a valley almost completely surrounded by mountains, and then the body was taken to the hill side and deposited in the grave.

Thank God for the power of the priesthood that rebuked the decree of the adversary, which decree had been made public.

BLESSINGS FULFILLED

As I stated before, the patriarch in Tooele blessed this girl when a babe six months of age and said that she would live and become a mother.

He afterwards said that he would like to give me a blessing, and in that blessing he promised me that I should be chosen as one of the leaders of this people and become a leader of great magnitude, and not until after I became the President of the Church did I ever mention what he said to me, and the impression that came to me at the time.

He said: "Brother Grant, I saw something that I dare not put in your blessing."

And that still small voice that I have heard so many times in my life, making no noise, no sound, said to me, "and you shall live to preside over the Church of Jesus Christ of Latter-day Saints."

I was ashamed of myself that I should imagine such a thing. I never breathed it, I never mentioned it to a soul until after, in the providences of the Lord, that position came to me.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

THE GIFT OF TONGUES

There is no need of believing in these things unless we have them. I was a child playing on the floor in a Relief Society meeting (my mother was president of the Thirteenth ward Relief Society for thirty long years and only resigned because of her hearing having failed) when Eliza R. Snow blessed by the gift of tongues each of the presidents that happened to be in that meeting, and Zina D. Young gave the interpretation. After doing this she turned to the child (myself) playing upon the floor, and gave me a blessing, and Zina D. Young gave the interpretation.

My mother often said to me. "Heber, behave yourself and you will some day be an Apostle."

I laughed and told her I had no ambitions along that line. I said: "Get it out of your head. Every mother thinks that her son will be the President of the United States, or something wonderful. I do not want any Church position, I want to be a business man."

"Never mind," she said, "if you behave yourself you will be an Apostle."

When I was made an Apostle she asked me if I remembered that meeting. I told her I did.

"Do you remember anything that Sister Snow said?"

I said: "No, I did not understand her."

"Of course you did not, because she was speaking in an unknown tongue. Did you understand anything that Aunt Zina said?"

"Only one thing, mother, I remember that as she was talking she lifted her hand and said that I would grow to be a big man, and since I have grown tall, I have often thought of that remark of hers."

She said: "She did not say anything of the kind. She said you should grow to be a great big man in the Church of Jesus Christ of Latter-day Saints, and become an Apostle of the Lord Jesus Christ."

She then said: "Do you remember being in a gathering in Brother

Heber C. Kimball's home where there were a great many people, and after the dinner Brother Kimball picked you up and put you on the table and talked to you?"

"Yes."

"Do you remember anything he said?"

"Not a word. All I remember is I thought he had the blackest eyes I ever looked at, and I was frightened."

"Well, he prophesied that you should become one of the apostles of the Lord Jesus Christ, and live to be a greater man in the Church than your own father; and that is the reason that I have told you that if you would behave yourself you would some day be an Apostle. I realized that if you did not behave yourself you never would attain to that position, no matter what you had been promised." What she said conforms to a revelation of the Lord which says:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

I could go on relating evidences of the gift of tongues.

OTHER ARTICLES

We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

A great banker in New York said to me after reading Colonel R. M. Bryce Thomas' pamphlet, "My Reasons for Leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints": "Mr. Grant, I am an agnostic, but a student of the Bible, if I believed the Bible to be the word of God, I do not see how I could be an honest man if after reading this pamphlet I did not join your Church, because the scriptural evidences in support of your position cannot be controverted."

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed, and receive its paradisiacal glory.

We claim the privilege of worshipping almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

GOD'S PLAN

May the Lord help us to sustain the law, and may we obey the law of God and leave alone those things that the Lord has told us are not good for us. I beg of all of you, young and old, to read the Word of Wisdom, and after reading it to get down on your knees and pray to God to help you to observe it.

The nation is in an awful condition today financially. God gave us a revelation for the temporal salvation of the people, and if millions and billions of dollars of money were not expended for the things which God says are not good for man, peace, prosperity, health, vigor of body and of mind would be enjoyed by all the people of these United States. The Word of Wisdom is God's plan for the salvation of the people temporally, and he has said so. He has said that it is his will, and if we lived up to the will of God, peace, prosperity and happiness would come to this nation and to the whole world,—if there were no tea, coffee, tobacco, or liquor used in the world.

Those who are not keeping the Word of Wisdom will say that they get sick and tired of hearing such talks. They will get it from me as long as I have breath.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul: We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

May God bless us one and all, as I said in my address to the world, who have a knowledge of the divinity of this work, to live it, that our lives may teach it, is my humble prayer, and I ask it in the name of Jesus Christ, our Redeemer and Savior, Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

As I listened to the inspirational address delivered by President Heber J. Grant, and the excellent music that thrilled our hearts, the thought came to me that we are not far from heaven. I am wondering whether the late President Charles W. Penrose was listening when that fine old hymn which he composed, "O Ye Mountains High," was sung this morning. I believe that the leaders of the Church who have passed on, are not far from us. A poet said:

'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.

MOVING TOWARD A GLORIOUS IDEAL

The times are out of joint. The forces of evil are stirring up agencies, which if left to go unchecked, will destroy civilization and the hopes of humanity. I believe that despite all the troubles that are in the earth the world is moving toward a glorious ideal, for we believe "that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory." God is displaying "his rainbow fair against the swarthy clouds."

The glorious second coming of Jesus Christ has been foretold since Adam went out of the Garden of Eden. This bright luminary is eternally shining in the heavens; it is sustaining world-weary

hearts. By the vision of faith true followers of the Redeemer behold God watching over his own. "Behind a frowning providence He hides a smiling face."

Colonel Lawrence of Arabian fame tells of an Arab sheik, who after hearing the western scholar recount the wonders revealed by the telescope, said: "You foreigners see millions of stars and nothing beyond. We Arabs see only a few stars—and God." Better a little learning with God than much learning without him. To be learned is good, the Book of Mormon admonishes us, if we obey the counsels of God.

The second advent of the Savior is part of the plan of salvation by which men may become the sons of God. The Church of Jesus Christ of Latter-day Saints was established and dedicated by the power of God for the sublime mission of preaching the everlasting Gospel to prepare the world for the glorious second coming of the Son of God in judgment.

GOD'S PURPOSES WILL BE ACCOMPLISHED

Conditions in the world today resemble a huge seething caldron. The perplexities and distress of nations are causing men's hearts to fail them for fear. What is going to be done? Are God's purposes going to fall to the ground unfulfilled? No! I believe with all my heart that there is much work to be done in the world before the coming of the Lord. Using the marvelous discoveries of science, such as the radio and improved and faster means of travel, the Lord will grant to all his children the opportunity of hearing the Gospel for he wills that none of his children shall perish in ignorance of the plan of life and salvation. And he will give the world a season of peace and rest in order that the Gospel shall be universally proclaimed.

The world is an armed camp. It seems to be the time when kings desire to go forth to war. Their words, as the Bible says "are as smooth as butter" but deep down in their hearts there is war. Only the grace of God can save the world from a cataclysm that threatens to destroy civilization and bring despair to humanity. God grant that the statesmen in the nations who are pleading and working for peace shall have the power of God to be with them so that by their labors distress, agitation, disrespect for law and desire for war shall fade out of the minds of men.

IN THE PROMOTION OF PEACE

An able editorial in our morning paper yesterday set forth that the cost of crime in its social aspects and in its disregard for law is a more tremendous problem than this depression and the high taxation under which the people are groaning. The Latter-day Saints should always be first and foremost in promoting peace, not only in the hearts of their neighbors but also in their own hearts. The peace and good will we have for all men will go out

of our communities and be a mighty factor in inclining warlike men to the paths of peace.

EVENTS PRECEDING CHRIST'S SECOND ADVENT

Two great and awful events are foreshadowed in St. Matthew, Chapter 24, and also in the 21st Chapter of St. Luke, namely the destruction of Jerusalem and the end of the world, which is the destruction of the wicked. Jesus wept over the people who perished in the flood, as he wept over Jerusalem, for he loves mercy more than judgment. The events which preceded the destruction of Jerusalem came with terrible suddenness.

The prophecies in the chapters cited came by the will of God. The Savior said to the people of his day: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" There are many who say that the Lord delays his coming. A certain writer, in a skeptical spirit, said that the Apostle Paul was "obsessed" with the idea of the imminence of Christ's second coming, because Paul said to the Saints of his day: "Let your moderation," that is meekness and a forgiving spirit, "be known before all men: the Lord is at hand." The skeptic ridicules this prophetic declaration and derisively says that nearly two thousand years have elapsed and the Lord is not yet at hand. But this fateful prophecy was fulfilled to the very letter, for ten years later the Lord was at hand to execute judgment on the Jewish nation. The sufferings of the Jews as detailed by Josephus, an eye witness, are certainly without parallel in human history. One million Jews perished in the siege of Jerusalem; uncounted multitudes were destroyed in other cities. It was a day of the Lord to that unfortunate people. The Jewish nation was destroyed.

A DAY OF THE LORD

A day of the Lord is a period fixed by him to execute judgment upon the nations of the earth. There have been many such days. Such days are a foretaste of the coming great and dreadful day of the Lord. Before the destruction of Babylon, Isaiah thus prophesied to the people of that wicked city: "Howl ye: for the day of the Lord is at hand." Babylon's pride was humbled in utter desolation. It was a day of the Lord unto that corrupt city: his judgments were executed upon her. When the Savior was crucified the Western Hemisphere was visited by terrible tempests, thunder, earthquakes, whirlwinds and fire, resulting in a great and terrible destruction. This awful disaster killed many people. The survivors in one place cried: "Oh, that we had repented before this great and terrible day." It was a day of the Lord unto the Nephite people.

I believe that the Civil War was a day of the Lord; so also was the World War and the epidemic of influenza. This worldwide depression is a day of the Lord, but no one of these days is that great and dreadful day of the Lord which is to come at the end of the world.

WAR A PENALTY FOR CRIMES

A regiment of Northern soldiers stormed a Confederate fort. The young Federal commander fell mortally wounded outside the breast works. He was carried to a Southern hospital. His dying wish was that his sword be girded on his body and that his coffin be covered with his country's flag. He asked the fair Southern nurse to sing a verse of the Star Spangled Banner. Southern chivalry and Southern beauty gratified the requests of the Union officer. Then the dying soldier said: "War seems an awful thing. I suppose it isn't half so much a crime as it is a penalty for the crimes that bring it on."

Why will not the people of the world engage in national and international repentance and humiliation? God is not responsible for our calamities. He has pointed out the means of escape. If we will turn our faces towards him and repent this depression will vanish like magic. Let the spirit of the Prince of Peace be firmly fixed in the councils of the nations and observed; then all talk about war will cease, and nations shall no longer learn war for their "swords shall be beaten into plowshares and their spears into pruning hooks."

WHEN THE GREAT DAY OF THE LORD COMES

Now brethren and sisters, the great day of the Lord is coming. It is going to be a terrible day. The wicked are going to be destroyed, and when I say the wicked I do not mean everybody outside the Mormon Church. There will be countless millions of people not of this Church spared because they are not ripe in iniquity and to them we will preach the everlasting Gospel and bring them unto Christ. When Jesus Christ comes there is going to be a glorious resurrection of the dead. The Millennium will be inaugurated and men in every land and every clime shall live in peace.

THE MONSTER WE CREATE

We ourselves are the creators, in a large measure, of our troubles. Once, so the old story goes, a medical student determined to build a monster out of the cemetery and dissecting rooms. He did so, and the thing assumed life. This horrible monster killed the student's bride and strangled his best friend. Is there a lesson in this for us? This disrespect for law, this encouraging the liquor traffic, this disregard for the Sabbath Day, indifference to business obligations, neglect of duty to God and country (we believe that no man can be a true Latter-day Saint unless he is a loyal citizen of the splendid republic in which we live and of which we are proud)—this monster which I fear we are building out of these grievous ills, will if not eliminated, strangle the youth of the land and destroy the flower of our manhood. May God help us all to work to sustain law and order and to protect our young men and young women.

You fathers and mothers are not living for yourselves any longer; you are living for your children. Then express in good deeds, in the making of good laws your desire to have your children protected by every safeguard, and ere long the Millennium, whose sun is already brightening the hills of coming time, will dawn upon us and peace and joy shall be in every heart, and the Redeemer shall reign from the rivers to the ends of the earth. War shall be abolished. God hasten that day, I humbly pray in the name of Jesus Christ, Amen.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

On one occasion the Master, speaking, as you will find it recorded in Matthew 7th Chapter, 21st verse, said "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

LEARNING OF GOD'S WILL ESSENTIAL

I regard it as the responsibility of every man and woman who has the holy privilege of dwelling upon this earth, provided by someone who gives us our life, our being and existence in this world, to learn the purposes of the Almighty in placing us here, to learn the will of God, and to do it. Apparently it is difficult, however, for men in this age to interpret the will of God. In past times it has been clearly understood; however, now there is misunderstanding and that will has been confused. No one will dispute the right of the Creator to determine the terms under which men have their right of living in this world and also in a world that is to come. Under our law we grant to any person who holds property the right to set up in a will the terms under which children or heirs may inherit. No matter how much we may disagree with the conditions we cannot inherit unless we subscribe to the terms of the will. So, no matter how much we ourselves may disagree with the will of the Almighty he has the right to set up the terms, and he that attempts in any other way to inherit shall be regarded as a thief and a robber.

As I have said, the difficulty is that men do not understand the will. It is confused by the multitudes who seek to interpret it, one saying, lo, this is the way, and another some other way; and so hundreds of institutions claiming to represent the Lord and interpret his will confuse the minds of men. I regard every word that Jesus Christ gave men as essential for their proper understanding of the will and purposes of the Lord. I believe that Jesus Christ preached at least a thousand sermons. He was constantly at work and that would have been no more than an average of a sermon a day. I cannot think of a single utterance that fell from his lips that is not important to the understanding of men in this day, as well as in the day when it was given. Unfortunately we do not

have all these precious words. They were not recorded until years after they were uttered. These gospels were compiled many years afterward, and only out of the dim memory of 30 or 40, and in some instances 60 years, was the story that Christ gave men recorded. If we eliminate the duplication of that story, all that Jesus gave us, so far as it is recorded, could be confined to seventeen pages of the New Testament. This could be read in an hour and fifteen minutes.

And then there are the addresses of the apostles who made clear many questions concerning which men's minds are now confused and we have only fragments of these addresses.

AUTHORITY TO INTERPRET DIVINE WILL PROVIDED

It was the design and the purpose of the Almighty to leave someone on the earth to interpret his will and to execute it. If you discover that the will of your father or your grandfather names you as an heir, you must secure your interest and enter into it in the proper way. You cannot subscribe to the terms of the will in the presence of your friends and then possess the property. You must go before a competent judge, one with the authority to represent the dead owner or maker of the will, and in his presence conform to the terms of the will, and he gives you the right and title in behalf of the original owner who has passed away.

Just as this is true in the affairs of men it is also true in the things of God. There must be someone who can properly interpret and legally execute the will of God. It was clear in the minds of the Apostles that they were vested with the right and authority to represent the Master. And these twelve men whom he called and selected also had authority to execute his will. For this reason Paul said in Ephesians, Chapter 4, Verses 11 to 13:

And he gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith.

Here was authority appointed to interpret the will, so that one should not say "I am of Paul," and another "I am of Apollos." Is Christ divided? No! He himself said once to those who followed him that if they were not one they were not his; and he earnestly prayed that they might be one.

But we know that these apostles were taken by death, and we also know that they left no successors. I know that here is a controversial point.

AUTHORITY NOT BESTOWED UPON SUCCESSORS

I desire to repeat what I said in this pulpit August 12, 1928, and for twenty-five years have been proclaiming. (Brother B. H. Roberts used effectively a similar argument in 1931 in his radio address.) The men of that generation knew more, far more, about what Christ intended and what the apostles actually did than we know from the witness and testi-

mony of the Twelve themselves. I propose to show that the authority vested in the Twelve, with three of them at their head—Peter, James and John—was not bestowed upon successors. First of all, if Peter did go to Rome and establish a branch of the Church and appointed the first Bishop as his (Peter's) successor in the apostleship he would have told his associates of the Twelve about it. There is no record that he made any such reference. He did come back and tell them those very remarkable circumstances under which the Gospel went to the Gentiles and every other circumstance of importance, but of this more important matter—far more important for his associates in the Twelve to know about, that he had appointed a successor to himself to whom they must look—he made no such explanation and reference. So I reach the conclusion that the Twelve did not know or recognize these Bishops of Rome as Peter's successors. Neither did the people of the Church, because following the death of Peter the Church looked to the surviving apostles, and the last of these was John the Beloved, and though he was banished on the Isle of Patmos they still looked to him. They sought him and rescued him and brought him back, and he went from church to church and they heard his word as the very word of God. They did not recognize the Bishops of Rome as Peter's successors, but this John, the surviving apostle.

JOHN RECOGNIZED AS THE LEADER

The Lord himself did not recognize these Bishops of Rome as Peter's successors, but he did recognize his surviving apostle John who, as one of the Presidency, held the keys of the kingdom with his associates Peter and James; for upon the Isle of Patmos the revelations of the Lord were given to this apostle setting forth the will of God to the churches of Asia, and showing what should come to pass in the last days.

Now do not understand that I do not regard these Bishops of Rome as good men in the Church of Christ. The first Bishop of Rome, a local officer, was Saint Linus who presided from the year 67 to the year 79 after Christ. He was succeeded by St. Cletus. He presided from 79 to 91 over that local branch of the Church. He was succeeded by Saint Clement, the first, who presided from the year 91 to the year 100 after Christ. They were faithful, good men in the Church of Christ, local officers but not Peter's successors or presiding officers over the Church. And this John outlived all three of these Bishops of Rome and was still upon the earth when they were dead and gone. The Church and God recognized him as the leader, the last of all the apostles, and no one sets up a claim, so far as I know, of authority coming to them from this John. It is necessary to dispose of him in order to bring these Bishops into a place of presiding authority.

RESTORATION OF AUTHORITY ESSENTIAL

This leads me to say therefore that it was essential, since those who had the authority to interpret the will of God and to execute it had

passed away, to reestablish it upon the earth. It has been the proclamation of this Church now for more than one hundred years that the holy apostleship that was once given by the Master to the disciples of old has been restored. We proclaim that in this generation Peter, James and John did come to the earth and lay their hands upon the heads of Joseph Smith and Oliver Cowdery, and bestowed upon them the holy apostleship with all of its rights and authority; and that every man who has been ordained an apostle in this Church, each and all of them, has received his authority in an unbroken chain back to those who held the keys from the Master himself; and further that one hundred years ago last month the Council of Twelve Apostles of the Church of Jesus Christ was once again established in the earth. From that day until this they have been officiating with the right and the authority to interpret the will of God. These volumes that I hold in my hand, the Book of Mormon and the Doctrine and Covenants, contain those precious things which Jesus once gave to men that were not recorded and have been given again. He has made clear his will by these revelations.

I do not stand with my associates to claim that we are perfect men at all, but I know these men from President Grant down to the last of those who hold the holy apostleship, and I know they are men who have the love of God in their hearts. We may have our imperfections, but I know that the inspiration of the Almighty vindicates our claim. Those former apostles of Christ, most of them from the humble walks of life, were lifted up by the power of their holy calling to become giants in the earth and their words of wisdom are quoted and shall be until the ends of time.

DELIVERANCE FROM PRESENT ILLS THROUGH OBEDIENCE

So, my brethren and sisters, the men who have led this Church claiming the right of the apostleship have shown a wisdom and power beyond the ordinary man. If this generation had listened to them we would have been in an age of peace, happiness, and brotherhood long before this time. I want to say to you Latter-day Saints, so near as we are to men bearing this holy authority, many of us have eyes and see not, and ears and hear not. I call upon you to listen to these men whom God has appointed to interpret his will and to execute it. There is no peace or safety for the Church except in following their leadership. God has vindicated them in the past, he is vindicating them today, and thus we are custodians of the sacred will of God and have the right and authority to speak in his name. We have no motive in our hearts except the love of men. In our hearts is the same love that was in the heart of him who loved men so much that he died for them. We have in our souls a desire to bless and not to curse; and especially you Latter-day Saints, whether you be rich or poor, I want you to know that in the hearts of these men there is no spirit to disregard the humblest of your wants or needs, and that if you will listen to their counsel in this conference as they shall be prompted and inspired to call your attention to matters of vital import-

ance, the needs of the hour, and follow that counsel, I promise you in the name of the Lord deliverance from your own difficulties and peace and safety and ultimately salvation in the kingdom of God. May he grant it to us through obedience to his divine authority reestablished in the earth, I pray in the name of Jesus Christ, Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

May the Lord grant me his spirit while I stand before you.

I recall a very important passage in that matchless sermon, the greatest of all sermons—the sermon delivered by the Saviour of the world upon the Mount. This particular passage seems to me to be all inclusive. Said he—“Be ye therefore perfect even as your Father which is in heaven is perfect.” It seems to me that this comprises the entire sermon, but what a wonderful undertaking it is to become perfect even as our Father which is in heaven is perfect. That is the true goal towards which every true follower of Christ should strive.

The difficulty in attaining his perfection is great, and sometimes people stand appalled at the very thought of it. Did the Lord really mean that we should become perfect? Do not accuse our Saviour of being guilty of folly or of teaching that which he did not expect to be followed.

There are two things that are positively essential to the attainment of that goal for, without them, it would be impossible. The Lord knowing this endowed us with those two things that we might become perfect. What are they? They are: First, “The Free Agency of Man” and second, “The Knowledge of Good and Evil.” They are fundamental with us. The Lord inspired the writer of the Declaration of Independence to put them into that wonderful document, wherein it declares that “all men are created equal and have been endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness.” These are the things that are essential to the attainment of perfection.

Let no one think that they constitute perfection, nor that the freedom of will—the power to think, to determine and to do the thing one wills is perfect salvation. It is not. Nevertheless these two things are positively essential to the attainment both of perfection and salvation itself; but whether we shall reach that goal or not depends entirely on the use we make of them. If, in the exercise of our free agency, we choose the good and reject the evil, we are surely preparing ourselves for salvation; but if on the contrary we choose the evil and reject the good, we are just as surely on our way to damnation.

These two things are God-given attributes. We inherited them from our divine parents. They are not the gift of any government—they are our inalienable rights with which we have been endowed

by our Creator and we may not rightfully be deprived of them by any human power.

Our first venture in the application of these attributes occurred in the Garden of Eden. The Lord planted a garden in the east of Eden with wonderful trees, among which were the "Tree of Life" and the "Tree of Knowledge of Good and Evil," and we read:

And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man saying: "Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:15, 16, 17.)

Partaking of the fruit of the "Tree of Knowledge of Good and Evil" was forbidden; not because this knowledge was undesirable, for, on the contrary, it was very much to be desired for without it man could not become perfect; but because the Lord intended that man should exercise his own free agency with which he had been endowed thus causing him to assume the full responsibility for his own acts be they good or evil; and knowing the dangers that await all those who have thus been endowed, and the disaster that comes to those who fail, the Lord forbade him and gave him full warning that the failure of his venture, should it so be, might not be attributed to divine intervention. No! Adam and his posterity must now assume full responsibility.

The sin of Adam consisted in yielding to the temptation of the devil and breaking God's commandment; therefore he and his posterity must suffer the penalty, which was death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23.)

What was the forbidden fruit? I do not think it was an apple, a pear or a peach, or anything else of that nature. The result of partaking of the fruit is set forth in Genesis 2:22: "And the Lord said: Behold the man is become as one of us, to know good and evil." And now lest he should put forth his hand and partake also of the tree of life and live forever in his sin he drove the man out of the Garden and placed Cherubim and a flaming sword to guard the way to the tree of life—another marvelous tree the fruit of which is eternal life which God in his unbounded love bestows upon those who love him and keep his commandments.

Two wonderful trees bearing wonderful fruit—both are good and are designed for the perfecting of God's children. To me they appear as figures of speech.

First: The tree of knowledge of good and evil, the fruit of which is implied in the name of the tree—the "knowledge of good and evil." This is a figure denoting the spirit of Christ or the light of Christ.

In proof of this I quote the following scripture:

In him was life; and the life was the light of man.

And the light shineth in darkness and the darkness comprehended it not.

That was the true light which enlighteneth every man that cometh into the world. (John 1:4, 5, and 9.)

Again:—

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (John 3:19.)

And again:

For behold the Spirit of Christ is given to every man, that he may know good from evil. (Book of Mormon, Moroni 7:16.)

Second: The tree of life, the fruit of which is also implied in the name of the tree 'Eternal Life.' God's greatest gift to man, but not while under the bondage of sin, for Cherubim and a flaming sword still keep the way to the tree of life. And what is this tree that bears such precious fruit?

This figure denotes the "Love of God."

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Again in the Book of Mormon—1st Nephi 11: 25—it is given definitely that the tree of life is the "Love of God."

The fruit of the tree of life is sweet beyond all comparison. The fruit of the tree of knowledge of good and evil is bitter because God gave unto man that he should act for himself and choose between good and evil. This is the "bitter cup" of an earth life experience. We are told in II Nephi 2:15-23 that there needs must be opposition and that there could have been no progress had not Adam transgressed by partaking of the forbidden fruit. Let me read these enlightening paragraphs in full:

"And to bring about his eternal purposes in the end of man after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. * * *

And now, behold if Adam had not transgressed, he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin." (II Nephi 2; 15; 22; 23.)

And furthermore the divine purpose would have been defeated for there would have been no posterity. Read also Paragraph 25:

Adam fell that men might be; and men are, that they might have joy.

But what could the knowledge of good and evil avail us if we were not free to choose and how could we choose without that knowledge? There is no virtue in doing good under compulsion; and likewise there is no vice in doing evil under compulsion, and without knowledge of good and evil there could be no sin; for

where there is no law, there can be no condemnation. Now, these two things must work together for the perfecting of mankind.

In all this that I have said, and more particularly in what I have read from the revealed word of God, the divine purpose with regard to mankind is made as plain as day; namely that we might become "perfect even as our Father which is in heaven is perfect." But what a tremendous undertaking and what a perilous venture for mankind! To have a knowledge of good and evil and be endowed with freedom to act according to our own free will.

I have read of the perils of the sea and have greatly admired those dauntless voyagers and early explorers who sailed out into the great unknown—the boundless and uncharted ocean. These brave and courageous men were the heroes of my boyhood days. How they battled the winds and the waves and the mountains of ice, to say nothing of the mutiny of their oftentimes rebellious crews who being less courageous sought safety in return to their native shores.

But these dangers and perils are as nothing when compared with those encountered by man when he launched his barque or set his sail for his voyage upon life's sea.

"Paddling your own canoe" is a noble undertaking. Having our free agency and a knowledge of good and evil might be a simple affair if there were no opposing winds; but the devil came also with all his temptations, allurements and deceptive lies to entice men to sin and lead them away from God, for as already stated, there must needs be opposition and hence our problem is to exercise our free agency in choosing between good and evil which we are able to do by reason of the knowledge we have; but "A little knowledge is a dangerous thing" said the poet—"Drink deep or taste not the Pierian spring."

In order to get a clear understanding of the dangers and perils of our earth life experience, let us consider for a few moments the havoc and disaster wrought upon mankind as a result of the conflict between the forces of good and evil. Think of the murder of Abel by his brother Cain and the curse of the Almighty that fell upon the latter and his posterity as a result; think of the wickedness of the world in the days of Noah:

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And it repented the Lord that he had made man on the earth . . . (Gen. 6:5, 6.)

So great was the wickedness that God destroyed the whole race excepting only Noah and his family by sending the greatest deluge the world has ever known.

Consider Sodom and Gomorrah and the slaughter of the innocents in the days of Herod, and the massacres of Genghis Khan and of the Huguenots, on the eve of St. Bartholomew. Consider the "great world war" and the millions of lives that were sacrificed.

Then think of all the murders, the adulteries and robberies—of the kidnappings and burglaries, and the evils of avarice and greed and all the whole category of crimes with which the world has been afflicted and all because men, in the exercise of their free agency under the temptations and deceptions of the devil, have chosen the evil rather than the good; have loved darkness rather than light. No wonder then that God who foresaw the whole drama of human life warned Adam of its dangers and perils, and of its trials and tribulations and finally of death, for said he: "In the day thou eatest thereof thou shalt surely die."

Thus wickedness grows rampant in the world until the earth is ripe for the hour of God's judgment when "all the proud and they that do wickedly shall be as stubble and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth."

This is indeed a gloomy picture of the great conflict which is still raging in the world, and one might well be struck with terror if there were not a brighter side. One might well complain against the Lord who made him, for driving him out of his presence into a wicked world to shift for himself against an evil foe, even the arch-enemy of God, the adversary of our souls, unless at the same time he fortified him for the conflict and offered him the necessary protection.

Let no one think that God has failed in this. No indeed! He has provided for our full safety and a successful voyage across the perilous sea of life. He gave us holy commandments and warned of dangers ahead. He was on our right hand and on our left. He pointed out the right way and he warned against the wrong way; but he used no compulsion; he let us choose for ourselves because his plan is to prove us and see "if we will do all things whatsoever the Lord our God shall command us." But what is most important of all, he gave us a Pilot who knew the reefs, the rocks and the shoals of the sea, who commanded the waves and the winds and they obeyed. "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) All things, whatsoever the Lord, our God shall command, are embodied in the Gospel of Jesus Christ. Therefore the path of safety is: Believe in the Lord Jesus Christ, repent and be baptized everyone of you for the remission of your sins, and get the gift of the Holy Ghost by the laying on of hands by servants of God who have been commissioned of Jesus Christ to perform these sacred ordinances.

To believe in him is choosing the good—to repent is rejecting the evil, therefore; "Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you." (Jas. 4:7-8.)

This is the proper use of these two divine attributes, the "Free Agency of Man" and the "Knowledge of Good and Evil," with which God has endowed us and which are positively essential to the attainment of our goal,—perfection. This is also the way to

secure the remission of our sins and the gift of the Holy Ghost which is the spirit of truth that leadeth unto all truth, and if we get it and keep it by right living, it will surely lead us to the "Tree of Life" which is the "Love of God" the fruit of which tree is sweet beyond all comparison. "The Tree of Life" is also known as the "Well of living water springing up into everlasting life." (John 4:14.)

Attaining to these heights means perfection.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

May the Lord safely pilot us into that haven of safety even the "Love of God" where perfection reigns supreme.—Amen.

The Relief Society Singing Mothers sang an anthem, "The Lord's Prayer," after which the benediction was pronounced by Elder Charles S. Clark, President of the Cassia Stake.

Conference adjourned until 2 o'clock.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference commenced at 2 o'clock, Friday afternoon, April 5.

The Relief Society Singing Mothers furnished the music for this meeting.

The congregation joined with the Relief Society Singing Mothers in singing the hymn, "Come, Come, Ye Saints."

Elder Richard C. May, President of the Minidoka Stake, offered the opening prayer.

An anthem, "The heavens are telling," was sung by the Relief Society Singing Mothers.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

I desire to speak on "Orthodoxy" or more definitely on the subject, "Being Orthodox."

I am led to believe that this subject is timely and of some general importance by many expressions which have reached me, coming from both young and mature people in the Church, which seem to indicate that there is something of an aversion to being considered orthodox. Not infrequently does one hear it said, "Yes, I am a member of the Church. I think it is all right, but I don't pretend to be orthodox."

TRUE DEFINITION OF ORTHODOXY

The manner of making such a statement, or others like it, usually carries the implication that the one who takes this position regards being

orthodox as something of a stigma or blot on his intelligence. He seems to think that orthodoxy is opposed to broadmindedness and indicates contraction of view. From the technical definition of the word, of course, this interpretation is erroneous. Orthodox means, "correct or sound in doctrine; holding the commonly accepted faith."

I am not, however, particularly concerned with the technical misinterpretation in the use of the term,—what interests me, and I believe it to be important, is the attitude on the part of members of our Church which prompts them to seemingly take some pride in the assertion that they do not hold to the "commonly accepted faith."

CLEAR THINKING NECESSARY

I can not help believing that much of this attitude results from misconception of Church doctrine and illogical thinking in consequence thereof. I feel sure that many who express skepticism are not really as skeptical as their talk would indicate, and that some who think themselves skeptical could easily remove their doubt by a little clear thinking. There is something else that both parties need which I will mention later.

Now what is requisite to be "correct and sound in the doctrine" of our Church? To what must we subscribe? In answer to this question I might, with propriety, quote the thirteen Articles of our Faith, which have stood as our guide for such a long period of time and which are so comprehensive and enlightening. But I am not going to do this. I am going to try to simplify and condense the answer. The answer I propose is this: Accept Christ and Joseph Smith. I mean, of course to accept the Savior for what he said he was, and likewise to accept Joseph Smith for what he said he was. If we can really do this, our doctrine will be orthodox.

INTELLIGENT BELIEF CONSISTENT

One can not accept the Divine Sonship of Jesus Christ without acknowledging the Eternal Fatherhood of God—nor the Father and the Son as revealed, without the Holy Ghost. There is certainly no consistency in accepting Christ as Lord, without accepting the whole of his Gospel as divine. I have never been able to understand how intelligent, educated men could reconcile the logic or illogic of accepting the authenticity of that portion of the record of the Savior which sets forth his incomparable teachings and philosophy, and at the same time, deny the correctness of the same record which proclaims his Divine Sonship and Lordship. What justification is there for credence in a part of the record and not all of it; or believing some of the things the Master said and not all that he said? I admit that it may be easier, in that it requires less faith, to accept some parts, rather than other parts, but from the standpoint of the authenticity and validity of the record itself, which is admittedly the source from which we obtain our knowledge and information of the Christ, how can one part be true

without all being true? To that question I have never been able to discover a satisfactory answer.

Then too, the part of the record which the so-called higher critics and some of our skeptical friends would discredit, while accepting other parts, is the most important and surely the most vital thing connected with the Redeemer's work and message.

TRUTH A REQUISITE

Was he what he said he was? I think all thoughtful persons must agree that the significance of his Lordship is infinitely greater than the ethics of his teachings. Of course, it is easier to believe in the Golden Rule than in the virgin birth or the transfiguration. We can understand the one far better than the other. It takes faith to accept the things we do not understand. Perhaps on that very account, they are of more importance and lasting benefit to us, because they require and develop faith which is the very genius and essence of the Savior's life, work and mission. No student of the scriptures, I believe, will deny that.

Perhaps it will not be too much of a digression from the theme to ask the question at this point: Why is it so difficult to accept things on faith? I think I can suggest an answer. It is because we are so conceited. Men of the world are in the world only because they adopt the philosophy of the world which is the philosophy of self sufficiency. It is not a humble philosophy—it is highly egotistical. It makes men themselves the arbiters of all things. They look to no higher source than themselves for the solution of all questions.

Such a philosophy is diametrically opposed to the philosophy of Christ which is that of faith. When men adopt his philosophy they are humble—they acknowledge an intelligence far superior to their own and they seek guidance and wisdom from that source. When they adopt the philosophy of faith, they come out of the world, for the world, as a term in theology is not a place but a condition or state of mind and feeling. It requires courage to come out of the world and adopt the philosophy of faith. Sometimes it subjects one to ridicule and the contempt of friends which are harder for most men to endure than physical pain; but because a thing is hard to do or hard to believe is no assurance that it is not right.

NOT HARD TO HAVE FAITH

I am one, however, who believes that it is not so hard for most people to have faith and accept spiritual realities if they will but let their minds and their native inclinations pursue their natural bent. I think that altogether too often we permit thinking complexes and sophisticated reasoning to warp our intuitive judgment and entammel the spontaneous feelings and emotions of our souls. So, when I prescribe the acceptance of Christ as a condition of orthodoxy, I mean an acceptance without reservation—a whole souled, intelligent, joyous ac-

ceptance of him that proclaims him, Lord, Savior, Redeemer and Mediator with the Father and lays claim on his mercy, his grace and his love for all the finer things we know in life. What hope—what peace and satisfaction such a full acceptance of the Christ brings to the heart of man, only those who have received a testimony of Jesus will ever know.

ACCEPTANCE OF JOSEPH SMITH

Now the next thing is to accept Joseph Smith—to believe in him as a prophet and ordained servant of the Lord Jesus Christ. Many of the things which have been said about the Savior, apply with equal force to the Prophet. The record which he left is more full, more recent and far more susceptible of verification than the early Gospels. Many have assailed the record but no one has ever succeeded in discrediting it. Many thousands to whom the record has come have not believed it but the thousands who have believed have furnished in their lives and work verification and support which thoughtful observers can not ignore.

The Prophet's own story requires faith for its acceptance as does the account of the Savior. It deals with unusual and supernatural experiences which relatively few have ever enjoyed but which no one has ever had the actual knowledge to deny.

LAME ATTEMPTS

I have known a few people and I have heard of others who attempt to explain the extraordinary manifestations to the Prophet in ways other than he accounted for them. I have always felt that such attempted explanations were lame, unwarranted and pure conjecture, and sometimes conspicuously anomalous because, while attempting to explain away the phenomena of the divine manifestations to the Prophet, an effort is made to uphold the validity of his teachings and doctrine.

There are a few who assert that it is immaterial whether or not the Prophet's account of himself is true, and sufficient to know that the organization which he initiated and the doctrines he taught are salutary and helpful. Some go so far as to indicate that they would prefer to pass over the miraculous story of the Prophet Joseph and repose their faith and confidence in Brigham Young, his leadership and accomplishments. These are some of the views held by those who are counted unorthodox.

The views certainly are not orthodox and I think they are not logical nor consistent. I lay it down as fundamental that the vitality and validity of the work of our Church stands or falls with the verity of Joseph Smith's own story.

RIGHT OF SUCCESSION

What would be the efficacy of our priesthood, had he not received the divine bestowal as he said? What of all the ordinances, the cere-

monies, the work of our temples if the source is impugned? Brigham Young freely acknowledged that not only his authority but the doctrines which he taught and the genius of the organization which he carried forward all came to him from and through the Prophet. The man who stands at our head today is where he is only because he comes in rightful succession from the Prophet and exercises the authority handed down to him from that source.

FUNDAMENTALS UNCHANGED

It is true that the Church has developed some new methods and organizations since the days of the Prophet but there is nothing fundamentally essential in doctrine or organization which we have today that was not given to us through the Prophet Joseph Smith.

I am sure it is not necessary to mention further reasons why it is absolutely necessary to accept the Prophet Joseph Smith, his testimony and his work as a condition to full fellowship in the Church of Jesus Christ of Latter-day Saints; nor do I expect that I shall encounter any considerable disagreement with what I have heretofore said. I believe the conclusions which I have stated are not susceptible of successful contradiction. In fact they may seem so obvious as scarcely to warrant any discussion.

INDIFFERENT AND CRITICAL MEMBERS

There is another phase of this subject which is not so obvious and on which I wish to make a few suggestions. I believe that there are many people in the Church, who, deep down in their hearts, have a conviction of the divinity of the Church and its work, but, for one reason and another, seldom, if ever, acknowledge this conviction, even to themselves. In many cases, such people have come from Latter-day Saint homes and have had early training in the organizations of the Church. Then they have become inactive and finally indifferent or critical. Most of this class still claim membership or at least admit membership but they acknowledge that they are not orthodox and seem rather proud of it.

I wish I could help them analyze their own condition because I believe if they would take the trouble to do that, it would be the first step toward a new and happier life for them. I have a feeling that most of the class which I have just described are not entirely happy and contented with their luke warm, partial allegiance to the Church, especially at such times as they may seriously ponder the matter. They realize without my telling them that their position is inconsistent with any logical deduction they can make. They know that the challenge of the Gospel is such that it means everything to one who embraces it, if it means anything at all. If they are parents, they are often very pleased to have their children receive the benefits of Church training. They are concerned for the welfare of their children and they know that the influence of the Church is good. Why is it then, that they

do not or can not call back into full force their testimony of the truth, enjoy the companionship of the Holy Spirit and rejoice in the associations of the Church?

I am not sure that I can answer this question for many, but I am sure that each can answer for himself, if he will but frankly look into his own life, feelings and conduct. I think I can promise to each that if he will scrutinize himself as critically as he does the authorities and the procedure of the Church he will discover the reasons which underly his own disaffection. This is not so easy to do and not nearly so interesting as it is to criticize others. One seldom has company when he is analyzing himself and the conversation he carries on with himself is never very scintillating. The parties to the conversation,—he and himself, know all the facts and they have to be so brutally frank that sometimes it is really painful to listen in. But when the conversation centers about others with sympathetic company it isn't necessary to have more than a mere smattering of the facts to make a colorful, interesting story.

DISPOSITION TO CRITICIZE

Now I'm not complaining that the authorities and policies of the Church are subjected to criticism. If the criticism were constructive and if it could reach those who could remedy defects when they are shown, it might be very profitable. It is my desire, not so much to save the Church from criticism as to save the critics from themselves. I know without being told that the men who administer the affairs of the Church in both general and local capacity are men with human frailties and imperfect wisdom and judgment. I know too that they are humble men and that they diligently and prayerfully seek to give to the service of their fellows the best that is within them. There may be a few exceptions but they are very rare, indeed. With such a disposition manifest in our leaders and officers, surely it is not going too far to ask for forbearance of judgment and kindly, tolerant consideration and particularly a full investigation of the facts before adverse criticism is either entertained or uttered. I believe that if we could once and for all abandon the practice of long range, ill considered, intemperate criticism, thousands of people would save themselves, their faith and others;—and relatively few in this Church would regard themselves or be regarded as unorthodox.

TRUE WORSHIP OVERCOMES CRITICISM

Worship is an essential part of religion. Who can go to a place of worship and enjoy the sanctifying, refreshing influence which comes from prayer, songs of praise, communion with the Saints and the lovely spirit which pervades a reverential assembly, if his mind is filled with critical thoughts. In fact, when he is in such a condition he does not enjoy worship and he ceases to attend the meetings of the Church. It is surprising how rapidly disintegration of faith sets in. Skepticism

and doubt follow and sometimes apostasy, but more often indifference.

I wish I could say something to check those who are on the road to indifference, and I wish I could call those who have already gone far astray back to the faith and the fold of the Church. I recognize that my words, however deep my feelings may be, can do but little and that each must do the things that are necessary for himself. I do want to hold out encouragement, however. I can give positive assurance that everyone whose spiritual progress is being retarded by critical thoughts, doubt and skepticism can remove the obstacles if he but has the will to do it. I can likewise give assurance that anyone who will make this effort will be amply and richly rewarded all the days of his life.

A PLEA TO THE INDIFFERENT

We need the services of the able men and women in this Church who regard themselves as being unorthodox. Some of them are among the brightest and most capable people that we have in the Church and many are of excellent character. Not a few are in the professional and business world and have permitted their vocations to so completely occupy their time and attention that they have neglected their opportunities and duties in the Church,—in consequence of which, they find their affection to the great cause has waned and their faith has declined.

Come back, you lawyers, doctors and men of affairs,—we need you and you need us. Your faith is not dead, it is but sleeping. You know that Jesus is the Christ, the Son of God, and you know that Joseph Smith is a prophet. That knowledge was given to you to bring you joy and faith. It will condemn you and bring you misery if you do not heed it. I plead with you, my dear brethren and sisters, who are not in this conference today, who are seldom in any meeting of the Church, if in any way my words shall reach you, come back to those who love you. You will find open arms to receive you. You are not ostracized because you have departed from the straight path of duty—you belong to a Church which is the Church of Christ, with the Christian virtues of mercy, forgiveness and tolerance. Many of you have entered the new and everlasting covenant—that great compact with God, our Eternal Father, as first party, and all of us, his children as second parties, by virtue of which you are to receive blessings and joys that pass the understanding in return for keeping his commandments. Do not forfeit your rights—they are much too important to you and your loved ones. You can not afford to set an unworthy example—your children will see it—other men's children will be influenced by it,—it will fill you with remorse to know that you have led one soul astray.

I need not remind you of all that you should do, your hearts will guide you, if you will but consult them. If you are not ashamed of the Gospel, criticism and doubt will leave you,—faith and love will take their place. You will bless humanity and God will bless you.

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

As some of you know, I have been absent for a short time from the city, and I am very glad and happy to come back. I am glad that I came back "right end to," because I have been in doubt and a good deal of uncertainty about what they call life.

I am not disposed to talk about death—to me it is a gruesome subject; I am willing to try to encourage the other fellow, but I cannot get much happiness out of it for myself.

I stand before you Latter-day Saint people, not knowing why I should be fearful, or doubtful, or uncertain. In April—this conference time—I have been in the First Council of the Seventy for forty-two years, and I have stood in this Tabernacle from time to time during those long years and have failed in attending but very few conferences.

You may think that what I am going to say is personal, but I am given to talking about personal things. Brother Claude Richards wrote a book in which he assembled together forty talks that I have made in this Tabernacle under the direction of the brethren of the Authorities. Of course, those talks were approved or they would not have been printed. I have been absent in California, and have had plenty of time to think. The brethren of the Authorities have been exceedingly lenient and kind to me, and when I get the blues—which I do occasionally, I become melancholy without much trouble—at such times I read this J. Golden book. If you could get as much faith and joy and hope and encouragement out of it as I did, it is worth \$2.50.

It is not because things are printed in it that I have said, that I make this statement, but I know just as well as I know the sun sets that there are in that book testimonies and things that I never could repeat. Under the influence of the Holy Spirit in talking to the people, God gave me the spirit of testimony. I have read those testimonies—there are forty of them, forty talks—and I challenge you to find one of them in which I did not get the spirit of testimony, the spirit of my office and calling as a witness for God. I ought to be happy and I am.

I am verging on my eighty-second year. I have the same living testimony today that I had when I began this work. I have the same testimony that I had when I stood in Virginia proclaiming the Gospel of Jesus Christ to the people just fifty years ago. I am telling you good people I have had a full life of experience, having a wife and six children, with all life's joys, struggles, hardships and sacrifices. I am telling you plainly and frankly that the greatest joy, the greatest peace, and the greatest happiness I have ever had in my life have come when speaking under the spirit of testimony. I have felt that thrill throughout my being. It is a joy and happiness that cannot be expressed.

I stand before you unafraid and just as humble as a child. I marvel, I wonder, I cannot understand why I have lived as long as I have. I am proud in representing the First Council of Seventy, in which Council I have been associated for forty-two years. I look back with joy and pride and thank the Lord from the bottom of my heart that I have been one so

favorable as to associate not only with the brethren of the First Council, but also with the Council of the Twelve and the Presidency of the Church. We have now—outside of Brother Rulon S. Wells, who is about the same age as myself, though perhaps much stronger physically—more vigorous men in the First Council than for some years.

I hereby testify they are men well chosen; they are men I am proud to associate with; they are men who are worthy and capable; they are men who have the Gospel of Jesus Christ burning in their souls. All I desire, if I never speak again, is that they live up to the tradition of the Seventies. I am of the old school and declare that the revelations in Section 107 of the Doctrine and Covenants are just as clear, just as understandable, just as comprehensive as the noon-day sun as to the calling of the Seventy. There need be no contention regarding the matter; there need be no difference of opinion. It is fixed, it is settled, it is fastened, as to the calling of a Seventy. He is a special witness of the Lord, the bearer of the message, under the direction of the Twelve Apostles, and it is his duty and calling to go out into the world and preach the Gospel continuously.

I have in my pocket now, yellow with age, the teachings of Jesus Christ to his Apostles and to the Seventies, and I know of no revelation that changes or annuls Christ's teachings one whit. I do not criticize nor find fault with the methods by which we preach the Gospel, but I know just as well as I know I live and breathe that if you have the faith God will provide the way.

When we think we can preach the Gospel of Jesus Christ without sacrifice, without hardship, without persecution, then we have changed the whole plan. I used to tell our Elders in the South: "You let these Christian churches alone and if you do not you will bring on yourselves persecution. I am telling you Elders"—(and I told it to them in the woods where they would not forget it)—"if you will go out under the influence of the Holy Ghost and testify that God is the Father, that Jesus is the Christ, that Joseph Smith is a Prophet of God, you will get all the persecution you can stand."

I am a living witness that this is true, for the devil hates that testimony, and he tried to destroy my father and others of the brethren when they opened that great mission in England. Everything in his power was done. When Heber C. Kimball returned to the Prophet he was alarmed and wondered if he had done anything that was wrong. The Prophet told him: "No. You were so close to the Father that there was only a thin veil between you and God, and whenever the Elders of Israel are to accomplish a great work, the devil gets in his power."

I pray the Lord to bless you good people. I have been in California living among those people there; I attended two of their stake conferences, I partook of their spirit; they have the same spirit, the same love, the same kindness that we have here, and it repaid me for my trip to associate with those good people. I am telling you, in a burst of confidence that they do not want to come back, either; they like that country, and I do not blame them.

May the Lord bless you and the brethren of the Authorities, whom

I sustain as fully and completely as I know how. I pray for these blessings in the name of Jesus Christ. Amen.

ELDER WILFORD W. RICHARDS

President of the North Central States Mission

On the first day of November, 1831, the Prophet Joseph Smith received a revelation. That revelation came to be Section one of the Doctrine and Covenants. It stands as the Lord's preface to that great and wonderful book. I desire to read briefly from this section, beginning with verse two, as follows:

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

This represents the challenge to the present dispensation. We carry the glad tidings to God's children in all the earth. I am grateful to be in that field of service which has to do with the carrying of the voice of warning to the people of the world. I am grateful to be associated with the calling of the priesthood, that gives me the responsibility as well as the blessings and inspiration associated with the life of a missionary.

I am happy to have followed, in the North Central States Mission, the work of President John G. Allred and President Arthur Welling. They were both able and courageous men, champions of truth. Elder Welling, my immediate predecessor, did a wonderful work in that mission, and has many friends. His testimony has been borne up and down those states and two Provinces of Canada, wherever opportunity was afforded. I am grateful for the spirit which he left there, for the companionship which he gave me, as I was introduced into that mission some nine months ago.

The people have not forgotten the blessing and service which came to them through the association of Elder Melvin J. Ballard, on his trip through the mission in June and July of last year. They are inquiring when again they shall have the blessing and companionship of another member of the General Authorities of the Church. They send to you, my brethren of the General Authorities of the Church, their love, their devotion and their spirit of loyalty. They are grateful for membership in this Church, and have attempted to show that gratitude in the past year in many ways, one of which is marked more particularly by the payment of tithes, to the extent of an increase of fifty-five per cent over the year previous. They are rallying to support the truths of this dispensation,

the ideals and ambitions of the standards of the Church of Jesus Christ of Latter-day Saints.

We have associated there with us some sixty missionaries, your sons and daughters, and they are doing a service of which we are proud, and of which you too, I am sure, are proud. They are reflecting the homes from which they came. They are reflecting the teachings they have received in the organizations of the Church, in the wards and stakes of Zion in which they have lived. They are going forward according to the commandments of the Lord in this dispensation, two by two, bearing their testimonies with fortitude and purpose, and are thinking always of the things which they may be able to accomplish to magnify their callings and to bring credit and joy to our Father in heaven and to the Church.

We have in the North Central States Mission five full-term missionaries who are in other parts of the world, and one who has this day appeared preparatory to a missionary training course, that he too might go to the foreign land of Norway and bear his testimony in the land of his birth, among his own people.

The work is progressing in the North Central States Mission. The Lord has been kind to us, and merciful, inspiring our missionaries to diligence, even a new diligence, we believe, in the service of the Church. They are finding many people who are interested in hearing the story of the Gospel, and are opening their homes, in many instances, to cottage meetings and to conversations. They are really interested in knowing that for which the Latter-day Saint missionary stands, and the cause which he represents.

In the northern part of North Dakota, one of our special missionaries, Brother Armin Hill, a teacher in one of the state schools there, has developed an interesting situation. He found friendship among the young people of a certain church. They invited him to assist them, which he has done using a good deal of our M. I. A. program. Just recently, through the illness of the minister of the church, Brother Hill has been appointed temporarily in charge of the congregation, with pretty much of a free hand to teach and do the things which he desires to do.

We have had opportunity recently to go upon the grounds adjacent to the University of Minnesota, and there meet with a hundred or more young people, students of that university, at their invitation, to explain to them the background of faith and the principles of the Gospel of Jesus Christ.

We are grateful for all of these opportunities, and see the hand of the Lord in the ministry of the missionaries in our mission.

The State of Minnesota and some parts of the country in its vicinity have particularly impressed us as being a field where people are religious. There are three hundred and twenty-five churches in the city of Minneapolis. They have a system of week-day religious education, which is interesting to us, in which our own children are able to participate. There is a state law in Minnesota which provides three hours of released

time from the schools each week for the use of religious education. This has interested me, especially since I have been associated in this work at home.

The Lord has opened the way for men and women to be happy, to serve him and each other, and to rejoice in the great privileges that have come in this dispensation, but our hearts must be right.

I am reminded of a little story, an incident rather, related by an author, Preston Bradley. He tells of a young child disturbing her father during the reading of his morning newspaper. He turned to her, taking a piece of that paper upon which was a map of the world, torn in pieces, and said: "Now, my daughter, see if you can put that together." She did so in such a brief period of time that he was surprised. So he questioned her, he said: "How could you do it?" She said: "Why, Daddy, on the other side of the paper was a picture of a man. I put the man together and the world came out all right."

Perhaps after all there is something of a challenge in that incident. At least, I have accepted it myself as a missionary. This good old world of ours, if we can put the men together properly it will come out all right. And so the missionaries of the North Central States Mission are attempting, in their humble way, to find their place among mankind, and so to inspire them with the privileges and opportunities of living the truths of the Gospel of Jesus Christ, to the end that they and all of us may contribute to the happiness, and the simplification of these many complex problems in our social and political life of today.

May God bless you, my brethren and sisters, especially you parents of missionaries, struggling in your efforts to maintain them there. We have many testimonies of the assistance of the Lord in connection with that work financially. May you not tire. May you be not discouraged. Your sons and daughters are doing a work that will fully justify every effort you can make for them in the cause of righteousness.

I desire to bring to this conference, to you, my brethren and sisters, the love and appreciation of the missionaries and Saints of that mission, and to the Authorities of this Church, those who labor so diligently in this work. We have trust and confidence in them. I give it to you at this time as their message, asking God's blessing upon all. I do it in the name of Jesus Christ, Amen.

An anthem, "Holy Redeemer," was sung by the Relief Society Singing Mothers, violin obligato by William Hardiman.

ELDER LeGRAND RICHARDS

President of the Southern States Mission

I am very happy, my brethren and sisters, in having the privilege of representing the good people and the missionaries of the Southern States Mission. It is needless to say that I am proud to be honored of the Lord and my brethren to preside in

that great mission of the Church. I have had a very delightful time while laboring there. I realize that the mission is accomplishing a great deal for the Church and for the people of the South. I have been led to say during my missionary work in that land, that if this Church had made no other contribution to the great work of the Lord in the earth than its missionary system, it would be something that all the world might envy. I realize that a great responsibility rests upon the Church in carrying on this missionary work. When the Prophet Joseph received the glorious revelations that came to him, he also received a great responsibility, for the message was to be carried into all the world.

After the crucifixion of our Lord, when he tarried among his disciples, he said that unto him was given all power in heaven and upon earth. And he said, "Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; and lo, I am with you always even unto the end of the world." I want to bear testimony to you this day that every day in our mission there are evidences that the Savior of the world has not forgotten the promise thus made to his disciples. I realize that those unto whom he spoke were not privileged to tarry until the end of the world, but those who have followed after, with the same divine commission and authority, are receiving evidences of the wonderful manifestation of his blessing.

Day by day, letters come to the Mission Office from missionaries laboring in that land, testifying of how the Lord is opening the way for them, how he is touching the hearts of men and women, how he is permitting them to be seen in dreams by faithful people before they come to their homes, which is evidence of the fact that the Savior of the world is with his missionary servants.

Sister Richards and I visited a little woman a few weeks ago who related this testimony of how the Gospel had come to her: She said she had lost a son about 22 years of age and she was very much perturbed about it, because she was a Baptist and believed in the ordinance of baptism, but her son had never been baptized. She said, "I was in my bedroom on my knees praying to the Lord for some comfort and some assurance that there was yet hope for my son, when a knock came at the door." She said, "I arose from my knees and went to the door, and there stood two lady missionaries of this Church." She said, "I looked at them, and then at the tract that one of the sisters held in her hand, and I read the words, 'Baptism for the dead'." She said, "Come in—you are just the persons I am looking for—tell me all about it." And after a visit or two by the missionaries she joined the Church.

I was in the city of Augusta, Georgia, a few months ago,

and a good sister there told me this story: She said she had a friend in that city who was a member of the Church, and this friend said that her grandfather was the one man in the county in which he resided in former days who would receive our Mormon missionaries in his home. One day her cousin said to his grandfather, "Grandfather, the next time those Mormon missionaries come here if you receive them I will slap them in the face." And, she said, "True to his promise, the next time they came he did slap one of them but the Elder did not retaliate." She said, "That man's mind left him and he became an idiot, and he has been in the insane asylum ever since."

I could stand here and relate to you for a long time the evidences that the Lord is with his missionaries guiding them in their work. I feel that it is a glorious privilege for our boys and girls to be engaged in this great work of the Master. I also want to bear testimony to you that it is improving their lives. A week ago last Monday, at a priesthood meeting at which a small group of missionaries were present, one missionary bore testimony that since his arrival in the field six months before, his father had started attending Sunday School and priesthood meeting, and he said that he had received a letter from his Bishop stating that the attendance at sacrament meeting had increased because heretofore they had not had a missionary out in the field for some time. Another young man arose and said that during the six months he had been there, his father had mastered the habit of using tobacco to which he had been addicted for forty years. I wish it were possible for every boy in this Church of proper age and proper conduct, to have the privilege of going into the mission field. As I stand before you today and realize that 30 years ago this month I left my home to go on my first mission, and realize what a contribution that was to me and my life, I thank the Lord for that great privilege. I would not want a son of mine to live through mortality without having the privilege of doing the thing that I did. I would like him to know the joy and the thrill that come when one is privileged to bear testimony of the restoration of the Gospel of Jesus Christ to those who have not had the privilege of enjoying the blessings and the gifts of the Gospel.

I know that the Lord is with his people. I know that the Lord is with the missionary work. I want to read to you just a few words in closing from the Prophet Joseph Smith—a vision that he saw in the Kirtland Temple January 21, 1836, the day upon which Father Smith was ordained a Patriarch. The Prophet Joseph saw in glorious vision his brother Alvin, David W. Patten and others, in the Celestial kingdom, and these are the words he records in the Church History:

I saw the Twelve Apostles of the Lamb, who are now upon the earth who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with

their eyes cast downward, and Jesus standing in their midst, and they did not behold Him. The Savior looked upon them and wept.

I am sure that as we read the account of how the early apostles went forth to preach the Gospel, we can visualize them as the Prophet Joseph did, with their clothes tattered and their feet swollen, and the Savior of the world was there, according to his promise—"Lo, I will be with you always, even unto the end of the world."

He said further:

I also beheld Elder M'Lellin in the South, standing upon a hill, surrounded by a vast multitude preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word and leaped as a hart, by the mighty power of God. Also, I saw Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protected him, but he did not see it.

I want to testify to you, my brethren and sisters, that when your boys and girls go out into the ministry of the Lord the power of the Almighty God goes with them. He is raising up friends unto them on every hand. He is breaking down prejudice. He is opening the doors of the honest, and truly, as he said to the Seventies when he sent them forth, "He that receiveth you, receiveth me, and he that rejecteth you rejecteth me." Is it not a glorious privilege for our youth to go forth so endowed by the powers of heaven, so commissioned, and with the right and authority to speak in the name of the Lord?

I pray the Lord's choicest blessings to be with his people throughout the world. It seems to me that a new day is dawning; it seems almost as if the time were here when nations might be born into the Church over night.

One of our missionaries sent this report a few days ago: He said he had had a long talk with a Methodist minister, and at the close of the conversation, the minister said, "My boy, you may have the very thing I have been looking for. I do not believe the teachings of my church, nor have I taught them to my people. I have told my congregation repeatedly that I believe that in this day the God of heaven would send forth a Church different from anything else we know of today."

What a glorious privilege to be able to bear testimony that the God of heaven has done that very thing, and that we do not have the work of man. I testify to this; I know that God lives. I know that he hears and answers prayers. I know he is in this work. I know that Joseph Smith was a prophet of the true and living God. I leave that testimony in his name, Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I am very grateful, my brethren and sisters, to be identified with the Church of Jesus Christ of Latter-day Saints. It doesn't seem very long since I bore my first testimony. It was at the time of my baptism, or when I was being confirmed. I had been reared in a Latter-day Saint home and had been taught to pray by a devoted mother. I was made to understand that we are children of our Heavenly Father. Then I was baptized, when eight years of age, and became a member of the Church. And by the way, I was baptized in old City Creek on the north side of this block.

A CHILD'S FAITH AND UNDERSTANDING

At the fast meeting that was held after I had been confirmed a member of the Church a dear old auntie, who long since has gone home, asked me, "Don't you want to bear your testimony?" I had heard others bear their testimonies, but I had never thought of bearing mine. I arose to my feet and I was just as sure then that I belonged to the Church of the Lamb of God as I am today. I was only a child, and that brings to my attention the fact that the Lord has given to our people a commandment that we are to teach our children to pray and to walk uprightly before him. He has said that parents in Zion having children shall teach them the Gospel of Jesus Christ and faith in God, and see that they are baptized and have the hands of the servants of God laid upon their heads for the bestowal of the Holy Ghost when eight years of age. And if we as parents fail in this duty the sin will be upon our heads.

There are many people who have believed that it is not possible for children to understand at eight, but I stand here today as a witness that I had that understanding as far as it was possible for me as a child to know.

THOSE WHO DILIGENTLY SEEK HIM

We are living in a time when the world needs faith. Men and women throughout the length and breadth of this earth lack faith and they certainly lack understanding. The Lord in his mercy has given that to us and in the very first section of the Doctrine and Covenants, referred to here today, he warns us of the things that are to happen. He tells us of the difficulties that will arise, and later places upon the membership of this Church the obligation to divide with our Father's children the assurance of the blessings of eternal life.

There are many great church organizations in the world, many devout men and women living according to the will of our Heavenly Father as they understand it. Reference was made by the preceding speaker to the faithful pastor of a church who believed that the Lord would speak to the world and would raise up His Church.

All men who will live up to the light that the Lord has offered to them and seek him in earnest prayer will have their hearts touched, their minds will be influenced, and opportunity will be offered to them to know that God has spoken again.

THE GOSPEL OF JESUS CHRIST

When the Savior was upon the earth he went to and fro among the people, not with a loud voice, making a great noise, but in humility he went about blessing the children of men. His disciples too visited among the people, teaching and blessing them. The Gospel of Jesus Christ is a gospel of blessing, not a gospel of boasting, not a gospel of fault-finding and criticism, but a gospel of industry, purity, obedience, peace, love, charity, kindness, faith and patience. Therefore, as members of his great Church we ought to be exemplars in this regard to all the world.

TEACHING IN THE HOME

I regret that there are among us some men and women who neglect their opportunities to live and teach the Gospel in their homes, and the result is that their children grow up without an assurance of the divine mission of Jesus Christ. They fail to observe the commandment that God gave to teach our children these things that are necessary. Fathers and mothers, teach your children as directed. What a joy it ought to be to you to teach your little children how to pray, to draw them near to our Heavenly Father, to let them feel the influence of his presence, to know that he can hear and answer prayer. What a joy it ought to be to the Latter-day Saints to gather around their own firesides and under the influence of family prayer call down the blessings of the Lord.

THE TRUTH MADE MANIFEST

The trouble with mankind today is that they are depending upon the wisdom of men. They are seeking the influence and association and direction of men who are teaching their own philosophies, and many of these philosophies are vain. The Lord offers to all of us opportunity to know his will, to know what our duty is in order that we may obtain eternal life. This is not a militant church to which we belong. This is a church that holds out peace to the world. It is not our duty to go into the world and find fault with others, neither to criticize men because they do not understand. But it is our privilege, in kindness and love, to go among them and divide with them the truth that the Lord has revealed in this latter day.

How humble we ought to feel, not boastful; how grateful we ought to feel, not selfish, when we realize that from among the millions of God's children we have been gathered, and the truth has been made manifest unto us and we are made to understand the purpose of life, to realize where we came from, why we are here, and the opportunities that God has prepared for us to go hence and enjoy eternal life in the celestial kingdom. Ought that not to cause us to feel humble? And surely the

Spirit of God will be in our souls if in humility we desire to divide with our fellows the blessings of life.

GREATER THAN SECULAR KNOWLEDGE

A plea has been made by Brother Richards of the Southern States Mission that we send our sons and daughters into the mission field. We spend a very great deal of money giving them the opportunity for education in the secular institutions of the world. We feel it is a great privilege to have our boys and our girls graduate and receive a degree in the universities of the world, and it is. But I say to you that there is no university that I know of in the world that will give to the human family the knowledge that God lives, that will plant in the lives of the children of men an assurance of eternal life, unless it be the one that belongs to the Church of Jesus Christ of Latter-day Saints. This is not because good men and good women do not desire to know. They do not and can not teach the Gospel because they have not received it. But we have received it, and with that reception there comes to us a tremendous responsibility.

BLESSINGS THROUGH MISSIONARY SERVICE

It has been a joy to me to see men and women economize and plan in order that their children may go into the world. Within the last few weeks a young man from an outlying settlement left to go into the mission field, and his two sisters who are employed here in Salt Lake City are sending him part of their small salaries that he may enjoy the blessing of a mission. He is the first of a large family of children to go into the mission field to disseminate the truth, and yet he is a descendant of those who received the Gospel from the early Elders of this Church. I know the joy that will come into the hearts of those two fine women who have faith to give their means to their brother in order that he may serve the Lord in the field. They will receive the blessing that comes from teaching the Gospel, as far as it is possible to receive it without personal service.

As I go to and fro in the mission field I see the development of these fine young men and women who are unselfishly serving, and realize that not only do they learn the language of the countries in which they labor, but they know that they have a gift from the Lord to disseminate a truth that the people may not obtain in any other way.

ALL MUST HEAR THE GOSPEL

We are living in the latter days, in the time when the Lord said that the world would be afflicted by pestilence and earthquakes, that the sea should heave itself beyond its bounds, that there should be thunderings and lightnings, and wars and rumors of wars. Surely the scriptures are being fulfilled, but before the earth shall be cleansed and purified and prepared for the second coming of our Lord, his Gospel must be proclaimed to all the nations of the earth. His sons and daughters must

carry the message of life and salvation that means everything to those who are in darkness.

Do we realize that every man is in the image of God and is a son of God, and every woman his daughter? No matter where they may be, they are his children, and he loves them and desires their salvation. Surely as members of this Church we cannot sit idly by. We cannot receive the beneficent favor of our Heavenly Father that is bestowed upon us, the knowledge of eternal life, and selfishly retain it, thinking that we may be blessed thereby. It is not what we receive that enriches our lives, it is what we give. It is not the things that come to us without effort; it is that which results from work that rejoices our souls.

THE PURPOSE OF THIS ASSEMBLAGE

We are met in this marvelous tabernacle under the influence of the Spirit of the Lord, not as an ordinary convention; we are not assembled here to be taught by men the things that they have obtained in the schools of the world, but we are here to wait upon our Father in heaven, your Father and mine, the Father of our spirits, the Author of our being, the one who gives to us everything that we enjoy; and we are here to wait upon him knowing that he has promised us that if even two or three shall meet in his name he will be there, and that to bless them.

Surely we have been blessed this day. The Spirit of God has been poured out upon us. My heart has been warmed and filled as I have looked out into this great audience to see men and women who have come from the various parts of this great nation and some from other nations.

I see now a group of our brothers and sisters from the far-off Hawaiian Islands who have come that long distance. Why? In order that they may worship God at the headquarters of the Church, that they may partake of the inspiration of the Lord as it flows through his servants who may be called to teach. I feel from the bottom of my heart to say, God bless you, my brethren and sisters, for making this long pilgrimage; bless you all who have forsaken your homes temporarily and have come up to worship. You have not come for sight-seeing, you have not come to partake of the influences that are found in the theatres and amusement halls of the world, but you have come up to worship.

What a priceless privilege to worship our Father in heaven in the name of Jesus Christ, his Son! Ought we not to be grateful? It seems to me that as I look into your eager, upturned faces and realize what the Lord has done for you and for me, there are no words of mine that can adequately express the feelings of our hearts as we are filled by that power that comes from him.

I know that God lives. I know that Jesus is the Christ. I know that this is the work of our Heavenly Father, established by his beloved Son. While I realize that in all great church organizations and in all schools of learning truth is taught, yet I do know that all the truth that is possessed by all of them that is necessary in preparation for eternal life

in the celestial kingdom is a part of the Gospel of Jesus Christ, our Lord, and has been bestowed upon us, if we have the desire to receive it.

THE IMPORTANCE OF SACRED MUSIC

We have listened to sweet voices that have entertained and entranced us. I think it is delightful to hear as we have a chorus of "Singing Mothers." And it is pleasing also to have a chorus of singing fathers in the priesthood quorums. I am grateful for a Church that teaches the joy and encourages the sweet influences that come from music. So important are the hymns of the Church that our Heavenly Father appointed the Prophet's wife Emma to select hymns that were appropriate for sacred services. We do have excellent hymns in this Church. Even our Primary children, beginning in their tender years, are taught not only to sing the songs of the world, but they are taught to sing the praises of our Heavenly Father and to give thanksgiving in the music that is prepared. What a comforting, uplifting influence there is in music.

AN INCIDENT IN THE SOUTHERN STATES

Brother LeGrand Richards has spoken for the Southern States Mission. Many years ago, two humble Elders laboring in that mission were walking through the woods and finally came out into a clearing where nestled a humble cottage, the home of friends. Overlooking this clearing was a hill covered by large trees. It had been a warm day. When the Elders arrived, instead of sitting in the house they took their chairs out on the shady porch to visit with the family. They didn't know that they were being watched or that danger threatened. They were there as servants of the Lord. They had come through a section of the country that was unfriendly and having found a home where the family was friendly they were grateful to the Lord for it.

They were asked to sing and they selected one of our hymns, "Do What is Right." You know the hymn. And as they sang it, even as they started to sing it, there arrived on the brow of the hill above them a mob of twenty horsemen. They had come there with the determination to drive those missionaries out. As they came to the top of the hill they heard those missionaries singing. The leader of the mob got off his horse. He looked down among those trees and saw the roof of the house. He could not see the Elders. They continued to sing. One by one the men got off their horses. Gradually they removed their hats, and when the last note had died away and the Elders had finished their singing the men mounted their horses and rode away, and the leader said to his companions, "Men who sing like that are not the kind of men we have been told they are."

OUR RESPONSIBILITY TO DISSEMINATE THE TRUTH

My brethren and sisters, this is God's work, established for the salvation and exaltation not of a few but for all men and all women who will accept it, preparing us for a place in the celestial kingdom, offering op-

portunity for all our Father's sons and daughters eventually to dwell with him.

Now, knowing that and realizing the responsibility of disseminating that truth among the children of men, how anxious you ought to be, how anxious I ought to be that my own household be in order, that the members of that household be prepared, if they are called upon, to go to the uttermost corners of the earth and disseminate this truth, to the end that men and women may know of a surety that God lives and that we are all his children.

Think of the difference between hope and knowledge; think of the difference between desire to know and positive assurance. Our Heavenly Father has promised us that if we will receive the ordinances of his Holy House, if we will partake of the influences that come as a result of obedience to his Gospel, we may know, as we know that we live, that God lives, that Jesus is the Christ, that his work is upon the earth and that we are preparing ourselves here for eternal happiness; or if we fail to take advantage of our opportunities, for eternal regret.

IN OUR OWN COMMUNITIES

Brethren and sisters, you who live in the organized stakes of Zion, when you go home from this conference take with you the spirit that you find here. If there be those who are careless, renew your efforts and encourage them to live the Gospel of Jesus Christ. Inconvenience yourselves, if necessary, to bring those who are careless and indifferent into close contact with the worship of the Lord as carried out in our chapels and temples. Let us do this earnestly.

The time is short. Not very many years remain for some of us in mortality. If we are to do the work of the Lord we must be about our Father's business. There isn't a man here, not a woman here but is called to labor, to do good in the world and to bless the communities in which we live. Oh, how happy we will be if we avail ourselves of our opportunities and serve our Heavenly Father by serving mankind.

GRATEFUL FOR PRIVILEGES

God bless you, my brethren and sisters. I thank you for the comfort and satisfaction that you have given to me. I am grateful for the privilege I have of mingling with you in your homes and in the houses of worship throughout the land.

President Grant, I am grateful to you and to my brethren here for the privilege that I have of associating with you, each and every one, for the encouragement and the help that you give to me. God bless you brethren from the mission fields. You have a marvelous work to perform, and our Heavenly Father will magnify you and bless you in proportion to your faithfulness.

I pray that the Lord will bless us all, that we may be worthy of our high calling and the opportunities that he has offered to us as fathers and mothers, as parents and children. Let us be what God would have

us be and Zion will arise and shine and our Heavenly Father will multiply our opportunities and blessings.

Not very long from now the summons will reach every one of us. Our earth life will be complete and we will stand on the other side of the Great Divide. Oh, how I pray that when that time comes we shall face our record unashamed and unafraid because we have magnified our callings and been worthy of our membership in this Church.

That the Lord may add his blessing, I humbly pray, in the name of Jesus Christ, Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

My beloved brethren and sisters, I have had the feeling today, somewhat, that I had many years ago; in fact, when I was a child I stood here in this building; then the experience of childish humility which comes from having made mistakes, overwhelmed me.

Brother Evan Stephens had four boys who he thought could sing, and so he made a quartet. Those four boys were Heber Aldous, Horace Ensign, Zeb Jacobs and myself. He had told the other three that they should repeat the chorus, but he didn't tell me. So when the chorus was sung once I turned around and took my seat, and the other three were left standing. I felt so humiliated that that finished my aspirations in the line of vocal music.

I am grateful and indeed happy for the privilege of being here and partaking of the spirit of this conference and the splendid influence which is here with us. I know that some of you have traveled many miles and made sacrifice to reach this place, and there keeps coming into my mind the thought of the old Jewish pilgrims who anciently went to their synagogues, a people who were beset with privations, misfortune, torment, all manner of humiliation, and as they went to their temples, they tried to divest themselves of those thoughts which tended to take their minds from the worship which they intended to perform. It is claimed that on the soles of their sandals, the soles of their shoes, these old Jews wrote the name of their enemy and in walking to their synagogue left the name and also the memory of that which had perplexed them, in the dust, and so sat and worshiped with a clean heart and a free, untrammelled mind.

We may do the same here. We may leave behind us those little besetting, annoying things that would take our minds from the important issues of this blessed conference and this great gathering, that we may do that which we have set out to do, worship God and his Son Jesus Christ; that we may worship that Christ who came from glory, came from the realms above, from the celestial courts, to be born here on earth in a manger amid humble,

meek and lowly circumstances; that Christ who went forth and in his power and in his majesty healed the sick, protected the weak, befriended the helpless; that Christ who with just a word accomplished what no physician has yet accomplished.

You recall the leper who came to him and said "If thou wilt thou canst make me clean." Christ said: "I will; be thou clean." Instantly the leper was healed, and went his way rejoicing. Thousands of institutions have been established in the world for the purpose of taking care of incurables; but one word from Christ, and there were no incurables—the Christ who left his message in word of mouth and in action; the Christ who, on that hill, the mount, has declared that unto us which shall ever live and ever ring in our ears, his Sermon on the Mount; the Christ who took the ordinary things of life, and around them wove truth, such wonderful, glorious truths that today they live.

You think of the foxes and you think of Christ. You think even of the bird, a little gray sparrow, and you think of Christ. There comes to your mind this statement: "Are not two sparrows sold for a farthing?" Then, too, the lilies of the field, when we see them as we may be carelessly going our way, instinctively we think: "They toil not, neither do they spin." The Christ with whom even his enemies could find no fault, and having tried him, washed well their hands of him. Then through that great Jewish mob, there came one rushing to Pilate with a message. That message said: "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him"—a message from Pilate's wife.

And when, as he hung upon the cross, the one who ordered the nails driven into his feet and his hands, the one who gave his order to pierce his side with the sword, said: "Truly this man was the son of God."

That is why we have come here today to worship Jesus Christ and his Father, our God. But beyond that there is just this that makes us a peculiar people: You will recall the angel's voice to the shepherds, and the encouraging words: "Fear not, for unto you is born this day in the city of David a Savior which is Christ the Lord." How even the angels of God spoke concerning this man, Jesus Christ.

You will remember the testimony of God at his baptism, as he arose from the water, the voice from heaven: "This is my beloved Son, in whom I am well pleased." The whole world believes this, and the world accepts it gladly, and yet hesitates only when we boldly go the one step farther and say that in 1820 the same voice from God the Father rang in the ears of the boy Joseph Smith, and the Father said: "This is my beloved Son. Hear Him." From the messages which he received there has arisen this great institution, this mighty work which has spread into every corner of the world. The word has gone forth that over and beyond the Christian belief in God and his Son Jesus Christ, the Mormons believe that

again God has appeared and Jesus Christ has spoken. Therein lies the strength of our faith.

Let us continuously bear this message to all the world, in humility, in meekness, and in faith, relying upon the Lord, that he may bless us, that this work may grow, and spread, and increase; that the missionary effort which is being put forth in every nook and corner of this earth shall be prospered abundantly, even as I know it is being blessed in that far-away land of New Zealand, among that splendid race of men and women, those noble people, the Maoris, who are working daily and hourly as messengers of this restored Gospel of Jesus Christ, and also their brothers and sisters from Hawaii, these splendid souls whom Brother Smith has referred to, who not only faced the dangers of the sea but also of the land, that they might be here with us to worship God the Father and Jesus Christ, the Son, and to bear testimony of the divine mission of the prophet Joseph Smith. God bless them all.

May God bless you, I pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

It may be of interest to all of you to know that we have decided to organize a stake of Zion in the Hawaiian Islands.

"Great is Jehovah," an anthem, was sung by the Relief Society Singing Mothers, Jessie Williams, soloist.

Elder James Duckworth, President of the Blackfoot Stake, offered the closing prayer.

Conference adjourned until 10:00 a. m., April 6.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, April 6, at 10:00 o'clock. The Manti choir, under the direction of Ellis E. Johnson, furnished the music for this session. They sang as an opening number, the hymn, "Lord, we come before thee now." President Grant announced that the arrangement of this selection was by Professor A. C. Smyth, and that it was sung under his direction at the dedication of the Salt Lake Temple.

Elder M. Ezra Sorenson, President of the Bannock Stake, offered the opening prayer.

"Who's on the Lord's Side," an anthem, was sung by the Manti Choir.

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and Officers of the Church, also the General Auxiliary Officers, who were unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Alonzo A. Hinckley

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball	Antoine R. Ivins
Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
Rufus K. Hardy	

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
 David A. Smith, First Counselor
 John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Joseph Fielding Smith
J. Reuben Clark, Jr.	Stephen L. Richards
David O. McKay	Richard R. Lyman
Willard Young	John A. Widtsoe
Rudger Clawson	Adam S. Bennion
Joseph F. Merrill	Charles A. Callis

Franklin S. Harris

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

John A. Widtsoe

AUDITING COMMITTEE

Henry H. Rolapp	John W. Hart
Orval W. Adams	

TABERNACLE CHOIR

David A. Smith, President; Anthony C. Lund, Conductor; B. Cecil Gates, Asst. Conductor.

ORGANISTS

Edward P. Kimball	Frank W. Asper
Alexander Schreiner	Wade N. Stephens, Assistant

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL CONFERENCE

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Kate M. Barker, Second Counselor
 with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
 Milton Bennion, 1st Asst. Superintendent
 George R. Hill, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
 Lucy Grant Cannon, First Counselor
 Clarissa A. Beesley, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
 Isabelle S. Ross, 1st Asst. Superintendent
 Edith Hunter Lambert, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Albert E. Bowen, General Superintendent
 George Q. Morris, 1st Asst. Superintendent
 Frank L. West, 2nd Asst. Superintendent
 and the following as members of the General Board:

Oscar A. Kirkham	W. O. Robinson
Franklin S. Harris	Homer C. Warner
John H. Taylor	W. Wallace McBride
Lyman L. Daines	Richard L. Evans
Joseph F. Smith	Burton K. Farnsworth
John D. Giles	Floyd G. Eyre
D. E. Hammond	W. Creed Haymond
Axel A. Madsen	M. Elmer Christensen
Stringham A. Stevens	Philo T. Farnsworth
J. Spencer Cornwall	Harrison R. Merrill

PRESIDENT HEBER J. GRANT

Y. M. M. I. A. BOARD REORGANIZED

I overlooked announcing that some weeks ago the General Superintendency and members of the board of the Young Men's Mutual Improvement Association were honorably released by the Presidency of

the Church, and a letter was written to the board requesting that they continue to function until after this conference, when the new superintendency and board would be sustained.

In retiring they do so with the love, confidence, blessing, good will, and deep gratitude of the First Presidency and members of the Council of the Twelve Apostles. All of you who feel to sustain the release of these men and to give to them our love and blessing in their retiring, will manifest it by raising the right hand.

(The vote was then taken.)

I can announce, as I have always done in the past, that the voting has been unanimous.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I pray for the blessings of our Heavenly Father while I stand before you this morning. I realize my weaknesses, but I want to assure you, my brethren and sisters, I never cease asking my Heavenly Father for his kindness, his revelations to me, that I may fulfil every requirement made at my hands, affecting his great cause here upon this earth.

GIFTS FROM GOD

How often I have heard the expression, particularly during the terrible depression we are passing through, that "Life is not worth living or striving for." Think of the many horrible suicides as reported by the press of the country. How many live a lifetime and never think that life is a precious gift from our Heavenly Father. He is the giver of all that makes life worth living. Are we as Latter-day Saints appreciative of God's mercies and protecting care from the first appearance of the Father and Son to the boy Joseph Smith? Some are, others are not. Oh Father, assist us all to appreciate these things.

The surest way to please our Heavenly Father is to put into action the commandments of the Father, and make them a part of our daily life, no matter where we are or with whom we are associated. Never be afraid to let the world, if necessary, know that you are a member of the Church of Jesus Christ of Latter-day Saints. I have never, to my knowledge, lost the respect of a single person by my unqualified statement that I am a member of the Church of Jesus Christ of Latter-day Saints.

STRIVING TOWARD PERFECTION

Perfection in this life or world is impossible for mortal man, but we must employ every power we possess to reach it as near as possible.

How often do we hear people rail at what they call fate. It is

my opinion that we receive just what we make the proper use of. Let me quote the following:

Fame, place and title finding a fitting use
And rightfully demand all reverence due.
But envy not the empty lot of man
Who, winning without merit, wins in vain.
Greatness, true greatness, mightiness of mind,
And greater greatness, grandeur of the soul,
Tell but one tale—capacity, not place.
Capacity, whose sire, experience,
Whose ancestors, innate intelligence,
Original, inborn nobility,
As oft in hut as mansion have their home.

The more we strive to accomplish a thing, be it right or wrong, the more chance we have of success. This same principle applies to every action in life.

THE EMPLOYMENT SITUATION

I have wondered, my brethren and sisters, what is going to be the ultimate outcome of the dreadful conditions existing in the world today, covering nearly every civilized country, drawing from all sources the resources of nations; and I am quite sure that without the assistance of God, the Eternal Father, chaos would be the end. Suffering in the world,—I doubt whether there ever was a time that it was so widespread.

I noticed in a government report the other day that there are 23,375,000 on relief in our country. That means that one person out of every five in our country is on relief today. This is an increase of 77 per cent. over a year ago. Yet business is at the same level as last April.

The nation's workers in normal times total 50,000,000. Subtract our present army of 6,000,000 federal, state and local government employes, and the 10,000,000 workers who are now jobless, and we have 34,000,000 working in private industry in all of America—a startling statement, and yet it comes from the Government of the United States and cannot be questioned.

FOREIGN OBLIGATIONS

I thought that following the World War our government never would be placed in such a position again, I mean financially. With between eleven and twelve billions of dollars that our government advanced to the foreign countries involved in that war, at the close of the war it was owing \$26,187,000,000, a sum unknown to the world before.

It is true that between eleven and twelve billions of that amount was advanced to the countries involved in that war in which we assisted. I was a member of the committee that made the settlements with all the foreign countries that had received assistance

from America during that great catastrophe. The settlements were made upon a basis of their ability to pay: Italy, 17 per cent of what she owed us, and we gave her sixty-two years, as we gave all of the other countries, in which to pay back their obligations to our country. Belgium 40 per cent, England $82\frac{1}{2}$ per cent,—and I might go along the list, but it was all the way from 17 per cent to $82\frac{1}{2}$ per cent, according to the showing that each made to the committee, and the committee used its best judgment in arranging the settlements.

Of course England and France were the ones that owed the Government of the United States the most,—and the settlement was made upon a basis less than par—France, 51 per cent, England $82\frac{1}{2}$ per cent; and then, my brothers and sisters, they were given sixty-two years to meet these obligations, and yet every one of those countries has failed to carry out the contract!

OUR FINANCIAL BURDEN

What other nation in the world would have been so liberal? None, I assure you. The financial burden fell upon us, and it reached a deficit of \$26,000,000,000, notwithstanding the heavy taxes imposed during the war period. I was chairman of the Finance Committee and senior member of the Appropriations Committee,—the one to raise the money, the other to expend it;—and that obligation was reduced to \$16,000,000,000, at the time the present depression began.

I am not finding any fault or criticising what has been done, but I want to say to you, my brethren and sisters, that our obligations are such now that I, of course, never will live long enough to see them paid, nor will a soul in this congregation. They amount approximately to \$35,000,000,000!

I know some people speak flippantly of a billion dollars. Do you know what \$35,000,000,000 means? I have been asked so many times, and once in public life I made the statement—at that time our indebtedness had reached \$26,000,000,000—that if there were an unknown power who had an unknown receptacle, and that unknown power decided that it would, the very minute the Savior was born, place \$26.00 in that unknown receptacle, and had continued to place in it \$26.00 every minute from the minute the Savior was born until the time the settlement was made with the United States, we would have about \$26,000,000,000.

LIVE WITHIN YOUR MEANS

I do hope and trust that we Latter-day Saints will live up to the instructions that we have heard so often from this stand, by every President of this Church; that is, to live within our means and keep out of debt. It is a hard thing to do, particularly if we live on the plane that has been set so high, I was going to say, in modern days; but to have peace of mind, happiness within the home, confidence among yourselves, keep out of debt; live within your means;

and I know of no people anywhere that can do it so well as the Latter-day Saints, if they will.

GREAT FAITH DEMONSTRATED

I have had a great deal of pleasure, my brethren and sisters, in visiting the different stakes of Zion, during the last two years. I doubt whether there ever has been a time when there has been more faith demonstrated by the people of the Church than today, unless, perchance, it was during the early history of the Church, when the Prophet Joseph Smith and those noble men associated with him were called upon to sacrifice more than any other people since the days of the Master.

My prayer always is, it always shall be if God grants me the desire of my heart, that his people, members of his Church, shall be honorable, honest and upright, not only with men but with God himself. The plan of the Father is such that his work can be taken care of. There is no such organization in all the world. It was not many years ago when one of the great men of this country made the statement that the two greatest organizations in the world were the Mormon Church and the German army. I have thought so many times,—and did the very first time I heard it,—one for the salvation of the children of God, the other for the destruction of life and liberty. How proud we should be that we are members of God's Church.

SUSTAIN THE PRESIDENCY

Brethren and sisters, may I ask of you that you support the Presidency of this Church. I testify to you that they are men of God. I know that they are true to the Church, that they would sacrifice, if necessary, their very lives for its existence. Other men have done this, and there never will be a time when that will not be the case. God grant that it may never become necessary.

I know that I echo your thoughts and your feelings and your prayers when I say to this audience, and all who may be listening in, let us uphold the hands of the Presidency of the Church, pray for them and sustain them and be with them; and also men holding responsible positions in the stakes of Zion, in the wards, in the branches and in the mission field.

May God's blessings ever attend his work and may it increase in power for good in the world. With these expressions, my brethren and sisters, I pray that God's blessings may ever be yours, and I do it in the name of Jesus Christ, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I think the music we have heard by our Hawaiian brethren and sisters has been very beautiful. It came from the heart, and

indicates how these people respond to the truth as expressed in our sacred hymns. You realize, my brethren and sisters, that these people of the Hawaiian Islands are of the blood of Israel. These islands were discovered in 1778 by Captain James Cook, who has left a remarkable description of them in his Journal which has been printed in seven volumes. Although the old British sea-captain, one of the greatest explorers of all history, was killed by the natives of the islands, he ascribes to them, nevertheless, fine qualities and noble beliefs. He writes on one occasion:

I have never met with a behaviour so free from reserve and suspicion in my intercourse with any tribes of savages, as we experienced in the people of this island. It was very common for them to send up into the ship several articles they brought off for barter; afterward they would come in themselves, and make their bargains on the quarter-deck.

In the early part of the nineteenth century, Christian missionaries went among the Hawaiians, and it was not long before the old pagan religions were overthrown, and the people readily embraced Christianity. Their ancient folk-lore and traditions suggest deep and fundamental beliefs of the Israelites of ages ago. One tradition tells of a young chief who was taken to the land of his fathers, but one day coming back from the clouds, he warned his people to wage war no longer, but to live in peace and to cleanse their thoughts and bodies by going into the river. Then they should know if they are clean. After giving the message, the young chief floated off "to the land of departed souls."

It does our hearts good to see you, our good brothers and sisters from far-off Hawaii, and I believe that you will do a great work among your native people in having them see the restored Gospel of our Savior.

The Prophet Jeremiah wrote on one occasion:

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

We are all agreed, from what we have heard in the conference, that what we need today are simpler manners and purer ways of living. The only salvation for this nation is the putting away of idolatry, and the bringing about of the revival of faith in the true and living God.

It is written in the 19th Chapter of I Kings:

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

We are losing, in the world, the still small voice that every child of God is naturally blessed with. Today in the world's chaotic condition we are confronted with many problems, the

greatest of which is how to teach the youth. The crying need of the hour is that youth be taught that life has a meaning, and a meaning for good. Life is nothing without the supreme faith in goodness and truth, inspired with a faith in Almighty God.

The three institutions of civilization that are responsible for the education of the youth are the home, the school and the Church. The home must always be the main source of education for the youth. Count Tolstoi, the Russian writer, once wrote, "Where love is, God is also." In every home, love must abound, and the obtaining of the Spirit of God must be the first aim of parents and children. We sneer at times gone by. We speak unkindly of the good old Puritans and Quakers who came to America centuries ago to find religious freedom. There may have been much iron in the Puritan temper, but their homes had a foundation, and the virile virtues were in those homes. As for the schools, colleges, and universities of our land, I sometimes think that too much attention is given to facts and formulas at the expense of the greater fundamentals of truth. It was Henry Van Dyke who once said that we often learn facts, but miss the truth. After all, the fundamental of all knowledge is expressed in the Book of Moses, of the Pearl of Great Price. The prophet of old is led to say:

And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

The Prophet Jeremiah must have referred to some very fundamental truths of life when he wrote: "Stand ye in the ways, and see, and ask for the old paths." He may have been speaking to the youth of his day and calling their attention to the moral and spiritual values that are to be first sought after in life. One thing is certain, he would emphasize the teachings of the divine leader Moses as found in the immortal Ten Commandments, which truths are as important today as they have ever been in human history. Think of the divine injunction: "Thou shalt have no other Gods before me." Are we as teachers substituting for the Father of us all, and his Only Begotten Son, teachings that are not leading us to God? I ask this question in all candor. Is the world coming to worship the god of ambition, the god of war, the god of gold? Children and youth today, as they have always been, are precious in the sight of God. Can they be led to anything of richer spiritual value than the proper observance of the Sabbath day, to keep it holy and sacred? The laws of ancient Israel taught that it is wrong to steal, wrong to bear false witness against our neighbor. Are not these truths the deep and underlying principles of living? They are. The youth of today needs them as much as any other time in all history. Such truths

lie at the root of all good government—both religiously and politically.

Then there are the ethical teachings of Jesus Christ our Lord, as embodied in the Sermon on the Mount. The sayings of the Master rise to the greatest heights of all teachings:

And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,
Blessed are the poor in spirit: for their's is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The greatest sermon ever given is the Sermon on the Mount, and among the many things Jesus tells us is that we are to be pure in heart, then shall we see God; and not only see God, but we shall live and understand life in its beauty and in its true meaning.

What the world needs is the purifying thought that we lay deeper foundations for learning than we have ever done before. I remember at Harvard College in one of the classes in philosophy the old philosopher, William James, said one morning:

Neither laurels nor monuments, neither battleships nor public libraries, nor great newspapers nor universities can save us from degeneration if the inner mystery be lost.

Are we losing the inner mystery, the inner mystery that tells the boy and girl that there are things belonging to the creations of God that they can only understand by faith in him? Paul gave us this admonition in his words when he said to the Philippians:

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely . . . think on these things.

In that lovely story of Tom Brown's school days, which possibly you have read, you remember what old Squire Brown said when his son went up to college at Rugby:

I do not care a straw for Greek particles, or the diagramma. If he will only turn out a brave, helpful, truth-telling Englishman, and a Christian, that's all I want.

On the old library at Columbia University are these words

chiselled above the main entrance: "Maintained and cherished from generation to generation for the advancement of the public good, and the glory of Almighty God."

These words reminded me that years ago there were in the University of Utah and in the Brigham Young University some great educators, just as there are noble educators today in the same institutions, and the same may be said of the Agricultural College at Logan. I come to this question of teaching because we have had great men in this state as educators who understood the youth, and who taught that knowledge should be conducive to a knowledge of God and an understanding of greater faith in him and in life. John R. Park, who was, in a sense, the father of the University of Utah and Karl G. Maeser of the Brigham Young University directed the lives of the youth for years, and no greater teachers ever lived. It was Dr. Maeser who once said: "You can teach the multiplication table with the Spirit of God." There was William M. Stewart who understood the little child, and knew above all things his nature, and the beauty of his character and soul. There was George H. Brimhall, an ideal teacher. I could name many other men who knew the dreams of youth and who understood them.

There have been great educators in all America. I think no greater educator ever lived than William James of Harvard, who used to say to us that after all knowledge is but opening up the great mystery of life, that we may know that something still greater lies beyond.

There is a story told that a small company of boys had infringed the rules of the University when Dr. John R. Park was president. Realizing their misdemeanor they went to the office of the president and told him all about it. The face of the old gentleman and the scholar filled with an expression of deep pleasure at their honesty. The smile went from his mouth and his eyes filled with tears as he thanked the boys for their courtesy in coming to him. So all great teachers—and we are all teachers—every brother and sister in this congregation is a teacher—direct their students first to religious and moral principles, secondly to gentlemanly conduct, and the intellectual ability. The chief end of all teaching is to make the youth love the truth for truth's sake, and the principle of right because it is right.

"We the truthful," was a noble saying of the Greek aristocracy, which remains to this day. As teachers we must go forth to teach. The Priesthood of God is a great band of teachers. You missionaries are teachers. We must bring the students to the ideal that there is such a thing as moral health "as beautiful and desirable as health of body; and that a sign of it is perfect truthfulness, sincerity, kindness, helpfulness, self-control, courage, and the fulfilment of duty." Then life's meaning will be clear and their days will be spent in joy and in peace.

The good old days remain with us, for what was right once always remains right; what was the truth once always remains truth. We learn about Abraham Lincoln, of the battles that were fought during the Civil War, the things that were done in a political and social way; but let us direct our boys and girls in our history courses—in all of our work—to the great fundamental ideal of life and the men who exemplify it in our time.

Abraham Lincoln issued a Thanksgiving Day proclamation, and in this he stressed his sublime faith in God. I read a part of this proclamation:

Proclamation of a National Fast-Day, August 12, 1861

ABRAHAM LINCOLN

... Whereas it is fit and becoming in all people at all times, to acknowledge and revere the supreme government of God; to bow in humble submission to his chastisements, to confess and deplore their sins and transgressions, in the full conviction that the fear of the Lord is the beginning of wisdom; and to pray with all fervency and contrition for the pardon of their past offenses, and for a blessing upon their present and prospective action:

And whereas when our own beloved country, once, by the blessing of God, united, prosperous, and happy, is now afflicted with faction and civil war, it is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals, to humble ourselves before him and to pray for his mercy—to pray that we be spared further punishment, though most justly deserved; that our arms may be blessed and made effectual for the reestablishment of law, order, and peace throughout the wide extent of our country; and that the inestimable boon of civil and religious liberty, earned under his guidance and blessing by the labors and blessings of our fathers may be restored in all its original excellence,

I do earnestly recommend to all people, and especially to all ministers and teachers of religion, and all heads of families, to observe and keep that day . . . in all humility and with all religious solemnity, to the end that the united prayer of the nation may ascend to the Throne of Grace, and bring down plentiful blessings upon our country.

Signed: ABRAHAM LINCOLN.

America needs today a youth that is disciplined, who has self-respect and powers for productive service. The world needs a youth possessed of the highest standards of intellectual morality. We need teachers who are learned, and in whom there is a balance of faculties and a deep sympathy: men and women full of power and warm and true of heart, men of deep devotion and self-forgetfulness. Jesus emphasized the blessed truth that the pure in heart should see God. They shall comprehend all truth. The Ten Commandments, the Sermon on the Mount, with the underlying faith in his gift of salvation, are the greatest precepts for the youth of today to learn. And now for us all, let us be comforted in the beautiful words from Leviticus:

If ye walk in my statutes, and keep my commandments, and do them;
Then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

May the Lord help us to understand these lovely and divine truths. May he give us the light and power to help the youth to see them, this glorious youth, whose problems are many and whose questions are deep. May the spirit of the love of Christ abound in our hearts for all mankind, I ask in his name. Amen.

An anthem, "Lord, What is Man?" was sung by the Manti Choir, duet by Vera Keller and Thera Lou Olson.

ELDER RUDGER CLAWSON

President of the Council of the Twelve Apostles

My brethren and sisters, I have been thrilled with the proceedings of this conference. The Lord bless President Grant and those brethren who have already spoken, for the good things they have said to us; and the Lord bless those who will follow for the good things that they will speak to us, because we know if they do speak it will be the truth.

The Lord bless the Manti choir for the very fine singing they have contributed to this general conference. It is praiseworthy and most fitting.

The Lord bless the small group of Hawaiians who have come a long distance to meet with us, who are listening attentively to what is being said. The Lord bless them also for their sweet singing.

The Lord bless the Singing Mothers who have sung so beautifully for us. At times they might easily be mistaken for the Tabernacle Choir. The Lord bless them because they are not only good singers but they are "singing mothers." The Lord bless other mothers, if only they are mothers. And may the Lord bless the "singing fathers," if they can be found. I am sure there are many of them among the Latter-day Saints.

THE IMPORTANCE OF MOTHERHOOD AND FATHERHOOD

The women of our faith are doing a wonderful work in the Relief Society and in the Young Ladies' organization. It is marvelous, the things that they are accomplishing, but let me tell you the greatest achievement, one of the greatest, at least, if not the greatest achievement that ever comes to a woman in this life is to become a mother in Israel. That is a noble, a most sacred and great achievement. And no greater work ever comes to a father than to become a father in Israel. It is said that one mother rather disparaged her husband before their son Willie. Willie said to his mother. "Mother,

if you will give me ten cents I will be good," and the mother said: "Now, Willie, why can't you be like your father. He isn't good for ten cents. He is good for nothing." As to the fathers, well, they had better hang around, because if there were no fathers there wouldn't be any mothers, and if there were no mothers there wouldn't be any fathers. The Lord in heaven arranged it so.

THE MYSTERY AND PURPOSE OF LIFE

We have heard some significant references at this conference to the mystery of life, and certainly there is a mystery and a purpose in life. But let me tell you, the great scientists of the world, the great philosophers of the world and the greatest teachers of the world have not as yet discovered the mystery of life. They are reaching out for it but they haven't yet found it.

Now, it might be thought that I am a little presumptuous if I should say the Latter-day Saints have actually discovered the very purpose of life but I do say it and my assertion is true. "Well," says one, "how may that have been possible? What is the purpose of life?" Let me point it out to you briefly, but before I do so I would like to read to you a few words by a writer who is reputed to be something of a philosopher. His name is Anatole France and this excerpt is taken from a work entitled: "Conversations with Anatole France," a French writer.

OPINIONS OF A FRENCH WRITER.

"And what of the joys of the intellect?" said I. "Ah, the intellect again, always the intellect. But it is just that—the intellect, the mind—that gives us the measure of the nullity of others, and of ourselves. What joy have you in mind? The comforting thought that we know not whence we come nor whither we are going, that life, which is a state of slavery, an insoluble enigma, is also the most pitiable, the most unstable and the most transient of all the things whereof we have cognizance? The bewildering thought that we inhabit a tiny drop in the great stream of the Milky Way which is certainly but an insignificant rivulet of the Cosmos, that we shall disappear in a moment and the whole human race with us, to be followed by the other planetary and stellar processions which, if they linger a little longer, will inevitably perish in their turn?"

WHEN THE ALMIGHTY SPEAKS

My brethren and sisters, you cannot get one word of comfort from these words. It is a most discouraging and gloomy picture of life. But then on the other hand we know something of the purpose of life; especially is it so when the Almighty Father speaks through the scriptures and by revelation and gives us the word. The great men of the earth, if only they would turn to the scriptures and open their hearts and exercise faith in a spirit of humility and ask the Lord about the purpose of life, he would tell them, as he has told the Latter-day Saints.

We have learned that in the life of man there are three estates, and that the first was our preexistent estate which was wholly spirit-

ual; that the second estate is the spiritual and temporal, or mortal, combined; and that the third estate is the glorification of the spiritual and the temporal through the resurrection. There you have it briefly. A careful inquiry into these three estates will discover the secret of life which has baffled humanity during long centuries of the past.

THE FIRST ESTATE

In the preexistent estate we lived and learned much, no doubt, and were therefore endowed with great intelligence, but it appears there was something lacking and that something was a mortal body. The body could be secured only by those who passed into the second estate, which is quite clearly described in general terms in the scriptures and revelations of God to men. In the Pearl of Great Price these significant words will be found: (Book of Abraham, Chapter 3, verses 24 to 26 inclusive.)

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

IN THE SECOND ESTATE—A LIVING SOUL

That man might properly be introduced into this second estate of his wonderful experience "God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis Chapter 1, Verse 26.)

In the first estate man was a living spirit; in the second estate he became a living soul for there was added to his spirit a mortal body. By the combination of spirit and body, or in other words, spirit and element, man may attain to a fulness of joy. The exact language of the revelation is found in the Doctrine and Covenants, Section 93, verses 33, 34 and 35, as follows:

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy.

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

It is evident that the second estate is a time for the testing of the souls of men wherein those who live righteous lives, obeying the commandments of God, will receive a fulness of joy that will come to them in the resurrection from the grave.

THOSE WHO KEPT NOT THEIR FIRST ESTATE

"And they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate" or shall not have mortal bodies.

There was a large number of that class of spirits who followed Lucifer in the great war of rebellion in heaven described in the scriptures, Book of Revelation, Chapter 12, verses 7 to 9 inclusive:

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

These wicked rebellious spirits were cast out of heaven into the earth and became the devil and his angels. Their punishment, we learn from the writings of Joseph Smith the Prophet, was that they were denied the privilege of having bodies, or in other words, they failed to keep their first estate and missed the great and important blessing of being added upon. Their punishment is great; their disappointment must have been keen.

MORTALITY A BLESSED PRIVILEGE

In what I have already said we begin to see the purpose of life. Were it not for mortality on the earth in this second estate we would have continued in spirit form as we were in our first estate. But now, we are told in the Book of Genesis, that man is in the image of God, is made like him with this difference, that God is a glorified being, a glorified man. I know there are some people in the world at large who might regard this statement as blasphemy, but it is the truth, nevertheless, and is published in the Pearl of Great Price, Book of Moses, Chapter 6, Verse 57:

Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

By reason of these estates the human family is passing through, they may attain by righteousness, to exaltation and glory in the kingdom of God.

THE IMPORTANCE OF MARRIAGE

In connection with the experience gained upon the earth in mortality comes the glorious principle of marriage, which is of the utmost importance to our present and future welfare. It is highly essential that every young man and every young woman in the Church should look carefully into this matter with a prayerful spirit before taking upon himself or upon herself the responsibility of marriage.

TWO KINDS OF MARRIAGE

There are two kinds of marriage, the civil marriage and the Temple marriage. Is the civil marriage a good marriage? Yes, it is a good marriage, a legal marriage. It is good as far as it goes. It is a bond however that has no force or virtue after death.

The Temple marriage is different. When a couple is united by the ordinance of God's house they are married for time and all eternity, and thus is perpetuated the great principle of fatherhood and motherhood, as already mentioned. Oh, how very important is this matter! Young men in Israel be careful, young women be careful. In seeking this blessing be sure to get the best there is. The best is what God offers, and not what is given by man.

I testify to you, in all humility, that this is the Church of the Redeemer, and that Joseph Smith was his prophet; that Christ died for the sins of the world, that we might arise from this fallen condition that we are in; that we might be redeemed and brought back into the presence of God, in which event we will have solved the problem of life.

God bless you, in the name of Jesus Christ, Amen.

ELDER DON B. COLTON*President of the Eastern States Mission*

While it is sometimes difficult, it is always an honor to represent one of the great missions of the Church. I carry that feeling this morning in speaking in behalf of the Eastern States Mission. You know it is one of the most populous missions in the Church and we have all kinds and classes of people living within that great mission. We see the rich and the poor and all grades—I was going to say—of humanity. It is therefore an inspiring thought that the Gospel of Jesus Christ does answer the problems of life for all classes of people.

I have rejoiced in the words of this conference. I have rejoiced in the fine teachings and especially in the spirit of the conference, and feel as you I am sure feel that those who come with a spirit and desire to worship are greatly inspired and impressed.

Not long ago in one of the cities of the East a well informed and well educated man attended our services. At the close of the service he said: "You need not speak to me of your religion from the standpoint of the scriptures, I have been studying it long, and I am sure it agrees with the teachings of the Savior as recorded in the Bible. I believe in the principles of the Gospel as you teach them, but I want to know, and I am seeking to find, a religion that will answer some of the practical problems of life. I want to know how we can meet this great inequality that exists in the economic world, where some are rich and some are poor. Does the religion you teach answer that question?"

I was glad to answer "yes." Though it may sound presump-

tuous, God has revealed in this day the answer to the problems of life that are so distressing in this world today. I have thought somewhat to gather accurate statistics, and have found it somewhat difficult. But one government statistician wrote me a letter not long ago and said it was a safe estimate to say that a billion and a quarter dollars are spent in this country every year for tobacco, that that is the cost to the ultimate consumer. He said it was perhaps safe to say that an equal amount is spent for liquor. He would not venture an estimate on the cost of tea and coffee, but he did say to me that if all of the cost of the things that are forbidden in our Word of Wisdom could be accurately ascertained he was sure that it would exceed more than four billion dollars a year. That is the amount estimated now by the government as necessary to place on the payrolls 3,500,000 men.

If we could save to the people of the United States and to this Church the amount of money that is expended for the things that are forbidden by the word of God we would go a long way toward solving the question of unemployment. Moreover, we hear a good deal said of the "share the wealth" programs of the world. Do you know that that is basic in the financial policy of this Church? Our financial laws are made upon ability to pay, and if we honestly paid even our tithing we would have more than sufficient to take care of the wants of the people, and there would not be great inequality in the wealth of the world. God has revealed a just and workable plan that would distribute properly, if the laws are lived, the wealth of the world. Indeed he has asked us to consecrate even the surplus of our property unto the work of the Lord.

When I had explained these laws together with the law of Fast offerings, this man said: "Why don't you preach that to us? Human hearts are yearning today for a message that you say is inherent in your Gospel."

Then he said: "What of the crime, and the sin and misery in the world?"

To that also we give an answer. It has been referred to here this morning. We believe that the basic unit of civilization is the home; that it should be commenced in the most sacred places in the world—homes of prayer, homes of love, homes of unity, homes that are united and cemented under the inspiration of the Spirit of the Lord, and the children coming into the world under influences of that kind have a much better opportunity and better start in life.

Our parents teach their children to live honorable and upright lives, for "We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

In a home life of that kind children are started properly.

Sometimes it is true they depart therefrom, but the law of averages teaches us that children brought up under the influence of a Latter-day Saint home are much more apt to walk in the paths of righteousness throughout life than otherwise. And then as soon as they are old enough they attend our auxiliary organizations, our Sunday Schools, Primaries, Seminaries, Religion Classes, and Mutual Improvement Associations—all these are helps in government, to save the souls of the children of men, to bring them to a higher and deeper appreciation of the religion of our Master, Jesus Christ. Therein we have a solution and answer to the question, How shall we improve the morals and avoid the sins of the world?

The answer is, by starting the home life properly, by giving attention to the ideals of the home, and living the Gospel of Jesus Christ, with all these other helps in government, to bring us nearer to the ideals of a perfect life.

Again my friend said: "Why don't you teach us that?"

I said: "I wish I could. I could picture to you the life of a Latter-day Saint. I could picture to you the life of a mother in this Church, and I could give to you the hopes and ideals and ambitions that are implanted in the hearts of the boys and girls of this Church by reason of the Gospel of Jesus Christ, by pointing toward the great ideal of all—the life, and the light, and the way, even Jesus Christ."

And last of all, we teach them faith in a living God, faith in a just and merciful Father, that this life is but a preparation for the great life that is yet to come, and that under the inspiration of the Spirit of our Heavenly Father we shall go on to perfection.

Blind unbelief is sure to err
And scan his works in vain;
God is his own interpreter,
And he will make it plain.

Though it does sound presumptuous, in the Gospel of Jesus Christ, in its philosophy, is the answer to the problems of life, and when understood will lead our people back again to the paths of prosperity, peace, love, and unity and a recognition of the great eternal Fatherhood of God. In their humble way the missionaries in the Eastern States Mission are trying to take that message to the world, and in humility I add this morning my humble testimony that I know this work is of God, and the philosophy of Jesus Christ answers well the problems of life. May he give us all that testimony and lead us ever to his praise, I humbly pray in the name of Jesus Christ, Amen.

"Now Thank We All, Our God," a sacred anthem, was sung by the Manti Choir.

The benediction was pronounced by Elder Carl K. Conrad, President of the Nevada Stake.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference was held Saturday afternoon, April 6, at 2 o'clock.

The Manti Choir furnished the music for this meeting.

The hymn, "Zion Prospers, All is Well," was sung by the choir.

Elder Joseph T. Finlinson, President of the Deseret Stake, offered the invocation.

"Let the Mountains Shout for Joy," an anthem, was sung by the choir.

ELDER ALONZO A. HINCKLEY

Of the Council of the Twelve Apostles

This is an inspiring sight indeed. My soul has been stirred through the various sessions of this conference, it seems to me, to deeper depths than it has ever been sounded before. It has all been glorious. I plead now for the endowment of the Holy Ghost, to permit me to do and say that which would be proper and fitting upon this occasion.

It has been my privilege, recently, to visit more than I have ever done heretofore, the stakes of Zion. I have been deeply impressed in my visits with the people, and I have thought if I might have the liberty of the Spirit for a few moments this afternoon, that I may speak upon a very common theme, but pertaining to that which I think is perhaps one of the most potent powers in the world, that of the holy priesthood.

THE ARMY OF THE LORD

A few weeks back I was permitted to attend a stake conference. I was delighted with the numbers that came out to the various meetings on the Sabbath day. But they held a priesthood meeting in that stake Monday evening. As I went back to attend that priesthood meeting, and looked into the faces of 778 men, I was thrilled; and as they stood and, under the direction of the capable leader, sang a hymn, it seemed to me that it virtually opened the gates of heaven, that the Lord might pour out a blessing upon them. Seven hundred seventy-eight men, on a week-day evening, men who are busy making their honest living, but there assembled to better qualify themselves to offer a consecrated service to the Lord! I thought as I looked at them, this is a sort of a vision of the strength and power and virility of this Church; one stake out of the hundred and eleven, and there assembled this fine group of men.

I thought: What is the army of the Lord? I looked at a segment of it. If I multiply it by one hundred and eleven I will get some glimpse of this mighty army—90,000 men bearing the holy Melchizedek priesthood; 90,000 young men bearing the Aaronic priesthood. What a power! This is a Church of priesthood,

and priesthood is a potent power, an ever-growing, ever-increasing power,—not a wasting, not a wicked, not a destroying power, but a saving, conservative, righteous power—yes, the power of God delegated to man, delegated to man in his weakness. Yes, but not in his wickedness.

THE SOURCE OF THEIR STRENGTH

These are men possessed of faith in God our Father and in Jesus Christ, our Lord. These are men who put on the full armor of righteousness, and have forsaken Satan, the arch enemy of God, and all that he stands for. These are men who were cleansed by baptism by immersion; men who have received the Holy Ghost by the laying on of hands of those in authority; men unto whom the Lord has revealed his purposes concerning the salvation of men and the redemption of the world; men who have taken upon themselves and adopted every principle and order and practice of righteousness, and have now received the priesthood, with authority to speak and act in the name of the Lord.

The strength of this body of men does not consist entirely of the great numbers that I have named, nor of mass activity; but their strength consists in the fact that they have been divinely commissioned, called of God by prophecy and by the laying on of hands, and that they are organized for work, for efficiency.

There were present that evening all of the members of the stake presidency, all of the high councilors, the patriarchs, representatives of the high priests, under their presidency, members of the several quorums of seventy with their councils, several quorums of elders with their presidencies, the priests with the bishops, the teachers and the deacons with their presidencies and with their supervisors,—organized, I say.

AT THE HEAD OF THE CHURCH

And in this great group of 180,000 men every man knows his file leader, and that file leader looks to another file leader; and so it passes on and on, until you reach the President of the Church of Jesus Christ of Latter-day Saints. The Lord says of him that he is appointed as president of the high priesthood of the Church, or presiding high priest over the high priesthood of the Church, to stand at the head of the Church. The revelation says, "to be like unto Moses; behold, here is wisdom, a seer, a revelator, a translator, having all the gifts of God which he bestows upon the head of the Church;" or as it says in another revelation: "Unto him, the president of the Church, I have given the keys of the kingdom, which always belong to the presidency of the Church."

It says further, of the chief man that stands at the head of the Church, that he is the one and the only man—because the Lord never has but one upon the earth at once,—who holds the sealing power and the keys of the priesthood.

We know to whom to look, to him whom the Lord has appointed, and while he has given him two choice men to be his counselors, he says of the three, that they are appointed and ordained of God to stand in their position, and they are to be sustained by the faith and confidence and prayers of the Saints, and that these three constitute a quorum of presidency, and unto that presidency the Lord reveals the oracles of the Church for the whole church.

EVERY MAN KNOWS HIS CALLING

While the revelation is definite in outlining the responsibility, duty and authority of this presidency, the Lord, in his mercy, has made the duties and responsibilities and authority of every other man that holds the priesthood, just as clearly defined as for the presidency of the Church. Every man in this Church knows his calling, knows his place, knows his authority. There is no schism, no division, no misunderstanding, because the Lord, after he has outlined all of their duties, sends them forth to labor with this admonition:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

So this hundred and eighty thousand can be added to and multiplied, and with the Lord's way never develop any friction, any misunderstanding. The opportunities in this Church are boundless. This, to my mind, is the marvelous work and wonder that the Lord said should come forth, a provision whereby every man, true, honest, and of good report, may receive by divine interposition of hands the holy priesthood; every boy over twelve years of age called to labor, given a ministry, given authority to speak and act in the name of the Lord. Nothing else like it anywhere in the world!

THE MAGNITUDE OF THIS WORK

We are a people of priesthood in very deed. Some complain who are not of us, for we are a people that enjoy the same distinction as the ancient Saints that Peter spoke of, only perhaps we enjoy it to a greater degree. He said of the people:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.

No wonder that the Lord, when he had an organization and had followed it along, line upon line, revelation upon revelation, until Joseph the Prophet was authorized to lay the foundation of the Church—no wonder that he should say:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape;

and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. . . .

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants.

ONLY ON PRINCIPLES OF RIGHTEOUSNESS

No power can stop that. The way is perfect. The way of the Lord fails not. There are some imperfections, yes, in us, but the Lord has indicated that we should overcome our imperfections; and it has been preached in this conference how we should overcome our imperfections, and that the Lord expects it of us.

President Clawson said it is a long way to perfection, a long struggle, but he said we must be on the way. We must be struggling to that end, laying off every weakness, developing every inherent power, being added upon by the Holy Ghost, making our lives such that we have a right to officiate in the name of the Lord. That is the secret of our power. We cannot function, we cannot move the powers of heaven, we cannot bring to pass much righteousness, or any righteousness, I may say, only on principles of genuine righteousness that are in us, that we live, that we act, that we are what the Lord would have us to be. He has never lowered the standard. The standard that he gave through the Prophet Joseph Smith to the Prophet's father has never been varied or let down. The Lord said to him, when he made his inquiry in faith, believing:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

What a preparation! What an army we have! What a light to the world, if we just followed and kept that high standard in our minds! There would be no boy that would drift. There would be no father nor mother but what would point their son toward the day when he should feel moving within him a spirit akin to the spirit which moved in the Master when he was but twelve years of age.

THE BOY OF TWELVE

I have cherished the belief that it was not just a "happened so" that the Lord said that a clean, wholesome boy of twelve years of age should be permitted to receive the priesthood. I believe that it is

natural to him at that period of his life to feel that he would like to be up and about his Father's business.

I think, bishops—and I speak with some degree of understanding, because I have labored in such a council—I think, presidents of stakes, I think, fathers, and I think, mothers, there is no higher ideal that could be pointed to a son than: "Watch the day, make your preparation, be ready to speak, have a spirit like a Samuel, and when the Lord calls, say: 'Lord, speak; thy servant heareth.'"

I know that the Lord wants us to have our boys, at twelve, in groups of twelve, presided over by sweet, clean, wholesome boys of their age. I know that he wants to have our boys, in groups of twenty-four, under presidencies of their own group, watching over the Church, to see that there is no iniquity, evil-speaking, or back-biting in the Church.

THE LORD'S WAY

It seems so fitting to me to think that the Lord has made provision that the young man eighteen and nineteen years of age shall sit at the feet of the bishop and be instructed, with him as president; that he shall be taught, and that he shall go into the house of the Saints; that he shall preach, teach, exhort, and expound the scripture; that ninety-six men, older, maturer, receiving the holy Melchizedek priesthood, shall stand next to the presidency of the stake and be the standing ministry of the stake; and the seventy, by their divine appointment, shall lift up their voices in every land and clime, call men unto repentance and teach them the Gospel, and induct them into the fold of Christ. So beautiful, so perfect, so complete, is the Lord's way!

HE WHO KEEPS HIS ARMOR BRIGHT

Would there be any soul that wouldn't be inspired to keep his armor bright and to be available, and to offer his first devotion unto God? Blessed is the man that finds himself in accord with this. Blessed is the man that takes upon him the whole armor of Christ. Blessed is the man who stands, as the Lord says he should, and sustains the presidency of this Church with his confidence, with his faith, with his prayers, with his works. Happy indeed is he who shall walk in the light, and his feet shall follow safe paths, and his children and his children's children after him shall rise up and call him blessed.

AN AWFUL CONDITION

But oh, for those who turn their back upon the Lord—I think I might be permitted to read a few words concerning them. To me these are doleful words:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.

And those who swear falsely against my servants, that they might bring them into bondage and death—

Wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house.

Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

They shall not have right to the priesthood, nor their posterity after them, from generation to generation.

What a condition! How do men ever reach that condition? The Lord says "Because they will not hear the voice of the Lord, nor the servants of the Lord, nor hearken to the words of the apostles and prophets, but every man walketh in his own light, according to his own way."

God help us to be free from such a fate as that, and lead us to stand valiantly for the truth forever, and reveal to us, through his Holy Spirit, through the unspeakable gift of the Holy Ghost, his mind and will. God help us to be so pure, so virtuous and true, that the doctrines of the priesthood shall distill upon our souls as the dews from heaven, now, henceforth and forever, I pray for you, for me, and for our children and our children's children forever, in the name of Jesus Christ, Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

Soon after I entered upon my ministry as one of the Presiding Bishopric, I was requested to tear down a monument erected by the first pioneers. It did not appear to many of us, at that time, that that work being destroyed was a monument. Many of you, no doubt, remember the rock wall that surrounded part of the block east of us. I played around it as a boy and grew up under its shadows; but the full significance of it did not come to me until the task of tearing it down was assigned to me.

As I witnessed the heavy sledge hammers break out the stones from the mortar, and saw the rock wall crumble, there came to me a picture of conditions that caused it to be erected. I saw groups of men unemployed other than the employment provided to keep them active and to help them feel they were doing their part to build a city. In this day we would call it work relief. I saw in my mind men gathering stones from the face of the earth, some burning rock for lime, others hauling sand, mixing mortar, and laying the rock and mortar into the wall.

I pleaded with Bishop Nibley to let me move one of the buttresses, to stand it as a pillar for future generations to look upon. His answer was: "We have the temple wall, and I hope the time will never come when we tear that down. This wall has served its purpose."

For the last two years it has been my duty to help pass upon the expenditure of government funds, and I could not help but think, while

Brother Smoot was talking, of some of the accomplishments—if they can be called accomplishments—of some of the sons of those sturdy pioneers, who have been employed on relief work.

I have made a few notes from which I shall call attention to a few things which have happened during the last year.

In the State of Utah 26,000 families have been on relief, numbering 112,000 people, almost the population of Salt Lake City; 22 per cent of the families of the State. They received \$27 per family per month approximately; \$10,000,000 of government money during the last twelve months, and about \$2,000,000 from the sales tax of the State of Utah.

Idaho has 17,000 families on relief, numbering 62,000 individuals, 14 per cent of her population, and they have received \$24 per family per month, or nearly \$2,000,000 for the third quarter. I haven't the record for the year.

Arizona had 26,000 families on relief, numbering approximately 103,000 individuals, 24 per cent of the population, and they have received \$20 per month per family, nearly \$8,000,000 a year.

The State of Utah furnished 8 per cent; the State of Idaho 1/10 of 1 per cent; the State of Arizona 13.7 per cent.

The counties in the State of Utah, 7 per cent; the counties of Idaho 7½ per cent, and the counties of Arizona nothing.

Besides this we have had surplus commodities which were distributed, beef, pork, butter, lard, rice, beans, cereals, cotton in all forms, ready for clothing, for ticking; and mattresses have been made and distributed to the poor.

One hundred twenty-six thousand of our cattle in the State of Utah have been slaughtered, and approximately 35,000 of them were destroyed as being unfit for food. The balance were canned and distributed for food as fresh meat.

A week ago I asked one of the engineers inspecting the work we have been doing on this work relief what the actual value of the work accomplished was. I suggested it would possibly reach about 40 percent. His answer was: "I think 25 percent, and certainly not more than 30 percent, is a fair actual value."

Then I looked back upon that wall which years ago I helped tear down. That wall, when built, had in it the souls of men who were living, not for today but tomorrow, and for generations yet to come. And when I have seen, during the past year, requests come in for two thousand, three thousand, four thousand dollars to pay men to go out on the ditch banks and clean weeds that our pride should naturally suggest we do without being employed to do it; and requests for funds to pay men to tear down trees that our fathers had planted and nourished, I have wondered sometimes if there are not some among us who have forgotten the spirit of our fathers, for I find few places where trees have, as yet, replaced those that have been torn down.

When I think of these things, I recall the statement made in the Book of Mormon, recorded in Ether, 9th chapter, 26th verse:

And the people had spread again over all the face of the land, and there began again to be an exceeding great wickedness upon the face of the land. . . .

And there came prophets in the land again, crying repentance unto them—that they must prepare the way of the Lord, or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent.

But the people believed not the words of the prophets, but they cast them out; . . .

Now, when the people saw that they must perish, they began to repent of their iniquities, and cry unto the Lord.

And it came to pass that when they had humbled themselves sufficiently before the Lord he did send rain upon the face of the earth; and the people began to revive again, and there began to be fruit in the north countries, and in all the countries round about. And the Lord did show forth his power unto them in preserving them from famine.

As I stand here and look through the windows of this building, I see a monument. We know it as the seagull monument. Oh, how many times have I heard my father tell that story. I would like to repeat it, but time will not permit. He was a part of it as a boy in his tenth year, and I have never known him to speak of it without wiping the tears from his eyes as he mentioned that great miracle which prepared the way for increased faith and renewed determination.

When I think of the troubles, the hardships, the trials endured by those who made it possible for us to live in this land, I wonder if we, their children and grandchildren, are growing up to believe, as they believed, that God will hear and answer prayers; that he will grant unto us every choice blessing; that to receive these blessings it is absolutely necessary that we live close to him and are obedient to his commandments, for his blessings will not come to those who turn from him and make light of his work.

Encouragement comes to me in the fact that I can visit with you, my brethren, who have learned that the factor of safety in this Church is activity in the Church. The man upon whom the priesthood has been conferred who fails to magnify his priesthood is in danger of losing it and its blessings. He has not learned to know, or forgets, the spirit that comes with active work under the influence of the Spirit of God and he drifts under evil influences; and because we permit him to drift, and to fall away, and make light of the power which has been promised to him, and which perhaps he has exercised, we must pay also for neglecting our responsibility.

To me it seems at times that we are deprived of blessings which rightfully belong to us, because we have failed in our duty to keep constantly in touch with those of our brethren upon whom the priesthood has been conferred, and who, because of evil influences, are being drawn away.

During this depression we made a survey and found that those who have been tithesayers were not suffering as those who were not tithesayers. A survey of three stakes, with a total of twenty-one wards, showed 332 men over the age of 65—and the average age was 75 plus. But we found of that number only 26 were dependent. The balance were independent; as compared with the insurance table, from which we learn that of 100 men who start life at the age of 25, 1 is very wealthy,

4 are independent, 3 are spending all they have, 36 have died, 54 are dependent at the age of 65.

I believe, my brethren and sisters, that the greatest insurance that can come to man or woman in this earth is that assurance which God gives, the promise that to those who are faithful and keep his commandments shall come eternal life and happiness.

God help us to understand his purposes. May we look back upon the work of our ancestors and remember that the actuating influence was faith. May we recall the blessings that came to them, and which have been passed on to us. Let us develop in our own soul a spirit of pride, that it may not be said of us that we must turn to charity, forgetting God and his promises. May we keep the commandments of God and magnify his work and humble ourselves before the Lord. I pray, my brethren and sisters, that he will look upon us in mercy, help us to understand his purposes fully and to labor in faith and diligence to accomplish them, that we may enjoy the blessings he has promised, I ask it in the name of Jesus Christ. Amen.

"O Divine Redeemer," was sung by the Manti Choir, Clara Johnson, soloist.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My brethren and sisters, I pray that the influence which has made this conference beautifully spiritual may guide me while I stand before you. I always feel that it is a great privilege to bear testimony to the truth of the Gospel, and I feel so today, although I confess that to stand before this great audience is to be filled with human fear.

THE THINGS THAT PERTAIN TO GOD

I testify to you, my brethren and sisters, that I know that God lives, that Jesus Christ is the Son of God, our Redeemer, and that the Gospel of the Lord Jesus Christ has been restored in these days, for our good and salvation, through the instrumentality of the Prophet Joseph Smith. I rejoice in this knowledge and in this testimony. Into this knowledge I can tie all the affairs of my life. It gives life and joy to all the things that pertain to my life.

I know that it is good to deal with the things of God. In this perplexing and perplexed world, in this world of depression of which we have heard much during this conference, there is no place in which we can find such comfort and peace, joy and forgetfulness, as in the things that pertain to God and his dealings with his children. To read the scriptures when one is depressed, to attend meetings, to go to the temple, is to bring peace and comfort into one's heart. I believe, my brethren and sisters, that when we so do, we are able to see more clearly the solutions of the affairs of life, and understand better how to meet the issues of this or any other day that may come into our lives.

I know that God is guiding this Church. His will is overshadowing his Church. There is no chance in the progress of this great institution. As this Church goes about doing its duty, no mistakes are made that do not vanish in the great forward movement occasioned by the Spirit of God.

NOTABLE EVENTS IN CHURCH HISTORY

I have been thinking a great deal lately about the notable events that occurred one hundred years ago. I have had occasion to read the splendid issue of the *Improvement Era* dedicated to the memory of the organization of the first Council of the Twelve and the first Council of the Seventy in this dispensation. I trust that every Latter-day Saint home will secure a copy of this very notable publication of the Church, and secure them before the edition is exhausted. The *Deseret News*, likewise, has featured these events for the last several weeks. I have enjoyed reflecting upon the matters that these publications have set forth before us.

May I say, in passing, that I hope all Latter-day Saints have access to our own great newspaper, the *Deseret News*. I read it daily, and I am very glad—and it is indeed the truth as I understand it,—to say to you that no finer newspaper reaches my table, nor do I find a finer one as I travel about throughout the world. If we want our papers and magazines to be worthy of this great Church, we must sustain them loyally, not only with our good will but with our purses as well.

A MOST REMARKABLE REVELATION

One hundred years ago this spring great things happened in this Church; the greatest as an evidence of God's guiding hand over his Church, occurred on March 28th, 1835, just a few days more than one hundred years ago. On that day the Church of Jesus Christ of Latter-day Saints received a revelation which is one of the most remarkable documents in the possession of man. It stands absolutely unique; there is none like it. There is no time here to discuss the details of this revelation; but it sets forth, in plainness and simplicity, the organization of the quorums of the priesthood; the mutual relations of the quorums to one another; the judicial system of the Church is foreshadowed and outlined; and there is a wonderful picture of the early history of the priesthood. I doubt whether any other such document, of the same small extent, the same few number of words, lies at the foundation of any other great human institution.

This revelation, now known as Section 107, together with two or three other revelations, forms, as it were, the constitution of the Church of Jesus Christ of Latter-day Saints, upon which we are building today, and upon which we will build until the Lord comes. It is so comprehensive in its brevity, so magnificent in its simplicity, that we have found no occasion, up to the present, to wish that it might have been more complete.

BUILDING THE CHURCH OF CHRIST

The thing that impresses me about this revelation is the manner of its coming. When the Prophet Joseph Smith was but a lad, he had the great privilege of seeing and conversing with the Father and the Son. Later, Moroni came to visit him. This visit was followed by a number of revelations; the plates were obtained; the Book of Mormon was translated. Then, suddenly as it seems to us, reading the history of the Church, on April 6th, 1830, all that which the Prophet had obtained was assembled, organized, crystallized in the revelation known as Section twenty in the book of Doctrine and Covenants; and the Church of Jesus Christ was organized and reestablished upon the earth.

After the organization of the Church a series of great revelations came to the Prophet, until the great day of which I am speaking, March 28th, 1835. As I read human history I know of no other period of five years, save the years of the Savior's ministry, that is so rich in the presentation of new, eternal truth, as these first five years in the history of the restored Church of Christ. Elders were provided for in 1830. High priests were ordained in 1831. A year or two later the first presidency was organized. In the spring of 1835 apostles and seventies were called. Then all at once, as it were, God summed up all that he had given the Prophet and the people, and gave a simple revelation, Section 107 in the book of Doctrine and Covenants, to serve as another foundation stone for the building of the Church of Christ.

That is God's way; that is the natural way. We men and women, when we build nations often attempt to write their constitutions in full at the beginning. The natural way is God's way, to receive here a little and there a little, until the time of ripening comes and completion is attained.

BUILDING FOR ETERNAL LIFE

I wonder, my brethren and sisters, if we do not need that lesson today. We worry a great deal about the days that come and go, about the depression, (and we have need to worry about it) and about many other things that give us concern. Yet I feel, frequently, that if we would go about doing our duties properly and fully, that somehow out of the small as well as the great experiences of our lives would crystallize the great thing for us, the thing that we most need. I cannot understand eternal life any other way. I do my duty, little by little, day by day, year by year, and then the Lord takes the deeds of my life, and as we use bricks in the building of a house, he builds for me eternal life. We may have forgotten that, at times, in our eagerness to accomplish.

THE MANNER OF ITS COMING

While I was thinking about this revelation, I became interested in the manner of its coming. I find in the History of the Church, that the first Twelve who had been selected in February scarcely knew what to do. It was a new calling to them. Finally they assembled and decided

that they would leave their homes and set about to preach the Gospel, in accordance with instructions given through the Prophet Joseph Smith. On March 28th, 1835, as they were about to leave on their missions, they sent to the Prophet Joseph Smith a letter, the major part of which reads as follows (It is signed by the Council of the Twelve, by their clerks, Orson Hyde and William E. McLellan) :

We feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation, (if consistent) that we may look upon it when we are separated, that our hearts may be comforted. Our worthiness has not inspired us to make this request, but our unworthiness. We have unitedly asked God our Heavenly Father to grant unto us, through his Seer, a revelation of his mind and will concerning our duty the coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the powers of darkness.

TWO IMPORTANT LESSONS

I read in this request two great lessons : First, if we want something for this Church and Kingdom, or if we want something for our individual lives, we must have a great, earnest, overpowering desire for that thing. We must reach out for it, with full faith in our Heavenly Father that the gift may be given us. Then it would seem as if the Lord himself cannot resist our petition. If our desire is strong enough, if our whole will is tempered and attuned to that which we desire, if our lives make us worthy of the desired gift, the Lord, by his own words, is bound to give us that which we desire, in his own time and in his own manner. These twelve men, chosen witnesses of the Lord Jesus Christ, prayed upon their knees that a revelation might be given to comfort them. They put themselves into this desire with all their strength and they obtained answer in this great revelation, on the very same day, from the mouth of the Prophet Joseph Smith.

There is yet another lesson, which I think we need. In their request the brethren of the first Council of the Twelve said, "We feel to ask of him whom we have acknowledged to be our Prophet and Seer : " I wonder also if all of us do acknowledge our Prophet and Seer as these men acknowledged him. They declared for the generations to come that he was their prophet and seer, that he had the power to guide them and the Church. They placed themselves, as it were, at his disposal, because of the inspiration that was his as the President of the Church. Perhaps we fail to receive some revelations in our day which are waiting for us because we do not recognize our prophet and seer with the same deep faith with which these first apostles approached the prophet of their day as they pleaded with him and with the Lord for a great revelation to guide and comfort them.

MISSIONARY WORK ESTABLISHED

Yet another thought lingers in my mind. It was in this notable revelation that the missionary work of the Church was formally organized for the first time in this dispensation. Missionary work had been done by this Church from the very beginning of its existence ; and perhaps

even before the Church was organized. But, when Section 107 was given, missionary work was formally established; the appointment and definition of the twelve apostles were clearly made; the labors and functions of the Seventies were equally clearly set out; and missionary work went forward, from that time on, as never before.

VALUE OF MISSIONARY WORK

The demand that the Church organize for missionary work involves the indispensable principle of sacrifice, which already has been touched upon here in this conference. There is no progress, no attainment worth while, no effort acceptable to our Heavenly Father, except upon the principle of the giving of one's self, in cooperation with the Lord, for the great earth purposes of the Almighty. What great results have come out of missionary work! There is probably not a person in a thousand in this great audience who cannot trace his pedigree in the Church back to the conversion of some ancestor, or of himself, by a missionary in the field. We are all products of our missionary work.

The value of missionary work is not alone in the spread of the knowledge of the Gospel, and in the converts made. The effects upon those engaged in it are equally striking. The Council of the Twelve, during the last twelve months, have been engaged in a survey of the present condition of all living, returned missionaries in the Church. You stake presidents and bishops will remember the blanks sent out to you. This work is not quite complete yet. When finished it will undoubtedly be published for your information. I have selected from the record some few figures that seem eloquent of what missionary work does for the individual.

THE EFFECT UPON THE MISSIONARY

We have now in the office the records of 15,742 returned living missionaries, men and women. Of these, the stake presidents and bishops certify that 96 per cent exert a good influence among their fellows: 84 per cent are tithe-payers; 86 per cent keep the Word of Wisdom: 73 per cent—and remember that many of these returned missionaries are elderly people, unable to hold office—are holding office in the Church today. What is almost the most remarkable, in this day of depression, 92 per cent of all the living returned missionaries, are employed. The 8 per cent who are not employed, include the housewives and the older people who are unable to work. My estimate is that not more than 4 per cent of our returned missionaries are unemployed.

I think these figures speak for themselves as to the good effects of missionary labor upon the missionary himself. True, the missionaries are a selected group. They are chosen because they are worthy; but even so, these figures are really eloquent in showing that missionary sacrifice and service strengthen the man and fit him better for work with the Church and for work among his fellow men. Indeed, would a man be successful in life, he would find missionary service of great help to him.

I am grateful to the Lord for the great revelation of March 28th, 1835. May we all learn to know it, learn to understand it, live in accord-

ance with it, and in all things be worthy of the great things that the Lord has given us, I pray, in the name of the Lord Jesus Christ, Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I humbly pray, my brethren and sisters, that the Lord will direct me in the things that I have to say to you this afternoon.

I am very fortunate in having the association and the friendship of the young men and women of the Church who have accepted a call to go out and preach the Gospel of Jesus Christ. I say I am fortunate, because they represent a very splendid type of young people. They have good health. They are well educated for their age. They have good morals. They have an honest desire in their hearts to go out and preach the Gospel of Jesus Christ in plainness and simplicity, and give of their time and their service in the interest of this great work.

It is true that there are some exceptions, and those exceptions ought to be as few as possible, because of the missionary himself, because of the Church, because of investigators and those who are friendly toward us.

The missionary needs good health, because this type of life is a strenuous life, and those who are engaged in it ought to go out in as good physical condition as it is possible. They owe it to their mission, they owe it to their companion, they owe it to those who are furnishing the means, to be so equipped physically that they will be able to do the work assigned to them.

As I say, the work is strenuous, and the mission field is not a place for invalids or those who have chronic ailments. There is a place for such people at home, where they may serve with greater satisfaction to themselves and more helpfulness to the Church. It is also our duty to keep our missionaries in good health when they are in the mission field, and to return them home, as far as it is possible, in good health and strength.

It is true that our Heavenly Father blesses us and guides us and protects us, but it always seems to me that our Heavenly Father can be relied upon to protect and help us more if we do our part in protecting ourselves. When missionaries are careless and do not give proper care to their bodies, I am sure that they cannot be protected in the same way or to the degree that missionaries can who are careful and live according to the commandments of the Lord.

Their education, I say, is good. It is on the average. They are young people, and as far as their youth will permit they have gone through the schools. We sometimes find criticism about our young people and the education that they have, but as long as we send young people of eighteen, nineteen or twenty years of age we cannot expect them to go out with college degrees. If we want the other type—and I think we do—we will have to send missionaries who are older to add to the splendid type of young people whom we now have.

They have good morals, an essential thing in preaching the Gospel

of Jesus Christ. Men and women cannot go out unless they have observed the standards of the Lord, and have kept themselves in a condition that the Lord can let his Holy Spirit dwell with them. Occasionally we do have men coming into our Missionary Home who are using tobacco and liquor, and if we know that they are using it when they come into the Missionary Home I am sure that the bishop or the parents or the president of the stake cannot use the excuse that they did not know that the young man was not keeping the Word of Wisdom.

It seems to me that after one hundred years as a Church we ought to be able to maintain that standard with our people who preach the Gospel of Jesus Christ. Those who are willing to try and make amends, if it is necessary, and show forth a desire to live right, have a greater chance of making good and having God's blessing and protection than those who will not try to observe the usual standards that we have in the Church.

Of course, it is essential that our missionaries shall be clean. No man and no woman will ever receive a testimony, or will ever succeed, who cannot observe the law of cleanliness in their lives. If there should be some who have unfortunately broken this commandment they must truly repent. God cannot bless them if they show no signs of repentance, nor a desire to do the things he wants them to do.

We desire them to equip themselves spiritually, because without the Spirit of the Lord and a knowledge of the Gospel they hamper themselves and they hamper the work. The reason that missionaries receive a testimony so rapidly in the missionary field is because they devote their time, their energy, their thoughts and their prayers to finding out about God and his work, and doing the things that God wants them to do. And when they do that they receive, almost instantly, a testimony of the divinity of this great work.

This is a time when it takes considerable sacrifice on the part of parents and of the missionaries to go out and preach, but they are making good at it, and they have faith in God, the Eternal Father. A young man in the Home just a short time ago said to me: "Brother Taylor, I would like to say to you in all sincerity that I am grateful to my Heavenly Father, and I am grateful to my parents, for the opportunity I have had of preaching the Gospel;" and you could see that he sincerely meant it, that he had made good, and was glad for his missionary experience.

I said to him: "Your father and mother were just here. They will soon be back again."

He replied: "Then I think I will go downstairs and wait for them. I haven't seen them for two years."

He went down to his room, and it wasn't long before the father and mother came and went down to their boy, and they were united again. I was glad I wasn't there. I am sure it was too sacred a thing for any one else to be present except the boy and the father and mother.

A father said to me: "I am bringing my daughter to the Home. I have \$125.00, maybe \$150.00. I hope that will keep her until fall. That is all I have. Maybe by then I will be able to earn some more. I have

faith in God." And then he said this thing: "I would like to send my sister's son on a mission. He lost his mother when he was a child. He is a good boy and is twenty years of age. I hope that in just a little while I will not only have enough money to keep my girl, but I will have enough money to send my sister's boy out into the missionary field, because I want him to have the things that his mother would have given to him had she been alive."

A boy, on the day that he was to leave for the train, kept coming to the desk and asking, "Have you had any word here for me?"

I said: "No, we haven't had any word."

He said: "I am expecting my father. I haven't seen him for a long while. I have been working here in the city, and he lives a long distance from here. When I wrote and told him that I was going on a mission he said he would come to see me, and he hasn't come." It got later and later in the day, so he said: "I think I will go down and get my valises and go to the train. It is time to leave."

When he was downstairs, over the telephone came a long-distance call. I called him, and the father spoke to him about his mission. When he hung up the phone he repeated his father's words to me: "I am sorry that I cannot come. I haven't the money. I need it for you. Goodbye, boy, God bless you."

He went downstairs, got his grips and went to the station. When he left he said: "My! It was good to hear the voice of my father."

Such are the men and women, such are the boys and girls that are going out to preach the Gospel of Jesus Christ. May the Lord bless them and keep them, bring them back safely to us, and bless us men and women at home, that we will do our part and fulfil our calling. May God be pleased with us because of our love for him, I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Northwestern States Mission

I am grateful beyond my power to say for the privilege that I have in lifting my voice in the defense of truth in the Northwestern States Mission.

We have sixty-one missionaries in our mission. They desire that I express to their parents and those who are supporting them, their gratitude for the sacrifices that are being made to keep them in the ministry of the Lord, this in order that they can represent the Church to the best of their ability, and unfold the Gospel of Jesus Christ to the people who are living in that land.

They are doing well. They are responding most nobly to the responsibilities that are resting upon them. They are growing in the work. They are growing in testimony and in a knowledge of the Gospel as it has been restored through the instrumentality of the Prophet Joseph Smith. They are well, happy, and strong. It is a joy and satisfaction to labor with them, to feel of their spirit and attitude toward this great and noble work.

Those who have preceded me in presiding over the Northwestern States Mission have done outstanding work. I refer particularly to the work that has been done by Apostle Melvin J. Ballard. The people of that land refer to him in terms of affection; as also to those who succeeded him in the presidency, Bishop Iverson, President B. S. Young and my immediate predecessor, William R. Sloan. These men are beloved by the people of that country and they have done a noble and outstanding service for the Church.

I am happy to say that the people of the Northwest, as a rule, are generous in their feelings, and respond to the Gospel message when it is presented to them. As a result, many are coming into the Church. The newspapers also are generous. They solicit news items from day to day and give space in their papers that does credit to our Church. I am grateful to report these items for I feel that God's work is increasing and growing stronger and stronger; also that the testimony of these young men and women is being felt and understood by many people who are receptive to the truth.

One of the happiest and most important things of life is to tell and live the truth. Never have I appreciated so much the significance of this thought as I do at the present time. I believe that one of the finest things that you and I can have is a testimony concerning the divinity of this work, and living the truth brings into life this testimony. I do not mean a testimony that comes to one upon the impulse of the moment, but I mean a living and vital testimony that gives us a feeling and the assurance that God lives and that he answers prayers. I also think that the greatest thought that one can have is a thought of God. It develops within us a spiritual power that brings us in close touch with the Unseen. It provides creative character which, of course, comes from the deep fountains of spiritual life, and we find our deepest service in ministering to the spiritual sources of life.

To me one of the finest heritages that has come to us is that quality of faith and testimony exercised by our pioneer fathers and mothers. I firmly believe had it not been for this abiding testimony, they never would have reached their destination, built their homes and established this western civilization. Many of them, as we know, were driven out into the cold, bleak wintry storms and vast wilderness with a hope and a belief and a testimony that God would protect and lead them on. They read the right, thought the right, and lived the right. They knew and felt this great work. They consciously and unconsciously reflected the very highest in spiritual life, and knew the power in the statement, "By their fruits ye shall know them."

I wonder sometimes if we are maintaining the reputation that these pioneers established. I remember going into the great Bank of Montreal in the city of Montreal, Canada, with a check to be cashed. The usher of the bank, seeing me in the lobby, came to me. I handed him the check with the request that it be cashed. He looked at it and saw the name, "Church of Jesus Christ of Latter-day Saints," printed upon the face of that check. He motioned to the paying teller of the bank to come into the lobby and said to him, "Give Mr. Quinney the

amount of money that this check calls for because it is all right." It carried the name of the Church and the reputation of the Church was known and felt by this gentleman. There was no question in the mind of this man as to the validity of the reputation of the Church or concerning my representation of the Church in that country. As a consequence of this fact, I was given the money I needed.

"By their fruits ye shall know them" and the fruits of this great Church are known everywhere and are becoming better known. Prejudices of the people are lifting. We are able to approach many in this day that I am sure a few years ago we would have been unable to interest in our work. So I really feel that it is an honor to be called into the ministry and unfold to the best of my ability the saving graces of this Church.

Our pioneers built well. There is no question in my mind as to whom they worshiped. I feel that their conception of God was definite and fixed in their souls. It is said "that poets worship beauty, scientists worship truth, every man of honor worships right. That is, the good, true, and beautiful stand above us calling out our adoration, and all the best in us springs from our worshipful response to their appeal. But the impulse to adore is never fulfilled until we gather up all life into spiritual unity and bow down in awe and joy before God. That is adoration glorified, worship crowned and consummated. And the only God man can adore with awe and joy is personal. No impersonal thing is worshipful, however great a thing may be it still lies beneath our soul. No abstract idea is worshipful, we are still greater than any idea that we can hold. Only God, thought of in personal terms but known to be greater than any terms which human life can use, is adorable. Men have believed in him because worship is man's holiest impulse." So the impulse to worship the true and the living God permitted these worthy pioneers to come into this land where they could give vent to their feelings and glorify God. As a result, and as above stated, they have left for us, it seems to me, our finest heritage, that of a testimony of the divinity and truth of this work.

I want to leave with you my humble testimony, that I, too, know that God lives, that he answers prayers, that he used Joseph Smith as an instrumentality through which to restore the saving graces of his Gospel. I pray God to bless us with an increased and abiding testimony, with a full appreciation that we are engaged in his work, that it is fine, that it is good, that it is satisfying, and that it is true, and may we be thankful that we are privileged to bear this message of testimony from time to time to the convincing of many souls to a knowledge of God and his truth, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

The Manti Choir sang the anthem, "Inflammatu8," solo by Mildred Jensen.

Elder Thomas W. Richards, President of the Malad Stake, offered the closing prayer.

Conference adjourned until 9:30 Sunday morning, April 7.

THIRD DAY

MORNING MEETING

Sunday morning, April 7.

The public were invited to witness the nation-wide broadcast of the Tabernacle Choir and Organ, which preceded the fifth session of the General Conference, beginning at 9:30 and continuing until 10:15. The doors of the Tabernacle were closed at 9:20 and remained closed until the completion of this 45 minute broadcast.

When the time arrived for commencing this program the Tabernacle auditorium and galleries were crowded, every available space being occupied. Amplifying equipment having been installed on the Tabernacle grounds and in the large Assembly Hall on the Temple Block, thousands of people assembled on the grounds and in the Assembly Hall, where they listened to the musical program and the proceedings of the Conference as they were broadcast from the Tabernacle.

The following program of choral and organ music was broadcast by radio throughout the United States and Canada, over the Columbia Broadcasting System, originating over Station KSL:

"The Heavens Resound" (Beethoven)—Choir.

"The Lost Chord" (Sullivan)—Organ.

"For the Strength of the Hills" (Stephens)—Choir.

"Toccata in F" (Widor)—Organ.

"Easter Music" (Stephens)—Choir and Mrs. Edith G. Young.

"Unfold Ye Portals" (Gounod)—Choir.

"Swing Low, Sweet Chariot"—Organ.

"The Morning Breaks" (Careless)—Choir.

"Meditation" (Grieg)—Organ.

"Rise Up, Arise" (Mendelssohn)—Choir.

The Tabernacle Choir was conducted by Professor Anthony C. Lund. Organ accompaniments and organ solo presentations were played by Frank Asper.

Following this broadcast, Elder Wilford W. Warnick, President of the Timpanogos Stake, offered the opening prayer.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters, in common with you I have enjoyed the quiet, the peace, and the hope of this conference. It is my earnest prayer—which I hope shall be fortified by yours—that I may say nothing today which will mar that spirit, but on the contrary will help to build it up.

TRIBUTE AND COUNSEL TO CHOIR

I should like again to pay tribute to the beautiful music which we have had during this conference—the Singing Mothers, the Manti Choir,

the Hawaiian Chorus, and now this morning our wonderful Tabernacle Choir. I can assure you that perhaps nothing we have ever done in the Church has been more effective in bringing before the people of the world a message of peace, of good will, of faith, and of hope, than the work of this choir. They, combined with the organ, speak with a spiritual authority which is felt by all of those who listen; and I am sure you pray with me that their work may be continued, that their ardor may be increased, but above and beyond all that individually and collectively their spirituality shall be built up. Because I wish to tell them—and to tell you—that their message will travel to the ends of the earth, as the Lord designs it, only if they shall live in accordance with the laws and the principles of the Gospel. It need not be thought by any of them that he is but one of a number, and therefore his life does not count; they live under as strict a law as the old laws of Moses, where the ill of one were visited upon the whole body.

So, to each and every one of them I lend not only encouragement, but I give to them a word of advice and caution: They must live in accordance with the principles of the Gospel if they are to perform the mission to which they are called.

SUSTAINING GOVERNMENTS AND LAWS A FUNDAMENTAL PRECEPT

I desire, my brethren and sisters, to speak upon a matter than which nothing is nearer to my heart in this world. I want to speak of it in soberness, in sincerity, and with all the earnestness I can command. The matter about which I wish to speak is the Constitution of the United States, and the Government provided for and set up under it.

The Twelfth Article of Faith reads:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

That is one of the fundamental precepts of our faith.

GOVERNMENTS INSTITUTED OF GOD

At a general assembly held in Kirtland on August 17, 1835, the Saints adopted a series of statements regarding human government. They are wise and as far-reaching as the Articles of Faith themselves, and I wish to read some of the paragraphs therefrom. They were given after the mobbings, the plunderings, the assassinations of and part of our experiences in Missouri. They were uttered by a people, who, judged by human standards, had every reason to feel that their government had failed, and that they might not hopefully and successfully look thereto for their protection. The first paragraph of that Declaration (Section 134) reads as follows:

We believe, that governments were instituted of God for the benefit of man. . .

ACCOUNTABLE TO THE LORD

Thus is declared in this first clause the origin of human government. The paragraph continues:

and that he holds men accountable for their acts in relation to them. . . .

Therefore, every man who takes on a responsibility by virtue of assuming office in worldly government, is responsible to the Lord himself for the way in which he carries it out. I am sure there is here something to give pause to every Latter-day Saint who seeks the franchise of his fellow citizens in order that he may rule over them. This paragraph continues :

both in making laws and administering them, for the good and safety of society.

So that, whether a man takes office in the legislature, or in the executive branch of government, or in the judicial branch, he becomes, by virtue of that assumption of office, responsible to the Lord himself under the decrees of this Church.

Paragraph No. 2 reads :

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual. . . .

And I ask you to note the declaration which now follows these words, a declaration, I repeat, made after the mobbings and plunderings of Missouri, when apparently government had failed. A declaration made after the people had tried the United Order and had not been able to live up to it, made after they had been rocked and torn by hardships and persecutions, against which they should have been protected. The paragraph continues :

will secure to each individual, the free exercise of conscience, the right and control of property, and the protection of life.

These are the great basic elements of free, ordered society and government.

TWO DECLARATIONS OF EQUAL WISDOM

May I place here alongside this Declaration of our own people, that well-known and inspired utterance of those who framed the Declaration of Independence :

We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain inalienable rights ; that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.

These two great declarations, the one of the Church and the other of the fathers of our country, stand side by side, equal in their wisdom and in their present timeliness. Each was born of oppression and persecution.

FREEDOM OF WORSHIP

The 4th paragraph of that Declaration adopted at Kirtland reads as follows :

We believe that religion is instituted of God ; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others.

That, my brethren and sisters, is fundamental with us. We are universal in our tolerance and in our respect for the opinions of others. We feel we may rightfully ask for the same consideration for ourselves. This also was announced in our Articles of Faith, the eleventh article reading:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience and allow all men the same privilege, let them worship how, where, or what they may.

The final clauses of the fourth paragraph of the Declaration read:

But we do not believe that human law has the right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrates should restrain crime but never control conscience; should punish guilt, but never suppress the freedom of the soul.

I will ask you to carry those last clauses in your mind until I reach a later portion of what I hope to say.

WORLD-WIDE CHURCH

The 5th paragraph of this great Declaration reads as follows:

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments. . . .

In that Declaration the Church visualized not alone an existence here in the United States of America, but it visualized an existence in all parts of the world, as the Church has grown to be and to exist, and it laid down the rule of conduct by which all Latter-day Saints should be guided, no matter where they live or to what flag they owe allegiance. Thus the Church visualized its great destiny—a world-wide Church among all nations.

PERSONAL AND PROPERTY RIGHTS PROTECTED

This paragraph continues:

And that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

I ask you to hold in mind that sentiment and that principle also.

I shall read only one more of the twelve paragraphs of the Declaration; I now read the 11th paragraph:

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

The foregoing were the declarations of this people on the principles underlying human government; this people still adheres to these principles.

LOYALTY TO RULE OF LAW

I pass now to the divine word regarding our own government.

While the Saints were still undergoing suffering in Missouri, and after they had suffered much from the mobs who were driving them from their homes, and mis-treating and mal-treating them, the Lord gave a revelation to the Church, in the course of which he said (I am reading from Section 101 of the Doctrine and Covenants) :

And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

Notwithstanding all their sufferings, the Lord directs that they shall still have a loyalty to the rule of law. The revelation continues:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him . . .

DIVINE WORD REGARDING HUMAN GOVERNMENT

The Lord is here declaring the scope and fundamental principle of the Constitution of the United States:

That every man may be accountable for his own sins in the day of judgment.

Therefore it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose.

To me, my brethren and sisters, that statement of the Lord, "I have established the Constitution of this land," puts the Constitution of the United States in the position in which it would be if it were written in this book of Doctrine and Covenants itself. This makes the Constitution the word of the Lord to us. That it was given, not by oral utterance, but by the operation of his mind and spirit upon the minds of men, inspiring them to the working out of this great document of human government, does not alter its authority.

RELIGION AND THE CONSTITUTION

The first Congress of the United States, when it began to consider the operations of the government under the Constitution, became impressed that there was not in that document, as originally drawn, any so-called Bill of Rights; there were in the document no provisions which should keep the people free, which should protect them in their daily lives, nor guarantee to them the great liberties which the Declaration of Independence declared were the heritage of men. Accordingly this Congress proposed to the original states the first ten amendments to the Constitution, and it is significant, I am sure, of the influence which the Lord was at that time bringing to bear upon the minds of men, that the very first clause of the very first amendment declared:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

Thus the very first thing which our fathers sought to secure for themselves and for their posterity was freedom to worship as they wished. I do not need to call to your minds the trials and persecution which this people have suffered in the past, in order to bring home to you the conviction that nothing else in the great document, the Constitution, is so important to this people as is this guarantee of religious freedom, because underneath and behind all that lies in our lives, all that we do in our lives, is our religion, our worship, our belief and faith in God. We need the Constitution and its guarantees of liberty and freedom more than any other people in the world, for, few and weak as we are, we stand naked and helpless except when clothed with its benign provisions.

ENDEAVORING TO ESTABLISH MODERN PAGANISM

So well known is this, so thoroughly is it understood that the dictators of the world are now seeking to take hold of the religion of the people over whom they rule. They are doing away, or trying to, with the churches of Christianity. They are trying to establish, even in great and progressive nations, a modern paganism. That can never be done under the Constitution of the United States, and that is why its protection and preservation come to us as one of the most vital duties we can have in life.

FUNDAMENTALS OF CONSTITUTION GOD-GIVEN

One of the most important things that we can do for the Church is to stand behind the Constitution of the United States. That does not mean, and no reasoning person would suppose that it meant, that that Constitution may not from time to time be changed as the needs of the people would seem to require. But it does mean that that Constitution should be changed only under the urge of great necessity, and then only in accordance with its great underlying concepts. It does mean that the great fundamental elements of the Constitution are God-given, for he said so. It does mean to me as an individual that the Constitution of the United States and my adherence to it and support of it is a part of my religion.

I have about the Constitution that same sort of conviction that I have about the other doctrines that we are taught, for I believe its precepts are among the doctrines of the Church, and I believe that the Lord will change and modify from time to time those details of its provisions which are ancillary to its great principles; he will cause us—those who live under it—to modify it in accordance with our needs; but the fundamental principles of it we may not sacrifice.

ELEMENTAL PRINCIPLES OF CONSTITUTION

We may not abrogate the great principles that the majority must rule; that we shall live under a written Constitution; that we shall be governed by people chosen by the free, untrammelled, and uncompelled will of the people; that there shall be an absolute guarantee of our per-

sonal liberties, as also of our rights to property, and to the protection therefor; that there shall continue freedom of speech, freedom of the press, and freedom of religion; that the punishment of common crime and misdemeanors shall remain the function of state, county and municipal government; that there shall be three great and wholly independent branches of government—the executive, the legislative, and the judicial; that the determination of the constitutionality of legislative acts shall continue in the judiciary; that no power shall exist in one branch of government to delegate its power and authority to another; that the rights and power of the executive branch of the government shall continue to be merely that of executing the law; that the federal government shall continue to guarantee to every state a republican form of government. If time permitted I could mention other principles of like importance to these.

NO DICTATORSHIP IN AMERICA

A proper understanding of the Constitution of the United States makes clear that, under it, there is no room in America for a dictatorship. There are those in subordinate positions in government, there are those among us, citizens of this country, who are looking forward to some sort of overturning which would make opportunity for the establishment of some other sort of government than that provided by our Constitution. It is my faith and belief that these overtures, these revolutionists, are but few, but they are attacking the citadel of our liberties, they are attacking the guarantee of the freedom of our worship, and the Latter-day Saints can not be numbered among them.

IN NEED OF CONVICTIONS

Convictions are the great need of the people of the world today. Men need to be convinced of something. They need religious convictions, and it is not, in the first instance so important what those convictions may be, looking to the peace and ordered condition of the world. The people of the world need convictions regarding righteousness in civic and political life; they need convictions on the eternal verities of right and wrong. Great masses of people everywhere in the world are wandering aimlessly in their religious, in their intellectual, in their social, and in their civic lives, without any guiding principles; "every wind of doctrine" strains the moorings that have held them for generations.

This must be changed.

OUR OPPORTUNITY AND MISSION

This great audience is a demonstration that among the Latter-day Saints there still remain convictions in all of the fields of human endeavor and activity which I have named. It is our opportunity to make of these convictions our glory. It is our opportunity and our duty to make of these the leaven that "leaveneth the whole lump." In so far as we fail to do this, we shall fail in the mission which the Lord gave to us, and shall not reach the destiny which he has set for us.

My brethren and sisters, this nation of ours has a record of achieve-

ment behind it that we may not lightly cast aside, for it is builded upon the experiences of men during the ages that are past. Consider our growth and our development, consider what we are, consider how we have come to be what we are, contemplate this government of ours, this heritage which our fathers bought with their lives and bequeathed to us, and then do not lightly thrust aside the great fundamentals of our national life for something yet untried.

May the Lord be with us at all times, under all circumstances; may he bring into our lives a burning desire to uphold the Constitution, a living faith in its inspired origin, that we may always be found among those who shall support it to the last breath. May God give us this I ask in the name of Jesus. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

We know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

And that he created man, male and female, after his own image and in his own likeness, created he them;

And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

But by the transgression of these holy laws man became sensual and devilish, and became fallen man.—(Doc. and Cov. 20:17-20.)

MEANING OF CIVILIZATION

A few weeks past a distinguished author and lecturer spoke in this city, before a certain group, on the question whether or not our civilization is to endure. This is a question today troubling the wise men in the nations. Perhaps I do not know just what this term means. I know what the dictionary says; that civilization is a state of social and religious culture characterized by relative progress in the arts, science and statecraft, and also in spiritual advancement.

There can be no true, perfect civilization where there is not faithful obedience to the commandments of God. When the dictionary says that civilization is relative progress, it may mean—I do not know—that there has been a gradual progression in matters of civilization from the beginning of time until now. If that is the meaning, then I cannot accept it as an historical truth.

I sincerely believe, and for that reason I have read these words from the revelation given at the organization of the Church, that in the beginning God established a perfect civilization, for he gave to man his laws and called upon him to obey his commandments. But as we know, and as the Lord declares in what I have read, man transgressed these divine laws, refused to hearken unto these commandments, departed from the ways of the Lord, and became sensual, devilish and fallen man. That is

the condition in which this world finds itself today, and the condition in which it has found itself since the fall of man.

Civilizations, so-called, have risen and have fallen again, and strange to say, without exception it has been at the time of their greatest culture, their greatest progress in arts, in science and statecraft, when the crumbling began. We have before us the history of Egypt, of Assyria, Babylon, Greece, Rome, and other nations of the past, the glory of which has departed, each in turn. We cannot say that their civilization was not great, as civilization is usually measured by fallen man, for these nations have left their stamp upon the modern world, and especially so is this true of the great nation of Greece, when it comes to the arts and some of the sciences, and yet the glory and the grandeur of that nation, like others, through the transgression of divine laws, have passed away.

FUNDAMENTAL THINGS ENDURING

Now, I would not for a moment have it understood that anything that I have in mind to say will be in conflict with anything that we have heard at this conference. I have no such intention, no such thought, nor do I believe that to be the case, for I believe that the fundamental things in our government, in the Constitution of the United States, are here to endure. Moreover, I believe that it is the business and responsibility of Latter-day Saints to uphold and sustain these sacred principles which bear the stamp of approval of God himself, and we should be loyal unto them. I am, however, going to say this, boldly—The present world civilization shall not endure, for God has said it: It is bound to pass away. May I also say I care not how soon that comes.

THE DECREE OF THE LORD CONCERNING THE WICKED

When I say this, do not misunderstand me. I do not say nor believe that things which are good will pass away, but because man has become sensual, devilish and fallen man, and because he will not hearken to the voice of inspiration and revelation from God, and walk in righteousness, keeping his commandments, the decree has gone forth that all man-made covenants, obligations and governments shall be changed and come to an end. Of course, I can only treat this theme briefly, but I desire to read to you a few of the words the Lord has given for our guidance in the dispensation in which we live. Let me read, beginning in the revelation where Elder Wilford W. Richards left off yesterday:

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I, the Lord, have commanded them. . . .

Wherefore, fear and tremble O ye people, for what I the Lord have decreed in them shall be fulfilled.

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

I was asked, not long ago, if I could tell when the Lord would come. I answered "Yes," and I answer "Yes" now. I know when he will come. He will come tomorrow. We have his word for it. Let me read it:

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.

Now, there is a discourse sufficient on tithing.

For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

THE GREAT DAY OF THE LORD NIGH

So the Lord is coming, I say, tomorrow. Then let us be prepared. Elder Orson F. Whitney used to write about the "Saturday Evening of Time." We are living in the "Saturday Evening of Time." This is the sixth day now drawing to its close. When the Lord says it is today until his coming, that, I think, is what he has in mind, for he shall come in the morning of the Sabbath, or seventh day of the earth's temporal existence, to inaugurate the millennial reign and to take his rightful place as King of kings and Lord of lords, to rule and reign upon the earth, as it is his right.

Satan has usurped power and authority from the beginning, and men have followed him, as the Lord declares in that which I have read to you; but his day is drawing to its close, and the day, as we frequently sing, is dawning for Israel, for Zion, for the universal establishment of truth, when the earth shall be cleansed of all impurity, all wickedness, for when Christ comes that which is wicked cannot remain.

Again I read:

Hearken ye, for, behold, the great day of the Lord is nigh at hand.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again.

Wherefore gird up your loins lest ye be found among the wicked.

Lift up your voices and spare not. Call upon the nations to repent, both old

and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent and prepare for the great day of the Lord?

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Harken, O ye nations of the earth, and hear the words of that God who made you.

O ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold, the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God.

In that great revelation on war, (section 87) the Lord has told us that beginning with the rebellion of South Carolina great destructions would come, and they would continue to be poured out upon the earth until the time should come when the decrees of God would be fully consummated, finished, and he would make an end of all nations. I look for that to be fulfilled and Christ will come to reign; his kingdom will be established on earth as in heaven, as he has taught us to pray: "Our Father who art in heaven, Hallowed be thy name: Thy kingdom come. Thy will be done in earth, as it is in heaven." I pray for that time to come.

I plead with the Latter-day Saints to stand firm and faithful in the discharge of every duty, keeping the commandments of the Lord, honoring the priesthood, that we may stand when the Lord comes,—whether we be living or dead, it matters not,—to be partakers of this glory. Remember, when this time comes this earth is to be cleansed of its unrighteousness, and the wicked shall be as stubble and shall pass away.

TRUE CIVILIZATION

Just one more thought: Do you think that if we were truly civilized, which means to be governed and guided as the Lord would have us guided, by his commandments, and as he has called upon us to conduct ourselves, do you think it would be possible or necessary for the legislature of this State to meet for sixty days and more, wrangling and contending over methods how and by whom liquor should be dispensed within the State? I want to tell you there would be no need for such legislation,

no need for such laws, for every man would love to obey the law of God; would keep his commandments, and we would not need to place upon the statutes measures of this kind endeavoring to control and direct us because we haven't sense enough to act wisely and justly through our agency in and of ourselves.

May the Lord bless and guide us in truth, I pray, in the name of Jesus Christ, Amen.

The Tabernacle Choir and the congregation sang the hymn "Praise to the Man Who Communed With Jehovah."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

To look at this vast congregation, and realize the purpose of heart that has brought them together from various parts of the Church and of the world, is an inspiration that fills my soul. It is one of the thrills of this great conference. To sit here and listen to the beautiful musical program that has been rendered, broadcast to the world by this great Tabernacle Choir, and to consider how that man, through the blessing of God, has been able to devise the means to make this possible, is another great thrill, and leads me in my feelings to exclaim, with the poet:

For all thy mercies, O my God,
My rising soul surveys;
Transported with the muse I'm lost
In wonderment, love and praise.

REJOICES IN BLESSINGS OF THE CONFERENCE

In the things which I have heard, and felt, with you, inspired of the Lord through his Holy Spirit, in the various sessions of this conference, I have had a great thrill. To listen to the beautiful music—for that which we have had during this conference has been exceptionally good and inspiring—and to hear the fervent prayers that have been offered, the sincere testimonies that have been borne, and the excellent advice and counsel that have been given—all has a tendency to make my soul rejoice.

Not the least of the thrills that have come to me is the fact that our faithful Hawaiian brethren and sisters, ten in number, have come all the way from Hawaii to join with us in worshiping the Lord in this conference, and to hear them sing in their native tongue and to feel the spirit of it. God bless these people, that their stay with us may be pleasant and that they may have a safe return home. They are of Israel.

UNDER THE CURSE

I have thought how that the results of the curse, through the fall of our first parents, rest upon mankind. These, our brethren and sisters

from Hawaii, and the people whom they represent, are under the same curse. My heart goes out in love to that people. Their blood is as red and pure as ours. Their hearts are tender. They are an affectionate people. They are a music-loving people. They have hearts prepared to receive the truth of the everlasting Gospel. We do not have all of the best of everything. They are deserving of all that the Lord has given them.

I love that people. I believe that all that is needed is for me to become better acquainted with them, to labor with them, in order to love them as they were loved by President George Q. Cannon and by President Joseph F. Smith. We all know how they loved the Hawaiian people. They served them faithfully, in the early life of this Church, as missionaries of the Church of Jesus Christ of Latter-day Saints, and their names will never be forgotten by that people.

HAS LOVE FOR THE LATTER-DAY SAINTS

I love the Latter-day Saints. Is that going too far? Am I sure of what I say when I say I love them. I love them because they love what I love. I heard that quoted by Sister Kate C. Jensen this morning. It is beautiful. It expresses my thought. I love the Latter-day Saints because they subscribe to the same principles that I have subscribed to and are trying to live up to those principles. We have the evidence of it in your attendance here today, in the various sessions of this conference. We have the evidence of it in the statistics which were read to us in the opening session by President David O. McKay, showing the accomplishments of this work, of the Lord's people. That means you, brethren and sisters of the Church—evidences of your faithfulness, your love of the truth, and your integrity to the faith.

HAVE NOT FORGOTTEN GOD

The tithes and offerings, as I remember, more than \$3,000,000.00 in one year, and that in times of great financial depression,—contributed by a people who are not rich, who are not wealthy! God has chosen the weak things and the poor of the earth, and has prepared their hearts to receive the Gospel, and of such are the Latter-day Saints; but with their mite and meager earnings they have not forgotten their God. They have remembered him with their tithes and with their offerings, and those tithes and offerings have been wisely, judiciously and righteously expended, for the advancement of the Lord's work here upon the earth.

EXPRESSES LOVE FOR MANKIND

I love mankind. Oh, I wish I could fulfil the law in that respect. I love them because of what they have done for you and for me, for us, all those who have gone before. I love my parents. They gave me life. I appreciate my existence. I love my grandparents, for they gave my parents life and existence, and made it possible for me to live and enjoy

the blessings I enjoy today. And just as well I love all my forebears; no matter how far back they may be traced they belong to me and I to them. I love them. As I become more acquainted with them, by genealogical research and by doing for them the necessary work for their salvation, in the temple of the Lord, I love them more.

I love mankind because they have given to me all the comforts that I have in my home, the modern means of transportation which I enjoy, in common with the people of this world, on the water, on the land, in the air; the modern means of heating and of lighting which we have in our homes, even the water system, the knowledge to be able to take from these great natural streams of water, rivers, and make them to serve our purpose in power—yes, all the conveniences that we have.

Who gave us these things but our forebears, and not those alone but those who are living contemporary with us; many of them are among the great inventors of these things that afford us such comfort in life. Are we indebted to them? I think we are. Then should we not love them? Should we not have a desire to do something for them in return, and if so, what can we do?

MUST HEAR THE GOSPEL

For the most part, men and women of this world are in abject poverty pertaining to a knowledge of the things of the kingdom of God. They know not God, the Eternal Father, as we know him to be, an immortal, glorified and exalted Being, of all power and love to perfection; and his Son Jesus Christ. They are in the dark pertaining to these things, and they must be brought to the light in order that God's purposes may be fulfilled in their salvation, for men and women must hear the Gospel and receive it and live by it, if they will be exalted in the kingdom of God.

It is to be taught to those who have gone beyond. It is their right. Justice demands and the scriptures teach that men cannot be judged by a law that has not been given to them. What can we do for those of the world who are in need but to give unto them that which we have in such great abundance, that in the giving of it we do not impoverish ourselves but rather enrich our own souls, and it makes, too, for our own salvation.

That is what the preaching of this Gospel in the nations of the world means to every nation, kindred, tongue and people. They are in need of it, all this wide world. We have the truths of the everlasting Gospel. It is our responsibility to bring it to the attention of mankind in the most kind, impressive and forceful way that we may be able to do, under the impress of the Spirit of the Lord, which it will be our right and privilege to have and enjoy when engaged in this sacred ministry.

IN BEHALF OF THE DEAD

Now those who have gone beyond, is there anything that we can do to pay the debt of gratitude we owe to them? Just as we do for our

kindred dead, learn of them by genealogical research, build our temples, go into the temples and there receive for them, vicariously, the saving ordinances of the Gospel. Will it reach all those to whom we are indebted? Yes, if all of us look well to our kindred dead. It is a great responsibility. It is a commandment. The Lord told his servant Abraham that this world was created that we, his children, might come upon it, that we might be proven to see whether we will do all things whatsoever the Lord our God hath commanded us. That means, of course, whether we will keep all of the commandments of the Lord, not a few.

LOVE OF GOD AND FELLOW MEN

You know what the Ten Commandments are, that the Lord wrote with his finger upon tables of stone, handed down to us. They are recorded in the twentieth chapter of Exodus of the Bible. They are binding upon us, as they were upon the children of Israel; and other laws such as the law of the tithes.

But to one who asked of the Savior, "Which is the greater law?" his answer was: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself."

It doesn't seem to me that it ought to be necessary, brethren and sisters, for us who are so well taught in the Gospel to receive a commandment of this kind. Our knowledge of our indebtedness to God ought to lead us to serve him and keep all his commandments, though we had not been commanded. And our indebtedness to our fellow men, and the knowledge that they are our brothers, sons and daughters of God as we are, born of him in the spirit, in whom we should have common interest—this knowledge ought to lead us to do all that lies in our power, manifesting love of God and love of our fellow men.

I want to say here that every man and woman that is engaged in the ministry of the Lord in this Church, at home or abroad, and faithfully engaged, is manifesting his or her love for him, his or her love for fellow men, and is helping to bring about the salvation of souls, which means the glory of our Father in heaven, and it will make for the individual's salvation, if only we can continue thus faithfully to the end. God grant that we may, I pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

As is usually the case at our General Conferences we shall not have time to hear from all who we would like to have address us. We desire to hear five or six minute speeches from some of our mission presidents who have not spoken in a General Conference since they returned from their missions.

ELDER JOHN V. BLUTH

President of the Canadian Mission

I wish, my brethren and sisters, that I could express in words the joy and happiness I have had in this conference, in listening to the inspirational addresses that have been given, and the wonderful melody, music and song, that have been rendered. I rejoice that we have means by which these things can be transmitted to such distances, that not only the thousands that are gathered in this building, but hundreds of thousands in this nation are able to hear these proceedings.

I visualized a scene this very morning, while the program was going on. Four hundred miles north of Portland, Maine, in the depths of the Maine woods, on the headwaters of the "Rhine" of America, the majestic St. Johns River, and near the southern boundary of Quebec, at a lone Forest Ranger Station, a forest ranger was listening to this particular musical program. If that broadcast carries also the services of this conference, he is "listening in" to the instructions that are given here. He contacted our Elders some two years ago, but because of the distance and the shortage of missionaries, we have not been able to make contact again. He believes the Gospel but has not accepted it; he rejoices in the beauties of that which he gets from these broadcasts.

I am grateful for the privilege of laboring in the Canadian Mission during the years that we have been there, for the knowledge and understanding that have come to us, for the testimony that God has given us, the testimony that has been strengthened while we have been there. Sister Bluth and I have been nearer unto the Lord than at any other period in our lives. We have taken joy in our labors, loved by the people there; and we love them, because we see alike in the things that pertain to eternal life.

We have been advised that about June of this year we will be released from our missionary labors. We thank the brethren, and praise God our Heavenly Father for the opportunity given us, for the joy that is in our hearts, for the little heaven that we have enjoyed while we have been away, for the knowledge and understanding that have come to us.

I desire to bear my testimony to you that I know that God lives; I know that this is his work; that he is at the helm; that we need fear nothing, under those conditions, except our own failure to live up to what we have received. The keynote of this conference has been to live the Gospel, and as an undercurrent of all our preaching in the four years that we have been there, there has been the same theme.

Brethren and sisters, if you wish to realize all the joy and power of the Gospel of salvation in your lives, live all of its teachings or it will be worthless unto you.

May God bless us and help us to serve him, to be true unto the covenants we have made with him, to live the principles of the Gospel, and realize in our lives the glories and the beauties that are foretold in the scriptures. May we have faith, understanding and joy while we live here, and everlasting joy in the life to come, I humbly pray, in the name of Jesus Christ, Amen.

ELDER MILES L. JONES

Former President of the East Central States Mission

This is rather unexpected to me, to be called upon to speak to you this morning. However, I rejoice in an opportunity to raise my voice in defense of this great latter-day work. For a little over five and a half years I had the pleasure and the honor of laboring in the East Central States Mission, and I rejoiced in the wonderful growth of the work in that part of the Lord's vineyard and in the change of sentiment, through the press and through coming in contact with those with whom we had the opportunity of conversing or corresponding. It gave me a great deal of pleasure to see the change in attitude toward our people.

When I returned from attending conference last April there was a letter awaiting me, extending an invitation to attend a convention of the Associated Council of Churches of America, at Louisville. The letter was signed by the president of the association, and also by the president of the Ministerial Association of the City of Louisville, both joining in a large convention of ministers from all parts of the United States and Canada.

I took the opportunity of attending that convention and mingling with those good men, ministers who had gathered from all parts of the land, and I want to say that they treated me with the utmost courtesy. In our private conversations, whenever they learned that I was a Latter-day Saint and from Utah, they had questions to ask in regard to our people, and they made many complimentary remarks in regard to what they had already known and learned of the Latter-day Saints. So the teachings of the Latter-day Saints are reaching to all parts of the land today, and we count those men as our friends. I was indeed happy to have the privilege and the opportunity of meeting and conversing with them.

This morning I was talking with President S. O. Bennion, who has charge of the Deseret News. I desired to have him send me three copies of the articles that have been published, or rather, the radio talks given by Brother Morris in regard to the restoration of the Gospel, because there are three different individuals in the East to whom I desire to send those copies, as they have asked questions along that particular line.

Not only these three, but there are many others whose curiosity

is aroused, and they desire to know more of the teachings of the Latter-day Saints.

So, my brethren and sisters, it is your duty and my duty, wherever the opportunity presents itself, to get this message to the people of the world, because they are hungering and thirsting after truth. They have been in darkness for many, many years, but the light is just coming to them.

I say again I rejoice in the opportunity that I have of raising my voice and assisting, in a weak way, in still furthering this cause, although I am not actively engaged in the ministry at this particular time. I am thankful to President Grant and his counselors and the members of the Council of the Twelve, for the opportunity that I have had of laboring in the ministry, and for the support that they gave me while actively engaged. I pray that the Lord will bless them with every needful blessing, that they may have the strength and the power to carry on this work and magnify their callings in a way that will be pleasing to our Heavenly Father.

God bless you, my brethren and sisters, in all of your righteous undertakings here upon the earth. I rejoice in the testimony that I have of the divinity of this work, the experience that has come to me in my life, that has borne testimony to me that God lives, that Jesus Christ is the Savior and the Redeemer of the world, and that the Prophet Joseph Smith was the instrument, in the hands of the Almighty, in establishing his work upon the earth for the last time. It will never more be thrown down, nor will it be given to another people. You and I may fall by the wayside, but God will raise up those who will carry on this work, until finally his purposes will be consummated in all the earth.

May his blessings rest upon all of you, I pray, in the name of Jesus Christ, Amen.

ELDER GUSTAVE W. FORSBERG

Former President of the Swedish Mission

My brethren and sisters, I am very much surprised and overwhelmed at being called to speak on this occasion. It is eight months since I returned from the Swedish Mission. President Grant called for me at the last conference, which was held in October, but I was not able to attend at that time.

I am thankful for this privilege to bear my testimony concerning the truthfulness of this work. I am thankful, my brethren and sisters, that I had the privilege and the honor of going into the mission field again, and especially for my association with the young men that it was my privilege to work with in the mission field.

There was progress being made in Sweden when we left there eight months ago, and I am sure that the work is going forward under

the direction of Brother Hugo D. E. Peterson, who is now presiding over the Swedish Mission.

When President John A. Widtsoe visited us in Sweden in September, 1933, we were given a lot of publicity by the daily papers. They said many good things about the Latter-day Saints, and a great change in attitude was noticeable, as compared with thirty years earlier when I labored there as a missionary.

Then again, when President Joseph F. Merrill visited us in May, 1934, the press was just as liberal in making comments on our meetings and saying good things about us. So the attitude in Sweden has changed a great deal in regard to the Mormons.

When John H. Taylor was speaking last night in the priesthood meeting, relating some of the sacrifices that are made by those who fulfil missions, I was reminded of a lady missionary who is now in Sweden, fulfilling her third mission. When not engaged in missionary work abroad she has been doing temple work at home. We learned that she had spent upwards of \$1,000.00 in gathering her genealogy, and all her money has been earned through housework. This is a testimony to me that there are people even today who are willing to make sacrifices in order to preach the Gospel of Jesus Christ. It is an example to many of us, my brethren and sisters, that should encourage us to make sacrifices in order to preach the Gospel, which has come to us and which has been such a blessing in our lives.

I am thankful that my father listened to the testimony of the Elders who came to his home and brought this message to him. All that I am and all that I have I owe to the Gospel of Jesus Christ.

The work in Sweden is progressing fairly well. We are making no phenomenal progress, but gradual and slow, and each year adds new members to the Church. The work of the auxiliary organizations has been stressed in the mission, in line with instruction from the president of the European mission, and we find that through the work of the auxiliary organizations the work of the Church as a whole is progressing and making headway.

I am thankful for the testimony of the Gospel which I have gained through my experience in the Church, and I pray that I may ever be faithful, that we may all work willingly to advance God's purposes. I bear you my testimony that I know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, and that the men who stand at the head of the Church today are servants of God. May we as workers in the Church uphold and sustain them, I humbly pray, in the name of Jesus Christ, Amen.

ELDER JAMES M. KIRKHAM

President of the East Central States Mission

I pray that the Lord will bless me while I stand before you. I am very pleased today to represent the five states from which

many of your parents, grandparents, and great grandparents came—Kentucky, Tennessee, North Carolina, West Virginia, and Virginia.

It is just one hundred years ago since Wilford Woodruff went into Memphis, Tennessee, and then up into Kentucky, preaching the Gospel. Two—three—generations have grown up since that time. We are preaching today to a new generation. Some of the parents of the boys and girls that we have in the Mission were preaching there twenty or thirty years ago.

I would like to add my testimony in regard to the Tabernacle Choir. As your sons and daughters go to the door of many a home, entrance is given to them by the people because of their acquaintance with the broadcasts from this wonderful building. These broadcasts are doing a great work.

I would like to emphasize to you the pleasure and the satisfaction that come to these young men and women in the mission field, and I would like to stress to you the pleasure that I know comes to the homes also of these good young men and women. If I had the time I could tell you many a testimony of the great and wonderful work that is being accomplished at this end of the mission in the way of converting, if you please, members of the family to greater activity, and some even to membership in the Church; also the blessings that are coming to these good homes which provide the means for these young people.

I recall that only a short time ago two young men within two weeks came to me, both with a similar story, a sort of coincidence, and told me their fathers had lost their jobs and perhaps they would have to return home.

I said: "Have faith. This is the Lord's work."

Both of these young men, within less than thirty days, came back to me and said their parents had other jobs at increased salaries. I know that the Lord is blessing us.

Another man, only yesterday, told me that he had paid off more debts since his son had been on a mission than he had done for years. The Lord blesses those who have faith in him and send their boys and girls into the world. I pray that he will stimulate greater action and greater faith in this missionary work. We are trying to preach the Gospel, and to preach love, for the greatest commandment is to love the Lord and our fellow men. We are also trying to preach to those good people and teach them the Gospel, that through obedience to the Gospel they can obtain the blessings they desire, and in no other way.

The Savior says, "If ye love me ye will keep my commandments." And so I think this might apply here at home. The greater love we show, the nearer will we live to our Heavenly Father.

I have a testimony of the divinity of this work. I have been active in this Church for many years, but at no other time in my

life have I had such great satisfaction and pleasure as I am having today, and I believe that one of the reasons for it is that I am putting more into it. If you will give the Gospel away, so to speak, to your friends and your neighbors you will be blessed.

I shall never forget the words of President Grant; I don't know whether he remembers them. As I bade him good-bye at our last conference he said to me, "President Kirkham, go down there and put the people to work." He referred to the members of the Church. I can tell him that we have followed his advice and benefits are accruing in a number of our branches. It is really an inspiration because of the satisfaction that is coming to them. They are working, they are holding meetings with their neighbors and their friends; not only are the missionaries preaching the Gospel, but we are trying to get the members to preach the Gospel by their lives, by their actions, and by their words, so that they can face their Redeemer and their Judge, and not feel guilty because of not having done their part.

May the Lord bless us in the missionary work, in warning the world of the coming judgments upon those who do not serve him. Oh, my brethren and sisters, pray for us in this great work, that we may do our duty well, and that we shall be successful in performing the part that we have been called upon to perform, I pray in the name of Jesus Christ, Amen.

The Tabernacle Choir sang the anthem "Inflammatus," Laurinda P. Brewerton, soloist.

Elder Alfred L. Hanks, President of the Tooele Stake, offered the benediction.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON SESSION

The concluding session of the Conference convened at 2 o'clock Sunday afternoon, April 7.

Again the Tabernacle was crowded to capacity with people, and thousands of others congregated in the Assembly Hall and on the Tabernacle grounds, where they listened to the Conference proceedings as they were broadcast by radio from the Tabernacle.

The Tabernacle Choir furnished the music for this session.

An anthem, "Watchmen of Zion," was sung by the Choir, Jessie Evans, soloist.

James Haslam and Rilla W. Peterson sang a duet, "Love Divine."

Elder T. Clark Callister, President of the Millard Stake, offered the opening prayer.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

As I stand before you this afternoon, my brothers and sisters, my heart is humble indeed. This great conference, itself, with all that it connotes, makes me feel so. The lofty and thrilling messages in sermon and song, the crowded sessions, the largely attended priesthood meeting last evening, the very fact that from these Tabernacle grounds this morning there radiated messages which touched the hearts of hundreds of thousands of our fellow countrymen—these and other outstanding features all combine to heighten in my soul the realization of the world-wide significance of the mission of the Church of Jesus Christ. I sense, therefore, more keenly than ever before the need of divine inspiration and guidance for all who carry responsibility, that each of us may discharge his duty acceptably.

THE HOME AN IMPORTANT FACTOR IN STABLE GOVERNMENT

I was particularly pleased with President Clark's message this morning regarding the fundamentals of our government. In keeping therewith I desire to call attention to the fact that the united, well-ordered American home is one of the greatest contributing factors to the preservation of the Constitution of the United States. It has been aptly said that "Out of the homes of America will come the future citizens of America, and only as those homes are what they should be will this nation be what it should be." Of the importance of home and of dangers that threaten the sanctity of marriage, I feel impressed to say a few words this afternoon.

MARRIAGE A DIVINE INSTITUTION

The exalted view of marriage as held by this Church is given expressively in five words found in the 49th section of the Doctrine and Covenants. "Marriage is ordained of God." That revelation was given in 1831 when Joseph Smith was only twenty-five years of age. Considering the circumstances under which it was given, we find in it another example among hundreds of others corroborative of the fact that he was inspired of the Lord. "Watchmen of Zion, I am trusting you," was a message given in song at the opening of this session. Before me are assembled thousands of watchmen in Zion. Presiding officers in stakes, wards, quorums, and auxiliaries, it is your duty and mine to uphold the lofty conception of marriage as given in this revelation and to guard against encroaching dangers that threaten to lower the standard of the ideal home.

INSPIRATION OF HIGH IDEALS

It is said that the best and noblest lives are those which are set toward high ideals. Truly no higher ideal regarding marriage can be cherished by young people than to look upon it as a divine institution. In

the minds of the young such a standard is a protection to them in courtship, an ever present influence inducing them to refrain from doing anything which may prevent their going to the Temple to have their love consummated in an enduring and eternal union. It will lead them to seek divine guidance in the selecting of their companions, upon the wise choice of whom their life's happiness here and hereafter is largely dependent. "Our home joys," says Pestalozzi, "are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good; it lifts them up to their Father in Heaven." Such joys are within the reach of most men and women if high ideals of marriage and home be properly fostered and cherished.

ENCROACHING DANGERS

And yet, if I mistake not the signs of the times, the sacredness of the marriage covenant is dangerously threatened. There are some who question whether family life is permanent as a social organization. They claim that marriage ties will be and should be but temporary, that children will be born not in families, but in the life of the state. Recently in a trip east I observed to my dismay an increasing number of "Gretna Greens," places where the marriage ceremony may be performed at any hour of the day or night without any previous arrangement. The license is issued and the ceremony performed while the couple wait; already I know of at least two couples that have been entrapped by such enticements and both cases have ended in disappointment and sorrow. In some instances these places are nothing more than opportunities for legalized immorality. Oh how far they fall below the true ideal! As far as lies within our power, we must warn young couples against secret and hasty marriages.

It is vital also to counteract the insidious influences of printed literature that speaks of the "bankruptcy of marriage," that advocates trial marriages, and that places "extra-marital relations" on a par with "extra-marital friendships."

I need say little about the growing evil of divorce and the resultant broken homes. You know that it is almost as easy to get a divorce as it is to get married. Today, one out of five marriages in the United States ends in divorce or annulment. One of the peace officers in Salt Lake reported recently that eighty-six per cent of the delinquent cases come from such broken homes. America seems to be drifting toward a low level as regards the law of family and home, with the result that sin and crime are increasing to an alarming extent among the youth of our fair land.

I mention these things not in the spirit of pessimism nor as a crier of impending calamity, but with the desire to call attention to the necessity of our maintaining the high standard of marriage set forth in the revelations of the Lord.

RESPONSIBILITY OF PARENTHOOD

Equal in importance to the high conception of the marriage covenant is the teaching of the Church in regard to the responsibility of parenthood:

Inasmuch as parents have children in Zion or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (D. & C. 69:25.)

Parenthood and particularly motherhood should be held as a sacred obligation. There is something in the depths of the human soul which revolts against neglectful parenthood. Recently an incident occurred in one of the European countries which illustrates how the sense of humanity is injured when a mother selfishly and wilfully fails to take care of her children. When I read that capital punishment had been meted out to such a woman I thought that the state was almost barbarous, but really it was not the execution of the law that was so terrible but the woman herself who by cruel neglect of her children committed the crime against humanity. How deep-seated is this soul condemnation of one who will sacrifice a child for her own indulgence or even to save her own life is impressively set forth by Robert Browning in his dramatic idyll, descriptive of a mother who had to pay the extreme penalty for having lived to tell the story of her children's death.

A mother bears a child: perfection is complete
So far in such a birth. Enabled to repeat
The miracle of life,—herself was born so just
A type of womankind, that God sees fit to trust
Her with the holy task of giving life in turn.

* * * * *

How say you, should the hand of God trusted with life's torch
Kindled to light the world—aware of sparks that scorch,
Let fall the same? Forsooth, her flesh a fireflake stings:
The mother drops the child! Among what monstrous things
Shall she be classed?

* * * * *

The fox-dam, hunger-pined, will slay the felon sire
Who dares assault her whelp: the beaver, stretched on fire,
Will die without a groan; no pang avails to wrest
Her young from where they hide—her sanctuary breast.
What's here then? Answer me, thou dead one, as I trow,
Standing at God's bar, he bids thee answer now!

It is an extreme dramatic presentation, but it illustrates that something which God has implanted deep in every human breast that parents cannot with impunity shirk the responsibility to protect childhood and youth.

There seems to be a growing tendency to shift this responsibility from the home to outside influences such as the school and the church. Important as these outward influences are, they never can take the place of the influence of the mother and the father—constant training, constant

vigilance, companionship, being watchmen of our own children, are necessary in order to keep our homes intact.

The fact cannot be too strongly emphasized that the real source of security of our nation rests in the well-ordered and properly conducted home. The character of the child is formed largely during the first 12 years of his life. It is estimated that in that period the child spends 16 times as many waking hours in the home as in school, and more than 100 times as many hours in the home as in the church. Every child is to a great degree, what he is because of the ever constant influence of home environment and the careful or neglectful training of parents.

"Teach the child self-respect," says Luther Burbank, the great plant-wizard. "Train it in self-respect, just as you train a plant in better ways. No self-respecting man is ever a grafter. Above all, bear in mind repetition, the use of an influence over and over again, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence, until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You are dealing with something far more precious than a plant—the precious soul of a child."

THREE THINGS TO WHICH EVERY CHILD IS ENTITLED

There are three fundamental things to which every child is entitled. First, a respected name; second, a sense of security; third, opportunities for development.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father and feel an inspiration every time he looks at his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet and pure. And fathers, even the poorest of us, from a financial standpoint, may so conduct our lives as to be able to say to our sons in the words of a poet:

I have no wealth to leave you, and no fame.
This must be your inheritance: my name. . .
(In interest of brevity not read but now added)
I have tried to make my name synonymous
In all mens' minds, with things the most worthwhile;
With strength to do the right, though none might see me;
With grit to meet disaster with a smile;
With loyalty to those with claims upon me;
With justice equally toward foe and friend;
With honor, truth, integrity, square dealing—

"My word my bond."

Now, as I reach the end,

Too well I know that I have failed in efforts
Where I have wanted greatly to succeed;
Too oft I've seen my dreams, bright in the forming,
Prove naught but vain imaginings, indeed.
But this I do believe: when I have traveled
Life's twisting road, and worked out Life's great plan,—

When I have gone beyond life's praise or blaming—
It will be said of me, "He was a man."
And so, because of this, I feel no shame
When I bequeath to you, my son, my name.

SENSE OF SECURITY

In regard to the sense of security, every child is entitled to food, shelter and raiment, and he should feel in his home a safe and comfortable protection from the outside world. "He needs parents who are happy in their adjustment to each other, who are working hopefully toward the fulfillment of an ideal of living, who love their children with a sincere and unselfish love." Regarding economic security the report of the White House Conference on Child Health and Protection says:

Fundamental to the very existence of family is its economic status—its ability to provide an adequate income and to expend it wisely. A basic income should be within the attainment of each family to insure the minimum standard for survival and security. This is an economic problem of national scope. A nation that values its future development will take steps to see that this basic income at least is available to all its people. Only then can we demand of all families the observance of those methods of child care upon which child health and protection depend.

In this phase of family life the Church can render excellent service. No other organization in the world is so well prepared to know the physical and economic condition of each person as is the Church of Jesus Christ of Latter-day Saints. Now is an opportune time for the Church to demonstrate its efficiency not only in knowing the needs of the destitute but in supplying their needs.

SUPPLEMENTING THE HOME

In teaching children, it should ever be kept in mind that "Behavior is caught, not taught." Example is more potent than precept. Parents have the duty to be what they would have their children become in regard to courtesy, sincerity, temperance, and courage to do right at all times.

While it is true that "we need not power or splendor, wide hall or lordly dome, the good, the true, the tender—these form the wealth of home," yet the fact remains that there are certain material and cultural needs which are indispensable to successful home life. During the present crisis, to prevent the breaking up of homes, these material needs must be furnished by the group, either through the Church or the state. Here is where the complete organization of the Church should function most adequately. The material as well as the spiritual needs of every family in the Church should not only be known as I have already stated, but supplied by the bishopric of the ward either directly or indirectly. In a superior and effective manner the Church can also and does supply cultural needs such as education, social intercourse, music, etc. These may be obtained by every child, every youth, every person in the Church who will avail himself or herself of the opportunities offered. I wonder if parents generally are doing all they can to see to it that their boys

and girls are members of quorums and auxiliaries, organized for the express purpose of supplementing the home in the training of youth. Fifty thousand men and women are offering their services free of charge to give social and moral instruction and above all religious instruction to our boys and girls free. It is our duty to cooperate with them for the protection of our own children.

With the divinity of our marriage covenant, and the responsibility of parenthood ever in our minds, with temple marriage as an ideal for every worthy couple in the Church, we associate with courtship and marriage the most sublime ideals that influence human relations.

LISTS SAFEGUARDS

That youth may experience in anticipation and realization all the joy that can be found in a congenial and heaven-blessed home life, they and we should be guided by the following safeguards:

First, substitute the present tendency toward a low view of marriage by the high ideal which God has given it. Choose your mate not alone for physical attraction, but for congenial and spiritual companionship.

Second, let us teach the young of both sexes in the sacredness of the ideals of marriage, so that they may realize that marriage involves obligations and is not an arrangement to be terminated at pleasure. In this regard, it is the duty of parents to set an example in the home that children may see and absorb as it were the sacredness of family and the responsibility associated therewith.

Third, instruct young girls in the fundamental arts of housekeeping so that when the responsibilities of wifehood come, they may be free from the difficulties and perplexities which arise from ignorance and inexperience.

Fourth, let the marriage be so solemnized, as far as possible, at the place of residence, which will minimize the evils that follow runaway marriages. For members of the Church the Temple should be the chosen place in which this sacred obligation is assumed.

Fifth, foster the spirit of true religion from the very beginning of home life.

Sixth, teach the young that the foundation of a happy marriage is laid before the bride and bridegroom kneel at the altar. Keep the spring of life pure and the stream will more likely flow on unpolluted.

HOME BUILDING PARAMOUNT

Would you have a strong and virile nation, keep your homes pure—would you reduce delinquency and crime, lessen the number of broken homes. It is time that civilized peoples realized that prevention is more profitable than punishment, and that the home is the incubator either of children of high character or of criminals. Home building, therefore, should be the paramount purpose of parents and of the nation. In "Home, The Savior of Civilization," we read:

When one puts business or pleasure above his home, he that moment starts on

the down grade to soul ruin. The loss of fortune is nothing compared with the loss of home. When the club becomes more attractive to any man than his home, it is time for him to confess in bitter shame that he has failed to measure up to the supreme opportunity of his life and has flunked in the final test of true manhood. No other success can compensate for failure in the home. This is the one thing of limitless potentialities on earth. The poorest shack of a home in which love prevails over a united family is of greater value to God and future humanity than the richest bank on earth. In such a home God can work miracles and will work miracles. The greatest miracle that King Herod ever saw was John the Baptist. The religious home, though poor, produced John the Baptist. The most dazzling miracle of all history is Jesus of Nazareth. His education was that of a united religious home. Pure hearts in a pure home are always in whispering distance of heaven. In such a home there is always a key which one may use in opening the reservoirs of the infinite and start a Pentecost. The great, good God who made this world ordained man and woman for the home and He is seeing to it that they may search the whole world over, but will never find the sweetest joys of life anywhere but in the home. In obedience to God's law for human life, one should make it his highest ambition to build an ideal home. Make home your hobby, for, if anyone makes a loving home with all his heart, he can never miss heaven.

MARRIAGE ORDAINED OF GOD

Verily I say unto you that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.

I repeat, "It is lawful that he should have one wife," and that harmony, unity and blessed confidence should pervade the home. I emphasize this part of the revelation so that you watchmen of the priesthood will see to it that a group of misguided men and women now hiding behind a sanctimonious claim to possess superior knowledge regarding the marriage covenant, do not betray innocent young men and women into unlawful and unholy alliances.

God guide and inspire us to keep intact the true Latter-day Saint home, I pray in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

THUS ON TO ETERNAL PERFECTION

I shall begin my remarks with a quotation from that masterpiece of literature and doctrine—the Sermon on the Mount:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

—Matthew 5:43-48.

RELIGION, THE WORLD'S GREATEST NEED

The greatest need of the world today is religion—the religion of unselfishness, the religion of Jesus that teaches, “Thou shalt love thy neighbor as thyself.” (Matt. 22:39) “Be ye perfect,” etc. The unceasing influence of the Church for good is like a cord attached to the feet which continues always to bring back into that straight, that narrow way any who have deviated to the right or to the left, however great or however slight the deviation.

Scholarship has no such pull. Science, literature and the arts cannot take the place of religion. While religion never ceases to exert a powerful influence for good, nevertheless it takes a tremendous amount of it to keep us, with our many human frailties, doing our best all the time.

When Jesus said, “Be ye perfect,” he set for us a difficult task. It is the aim of the Church to keep us on the way to perfection insofar as unceasing vigilance can do this. I shall mention a few of the practises of the Church which help greatly in this respect.

TESTIMONY—EXAMINATION MEETINGS

One of these is a sort of annual examination or testimony meeting stake presidents are advised to hold with the members of their high councils, their bishops and other stake and ward workers who do their church work under the immediate direction of the stake presidency.

And all other stakes and ward officers, including of course the bishops, are advised to hold similar meetings with those who labor under their direction. In fact all Church officers and workers in every department, including those in auxiliary activities, are to be checked up at least once each year to find out with what degree of success we are, with our mortal imperfections, succeeding in our efforts to be better all the time.

May I illustrate what I mean by such an examination. The most rigid I ever had to take was given by Francis M. Lyman. He conducted the examinations for a group to which I belonged and over which he presided much as Benjamin Franklin proceeded with his examination of himself.

Franklin said he knew or thought he knew right from wrong and he did not see why he might not always do the one and avoid the other. But he soon found that he had undertaken a task of more difficulty than he had imagined. However, in his practical way, Franklin made a list of thirteen virtues and by placing particular emphasis upon one of these at a time, he expected to be able to

master that, and then proceed to another. By repeated efforts he planned to go on thus to perfection.

TESTS BY CHURCH STANDARDS

In much the same way Francis M. Lyman in his testimony and examination meetings named as best he could all the Church standards in accordance with which Latter-day Saints are expected to live. He referred to the payment of tithing, the keeping of the Word of Wisdom, attendance at sacrament meetings, observance of family and secret prayers, etc. He asked if the members of the organization were good husbands and fathers and neighbors. He advised that they speak ill of no man, not even in a matter of truth, but rather excuse the faults charged against others, and upon proper occasions, speak all the good they knew of everybody. He asked if they were good citizens, that is, if they took a proper interest in public affairs. He wanted to know if they were frugal and if they paid their obligations promptly. He insisted that it is the duty of Church members when employed to live within their means, to try to be better off financially at the end of the year than at its beginning, etc. In brief, like Franklin, he hoped to have all the people struggle toward perfection all the time.

"ALL THESE THINGS HAVE I KEPT"

We were all impressed with the effectiveness of these examinations when on one occasion a man arose and said, "I have no difficulty in living according to the Word of Wisdom, it is easy for me to attend sacrament meetings and to remember with regularity my secret and family prayers. I have no trouble living within my income. I am better off financially today than I was a year ago. In fact," he continued, using almost the exact language of the Bible, "all these things have I kept from my youth up, but I have one great weakness, an uncontrollable temper."

At the meeting we sang the familiar number, "Scatter Seeds of Kindness," which in part is as follows:

If we knew the baby fingers,
 Pressed against the window pane,
 Would be cold and stiff tomorrow—
 Never trouble us again—
 Would the bright eyes of our darling
 Catch the frown upon our brow?
 Would the prints of rosy fingers
 Vex us then as they do now?

Ah! those little ice-cold fingers,
 How they point our memories back
 To the hasty words and actions
 Strewn along our backward track!
 How those little hands remind us,
 As in snowy grace they lie,
 Not to scatter thorns—but roses—
 For our reaping by and by.

It was after hearing the harmony of this impressive song, glorified by the sweet tenor voice of George R. Emery, the leader, that our associate, our brother, with the tears flowing down his cheeks, said: "My great trouble is my temper. But I am struggling with it and I am glad to be able to report that during the past year I think I have made some progress."

PERFECTION THROUGH RELIGION

Thus a human soul was striving successfully to do that which real religion demands, namely, that we do our best to reach perfection.

It is doubtful if science, literature, art, scholarship, any one or all of these combined, can stir a mortal heart to put forth such strenuous effort as that, for the sole purpose of making a human being stronger and better. Only religion, the Gospel of Jesus Christ as revealed through the Prophet Joseph Smith, can do it.

SEVEN EXAMINATIONS

Another of the outstanding practises in the Church intended to make its members more nearly perfect is our way of advancing boys and young men in the priesthood. Our aim is to teach and train them to expect that at least seven times in their lives, if they are regularly promoted in the Church, they will find themselves alone with the bishop for the purpose of being given a kind and fatherly examination. The first comes when the boy is to be ordained a deacon, the second before he is ordained a teacher, the third before he is ordained a priest, fourth, before he is ordained an elder, fifth, when he is sent into the mission field, sixth, when he makes application to go into the temple, and seventh, when he is ready to take some charming young woman with him to the altar for his marriage ceremony.

These seven examinations are to consist of questions concerning details of Church duties and conduct, such as attitude toward tobacco, tea, coffee, liquor, tithing, keeping the Sabbath day holy, attending to secret and family prayers, being just and fair and charitable and patient in all dealings with neighbors and business associates. One question to be emphasized especially is "Have you lived in accordance with the Scout oath or promise, especially that part of it which says, 'On my honor I will do my best to keep myself physically strong, mentally awake and morally straight.'" Emphasis is placed especially on the last portion. Wise men have said if the Church can bring up a generation of men and women who all their days walk with accuracy in the path of virtue, then to such a generation nothing will be impossible.

ORDAINED ELDERS AT NINETEEN

And now, beginning with this year 1935, in addition to the seven exacting examinations above referred to, an additional pro-

cedure for the guidance and protection of boys and young men has been adopted. I refer to the new and definite policy of ordaining young men elders when they reach the age nineteen.

It has been the practise for years to ordain boys deacons when they are twelve, and now with the same unanimity and persistence worthy young men are to be ordained elders at nineteen.

Dr. Karl G. Maeser used to say to us his normal students, "You are being trained and educated to teach and I want you to know and to remember that if 95% of the members of any class do not finish the course with a passing grade there is something the matter with the teacher."

And so I say, if 95% of our young folks at age nineteen are not worthy, and the young men cannot therefore be ordained elders, make a careful survey of the situation and I predict you will find something wrong with the teaching or the training in the home or in the Church or in both of these.

The plan is to have all young men at nineteen become by ordination full-fledged men, to have thus put upon them the stamp of manhood, the stamp of character, the stamp of dependability. We want this ordination to be made a sort of commencement or graduation. It will indicate that the course begun at twelve is completed not only with credit but with honor as well.

SATISFYING A NATURAL CRAVING

You know when a boy is twelve nature fills him with visions of and ambition for the future. He begins to long for the company and fellowship and leadership of men, to desire to break away from his childhood surroundings. He wants to run away from home. He begins to hear nature's cry for association with grown-ups. It is the awakening of ambition in the soul of the boy. At his age practically all our boys are ordained deacons and enter the Mutual Improvement Association. In his M. I. A. work a boy is made a Scout and can be accepted as a member of the National Scout organization.

In order to satisfy that natural demand, that craving for the association of men, we are not only requesting, but urging that a strong troop committee, a committee of developed, powerful men, the strongest available, be appointed by all the bishops in all the wards.

The outstanding business of a troop committee is two-fold: First, to provide well-trained men to be Scoutmasters, assistant Scoutmasters, and leaders and associates for these boys. Second, to provide in some way or other whatever money is necessary to make the troop in every ward outstandingly successful.

YOUTH TO BE GUARDED

The prime aim and purpose of our program is to preserve young people from temptation, to protect them from evil. The Church stands strongly for purity rather than for repentance.

Is it not providential that this broad and intense training begins at the age of twelve? Remember Jesus was twelve when after three days his parents found him in the temple sitting in the midst of the doctors, the wise men of his day and time, both hearing them and asking them questions. Even Jesus at this age was hungering apparently for the association of men.

While I have been emphasizing the responsibility of preserving the boys and young men from evil and temptation as this responsibility rests upon the bishops and their associates, I desire to make it clear that great and perhaps greatest of all is the responsibility which rests upon the parents. The home must do its part, and often that part can be done best by the mothers. Men may fail but women never, is one of my favorite expressions.

From the Improvement Era I learned that one stake was organizing the mothers to help with the training of these young men and boys. If organized, the mothers of the deacons, the mothers of the teachers, the mothers of the priests, and the mothers of the Scouts can do more than any others in helping to train these boys so that at the age of nineteen they will be worthy men, noble, fine, young fellows, who can consistently be ordained elders.

The forces of all our organizations are thus combined to bring not only our boys but our girls also through their boyhood and girlhood into manhood and womanhood from age twelve to age nineteen as nearly perfect as possible.

With united ranks, we go forward singing, "Thus on to eternal perfection the honest and faithful will go."

The congregation and choir sang the hymn, "Do What is Right."

PRESIDENT HEBER J. GRANT

As usual we are short of time. We shall not call on Bishop Sylvester Q. Cannon to speak to us as he addressed us in the General Priesthood meeting yesterday evening. We shall ask Elder Samuel O. Bennion and Bishop John Wells to each speak to us for ten minutes.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

One of the outstanding events of recent occurrence, if not an epochal experience in history, was the radio service held a few nights ago in which the President of the Church and the Prophet of the Lord greeted members of the Church and all others who were listening in in all the world where radio connections are made.

I am sure that no one can accuse the Church of Jesus Christ of

Latter-day Saints of neglecting its duty. For years the word of the Lord has gone forth from this country into all parts of the world. A solid history has been written for a hundred years. Sermons have been delivered, tracts have been distributed, books have been placed in the homes and in the hands of the people, that all men might receive a testimony of Jesus Christ.

Now, in the present day, with the wonderful achievements of modern discoveries, we are able to reach the hearts of the children of men in nearly all parts of the world in just a few moments of time. Truly it is a marvelous age in which we live, and the Church marches on.

The promise made by the Savior is still in effect. He said :

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

I know of no authority having been given to any man to make any change in the doctrines of our Eternal Father's Son. He preached the Gospel while he ministered in the earth, he established a Church with prophets and apostles, and gave unto the world a true order of worship. Paul the apostle explains the necessity and purpose of the Church organization :

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ :

Till we all come in the unity of the faith, and of the knowledge of the Son of God.

In my experience in life I have not been able to find that anyone has had the right to change the plan established by the Savior during his ministry, and restored in our day.

I have often asked men and women to review the history of the Church as well as the doctrines, and see if they do not comply with the principles that our Eternal Father taught through his Son. If men and women would lay aside personal prejudices and seek for the things that the Lord has revealed they could not but be convinced of the truth! I appeal to people to listen in fairness to the doctrines of the Church of Jesus Christ of Latter-day Saints. They do not belong to us—they belong to our Eternal Father and his Son, whom he sent into the world.

As I stated before, this Church has distributed for a hundred years millions of pages of literature setting forth our views and our beliefs, without asking men to do anything except to repent, to change their lives if they are doing wrong, to investigate the Gospel as we see it, to ascertain if there is a need for prophets and apostles, and to learn if any revelation ever came from God to man to do away with the plan that he ordained. If I were a non-member looking for the Church that would give me an inheritance in the kingdom of

God,. I would most certainly look for one that offered me every opportunity to know the truth, to know what it means to live in the earth, and what it means to accept a plan which would take me back into the presence of God if I kept his commandments.

I have never found anything in all history that fills these requirements as does the Church of Jesus Christ of Latter-day Saints. It gives to every man and woman who enters it the same opportunity regardless of where they live or where they come from. It is for all and no one has any right over the other. It teaches us the plan of our great Redeemer; it acquaints us with the history of Joseph Smith, the Prophet, and those who have followed him.

To men and women who may hear my voice, who are not members of the Church, again I plead with you to investigate, while you are in this life, the workings of the Church of Jesus Christ of Latter-day Saints; lay aside prejudices of every kind; get acquainted with the doctrines, and read the word of God. It has brought joy and satisfaction to thousands of souls. It will do it to you. It will bring to you a happiness that you have never known before. It will bring to you eternal life in the kingdom of our Father.

This is my testimony to you and I bear it in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

Ever since the Manti choir sang the beautiful hymn, "Lord We Come Before Thee Now," this verse has been in my mind:

Send some message from Thy Word,
That may joy and peace afford;
Comfort those who weep and mourn,
Let "the time of love" return.

I have repeated these words many times as my brethren have spoken and they have left comfort, understanding, and faith in my heart and an added appreciation for my membership in the Church and for this great latter-day work.

I desire to call attention to an incident in the life of the Master, which is recorded in the 17th chapter of Luke. The Master was traveling towards Jerusalem. He passed through Galilee and Samaria and entered a certain village where he was met by ten lepers. A leper could not enter nor live in a village or town. Hence these unfortunate creatures accosted the Master while he was still outside the village. Misery had broken down all race prejudice, for we find the Samaritan and the Jew among these ten unfortunates. No doubt they had heard of the wonderful works of the Master. They stood afar off and cried, "Jesus, Master, have mercy on us."

The Master, full of sympathy and love for suffering humanity, sent hope into the hearts of these ten men in these words, "Go, show

yourselves to the priests," and as they went they discovered that they were healed.

The scriptures say, "And one of them, when he saw he was healed, turned back and with a loud voice glorified God and fell down on his face at the Master's feet, giving him thanks, and he was a Samaritan."

The Master said, "Were there not ten cleansed? But where are the nine?" None returned to give glory to God and thank their benefactor for a deliverance from worse than death, save this Samaritan.

Brother George Teasdale on one occasion said, "Ingratitude is such a heinous offense that nobody ever admitted being guilty of it." I have always remembered his comment on ingratitude. On the other hand, gratitude is a state of being grateful, having a feeling of thankfulness for benefits or kindnesses received and grateful sentiments toward a benefactor.

Great changes are taking place in our civilization. We are passing through serious situations. Unemployment and drouth have become serious problems and have affected many of our people. Some have become dissatisfied. It is not easy for a man to keep happy when his family is in need. The Church has done much to relieve the suffering and distress of its members.

My brethren and sisters, in spite of all these trying conditions, there is reason to be thankful to our Father in heaven for the many blessings which we still enjoy. While many of the things which I shall mention have already been referred to during this conference, I think it not amiss to reiterate them in this closing session that we may cherish a deep sense of appreciation for our blessings.

We are living in the most important age of the world's history—the dispensation of the fulness of times—a day of the restitution of all things spoken by the mouths of holy prophets since the world began. Prophets of old have looked forward to this day and have longed to see it. Is it not a privilege to live in this day when great world movements preparatory to the coming of the Son of God are in progress?

We are living in a choice land, a land choice above all other lands, which is reserved for the people of God. As long as we keep his commandments, the Lord has said we shall prosper in this land. It is a land of freedom. Liberty and democracy still prevail. The Latter-day Saints were directed to these valleys of the mountains by living prophets of God. In vision, President Brigham Young beheld this place, and when with his natural eyes he saw the valley, he said, "This is the place." Here in these mountain valleys we have been gathered to develop the highest type of civilization the world has ever known, in preparation for the coming of the Savior.

God has again spoken from the heavens. True knowledge of the personality of the Godhead has been revealed. A great prophet has arisen. The Prophet Joseph Smith stands at the head of this dispensation. The Gospel, the science of salvation, has been re-

stored. It is the source of all man's spiritual and temporal guidance. The Book of Mormon, a new witness for God, which contains the fulness of the everlasting Gospel, has been translated by the gift and power of God. The priesthood, the power to legitimately act in the name of God, together with all necessary gifts, powers and blessings, has been restored. Thousands upon thousands have received this priesthood. It was an inspiring sight on Saturday evening to see more than six thousand brethren gathered in this building at the General Priesthood meeting.

We are here to accomplish God's purposes, to become a great and mighty people, not in wealth, but in faith and power to do good. We are engaged in the most important work in the world's history. It is our privilege to assist in the establishment of God's work upon the earth.

It is our privilege to listen to the voice of prophets, apostles and leaders of this Church and hear from them the living word of God, for they speak to us under the power and influence of the Holy Spirit.

Have we not much for which to be thankful? Our hearts should be filled with gratitude for the privilege of living in this time, in this place, with the Gospel of Jesus Christ as our heritage, and for prophets of God to lead us, and that we are permitted to assist in bringing about the purposes of the Lord.

No matter what our surroundings and circumstances may be, let us hold fast to our living faith. Let not our ideals be wrested from us. Let us contemplate often our blessings and hold fast to the enduring things of life, that which will bring us riches of soul—the Gospel of Jesus Christ.

May we cultivate gratitude. The spirit of gratitude always brings happiness. If we have this virtue we are more God-like. May we cultivate a thankful attitude towards God and our fellowmen. We will express our thankfulness for our blessings to our Father in heaven in daily prayer and show our love for him by keeping his commandments, in giving service in his cause, in contributing of our means for furthering his work, and in praise and song. The spirit of gratitude will grow in our hearts as we express it, and it will be germinated and grow in the hearts of those about us. Let us teach it in our homes to our children, that they may grow up with thankful hearts, that the spirit of discontent and unrest which is in the world may not affect their lives. Let us follow the advice given in our song, "Count Your Many Blessings":

When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you, what the Lord hath done.

May we, like the Samaritan, have grateful hearts and glorify God for our blessings, I pray, in the name of Jesus Christ, Amen.

ELDER JAMES M. PETERSON*President of the Texas Mission*

I have been delighted, my brethren and sisters, as I know you have, with the splendid things of this conference. My heart has been touched with the testimonies given us by the General Authorities. I have been given new courage to go on in the tasks assigned to me in this great work, as I know you have. The thing that I think has touched me most in this conference is the statement that was read in the first session by President McKay relating to the growth and development of the Church. That statement reminded me of the words of one of the Book of Mormon prophets to the effect that man is that he might have joy.

My heart rejoices that more people are coming into this great Church, that their lives may be made better and happier, because in the Gospel of Jesus Christ there is happiness, there is joy—that joy which we can obtain through no other labor. I rejoice in the growth and advancement of the Church.

I am grateful beyond expression, my brethren and sisters, that I have been called into the service, if I may make that statement. I have been in the service a great many years, but for a year or more not in direct activity. I am so grateful that my brethren of the General Authorities found me worthy to go into the world to preach the Gospel, the message of salvation and of life. I cannot tell you how grateful I am for this confidence and I feel that no greater blessing can come to anyone.

God bless us that we may be faithful in this great work and valiant in carrying forward the banner of truth, that his blessings may guide and direct us in all our endeavors to further his work, I pray in the name of Jesus Christ. Amen.

ELDER NICHOLAS G. SMITH*President of the California Mission*

My brethren and sisters, I am orthodox. I believe in Jesus Christ. I believe in Joseph Smith, and I know that I understand the Savior's life better because of that which has come to me through the Prophet Joseph Smith. I believe just as sincerely and truly in Heber J. Grant. I have known him personally for years, and I know that Joseph Smith was no greater in doing his work than President Grant is in doing his. I have been inspired by his utterances. I have marveled at his strength, at his kindness, and at the manner in which he has stood as our prophet, seer and revelator.

I believe in being obedient to this Church and to this doctrine, for I know that as was said of old by Isaiah, "If ye be willing and obedient ye shall eat the good of the land." Therefore, I know that those who are faithful and true in the performance of their duties in this Church shall not be crushed by this depression. They shall be happy and in their families love shall abide.

For the past sixty months I have been sending out into the world approximately \$50.00 a month to my two sons as they have performed missionary labors in far-off lands—\$3000.00. A tremendous sum it seems to me and far more, I think, than any man should send to his son to maintain him while performing missionary labors, but it was the custom—so much was necessary in certain missions. I have thought of the words of our Savior when he sent forth his apostles to preach without purse or scrip, and I find as I read in the 84th Section of the Doctrine and Covenants that in our day God gave the same counsel and advice to his servants through the Prophet Joseph Smith, that we should go to the nations of the earth and preach the Gospel without purse or scrip. I am reminded that a few days ago in a missionary report meeting in the California Mission, after each of the missionaries had expressed himself and told what it had cost him to live during the past months, one of them said: "Since I have been here I have had five pairs of garments given to me by my own people. My father and mother are dead, but I love this Church and I knew that inasmuch as the Christ had said that we were to preach the Gospel without purse or scrip it could be done. I have marveled as the months have passed by that my shirts have outlasted the shirts of my companions, my suit has outlasted the suits of my companions; and during the two years that I have been serving in this mission I have not received a cent from any of my people. I have preached the Gospel without purse or scrip, President Smith, and I want to stay here as long as you want me to stay here and continue to serve because I have been blessed."

I noted his appearance—the best dressed man we had in the room.

Then his district president arose and said, "I want to bear testimony to what Elder Rolfe has just said. I want to tell you that I have had four suits while he has had the one which he is now wearing. I spend \$25.00 a month and he has spent nothing. Now I have been notified that my money is finished, but I want to volunteer now, President Smith, to stay another six months and be permitted to serve as this loyal man has served, without purse or scrip, in this great cause."

Brethren and sisters, where do you think these men got such ideas? They have lived in that mission under the inspiration of the man who formerly presided there, Elder Alonzo A. Hinckley. They believed what he taught them—they believed in God, and they knew that God would sustain and support them, and so they have gone forth. The missionaries now are getting along on \$10 a month and less. Some are spending \$25.00, but we are encouraging them to stay within \$10.00. The lady missionaries naturally need more. The Lord has blessed them and been with them, and the spirit of Alonzo A. Hinckley shall never die so long as there is a California Mission. God bless that mission. I thank the brethren for honoring me and permitting me to go there. I am grateful to you for your faith and prayers. Your boys and girls are doing a wonderful work. The Lord is with them. May his spirit ever be with his Church, is my prayer in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

A young man who claims to have counted the audience at our meetings from day to day announces that there are 8,029 people here this afternoon, and that there have been in this building during the conference sessions 50,562 people. I hope he is correct.

I should be very pleased if I had the time to make some remarks, but by the time the choir has sung an anthem and the closing prayer has been offered the radio will be disconnected, and it would not be fair to the people who are listening to the radio broadcast for me to try to say anything and they not hear it. I offer my apologies to the leading brethren who are here who expected to speak but did not have an opportunity to do so.

GRATEFUL FOR BLESSINGS OF CONFERENCE

I earnestly and sincerely express my gratitude to the Lord for this conference. Like all the conferences that I have attended during the past fifty-two years, it is the best we have ever had. I have heard that expression regarding all the general conferences of the Church; and the only way that I can account for it is that we are hungry, and the same bread and butter tastes a little better when we have an appetite than it does otherwise although it is the same material. We have indeed been blessed of the Lord, and I am grateful for his blessing.

I am thankful beyond my ability to express myself for the opportunity we had last Sunday morning at 12:30 to broadcast a message to the people of the world.

DELIGHTED WITH THE SINGING AT CONFERENCE

I wish to endorse all that has been said in regard to the singing to which we have listened during this conference. We were charmed and delighted with the singing by the choir from Manti, and by the Singing Mothers, as also by the Tabernacle Choir.

An anthem, "O, Great is the Depth," was sung by the Choir.

Elder Charles R. Jones, President of the Arizona Temple, pronounced the benediction.

Conference adjourned for six months.

The singing at the Friday sessions of the Conference was by the Relief Society Singing Mothers, under the direction of Charlotte O. Sackett; at the two sessions on Saturday by the Manti Choir, under the direction of Ellis E. Johnson; and at the Sunday sessions by the Tabernacle Choir, under the direction of Anthony C. Lund.

Accompaniments and interludes on the great organ were played by Frank Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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SALT LAKE CITY, UTAH
October 4, 5, 6, 1935

With Report of Discourses

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One Hundred and Sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5, and 6, 1935.

Through the courtesy of Station KSL of Salt Lake City, the proceedings of all the sessions of the Conference were broadcast by radio for the benefit of the general public.

President Heber J. Grant was present and presided at each of the meetings.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, *, **, Charles A. Callis, and Alonzo A. Hinckley.

Of the First Council of the Seventy: Jonathan G. Kimball, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors, and high councilors from the various Stakes.

Patriarchs, Bishops of Wards and their counselors, and high priests, seventies and elders, from all parts of the Church.

Members of Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; George S. Romney, Northern States; Wilford W. Richards, North Central States;

*John A. Widtsoe absent, doing special work in California.

**Joseph F. Merrill absent, presiding over the European Missions.

Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; James M. Peterson, Texas; Joseph J. Daynes, Western States; Nicholas G. Smith, California; Joseph Quinney, Jr., Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The first session of the Conference was held Friday morning, April 4, at 10.00 o'clock.

When the time arrived for opening the Conference the large Tabernacle auditorium and galleries were well filled with people.

The music for this session was furnished by the Summit Stake Choir, under the direction of Sister Judith Anderson Beard.

President Heber J. Grant announced that the Choir would sing the hymn, "Lo, the mighty God appearing."

After the singing of this hymn by the Choir, Elder A. Richard Peterson, President of the Emery Stake, offered the invocation.

The Choir sang the hymn, "I'll praise my Maker while I've breath."

PRESIDENT HEBER J. GRANT

I rejoice in again having the opportunity of meeting the Saints in general conference. I have always during the past 53 years enjoyed attending our annual and semi-annual conferences. It fell to my lot 53 years ago this coming 16th of October to be chosen as one of the apostles of the Church of Jesus Christ of Latter-day Saints. I have not the language at my command to express the gratitude of my heart for this great honor that came to me so long ago. I was not in the very best of health at the time, in fact, I have no hesitancy in saying that I am in far better health today, after the expiration of 53 years, than I enjoyed when that call came; I can with greater ease perform the duties that devolve upon me, and without the same fatigue.

I recall that during the first two or three years of my administration as one of the apostles, quite frequently after preaching at a quarterly conference two or three times on a Sunday, I would lie awake all night because I was so nervous. I am grateful beyond expression for the vigor of body and mind that I possess today, and my gratitude goes out not only to my Father in heaven for the splendid health that I enjoy, but it goes out also to the people of the Latter-day Saints generally. I believe sincerely that because of the faith and prayers and good-will of the Saints my life has been extended and my health has been improved.

JOY IN LABORS

I can truthfully say that during all of these years I have had great joy in my labors in traveling among the Latter-day Saints. There is a brotherhood and a love existing in the hearts of the Latter-day Saints for one another that I am sure no other people enjoy. When I contemplate my reception as an inexperienced young man, not quite 26 years of age, when called to this important office; when I remember the reverence and respect that were accorded to me wherever I went, notwithstanding my lack of knowledge and information, my heart goes out in gratitude to the people in all the stakes of Zion, and as the years have come and gone I have been thankful beyond expression that I have never found anything at home or abroad that has weakened my faith in the divinity of the work in which you and I are engaged.

FINDS MANY EVIDENCES

I am grateful on the other hand that as the years have come and gone I have been constantly finding additional evidences of the divinity of this work. There have been many things in my life, as I am sure there have been in the lives of you, one and all, that have been inexplicable to me; that it has been difficult for me to understand and comprehend. But I am a firm believer that faith is a gift of God, and I am grateful indeed for the gift of faith that has been with me. When I have not comprehended things I have had faith that some day they would be made plain to me.

I remember that the first time I read the Doctrine and Covenants, section 19, about eternal punishment, and so on, that I wept for joy regarding the explanation therein given, that it does not claim that there is no end to punishment.

I remember that it was always a remarkable statement to me that "every ear should hear." I could not understand how that could be possible, and yet I believed in it, I had faith in it and I accepted it without any doubt. Radio has demonstrated that every ear can hear. I have been grateful for the opportunity on two different occasions of having a worldwide broadcast of what I had to say. I wondered how it would be possible that "every eye should see." And yet I have seen and conversed with my daughter and my granddaughter when they were miles away from me at the time. They were in the laboratories and I near the foot of Broadway, New York; they were several miles distant, and great buildings were between us. We had no difficulty in seeing each other, no difficulty in conversing with each other.

The one and only thing for you and me and for every Latter-day Saint to do is to keep the commandments of the Lord, and sooner or later those things that may have been inexplicable and have seemed impossible will be demonstrated to us.

FAITH IN BOOK OF MORMON

I am grateful that as a young man I had faith in the Book of Mormon. When I was ridiculed for believing in that book, the person saying that he could point out to me two absolute falsehoods in it that could not be gainsaid, I told him to go ahead, that pointing them out did not affect my faith nor in the least degree lessen my reverence for and my belief in the Book of Mormon. I read it as a young man in my teens, prayerfully and humbly, and there came into my heart the perfect assurance that that book is just exactly what is purports to be.

One of the two things that this person said were falsehoods was that there were dwellings built of cement in early days by the Nephites in Mexico, Central and South America, that such a thing as a cement dwelling had never been found, and "You know," he said, "that cement is not so destructible as brick or stone, and that if dwellings of cement had been built they would have been found long ago."

I said: "That does not affect my faith at all. Hundreds and hundreds of years have passed since the Nephites were destroyed and there is an abundant tropical growth in that country. If they do not find any cement dwellings during my lifetime I am sure they will when the grandchildren come along, if not then they certainly will when the great grandchildren come."

He said: "What is the use of talking to such a fool, who puts aside an argument that cannot be gainsaid, by referring it to his children, or grandchildren, or great grandchildren?"

HISTORY BEARS OUT FACTS

What is the subsequent history? Within a few miles from the City of Mexico, less than a hundred, if I remember correctly, there is a great monument, the outside of which was apparently covered with cement, and it is 150 per cent higher than this building in which we are assembled, and instead of being one hundred and odd feet by two hundred and odd feet, it is larger than this entire block, covering a space of eleven acres, and from the top of that monument one can see in the valley large mounds and as they are uncovered, lo and behold, they are discovered to be splendidly built houses, with cement covered walls and floor, showing a skill in the use of cement equal if not superior to that of today.

VOICE HEARD THROUGHOUT LAND

He said: "Well, I will give you an argument that you cannot extend the answer to your children, your grandchildren, or your great grandchildren. That book teaches that Jesus Christ after his resurrection, came to this country and organized his church and that he spoke to the people, and his voice was heard all over the land. Now you know that

if you were to get up on top of a house and shout, your voice would carry only a few hundred feet. So you know that is a lie."

I said: "I do not know any such thing. I know that Jesus Christ and others under the direction of God took the existing elements and created this earth, and I am a firm believer that if Jesus Christ knew how to create the earth on which we live he would know how to cause his voice to go all over the world at one and the same time."

He said: "I do not care to argue with such a fool."

THE IMPORTANCE OF FAITH

The radio has demonstrated that faith is a gift of God, and I am grateful that I had it. I have sat in my home and listened to Admiral Byrd talking from the South Pole, there being a little box in the corner that brought the message to me, and my heart has gone out in gratitude that as a young unmarried man my faith in the Book of Mormon could not be disturbed by the arguments of a young man who had his doctor's degree and had graduated from a university, and thought he had knocked me out completely with two of his arguments.

Let us get faith as a people. Let us so order our lives that we are entitled to an increase of that faith. I am thankful that I know of no man or woman who ever joined this Church and attended his or her sacrament meetings, partaking of the sacrament in remembrance of the suffering of our Savior and his death; who was honest and conscientious in the payment of his or her tithes; who divided with the Lord as perfectly as they would ask the Lord to divide with them if they were making up the account; who have kept the Word of Wisdom—I have never known such an individual to lose his or her faith. But I have seen men and women apostatize from the Church and almost without exception I have seen that apostasy come upon them gradually.

IN LINE OF DUTY

When you are in the line of your duty it is like standing in front of a line of posts, and every post is in line. But step one step aside, and every post looks as though it were not quite in line. The farther you get away from that straight line, the more crooked the posts will appear. It is the straight and narrow path of duty that will lead you and me back to the presence of God. I am thankful that from my youth until now such a thought as doubting the divinity of the mission of the Savior has never entered my head.

Many times I have referred here to a book, one of the chapters of which is entitled "The Young Man and the Pulpit." The author of the book said that a certain individual with good opportunities for investigation asked every young preacher whom he met during a summer vacation—they being ministers in the eastern and New England states—the question, "Do you believe that Christ was the Son of the living God,

sent by him to save the world; that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired. No one has any doubt about that. But, yes or no, was he the Son of God, the Redeemer of the world?"

I am grateful that every Latter-day Saint can answer yes to that question. We are all delighted that we have that knowledge. I am sorry that every one of those ministers failed to answer yes, and that the sum total of those answers was that he was the greatest moral teacher that ever lived.

HIS FAITH HAS NOT BEEN SHAKEN

I am thankful that it has fallen to my lot to meet many men not of our faith in my travels. Before I reached my twentieth year I worked for five years for people not of our faith. My business has been of such a character, representing insurance companies, one of them in Canada, one of them way off in New Zealand, one of them in France and some in Great Britain, and others in New York, San Francisco, Chicago and New Orleans, and I have come in contact with many men not of our faith. I do not remember having met in any of the offices of any of the companies I have represented or among the men who came to Salt Lake as traveling representatives or officers, anyone who belonged to our Church, but in all my contacts with these people not of my faith I have been grateful that nothing I have heard or read or come in contact with has in the slightest degree lessened my faith in the Gospel of Jesus Christ. On the contrary, in my contact with men, I have been finding evidences of the divinity of this work.

I call to mind visiting with an assistant manager of that great corporation, the New York Life Insurance company in London. This man told me he had been connected with the British legation at Constantinople, that he had been in the Holy Land many years, that he had been in the United States and Canada many, many times.

CONSTANTLY FINDING ADDITIONAL EVIDENCES

He said: "Do you know, Mr. Grant, the last time I was in Canada I went up to the northern wilds, beyond all civilization, where I doubt that a white man had ever been before, among those heathen Indians, and I found there the most inexplicable thing in all my life. I found the exact duplicate of a Holy Land rug, the exact pattern and color that I have seen in Jerusalem, and, lo and behold, that rug was woven in little colored beads. How under heaven those people way up there, who had never heard of Jerusalem, could duplicate a Jerusalem rug perfectly, is beyond my comprehension."

I said: "I will send you a copy of the Book of Mormon, in which

you will find that the forefathers of the American Indians who came to this country before Columbus, came from Jerusalem."

"Well, well," he said, "that explains the inexplicable."

I am grateful that as I have read the creeds, the doctrines and ideas of other people and other churches I have never found anything that disturbed my faith. On the contrary, day by day, week by week, and year by year, I am continually finding additional evidences of the divine mission of the Savior and of the divinely appointed mission and labors of the Prophet Joseph Smith. I am grateful indeed when I realize that before the Church was organized wonderful revelations were given stating that the field was ripe already to harvest, and when I think of the wonderful harvest that was reaped in Hawaii by President George Q. Cannon, which country President Clark and myself and others recently visited. During the few years he was there he translated the Book of Mormon into the Hawaiian language, and he baptized over 3,000 natives. I have never been among a people that seemed to me to be more sincere, to have a greater love for each other and for the Gospel, and a greater reverence for those who hold places of honor in the Church of Christ than I met on our recent visit to Hawaii.

GRATEFUL FOR ACCOMPLISHMENTS

I am grateful for the temple that has been erected there, and for the interest of the people in temple work. I am grateful for the organization of a stake of Zion there, which I believe will be of great spiritual benefit to the people. I am very thankful for the evidences that have come to me of the divinity of this work in which we are engaged.

I am grateful when reflecting upon the fact that Wilford Woodruff baptized several thousand people, and that Orson Pratt did the same. Year by year additional evidences have come to me of the inspiration of the Lord and the truth of the revelations given to the Prophet Joseph Smith. There is absolutely nothing in the entire Doctrine and Covenants by way of commandment and exhortation for you and for me but what if we performed those things that the Lord desires us to do would be for our benefit. There is not a thing in them that would not be greatly to our advantage if we would do that which the Lord desires us to do.

I have been requested time and time again—principally by anonymous letters—"For heaven's sake find a new subject, and quit preaching so much on the Word of Wisdom."

NEED WORD OF WISDOM

Never in all my life have I thought and believed and been convinced that the Latter-day Saints need so much the Word of Wisdom as they need it today. Why? Because the whole United States has discarded prohibition. They have gone back to liquor. This they have done

because the cry went out, "There is more drunkenness, there is more drinking of whisky under prohibition than there was before we had prohibition."

Pardon me, but all of the advertisements of that kind were pure, unadulterated falsehoods. During prohibition I traveled up into Idaho quite frequently attending conferences. During all the years of prohibition I never saw a drunken man or woman while on those trips. I recently went up to Rexburg to dedicate a meeting house. When we reached Pocatello I had to change from the train to a bus to go to Idaho Falls, and at Idaho Falls I changed again. Two men on the bus were drunk. During the fifteen minutes that I waited in Idaho Falls I saw three more drunken men. Men and women by the dozens in this city have been seen standing around in front of one of the principal places where they dispense liquor, waiting for their chance to get their liquor. I have met drunken people in more than one place in Salt Lake City since we did away with prohibition. Millions upon millions of dollars of money were spent in propaganda which was based on falsehoods, to bring back whisky to the people. At a great national convention the people shouted, "Hurrah! Hurrah! We want our beer; we want our beer; we want our beer!" And they got it. Of course it does not intoxicate anybody legally, but they are very careful to keep the Indians from drinking any of it for fear they will become intoxicated.

APPEALS FOR INFLUENCE

Today I appeal to you, each and all, to use your influence at home and abroad, to get the people to keep the Word of Wisdom, and I am going to read it. It may be that it will be the fifty-third time in the past fifty-three years. I think that I have read it at least once a year, if not a half a dozen times.

"A Word of Wisdom"—you know wisdom is almost the greatest thing in the world, second only to health, and this is wisdom from God, not from man. The wisdom of man is "beer, beer, beer."

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the Church, and also the saints in Zion—
To be sent greeting; not by commandment or constraint—

I have heard many people say, "Brother Grant, it is not a commandment. That is how I get around it, and can have my tea and coffee."

—Not by commandment or constraint, but by revelation—

Revelation from whom? Revelation from God Almighty.

And the word of wisdom, showing forth the order and will of God—

It is the will of God that we take advantage of the Word of Wisdom.

—In the temporal salvation of all saints in the last days—

AN ECONOMIC AID

I believe that if every dollar of money that is expended in Utah for liquor and for beer, tea, coffee and tobacco, were saved, Utah would need no help from the United States government to take care of the poor, but that peace, prosperity, happiness and abundance would be given to the people of our fair state, and of every other state in the Union, if in addition we observed the suggestion by the Lord, which is a very wise one, that once a month we refrain from eating two meals, which would be physically beneficial to every living soul, and give the equivalent to help those who are poor. It would go far towards solving our financial problems.

Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"EVILS AND DESIGNS"

'Evil and designs! Men hired to certify that cigarets do not injure them and never have done, and I have been told that when you challenge some of them regarding these things they say, "Of course they never hurt me, because I have never used any of them."

—In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days—

Don't you think it is evil and conspiring to publish pictures of beautiful women, using cigarets, knowing as they do that it destroys the very purpose of life? We have been warned against these things. A billion is beyond my comprehension, and yet, if I am not mistaken, on an average of 117,000,000,000 cigarets per year were used over a period of many years in the United States. A billion is the equivalent, if you figure it in dollars, to one dollar a minute for every minute from the birth of the Savior until the late World war. So, for a number of years the equivalent of 117 cigarets a minute has been consumed in the United States each year for every minute since the birth of the Savior.

FURTHER COUNSEL FROM THE LORD

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

And, again, strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and

is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

And, again, hot drinks are not for the body or belly.

And, again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—

Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

And these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

Nevertheless, wheat for man, corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

GREAT BLESSINGS PROMISED

Here is the all-important point in the entire revelation:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

Could there be a greater promise made to anyone than wisdom and life, and that the destroying angel shall not slay us? I can think of nothing to compare with it.

INSPIRATIONAL TIME AT CUMORAH

I rejoice in the very wonderful time that we had at the dedication of the monument on the Hill Cumorah, in the wonderful turnout of people who were not of our faith, in the splendid reception given to us by the people of Palmyra, who provided accommodations at a moderate charge for the visitors from Utah and other sections of the country, making them feel at home. All of the feelings of animosity and hatred that existed in the hearts of the people of that town in early days against the Prophet Joseph Smith and others have entirely disappeared.

I am grateful for the inspiration of the Lord that was given to us in the dedication of that monument. I am thankful for the privilege

I had of being there and offering the prayer at the dedication. I thank the Lord for the inspiration of his Spirit that was given to me in dedicating it.

At the close of those three days I was weary, I felt tired and decided not to speak that evening. But as I listened to President McKay bearing witness of the divinity of this work, and speaking to the people, I could not resist the urgent desire to stand up and pay a tribute to Joseph Smith, the man who in the providences of God was the instrument in the hands of our Lord and Savior of establishing again upon the earth the Gospel of Jesus Christ. I could not resist the temptation to pay my tribute of respect to Brigham Young, to John Taylor, to Wilford Woodruff, to Lorenzo Snow, and to Joseph F. Smith, who have stood at the head of this Church from the time of its organization.

I rejoice in the inspiration of the Spirit of the Lord given to me in speaking to those people at Palmyra. I rejoice beyond my power to explain my feelings of gratitude because of the fifty-three years of peace, joy and happiness that I have enjoyed in proclaiming the Gospel. There is no joy that is greater that can come to man than the joy of bringing souls to a knowledge of the Gospel. In the 18th section of the Doctrine and Covenants we find the following regarding that subject:

Remember the worth of souls is great in the sight of God;
For, behold, the Lord your Redeemer suffered death in the flesh;
wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people,

And if it should be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

JOY IN SERVICE

Think of the joy of President Cannon in bringing three thousand souls to a knowledge of the Gospel! Think of the joy that has come to Wilford Woodruff and Orson Pratt, who brought nearly that same number into the Church.

I rejoice beyond my power of expression in the pleasure that has come to me in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Italy, Norway, Sweden, Denmark, Canada, Mexico, Hawaii, and far-off Japan, in lifting up my voice in all humility, proclaiming that I know, as I know I live, that God lives; that I know that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and the Savior of mankind; that I know that Joseph Smith was a prophet of the true and the living God, the instrument in the hands of

God of bringing to the earth again the plan of life and salvation, and that all the men who in the providences of the Lord have been called to stand at the head of this Church were in very deed called of God, and the servants of God in laboring for truth here upon the earth.

May God help you and me and every soul that has a knowledge that he lives, that Jesus is our Redeemer, that Joseph Smith was the instrument of Almighty God in restoring again the Gospel, so to live it and so to keep his commandments that our lives will proclaim it, and I ask it in the name of Jesus Christ, Amen.

At President Grant's request the audience arose and sang one verse of "The Spirit of God like a fire is burning."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I attended a stake conference a number of years ago and spoke on the Word of Wisdom. At the close of the conference a good sister came up somewhat excited and said: "Brother Smith, you never said a word about backbiters and fault-finders, and I think it is far worse to bear false witness and to backbite than it is to drink a cup of tea."

I said: "I think I can say things just as emphatic perhaps about backbiters as I can about people who break the Word of Wisdom, but I did not have that for a subject this afternoon."

When I went to the rear of the building nearly everybody had left, but a man held out his hand and said:

"Brother Smith, that is the first discourse on the Word of Wisdom that I ever liked."

I said: "Haven't you heard other discourses on the Word of Wisdom?"

He said: "Yes, but this is the first one that I ever enjoyed."

I said: "How is that?"

He said: "Well, you see, I am keeping the Word of Wisdom now."

I will not be offended, nor will I cease to rejoice whenever President Grant feels to speak on the Word of Wisdom.

SCRIPTURAL PROMISES TO OBEDIENT

I want to read to you a few verses from a very important revelation given to the Church in 1831. This was given to those who had assembled in Zion, meaning of course Jackson County, Missouri. The Lord said unto them:

Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments.

For those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them; and they shall

receive a crown in the mansions of my Father, which I have prepared for them.

Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength.

And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.

Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

Nevertheless thy vows shall be offered up in righteousness on all days and at all times.

I have read quite a large portion of this revelation. I think it is very important. The Lord here promises those people who gathered in Zion—and I think the promise is just as good for us today—that if they would keep his commandments, he would pour out upon them the blessings of heaven and the blessings of the earth.

BLESSINGS FORFEITED

The world has been in distress. Why? Because of selfishness, greed, and unrighteousness, because they have forsaken the God of this land, who is Jesus Christ. We would have good crops and abundant crops if we would serve the Lord. We would not be in distress financially and in our substance, if we would hearken unto these commandments, because we have the word of the Lord for it. He has made the promise. We have failed to heed the instruction.

Moreover he says in this revelation that he would give unto us commandments not a few. I am not afraid of the commandments of the Lord. And he says that he would give us revelations in their time. I am not afraid of the revelations from him. I sometimes tremble about revelations from men, and commandments coming from men, but not from the Lord. And yet the Lord is holding back from us revelations and commandments pertaining to our welfare and salvation because we will not hearken unto that which has already been given.

WHEREIN WE HAVE FAILED

The President of the Church stood where I am standing now and pleaded with the people more than once to uphold and sustain the law

of God in regard to the Word of Wisdom, and protect the people who needed the protection, and we ignored his counsel. That was not pleasing in the sight of our Father in heaven, and some of us need to repent, we need to turn unto the Lord and serve him more faithfully in many ways. We are not keeping his commandments as we ought to do. I have in mind what I just read in regard to the Sabbath day. We are commanded to do certain things and none other upon this day, and we do not do those things, and we do things that we are commanded to abstain from doing.

A week or two ago I attended a conference in the Grant stake tabernacle, it was the Cottonwood stake conference. In going down Ninth South to get to that meeting place, it was all I could do to pass down the street in an automobile in front of a certain park which had been dedicated as a playground, because of the people who were assembled there. I do not know how many. Farther on others were assembled, engaged in sports on the Sabbath day. I took it for granted, and I believe I am right, that many of those people were members of the Church of Jesus Christ of Latter-day Saints.

PLEA FOR SABBATH OBSERVANCE

I plead with you, my brethren and sisters, to observe the Sabbath day and keep it holy. This is one of the great Ten Commandments the Lord has given, and do not get the idea that this commandment was a part of the law of Moses which was done away in Christ. The Decalogue was older than Moses, it continued after Moses passed away. The Lord has reiterated these commandments, he has renewed them and commanded us in our day to observe them and keep them sacredly and holy, and therefore I plead with you.

We ought not to be playing baseball on the Sabbath day. We ought not to be going to the resorts, we ought to keep away from these picture houses on the Sabbath day. It was my privilege some years ago to go through the East Central States Mission. In the city of Goldsborough, on the Sabbath day, we were granted the use of the leading show house, the best one in the city, in which to hold our meetings, three of them, morning, afternoon and night, without any charge. It was free for us to hold religious services and closed against the amusements which were in that house all other days of the week. The people were quiet, there were no great gatherings on the streets, in the parks, or shouting at baseball games or other sports. The people were quietly engaged in prayer and going to their churches. I thought, Why can't we have that among our own people in the West? I felt somewhat ashamed. We cannot do anything, it seems, today in the way of sports, unless we have to include such sports on the Sabbath day. When we want to engage in skiing, to find men to enter the Olympics, it appears that we have to do it on the Sabbath day. When we dedicate a park or playground in this city, we think we have to do it on the Sabbath day. Our hunting and fishing season must begin on the Sabbath day.

A PROPER OBSERVANCE OF THE SABBATH

These things are displeasing in the sight of God, and I speak not merely for the Latter-day Saints, but for all good Christian people. If they believe in the words of Christ, in the words of the scripture, then they ought to sanction what I am saying, and when we turn from the commandments the Lord has given unto us for our guidance then we do not have a claim upon his blessings.

President Joseph F. Smith said:

To observe the Sabbath day properly is the plain duty of every Latter-day Saint—and that includes the young men and young women and the boys and girls. It may seem strange that it should be necessary to repeat this often-asserted fact. But there appear to be some people, and sometimes whole communities, who neglect this duty, and therefore stand in need of his admonition.

What are we required to do on the Sabbath Day? The revelations of the Lord to the Prophet Joseph Smith are very plain on this subject, and these should govern us, for they are in strict harmony with the teachings of the Savior. Here are some of the simple requirements:

The Sabbath is appointed unto you to rest from your labors.

The Sabbath is a special day for you to worship, to pray, and to show zeal and ardor in your religious faith and duty—to pay devotions to the Most High.

The Sabbath day is a day when you are required to offer your time and attention in worship of the Lord, whether in meeting, in the home, or wherever you may be—that is the thought that should occupy your mind. * * *

The Lord is not pleased with people who know these things and do them not. * * *

Men are not showing zeal and ardor in their religious faith and duty when they hustle off early on Sunday morning in cars, in teams, in automobiles, to the canyons, the resorts, and to visit friends or places of amusement, with their wives and children. They are not paying their devotions in this way to the Most High.

There is a good deal more of this that I could read if there were time. We know our duty; we know what the Lord expects of us. How can we expect his blessing and to be in harmony and fellowship with him if we ignore his commandments which are given for our guidance and for our temporal as well as for our spiritual salvation?

NEED FOR REPENTANCE

Brethren and sisters, let us observe the Word of Wisdom, let us observe the Fast day, and fast and pay into the Church in offerings what would be equal to what we would consume if we should eat. Let us pray to the Father on our knees. We are not praying enough. We are not giving the attention to the commandments that we ought to give. We need repentance, and I plead with you, let us go forth in the spirit of humiliation and with the contrite spirit and the broken heart of which the Lord speaks in this revelation. I ask it in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION*Of the First Council of the Seventy*

I am very happy, my brethren and sisters and friends, to greet you in conference and to be able to participate with you in the spirit of this occasion. I am sure that our Eternal Father is pleased with all those who support him in the establishment of his purposes in the earth. His revelations are not understood so fully perhaps as they might be, but I think that the majority of men and women in the Church are giving attention to his plan and are endeavoring to conform their lives to it.

The history of this Church is a most interesting one. There is nothing to compare with it in the world. In the building up of the Lord's great work in the earth there has not been a break since the days of his appearance to the boy prophet, when he introduced his Son, and when he planned the organization of the Church; there has been a steady advancement of his purposes among his people. The building of a great commonwealth, the establishment of homes and cities, of stakes, wards, branches, where people reverence the Lord, the spread of missionary work—these things all indicate the progress that has been made.

There has never been a change in the doctrines of the Church. When I read the sermons that have been delivered, when I listen to men preach today, when I listen to missionaries in their testimonies I can see the same common teacher, the same common spirit all through the period of years during which this Church has existed. It is true that men and women will not observe the things the Lord wants them to do as fully as they might. Temptation is on every hand. There are many things to lead men and women and boys and girls astray, but the Lord's plan will prevail, for his word is sure and certain, and men will finally comprehend the plan that has been inaugurated by him.

The work of the Lord in all parts of the world is a testimony to men who make investigation. There can be no objection raised by any man, I feel sure, who will sincerely consider the principles of the Gospel that are taught by the leaders of the Church, and by the lay-members of the Church in all the world. In the hearts of all good men and women there are desires for righteous living. There is faith among men. Prayers are poured out to our Heavenly Father for his help and for his guidance. And the principles of truth that he has revealed appeal to the desires and needs of all who honestly investigate.

The Lord said, when he was in the ministry, to those people to whom he was speaking, that every plant that is not planted by our Heavenly Father shall be rooted up, every doctrine that is taught, every principle that is introduced into the world that does not come from him shall be rooted up and cannot stand. It is only the word of the Lord that can stand. The men who believe that our Eternal Father is a great spirit without body or parts must have revealed to them some day the truth. They cannot walk into the presence of God under such a belief. Men who say there is no Hereafter in the family organization, that there

cannot be and is not a continuation of the marriage relation beyond the grave, must be informed, for they cannot enter into the presence of the Lord until they understand these things.

The living monuments that we are acquainted with—those that we read of in history, and that we individually know—are evidences of the divinity of this work to men and women who are honest in their hearts. Brigham Young, who led the people into this country, is recognized by every one who visits this land and this city from other places, as a great leader, and as one whose works must have been under divine guidance. Men who listen to the sermons President Grant preaches cannot but be impressed with their psychology and sound doctrine and must feel the inspiration directing them.

Faith is taught in this Church today as it was in the beginning. The people of the world need to have faith taught to them, and it must be exercised by the people in the Church, by men and women who profess to know God. It must be shown in their lives that they have faith in God and in his Son Jesus Christ; that they believe in the Word of Wisdom, and that they believe in divine revelation, for after all the great fact upon which this Church is founded is the revelation of God our Eternal Father as it came to Joseph the Prophet in the beginning.

As I stated before, there is nothing so interesting as the history of this Church, both the doctrinal and the historical parts of it. There is nothing to equal it in all the world, and I invite men and women everywhere to read the record that the Church has made as a body. They will have to conclude that no man or set of men could lead men and women as this Church has been led except God be with them. It could not be done by man alone. Men would fail, their doctrines would fail, but the Lord is with this Church as he has been with his children in former times. From the days of Adam until now he has led his people, whenever he has had a people in the earth who would serve him.

We do not expect that we are going to be perfect here in mortality, but we hope to go on to perfection, to overcome our weaknesses, to be lenient and kind to each other, and to stand for the thing that we know is right and try our very best to get others to think along the same line. Again I say, if men would only read the doctrines of this Church, I don't care who they are, if they would read a little every day and then make an investigation themselves as to whether this thing is right, I am sure there would be a change in the hearts of thousands of people.

These western hills are made for men and women to live in. Our Eternal Father led our people here. Yet the strength of God is not in the hills and in the rocks and the stones, but is vested in his sons and daughters in these great valleys of the mountains. Here is his priesthood. His power is here, and here is where his resource lies, and here is where he lives in the hearts of the children of men.

It is our privilege and duty to lead all whom we can into the way of salvation. We must help them to think and act and live so that they may receive the blessings of our Eternal Father. We ask them to investigate

the plain statements that we make so that they may know for themselves the things that the Lord has revealed, and begin to plan for themselves to live beyond the grave, where their glory will be. May we ourselves live so that we may measure up. May we keep the commandments of God and glorify him, knowing that he is our Father, I pray in Jesus' name, Amen.

An anthem, "In our Redeemer's name," was sung by the Choir.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

For mankind, it has been observed, there are five great destructive forces, namely, poverty, war, disease, crime and intemperance. It is concerning intemperance that I desire to speak on this occasion.

One of America's greatest newspapers has stated that the liquor business has been the devoted and intimate ally of every vicious element in American life, that it has protected criminals, fostered the social evil and has succeeded in bribing politicians and juries and legislatures in every part of our fair land.

"BILLIONS FOR RUM"

For prohibition the Church stood strong. It has been said that in 1915 we were expending "billions for rum," and that in 1930 as a result of Prohibition we were expending those billions for homes and better living. It looks now as if we have already returned to the old standard of "billions for rum."

Thinking Latter-day Saints surely do not need to be told that the standards of the Church remain unchanged and that these require Church members to abstain from the use of all alcoholic beverages including beer. This Church does and must and will forever stand firmly against the use of beer, cocktails and every other beverage containing this poisonous narcotic, alcohol, which I designate our nation's public enemy number one.

THE FOUR GREAT HEALTH SCOURGES

Dr. Bogen, authority on the symptoms, causes and nature of diseases says, "No other poison causes so many deaths or leads to or intensifies so many diseases, both physical and mental, as does alcohol." Dr. Weeks, great English authority, cites four British medical writers who name alcoholism as one of the four great health scourges of modern civilization. Cancer, tuberculosis and venereal diseases are the other three. It hardly seems possible that any human being of moderate intelligence could be induced knowingly to expose himself to the ravages of any one of these four scourges. And yet every glass of beer, every

cocktail or taste of any other alcoholic liquor is an exposure to the first named of these four terrible scourges.

DAVID STARR JORDAN'S VIEW

In our Church organizations we propose to continue to struggle to teach young people that alcohol is a habit-forming drug, that the first drink is the easiest to resist; and that while a few seem to use liquor with little apparent harm, yet by its use no one is ever made more efficient or more skilful or does more or better work, while by its use untold thousands, many of them the ablest and most promising, have been ruined. When the truth concerning this public enemy number one is thoroughly understood, when its harmful effects on both health and character are realized, its use will be avoided and prohibited with the same vigorous unanimity with which we now prohibit the use of morphine.

David Starr Jordan says: "The basis of intemperance is the effort to secure through drugs the feeling of happiness when happiness does not exist. * * *

"There is nothing more hopeless than the ineffective remorse of a man who drinks and wishes that he did not. * * * Men drink to forget. They drink to be happy. They drink to be drunk. Sometimes it is a periodical attack of madness. Sometimes it is a chronic thirst. Whichever it is, its indulgence destroys the soundness of life; it destroys accuracy of thought and action; it destroys wisdom and virtue; it destroys faith and hope and love."

ALCOHOL AND THE DEATH RATE

The drinker not only thinks he is not harmed by taking his first drink but he thinks he is more clever, witty, skilful and competent. He does not realize that drinking has brought shame and illness and death to uncounted millions and unspeakable sorrow to those related to these millions. The effect of alcohol is to paralyze judgment and the paralysis begins with the first glass.

In 1917 for the benefit of 43 life insurance companies a study was made which covered the records of two million policy holders for a period of 23 years and the conclusion reached is that alcohol invariably produces a higher death rate.

This national public enemy of which I speak is no respecter of persons. To him rank and station mean nothing. There is no man so rich that this public enemy cannot take from him his fortune; no brain so brilliant that liquor cannot reduce its chances of success; no human body so full of health that by drink its life cannot be materially shortened.

One manager of a large business institution said recently, "Our greatest trouble today is with liquor." Another said, "We can't have this woman in our institution. She actually comes to work drunk." A

man came to me for help recently because he had lost his position. He had been discharged for drunkenness and he was drunk when in tears he made his appeal to me in the interest of his wife and children. Officers tell me that rarely does an accident involving two automobiles occur when the occupants of one or both of them have not been drinking.

"I'll give you a thousand dollars in cash if you will only quit," said a rich man to his young friend. Later the young man replied, "I've tried. I've done my best. I am defeated. I cannot quit."

WHOM SHALL WE FOLLOW

And this serious drinking and drunken condition is found everywhere. Are we the people of this great nation whose motto is "In God We Trust," are we the people of this land of liberty who sing, "Protect us by thy might, great God our King," are we in this chosen land following the example of a drunken few who are swinging their bottles and shouting for liquor, or are we following the example of our Pilgrim fathers who, Bible in hand, wended their way to their places of worship and there upon bended knees prayed for strength to resist temptation?

Where are those, our so-called patriotic and country-loving friends and neighbors, who before the repeal of Prohibition announced repeatedly that repeal would improve conditions? I have not been able to see improvement nor have I been able to find others who think conditions are better.

OUR GREATEST ENEMY

The man who has become an addict to drink is powerless to help himself. He has lost the faculties of will and self-control. There are other substances which, in one or more ways, act something like alcohol upon the human system, but in the three particulars which make it our greatest enemy, alcohol stands alone. First, it is easy to manufacture; second, it is easy to take—it is drinkable; and third, it deceives the drinker in its effects upon himself. In this matter of coping with the drinking habit, we the people of the Church can only succeed, as can the people of the nation also, if unitedly and firmly we stand for abstinence, yes, total abstinence, as well as for reformation.

NOT INTERESTED IN DRUNKEN PRATTLE

Some people used to think that a few drinks of liquor made the tongue wag more freely and therefore made conversation more interesting; but today, in this age of scholarship and intelligence, no wise man nor even the average man of ordinary intelligence is interested in the prattle and nonsense of a man who is drunk. No man would care to spend his time with his most intimate, his closest, his most beloved friend, if that friend were drunk or even tipsy.

Robert G. Ingersoll appreciating the seriousness of the use of liquor said, "I believe that alcohol to a certain degree demoralizes those who make it, those who sell it and those who drink it."

LET US BE ORTHODOX

I appeal to you Latter-day Saints to stand by our Church standards, to live in accordance with Church ideals. May we be able to say always, "Latter-day Saints do not drink liquor; therefore, I being a Latter-day Saint do not drink." Let us be orthodox. Being orthodox should mean that this and many other questions will always be answered for us in advance as we travel along life's journey. When others participate in social drinking, let us stand by our ideals and standards without having to stop and come to a decision. Let it be cleared up and settled in our minds once and for always that being Latter-day Saints we never drink.

LIQUOR LAWS SHOULD BE ENFORCED

With many of my friends in and out of the Church I stood for Prohibition as vigorously as I knew how to stand. I thought then and think still that Prohibition will finally prove to be the ultimate solution to the liquor question. But living in a country where the majority rules I now stand with equal positiveness for the enforcement of our present laws. It was said that if Prohibition were repealed all good citizens would unite in an effort to eliminate the bootlegger, to eliminate drunkenness and drunken driving, to enact and to enforce laws that would keep liquor from minors and from those weak adults who spend for whiskey the money their children and their wives need for food, clothing and education.

I now appeal to you and to all other good citizens to unite and help enforce the laws which have been enacted for the regulation of the liquor traffic. I appeal for the election to office in every branch of our government those who live in accordance with the law and those who favor its enforcement. Will you be good citizens and go to the primaries and to the polls and help as best you can to see to it that no one is elected to public office who owes allegiance to the liquor traffic or to any of its allied evils?

THE WAY TO STRENGTH AND POWER

If we would have the strength of the Puritan we must hold to the practises of the Puritan; we must have in our hearts a hatred for that which is evil. The way that leads to strength and power has ever been and will always be straight, stony and stormy. It will ever remain true that the paths that are easy and flowery often lead to weakness and misery. Resisting temptation strengthens the mind; it strengthens the soul.

May our children be able to resist successfully the numerous and trying temptations of today. This is the way of righteousness. It has been said that no man can be called strong and virtuous until he has come innocent from the conquest of temptation. And in our teaching let us remember that resistance to temptation must come from within. We cannot by compulsion make our children good.

What is going to give the necessary strength, the necessary power to resist temptation? Education alone, it seems, will not do it. A knowledge of science will not do it. Many with scholarship and knowledge have had their lives ruined by drink.

The greatest power that can come into human hearts and lives is the power of God. This added to scholarship and education, will give the required strength. It is the doctrine and practises of the Church, it is Christian ideals, it is belief in a life beyond the grave, it is a testimony of the divinity and effectiveness of the restored Gospel that will make it possible to resist the temptation of liquor.

MAY WE RESOLVE

May we have faith in all of these, may we be able, I humbly pray, actually to believe what is written in the holy scriptures. May we feel in our souls the divinity and effectiveness of holy writ. May there be awakened in our hearts an ambition to assist, especially by example, in preserving from temptation those who are young and inexperienced. May we be able to convince them of this truth that touching liquor is playing with fire.

And may we down in our hearts resolve and get our children and our children's children in their hearts to resolve also never to buy or drink or sell or give any kind of alcoholic liquor. Let us struggle until we have thoroughly conquered this our present outstanding public enemy number one, so that our choice young folks, promising young men and promising young women, may be protected from its terrible temptation.

An anthem, "The Pilgrim's Chorus," was sung by the Choir.

Elder John C. Todd, President of the Gridley Stake, offered the closing prayer.

Conference adjourned until 2:00 p. m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened promptly at 2 o'clock p. m.

The Summit Stake Choir furnished the music for this session and sang, as an opening number, the hymn, "Behold, the mountain of the Lord."

Elder Danford M. Bickmore, President of the Hyrum Stake, offered the opening prayer.

The Choir sang the hymn, "An angel from on high."

ELDER ALONZO A. HINCKLEY

Of the Council of the Twelve Apostles

I plead with you for your supporting power. I never needed it more.

This is a beautiful occasion, a wonderful opening to a great conference. Our souls have been thrilled by the sweet melodies of this stake choir. God bless their talents and give them a desire to use these talents to praise the Lord our God forever. My soul has thrilled, and I have said out of the depths of my heart when every one of the brethren has closed his remarks, Amen—the Lord let it be so.

A BEAUTIFUL SETTING

We are surrounded with beauty, with peace, with comfort in this, one of the most remarkable spots upon the face of the earth. It seems to me it was never more beautiful than today. I do not have to invite you to look over the beautiful sweep of green which extends back to the north wall and see the wealth of color that rises to the top of that wall. There is no other setting like it in all the world. It is a rare privilege, in the shadow of the Temple erected to the most high God, to meet in this great assembly room in conference capacity, after a lapse of a hundred and six years since the organization of the Church.

THE PRESENT LEADERSHIP OF THE CHURCH

I thought as I listened to the burning testimony of the President this morning, testifying of the divinity of the Lord our God, the Redeemer of the world, testifying of the divine mission of Joseph Smith the Prophet, and bearing his testimony as to the worthiness of his predecessors—I thought, after having had a lifetime acquaintance with the general authorities of the Church and now one year's experience in close daily contact with them, why could I not, a humble man, testify of the living, testify of the leadership of this Church as it is today.

I have seen these men day in and day out. I have witnessed them in their wrestling with the grave problems that arise to be solved. I have observed the vast amount of routine work that must constantly be given careful attention day by day. These leaders are known to us. Their lives are open books. They have grown up under the eyes of the people. Their incomings and their outgoings are known to all. They are chosen of God to carry forward his work at this period in the history of the Church.

I ask for your deliberate consideration and your feeling of reverence for the authorities of the Church of Jesus Christ of Latter-day Saints. What a variety of men constitutes the General Authorities of this Church! When any problem comes before them, think of the various viewpoints that are brought to bear in its solution, and think of the safety and security of each solution as it goes out to the people with the wise recommendations of all.

THE ORACLES OF GOD

I bear testimony that my brethren live in the love and favor of God and that they carry their responsibilities with fidelity. I bear testimony of the unity and the feeling of brotherly love that exist in the presiding councils. I bear testimony of the deference and reverence that are given to the President of the Church, in recognition of his long life of faithful devotion to the cause of truth, his known unswerving integrity under every condition of life that has ever confronted him, his generous spirit, his heart of understanding and his ear that is open to the petitions of the just and the good.

We rejoice with him in the inspiration that came to him in the happy choice that he made of his counselors. President Clark, a born straight thinker, a righteous defender of the truth, is a man of undeviating and unfaltering devotion to the Church, who is never given to expediency and cannot be lured by position or place away from the high standards of the Church. President McKay, with his manly physique, a perfect physical specimen, it seems to me, presided over by a trained and a keen mind, enjoys a spirituality that has made him, not of his own volition but by common consent, the idol of youth, the foremost Sunday School teacher and officer of his day. The sweetness of his life flows into ours in richness and lifts in us every good quality and ambition.

These men constitute the Presidency of the Church of Jesus Christ of Latter-day Saints, the oracles of God chosen to receive the mind and the will and the word of the Lord and to impart it unto the people. I bear testimony that the avenues of revelation are open. The brethren are worthy. Jesus is at the helm. This is his work and he leads his servants.

WILLING TO GIVE HIS LIFE

I could go on down the line, for one year's close contact with these brethren has found a response in my heart and brought a richness into my life that I have no ability to express in words. President Clawson, who stands at the head of the Council of the Twelve, has been steadfast and true while he has pegged out his better than seventy-eight years in faithful service. He stands before us a living witness that men walk the earth in this generation of time who would give their lives for the

truth and for their friends. I recall, as many of you recall, in history that Rudger Clawson stood by the side of his companion, Elder Joseph Standing, and saw him shot down in cold blood, and then heard the voice of the leading mobocrat give the order, as he designated Rudger Clawson, "Shoot that man." Brother Clawson, looking down the barrels of those guns that were leveled at his head, folded his arms and said with majesty, "Shoot." He made the sacrifice, he offered his life, but the Lord willed it otherwise and he walks about among us true and faithful, living out the measure of his creation.

MEN WITH OUTSTANDING QUALIFICATIONS

So I could go on down and name my brethren: Reed Smoot, the illustrious Senator, now at this mature period of his life giving out of his rich experience all that he has for the building of the Church and Kingdom of God; George Albert Smith, the apostle of love and sympathy and good will; George F. Richards, the patient, the exact, the true, the tried; Joseph Fielding Smith, an oracle, one who knows all that God has revealed perhaps as well as any other living man.

And so I might go on down through the list, but time will not permit, naming each in his place, each with his outstanding qualities, all united for the building of the Church and Kingdom of God upon the earth.

LEADERS IN STAKES AND MISSIONS

Then as we reach out and discover, as I have been permitted to discover as I have visited the stakes and missions and met the fine leaders we have serving as presidents of missions, presidents of stakes, bishops of wards, as superintendencies and presidencies of auxiliary organizations and the good men and women that they have gathered about them, all down the line, I marvel as I say: "Oh, Lord, it is true; Thou hast brought forth a great and marvelous work. Thou hast lifted an ensign to the world." And I feel that I could almost sing with Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. Rise from the dust and shake thyself, and go forth in power and in dominion."

AS THE VOICE OF GOD

God bless the leaders of Zion and bring into our hearts a renewed feeling of reverence; that henceforth their voices, as they speak as they are moved upon by the Holy Ghost, shall be unto us as the voice of God. In this hour when war drums are rolling, fleets are massing, soldiers are

being marshaled and all the powers of destruction are being assembled, let us remember the word of the Lord who said: "When that day shall come that peace shall be taken from the earth, when the devil shall have dominion over his own, I the Lord shall rule in the hearts of Zion and shall come down in judgment upon the earth."

That God may help us to know who we are, be what we ought to be, live as we should live and go forth with the irresistible power of righteousness in the proclamation and living of the truth, is my prayer in the name of the Lord Jesus Christ. Amen.

ELDER NICHOLAS G. SMITH

President of the California Mission

My brethren and sisters, last night I was visiting the home of one of my brothers, and in talking with him about the Church he said: "Not long ago the Bishop made certain proposals of things that he wished to do in the ward. I immediately stood up in that meeting and objected and made a tirade against what he was wanting to do. Apparently I made one convert, for as I took my seat another brother arose and began to berate the Bishop for his proposals, and as I listened to that brother I thought: 'What a fool I have made of myself.' As soon as he had finished his talk against the Bishop's proposals I stood up again and said: 'Bishop, I am right back of you in anything you want to do.'"

I find that frequently we, as members of the Church, are not as loyal as we should be to the brethren who preside over us. It is an easy matter to criticise and find fault with what is being done, but I have learned, through my association with the brethren that they don't do things without considerable prayer and thought; and that when they are united, we can well afford to stand directly behind them and support them in every move they make.

Not so very long ago, in California, a member of the high council came to me and began to complain and criticise because at the Exposition in San Diego we had placed young men and women, our missionaries, to meet the public who came from all parts of the world to visit that great Exposition. He said: "We should have more mature men to handle the crowds that gather there." For be it known that some fifteen hundred people a day have come to our little bureau at the San Diego Exposition, to hear the story that these young men and young ladies have to tell. I said to him, "I have every faith in our missionaries, young though they be, and I am sure that with our faith and prayers they will be able to do their job successfully."

Just recently I visited the Fair, and in reading the diary of one of the missionaries I came to an entry that he had made which interested me and I asked permission to copy it because I thought it was really rich. This happened on September 7th. The diary was that of Elder

James Shelby of Arizona, perhaps the youngest missionary we have in the California Mission. He said:

September 7th. I entertained the Archbishop, W. H. Francis, and Victor James Hartman, of Bedford Village, New York, at the booth today. They came in to see the exhibit and said: "We visited your exhibit twice when in Chicago at the great Fair. It was the best exhibit there, and seeing it here on the grounds we just couldn't help coming and seeing it again. It is the best exhibit here, too. We are impressed by the zeal and enthusiasm of you young people who explain the exhibit to us. I certainly envy the wonderful program that the Mormon leaders have that holds young people so firmly rooted in the spiritual lines." I explained the model of the Tabernacle to him, and told him that we regarded it as quite an edifice, to be carved out of nothing but wood. To this the Archbishop remarked: "My boy, you carved that building out of wood, but you have carved an empire out of nothing but a wilderness." He also told me of a time when he was receiving applications for a position. One boy in particular, he said, interested him. He asked the boy if he smoked, drank liquor, or drank tea, coffee, or any other stimulant. The boy answered in the negative. He asked the boy if he went to church, and he told him yes. He then told him that he was a Latter-day Saint. The Archbishop said he hired that boy out of a hundred and twenty-five applicants, because he stood up for his convictions and was not ashamed to stand by them. All in all he was one of the most remarkable and interesting men I have ever had the privilege of talking with.

The manager of the Standard Oil Company exhibit, just across the way from us, came over and remarked that he was surprised that such young people should be given the responsibility of putting over such an important message, and he was amazed to see how these boys and girls were standing up under such a strain, and convincing the outside people of the value of Mormonism and the teachings of the Mormon Church.

So, my brethren and sisters, I feel that if we could have a little more sympathy from within perhaps we could do much more good. A lawyer came to my office not long ago. He said: "I had the grandest time of my life in Utah. I spent two hours yesterday on the Temple Block, a thrilling experience, listening to the guide as he told me of what had been accomplished. I came down to Los Angeles yesterday. As soon as I got here I remembered that in a warehouse I had a Book of Mormon that I had never looked at. I hunted it up and I was reading that book till 2:30 this morning." At 9:00 o'clock he was in my office telling me this. "What a marvelous church you have! Why, no one can tell me that a man wrote the Book of Mormon. I have a great deal to do with detail, and there is too much detail in that book for any man to think of and write out and make it fit in so well. I want more literature." So we sold him more literature.

Yet I have heard people complain about the Temple Block, that forsooth we were giving them too much religion here, just overdoing it a little bit. The people who come from the world are hungry. Thousands of them come here, and as they pass on, back into their homes, they are thrilled when these Mormon missionaries come to their doors,

thrilled to hear their testimony, glad to take them in and feed them and help them.

Brethren and sisters, let us be loyal to our Church, and to the men who lead us. Let us remember that our Heavenly Father is not very far from us, and his promise is very definite, for he tells us that "the obedient shall eat the good of the land." Let us therefore not feel to criticise, but feel to be obedient, that the blessings may come to our families, to our homes. That will come through obedience.

God bless and keep us all in the line of our duty, loyal, constant and true to those who preside over us, is my prayer, in the name of Jesus Christ, Amen.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

It is a source of great satisfaction to the leaders of this Church, who have at heart the welfare of the Latter-day Saints, to see the many evidences of faithfulness on their part. I thought this when I saw men and women rushing toward this building this morning, anxious to attend the opening session of this wonderful conference, and I have thought since that there are many other ways in which the Latter-day Saints are evidencing their love of the truth and their support of the authorities of the Church. The generous response that is made by our young men and women who leave their homes and loved ones and go out into the world, representing the Church and the Lord in the preaching of the everlasting Gospel, is an evidence of faith on their part and also on the part of their parents.

EVIDENCES OF FAITHFULNESS AND DEVOTION

The response made to calls to various positions of trust and responsibility in the ministry of the Lord at home, in the various organizations of the Church; the faithfulness and devotion manifested by men and women in the various positions which they occupy in the Church; the reports from wards and stakes and missions of accomplishments there and of the faithfulness of the members of the Church—all these are very gratifying.

We cannot help but realize however that these evidences of faithfulness are confined to but a portion of our people; that there are others in the Church who are very indifferent to the faith of their parents and the responsibility that rests upon them as members. This is a source of much regret.

THE LORD'S PURPOSE

The Lord made known to his servant Abraham the purpose he had in the organizing of this earth and his purpose in placing men here:

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.

We will prove them herewith, to see if they will do all things whatsoever the Lord God shall command them.

Now, brethren and sisters, that is the end that our Father in heaven and those associated with him had in view in the creating of this earth—placing us here to see if we would keep all of his commandments. I wonder how well we are meeting that obligation.

OUR CAPTAIN'S PLATFORM OF PRINCIPLES

Aside from the commandments, we read also in the Pearl of Great Price—in the Book of Moses—about a great controversy that took place in the world of spirits, and that one noble spirit came forth who was the first-born in the spirit—afterwards the Only Begotten of the Father in the flesh—and presented a platform of principles which was accepted, couched in simple terms: "Father, thy will be done, and the glory be thine forever." There was a sufficient number of those spirits of men that stood with him, our Captain, upon that platform of principles, to prevail. We were among them, brethren and sisters, and we upheld the standard of principles: "Thy will be done, and the glory be thine forever." That principle had reference to this life as well as to the spirit life.

When the Savior came to earth he renewed his declaration and repeatedly stated that he came because his Father had sent him, that he came to do the will of his Father. On one occasion, when he was addressing the Nephites when he visited them on this American continent and preached the Gospel to them, after his crucifixion and ascension into heaven, he stated that he had come because he was sent of the Father, and that he came to do the will of his Father. Then he asked them: "Now, what manner of men ought ye to be?" And he answered the question for them: "Verily I say unto you, even as I am."

THE WILL OF THE LORD

I do not know how we could read any other meaning into it than that the Father sent Jesus our Lord and Savior here to do his will, and that we were all sent here for the same purpose. So to me—and I think it should be to all Latter-day Saints—the expressed will of our Heavenly Father is as forceful as a direct command, and when he says in the revelation known as the Word of Wisdom it is his will that we observe and keep that word, refraining from the use of intoxicating drinks and hot drinks, and the use of tobacco, we should be obedient thereto. Notwithstanding there is no mention of tea and coffee in that revelation we have known from the days of the Prophet Joseph Smith to the present time that every leader of this Church who has been the mouthpiece of God has interpreted the revelation to mean that tea and coffee are in-

cluded among those things which are forbidden. In other words, it is the will of the Father that we should not use tea and coffee.

GOD'S MOUTHPIECE UNTO US

And recently, because of the prevalence of the sale and use of legalized beer, the President of this Church and his associates have considered seriously that problem, and have declared that the use of beer is a violation of the Word of Wisdom, hence a violation of the expressed will of our Father in heaven.

Are we willing, as Latter-day Saints, to sustain and to support the President of this Church as God's mouthpiece unto us—a prophet, seer and revelator—and sing with sincere heart and purpose:

We thank thee, O God, for a prophet,
To guide us in these latter days;
We thank thee for sending the Gospel,
To lighten our minds with its rays.

When the President of the Church stands up in general conference and declares in favor of prohibition, it has been a source of great regret to me that prominent, leading, faithful men in this Church have felt justified in voting in favor of the return of liquor as against the expressed will of the President of the Church, who I believe expressed the mind and will of God unto this people.

CONSISTENT AND CONSCIENTIOUS ACTION

We are here, brethren and sisters, not only to be proven to see whether we will keep all of God's commandments, but to see whether we will do his will and permit the authorities of the Church to interpret his mind and will to us. Is not that consistent?

May the Lord help us, brethren and sisters, to be consistent, to act conscientiously.

I have thought that there are some doctrines taught by some of the religious creeds of the world which many men and women of intelligence cannot subscribe to, when they answer according to their own conscience, but do so because they are the creeds of the church to which they belong, and I place these religious organizations and political parties in the same class.

God help us to live according to the light which has come to us, to support and sustain those whom the Lord has given unto us, for they are prophets in very deed, and they will be so to this people if we will follow their lead. No man or woman has ever gone astray, or ever will do so, when in full accord with the Presidency of this Church and the Twelve Apostles.

My admonition to the Latter-day Saints is that we heed the advice and counsel given us in this general conference, that we take the same

home to ourselves, and that we be resolved that we will be doers of the word of God, and not hearers only, deceiving ourselves.

May the Lord help and bless us to this end, I pray earnestly, in the name of Jesus Christ, Amen.

Sister Judith Anderson Beard sang a solo, "How beautiful upon the mountains," after which, at the suggestion of President Heber J. Grant, the congregation arose and sang two verses of the hymn, "O say what is truth?"

ELDER DON B. COLTON

President of the Eastern States Mission

These words from the 128th Section of the Doctrine and Covenants come to me as I rise before you this afternoon:

Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book!

The outstanding event during the last six months in the Eastern States Mission was the dedication of the monument on the Hill Cumorah, near Palmyra, New York. Reference was made this morning to this event. The work of the mission has centered, during the summer, largely around that place. Our missionaries visited every home within a radius of twenty miles of the Hill Cumorah. More than seventy thousand people live within that area.

We are deeply grateful to the Lord for the blessings that have been given to us in our mission. We are especially grateful for the fine publicity that was given through the newspapers, magazines, and over the radios concerning the dedication of the monument. Thousands of articles were published. The Hill Cumorah has continued to be a place of interest for many people since the dedication services were held. No day has passed, since the dedication of the monument, that has not seen many people come to that hill. Forty, I think, is the smallest number, and we have had as high as seven hundred and seventy in a day visit the monument and listen to the message of the missionaries who have been stationed in that locality.

I do not know whether you fully appreciate, as we do, the blessings of publicity. The messages of our brethren who visited us were written in detail and printed in literally hundreds of the papers in that mission.

Reference was made to individuals, to the President of the Church, and to many others in the kindest manner.

I recall at this time some of the quotations that were made regarding our exercises, and with the consent of the brethren I would like to insert in my remarks in the permanent record a few of these brief quotations.

The Evening Journal of Rochester, New York, made this forecast on June 15, 1935:

When Joseph Smith, founder of the Church of Jesus Christ of Latter-day Saints, led his little band of faithful followers westward from Palmyra 100 years ago, it was because they were driven out by the persecution of other sects in this vicinity.

But when their descendants, many of them among the nation's wealthiest and most prominent figures, return here next month, they will be received with open arms. A holiday will be declared in their honor—the key to the city will be theirs.

On July 14 the Rochester Democrat and Chronicle printed a full-page story which was concluded with these words:

History repeated itself in western New York when this year the story of Mormonism was taken to the people of the section through a projected missionary campaign participated in by 50 young men and women from the church in the West, many of whom were third and fourth generation descendants of the early converts in this state. * * *

At the coming celebration at the site of the monument itself, a homecoming of unique proportions will be enacted. Thousands of adherents to the faith that was cradled in Palmyra a century ago will return to see the marking of one of its prominent places and the memorializing of one of its salient events.

While the early Mormons were driven from New York by misunderstanding neighbors in 1831, their returning descendants are welcomed by friends in the same places. Where the faith was once despised, missionaries find people who want to know of it.

Building a stately memorial in their church's birthplace, the Latter-day Saints take up again the threads of a religion which were dropped one hundred years ago.

The monument's dedication was reported in this way by the Courier-Express of Buffalo on July 22:

About 105 years ago Joseph Smith and his little band of followers were driven out of their homes in Palmyra and Manchester to wander across the continent before they found peace.

Yesterday approximately 3,000 persons from all parts of the United States and Canada, as staunch in their Mormon faith as the battered band of 1830, returned to Palmyra and Manchester. Prosperous, and zealous for their religion, they came as honored guests of the same communities where founders of their faith were stoned and killed.

The New York Times, on the same date, quoted one of the dedication day speakers thus:

We do not erect this monument to express the wealth of the Church, or the deeds—mighty as they were—that took place from 1820 to 1830

on this hallowed ground, but to express gratitude for the gospel of Jesus, said Mr. McKay.

It is a monument to the question and the answer of ages; if a man die, shall he live again? We must in testimony of Joseph Smith say that if a man die, he shall live again.

A report written with remarkable sympathy and understanding by Mrs. Thelma G. Bryant of Monroe, Michigan, was carried by the Evening News of that town on July 27:

If the dead can see and know of earthly events, as some people believe they do, then the heart of Joseph Smith, the Mormon prophet, must have been filled with joy because of the recent events around his boyhood home. Over 5,000 of his followers, and others, gathered at "Cumorah Land" as it is called by the Mormons, for a four day celebration commemorating the restoration of the gospel. Sunday, July 21, on top of Mormon Hill, as the natives there have long called it, or the Hill Cumorah, as the Mormons say, was unveiled and dedicated a beautiful monument, which was set to mark the place where it is claimed the young Prophet Joseph found the golden tablets from which he translated the record known as the Book of Mormon. * * *

Members came from long distances, some from California, Idaho, Maryland, Virginia, Massachusetts, and Michigan. A large delegation came from Utah, among them being Heber J. Grant, who is the head of the church over all the world. There were also several apostles and other important leaders of the church. In simple unassuming fashion these men spoke, paying tribute to the man Joseph, the first latter-day prophet. Mr. Grant holds the same place in the church today as Joseph did, and is honored by his people as a prophet, seer, and revelator unto the church. Despite his high place, Mr. Grant as also the other leaders of the church, mingled freely among the people.

The papers quoted much of the wonderful speeches made by President Grant and President McKay at the last session of the conference. President McKay said, as I recall, that the monument connoted at least four things; first, the personality and the reality of our Father in heaven; second, that he has communicated his mind and his will to men in this day; third, that he had given authority to establish his church upon earth; and fourth, that there is no death. President Grant bore a most powerful testimony of the divinity of the Gospel.

A short time ago a man visited the Hill Cumorah, and after listening to the story of the elders he said: "The test of a man's greatness is measured by ideas original with him. What did Joseph Smith give to the world new in the way of ideas?"

Our elder replied: "At least four come to me now: First, in the face of a doctrine that man is a worm of the dust"—which, by the way, has no place in Mormon philosophy—"he gave to the world the idea of the relationship of man to God. He restated what the Psalmist had said, that the Lord had created man a little lower than the angels. He gave to the world the idea of man's greatness, and not of his littleness, providing he seeks to make himself great. Second, he gave also to the world the idea of man's origin. True, it had been taught before, but it

was new religiously." Preexistence of man, so far as I know, is a doctrine, even to this day, peculiar to the Latter-day Saints. "Third," said our missionary, "he gave to the world the thought that all true religion is based upon the doctrine of free agency; that it is freedom and reason that make us men, in the face of an accepted doctrine of predestination. And fourth, he gave to the world a beautiful and wonderfully new doctrine of the onwardness or eternal progress and growth and development in the life hereafter; that there is no such thing as static, in Mormon theology; that in yonder world we take up the threads of life largely where we leave them off here, and go on to endless growth and development through the countless ages of eternity."

When our missionary had spoken—I have not, of course, used his exact words—when he had finished speaking this man said: "I have been listening and looking for ideas such as you have spoken here today. I want a religion that gives me a revelation concerning the kinship of man to God. I want to believe that I am great if I make myself great. I want to worship a God who deigns to call me his son, and reveals that I am his literal child. But I want that religion to be based upon free agency, with the glorious thought that for every personal act I, myself, am held responsible, when I arrive at the age of accountability."

That is the Gospel of Jesus Christ. That is the glorious message. It is founded upon the doctrine of free agency, but always with the thought that we are rewarded and we are advanced as we seek knowledge and gain power and grow toward the good, the infinite and the righteous. This is a glorious message, and how beautiful, how wonderful this glad tidings of great joy!

The Eastern States missionaries have been happy this summer. They have been thrilled. I wish I could tell you, you parents particularly, of some of the testimonies that have been borne in my hearing by your sons and daughters out there proclaiming the word of God. They rejoiced and were thrilled at the dedication, when we had with us two of the First Presidency, four or five of the Council of the Twelve, one member of the First Council of Seventy, the Presiding Bishop, and others of the general boards and representatives of the various organizations of the Church.

We rejoice in the privilege that is ours of laboring in the land where Mormonism had its birth. With new pride, with new hope, with new thrills we are performing our labors, as best we can. In humility, but with the strength that is born of conviction, we are bearing our testimony that we do know that God lives; that he is a personality and a reality; that he has revealed himself in this day; that he has given authority to organize and build up his Church; that we know that life is real, and that there is no death—life, life eternal, glorious, splendid and wonderful life.

God help us to live it well, I pray, in the name of Jesus Christ, Amen.

ELDER GEORGE W. BURBIDGE*Former President of the Tahitian Mission*

It has been almost two years and a half, my brethren and sisters, since we left the Tahitian Mission, but I think I can say that the conditions are about the same there now as they were in 1919. I left there in 1919, after finishing my first mission, and was home ten years before returning. I found the conditions almost the same at that time as they were ten years prior.

My heart thrilled this morning on hearing President Grant speak of his experience with the Hawaiian people. I can appreciate the feeling that he had when he expressed what he did about them. Tahiti is just twenty-eight hundred miles west of the Hawaiian Islands. The native people in that mission are of the same type, the same lovable, wonderful, sincere people. I have never labored among a people to whom the Gospel of Jesus Christ means so much as it does to the Tahitian people. They are handicapped, of course, but with the means at their disposal they do live their religion, and are faithful and true to the covenants which they have been permitted to make. They enjoy the priesthood up to the office of elder, and they magnify their callings and obey the principles of the Gospel to a very remarkable degree. To know those people is to love them, and to understand them is to love them more.

I am grateful to my Heavenly Father that I have had the privilege of spending almost nine years of my life among those people. They have taught me many things. They have taught me humility. They have taught me what it means to fear the Lord. The Lord does hear and answer their prayers.

There is just one thing that happened on my mission that really cut deep into my heart, as well as the hearts of all the missionaries and friends in that mission, and that was when the members of this Church refused to obey the counsel of President Grant. When I tell you, my brethren and sisters, that we had friends in the Tahitian Mission who would have wagered large sums of money that Utah and the Mormons would have stayed with prohibition, I am just expressing it mildly. I was acquainted with a banker in that town who was the most influential man there, and he told me and told others that there was no question, although the other forty-seven states might go wet, but that Utah would still maintain the principles which this Church teaches. It was a very discouraging, heart-breaking time when the news came to us that Utah had fallen in line with the rest of them, and disobeyed the admonition of the President of this Church.

It happened that one of the missionaries of the Reorganized Church was at the mission home at that time, listening to the broadcast over K. S. L. When the returns came in that man almost wept. Although he had no

love for the authorities of our Church, still he felt that something was giving way. We all felt that way.

I want to say, in conclusion, that I know this Gospel is the truth, that Joseph Smith was a true prophet of the Lord, and that Brigham Young was indeed an inspired instrument in the hands of the Lord to lead his people after the death of the Prophet, and so on down to our present prophet and seer, President Heber J. Grant. I know that he is the mouthpiece of the Lord in this dispensation. That has been made known to me, and I know for a fact that he is the Lord's anointed in this dispensation.

Shortly after I returned from my first mission—I have never said this before in public, but I feel to say it now; it will take just a few moments—it was shortly after I returned from my first mission, in 1919, that the general authorities gave out instructions concerning a temple ordinance. The recommendations caused quite a bit of controversy, and several of my friends at first could hardly see the wisdom of it. I too worried about it considerably, though I did not say much. I remember one night, around two o'clock in the morning, I found myself sitting up in bed. I had been weeping, and my wife asked me what was the matter. This is the thing that I experienced. I don't know whether I was asleep or not, but a voice came to me as clear as any voice I have ever heard in my life. It said: "Thou shalt not speak evil of the Lord's anointed." That was the thing that comforted me. I have a testimony and I know that as long as we adhere to the admonition given us by President Grant and those associated with him, we shall not go astray.

My prayer to our Heavenly Father is that he may bless us all, that we may support those who are in high positions, those who have jurisdiction over this church, that we may give them our support and be loyal to them. I humbly ask these blessings, with all others that we stand in need of, in the name of Jesus Christ, Amen.

ELDER CHARLES E. ROWAN, Jr.

Former President of the Texas Mission

My brethren and sisters, I am delighted to have this opportunity. I was released from presiding over the Texas Mission some six months ago, but I feel grateful to the Lord for the privilege I had of laboring as a missionary there.

I am grateful for the knowledge I have that this is the work of the Lord. During the past six months I have had the opportunity of visiting among the people and of speaking virtually every Sunday. I have been invited to speak at five different funerals. I have enjoyed very much being home among the Latter-day Saints. I am grateful, my brethren and sisters, for the testimony I have, and for the knowledge that has come to me that this is indeed the work of the Lord.

"Surely the Lord God will do nothing but he revealeth his secret unto his servants, the prophets." Oh, how I rejoice in the testimony that has come to me that these men whom we sustain as our general authorities are indeed prophets, seers and revelators to this Church and people—a marvelous thing, my brethren and sisters.

The other day, when I was going out on the mountain, I heard a noise. I looked, and a large deer jumped and gave a little snort. I looked a little farther along the ridge and I could see eight more deer bounding off into the quaking asp, and I thought that the Lord in his kindness had placed sentinels even among the animals and those of his lesser creations.

How important it is and how grateful we should be as members of the Church of Jesus Christ of Latter-day Saints, that the Lord has placed sentinels, has given us authorities in the wards and stakes who represent the Master, and above all, that we have a prophet, seer and revelator who stands at the head of the Church. I am just as confident as that I live, that the Lord our God will reveal unto him his mind and will pertaining to this great and important work.

I have been impressed with this conference. I have enjoyed very much each and every one of the testimonies. I was thrilled this morning with the message of President Grant—as I always am—when I heard him bear his fervent testimony as to how the Lord had blessed him in body and in mind all these fifty-three years that he has been serving this people.

May the Lord bless us. May we live our religion. May we prove to the world that we are indeed God's chosen people, I humbly pray, in the name of Jesus Christ, Amen.

ELDER DON MACK DALTON

Former President of the South African Mission

I anticipated, my brethren and sisters, that I might be called upon, timid though I feel in this position. I hope I may be able to say something relative to the Lord's work in South Africa that may be edifying to the people who are gathered close to the authorities of the Church here in Zion.

The South African Mission, as you might understand, is the most distant mission in the world from the authorities of the Church. It takes thirty days to get a letter to an elder down there, and it takes even longer for an elder to travel that distance. We have not very many elders in that land, but I am sure that the ones who are there do about as much missionary work as any missionaries in the world.

I am very proud of the young men who have been sent to that far-off land to teach the people the principles of the Gospel. With them, my wife and I have been grateful for the splendid labors of our predecessors; and to my immediate predecessor, President Samuel Martin, I desire to pay a tribute of honor, because that man lost everything he had and

his health and strength, after he returned home. I have not seen him since, but he did a marvelous and great labor. When I received word that I would be released and that President LeGrande Backman would succeed me, I felt greatly comforted, because he is a noble and good man. I am sure President Grant acted under the inspiration of the Lord when he sent him there.

The people of that mission are wonderful and our members are loyal and faithful. About forty per cent of them pay tithing. During the six years I had the honor to preside there, there was 129 per cent increase in the mission membership. Upon my arrival there were 596 members on the records. This included children blessed. We rejoiced greatly because we felt that the people accepted our message.

We had various methods of doing missionary work. We used motorcycles to some extent. We realized that we had to get to the people in order to teach them the Gospel, and the quickest way was none too quick. We stressed Book of Mormon contests in various forms, such as reading contests. Many people there, like the people here, had never read the Book of Mormon through. We stressed Book of Mormon selling contests, and in this way we got the people to cooperate with us in spreading the Gospel. We also held a meeting contest between the Districts and likewise a membership contest. We formed small organizations in remote places, in order to give to all the privileges in the Church that they deserve.

We had conventions of the elders every year, so that we would know exactly what we were counting as tracting, counting as visiting saints, and so forth. We tried to labor as one unit.

We found that in order to gain publicity we had to do something that was a bit different. On one occasion my wife and I were attending a foot-ball game. Two universities of that great nation were competing. The bands were playing; people were yelling; and all at once the athletes marched into the field. They stood in perfect alignment. Suddenly everything became silent, and a grave dignified gentleman marched forth to shake hands with the athletes.

Who was he? The Earl of Athlone, the Governor General of South Africa, the brother of Queen Mary of England. The majesty of the great kingdom of Great Britain was present.

This silence seemed to strike me and I thought, if only something could be done in some kind of way to get such a great man to recognize a few Mormons. A little poem came into my mind. The author I do not know.

Some one said that it couldn't be done,
But he, with a chuckle, replied,
That maybe it couldn't, but he'd be one
Who wouldn't say so until he tried.
So he buckled in with a bit of a grin
On his face, if he worried he hid it,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Some one said, Oh, you'll never do that,
At least no one has ever done it;
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or "quit it,"
He started to sing as he tackled the thing
That couldn't be done, and he did it.

It seemed that as I looked for an opportunity, as time passed, all at once the thought of baseball came into the minds of the people. We organized a team among the missionaries and began to get write-ups. Suddenly baseball began to take precedence over the national game of cricket, until soon we were playing to nice crowds. The newspapers that previously would give us no recognition whatsoever, began to write about the Mormon missionaries, to tell the people something about us. What did it mean? It meant that we were gaining the confidence of the people. And then we had a great match game against Transvaal, the land of gold. The other team came to Cape-town to play. All was ready. Here were six missionaries, with other baseball players, lined out in front of a tremendous grand-stand filled with spectators, and amid the stillness that prevailed the Governor-General of that great land shook hands with six Mormon missionaries. A similar occurrence took place last March.

This impressed the people so much that upon my departure one of the big business men of that town came to my wife and me, and he said: "Mr. Dalton, you do not know what a great thing you have. It is the greatest thing in all this world. Anything that will make young men do as your young men do is the greatest thing on this earth."

I was very much pleased to find, as we went along in our work, that the Lord blessed us, and though we were far away from the authorities of the Church, and were lacking their advice in many particulars, the Lord answered the prayers of the missionaries and myself.

My wife and I, while returning home, made a trip around the world and visited very many nations. While in Italy we had the distinction of visiting the Pope of Rome and the Vatican, and seeing the marvelous earthly power of that great dominion. We also visited Greece and Turkey, and then went into Syria and Palestine and saw the Armenian saints, who are doing a faithful work, under President Piranian. We found in Palestine need for great improvement. Jerusalem is a hill of rocks, it seems to me. May the Lord bless that country. It needs it greatly.

While going over that great land of Africa I could appreciate how hard the authorities of this Church have to work. With the little presiding capacity that I had I sometimes felt fatigued with the constant roll of the car wheels under my ears as I traveled for thousands and thousands of miles, trying to reach the people. I thought of what the authorities of the Church have to undergo in order to reach the people as they

do, visiting the wards and stakes and missions and holding meetings with them. Let me tell you that these great men are the hardest-worked men in all this world, I believe, and we should sympathize with them, and do what they say, and comfort them, and I am sure we will not go amiss.

In my heart there rings a melody. I am thrilled constantly with my testimony of the Gospel. I know that the Gospel is true, that Joseph Smith was a prophet of God, that President Grant is his legal successor in office. I know that Jesus is the Christ. I felt it in every part of my body when I visited his birthplace in Bethlehem.

Oh, if we could only realize more fully the truthfulness of the Gospel, and put it into our lives effectively, so that other people might recognize the truth by reason of what we do and say, I am sure that those not of our faith would have greater friendship for us. Why? Because they would have more confidence in us, and we cannot get friendship before we get confidence.

May the Lord bless us, I ask, in his name, Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I am deeply impressed with this vast assembly of worshippers, and it has brought to my mind an incident in the life of the Master concerning his interview with the woman of Samaria at Jacob's Well. He departed from Jerusalem to return to his native Galilee. He was weary with his journey. He arrived at Jacob's Well about noon and rested on the curb of the well while some of his disciples went into the village to buy food. While they were away, a woman came to draw water from the well, and Jesus said to her, "Give me to drink." She expressed surprise that a Jew should ask her for a drink, she being a Samaritan, for, as she said, the Jews had no dealings with the Samaritans. During the conversation the Master said that whoever drank of the water of the well would thirst again, but whoever drank of the water that he would give should never thirst, for the water would be in him as a well of water springing up into everlasting life. The conversation continued, and, because of his statement regarding her past life, she was impelled to say, "Sir, I perceive that thou art a prophet."

The woman then brought up the age-old question of worship, and this is the subject which I desire to call to your attention. She said:

Our fathers worshipped in this mountain; [meaning Gerizim] and ye say, that in Jerusalem is the place where men ought to worship

The Master answered her:

Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father.

Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

The Jews had a system of worship based on the knowledge of God and his attributes given to them through their leaders and prophets of old. The Samaritans accepted only the five Books of Moses. They were without an authorized priesthood and had drifted somewhat into idolatry. Jesus continued:

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God is a spirit: and they that worship him must worship him in spirit and in truth: for the Father seeketh such to worship him.

No doubt the Master intended to convey in these words that the worship of the Father should not be confined to Jerusalem or to the synagogues of the Jews, or to Samaria, but that wherever his Gospel was preached, the Father should be worshipped in spirit and in truth.

Worship comes to us from two Anglo-Saxon words meaning worthy-ship. The more comprehensive our knowledge of the object of our worship, the more intelligent and sincere will be our devotion to him. It is inborn in man to worship, but true worship is the spiritual life of the soul. It is sweet communion with God. To worship in spirit and in truth is to worship in meekness, humility, and sincerity.

We have not been left in doubt as to whom to worship. The Master when tempted of Satan said:

For it is written, thou shalt worship the Lord thy God and him only shalt thou serve.

In this day, as recorded in Section 20 of the Book of Doctrine and Covenants, the statement is made:

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.

We give homage and reverence in our worship to our Father in heaven in the name of his Son Jesus Christ.

Worship may take place in the mountains, in the forests, by the water's edge, as well as in our homes. However, I wish to direct our attention to worship in the chapels or buildings of the Latter-day Saints that are used for sacred purposes. The Lord has commanded us to go to the house of prayer on his Holy Day and there offer up our oblations and prayers unto him and partake of the sacrament of the Lord's Supper in remembrance of the sacrifice of our Savior, and to covenant that we will keep his commandments that we may have his Spirit to be with us. This sacrament meeting is the basic meeting of the Church, and all who have reached the age of accountability are required to attend.

In order that we may have the Spirit of the Lord with us, and feel its impressions, our conduct must be in keeping with the occasion. We should maintain an attitude of worship and reverence from the time we

enter the chapel until the services are closed with the "Amen" of the benediction. Until the meeting opens, our conversation, if any, should be subdued and consist of a friendly greeting only. Children should sit with their parents, for parents are responsible for the orderly conduct of their children. We should always bear in mind that our worship will not be acceptable to God unless we approach him on this solemn occasion with a broken heart and a contrite spirit, which I interpret as humility, meekness, and sincerity.

Recently I attended a sacramental meeting where there was the true spirit of worship. The members of the ward entered the chapel quietly, while soft music was rendered. The hymns sung by the congregation and selections given by the ward choir were sacred in character. The prayers were appropriate to the occasion. The sacrament was administered in an orderly manner and in the spirit of solemnity and reverence. We were fed the bread of life in an address on a principle of the Gospel. Here we truly worshipped the Lord in spirit and in truth.

Our ward meeting houses are the centers of social life of the community. Many of our places of worship are of necessity used for meetings other than sacramental services. They are also used for recreational purposes. Even in these meetings, in order that the spirit of the Lord may be present, our conduct should be orderly and in harmony with the spirit of the purpose for which the building was erected. There should be reverence not only for the occasion, but for the place.

Carlyle has said: "No greater calamity can befall a nation than the loss of worship." Then, we should go to the house of the Lord with the spirit of worship in our hearts, and our minds prepared for communion with God. The hymns of praise, the prayers of thanksgiving, the words of exhortation and comfort, and the testimonies of the restored Gospel will fill our hearts with appreciation if we enter that place of worship in the right spirit.

Through this worship there will come into our hearts greater faith. We shall receive courage to go forward in life's duties. We shall renew our covenants with the Lord. We shall be brought nearer to God and to our fellowmen. We shall acquire a deeper understanding of the Gospel. There will come a sense of gratitude for the atonement of our Savior, for the restoration of the Gospel, for the holy priesthood, for the mission of the Prophet Joseph Smith, for our membership in the Church, and for opportunities to render service in the cause of God.

My soul is filled with thankfulness for the many blessings which are mine. I know that Jesus is the Christ, that Joseph Smith is a prophet of God. I am happy to be counted worthy to hold the priesthood, to be a member of the Church, to partake of the blessings of the Gospel, and to be of service to God and my fellowmen. I feel that our meeting houses are places of worship. They are sacred to me. No matter what meeting of the Church is being held in that place of worship, I feel that I am on holy ground.

May we as an assembly of worshippers renew our determination to

have greater reverence for our houses of worship and by example and precept influence others to have more reverence for these sacred places and to worship God as he has commanded, in spirit and in truth, or, in other words, in meekness, humility, and deep sincerity, I ask in the name of the Lord Jesus Christ.

PRESIDENT HEBER J. GRANT

We express our gratitude and appreciation to the Summit Stake Choir and to their conductor, Sister Judith Anderson Beard, for their beautiful music.

An anthem, "Arouse, O ye mortals," was sung by the Choir.

Elder A. Carlos Schow, President of the Lehi Stake, offered the closing prayer.

Conference adjourned until 10 o'clock Saturday morning, October 5.

SECOND DAY

MORNING MEETING

The third session of the Conference convened at 10 o'clock a. m., Saturday, October 5.

President Grant announced that the music for this session would be furnished by the Relief Society Singing Mothers, under the direction of Sister Charlotte O. Sackett.

The congregation and the Relief Society Singing Mothers sang the hymn, "Come, come, ye saints."

Elder Fred G. Taylor, President of the New York Stake, offered the opening prayer.

A contralto solo, "Seraphic," (Rubenstein) was sung by Mrs. Bessie Morley, assisted by the Singing Mothers chorus; violin obligato by Professor William M. Hardiman.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

I rejoice, my brethren and sisters, in this glorious privilege of meeting with you in this great conference of the Church. I have been inspired by what has been said and earnestly desire that I may continue in the same wonderful spirit that has characterized the remarks of the brethren up to this moment.

RAPID CHANGES NOTED

By reason of some impressions that I have received in visits to some of the missions during the past season since our last conference, and having had the great privilege of being present at the dedication of the monument at the Hill Cumorah, and by reason of some conversations which I had with some distinguished gentlemen who drove many miles to come to that dedication and asked earnestly concerning the Church, I have felt that the changes that are occurring are so rapid that we can probably scarcely appreciate them, being so close to them, and then perhaps we do not fully understand the meaning and significance of these changes.

I have been led to appreciate the work of our forefathers, who subdued this desert and made it blossom as the rose, and distinguished themselves and have won great honor and credit from the world, everywhere where people have studied the achievements of the pioneers.

COMMUNITY LIFE AMONG THE MORMONS

I read in a book recently published by Mr. Warren H. Wilson, who discusses rural community life in America, the following introduction by Professor Thomas Nixon Carver of Harvard University, one of the outstanding economists of the world. Speaking of those elements which have made for ideal rural community life, Mr. Carver states:

The elements of permanent cultivation of the soil are found in great numbers among the Mormons, Scotch-Irish Presbyterians and Pennsylvania Germans. * * *

The best farmers in the country are the Mormons, the Scotch Presbyterians and Pennsylvania Germans.

Then Mr. Wilson in his book says:

The Mormons represent this organization, these outstanding farmers of America, in the highest degree. Perhaps no other so large or so powerful a body of united farmers is found in the whole country.

They have turned the force of religion into a community-making power, and from the highest to the lowest of their church officers the Mormon people are devoted to agriculture as a mode of living.

The Mormons are organized by an idea and by the power of leadership. They have recruited their population through preachers and missionaries. This new population is woven at once into the fabric of the community; they are married to the community.

The organization on which the Mormon community is based becomes embodied at once in a society with its own modes of religious, family, and moral feeling and thought.

The Mormons are consolidated both by formal organization and by instinctive preference for their own in a multitude of cooperative habits, through which they build up their communities and contend with one another against their economic and religious opponents. It is not enough to say that this is clannishness; it is a mingling of kinship and religious preferences. It constitutes the strongest form of agricultural cooperation to be found in the United States.

BUILDING AN ADVANCED CIVILIZATION

From this very pulpit I heard, as some of you did, this same distinguished gentleman, Mr. Carver, say, after having spent two summers in Utah at the Utah State Agricultural College, that "the philosophy of life involved in the Mormon Church is the most constructive thing I have seen in American life." He sees only "a church which embraces the whole state and has a tremendous pragmatic value for its adherents, so well is it organized, so much is it the center of all community pleasure, and so closely does it endeavor to establish heaven on earth."

And he continued: "I have never found more sound and wholesome personal habits than among the Mormons. I have never mingled with people who showed fewer signs of dissipation. I have never studied groups of people who seemed better nourished and more healthful. I have never known people who took more pains to educate their children.

"This gives a clue to the success of the Mormons as colonizers and nation builders."

Further he said that if he were hunting the whole world over to find some one building an advanced civilization, he would come and learn of it here in Utah from the Mormons.

NEW DAY REQUIRES FURTHER DEMONSTRATION

Now, that period is past. We have subdued the desert. We have distinguished ourselves, at least our fathers have, in doing this remarkable and unusual thing. As President Theodore Roosevelt said from this very pulpit: "It is not so much what you Mormons did as where you did it that distinguished you." But this generation cannot exist on the honors of the past. We must make our own contribution.

And now it appeals to me that we have moved to a new day, the day to build upon that foundation, a day of demonstration, and I believe that this is in full harmony with the Lord's program. Let me read to you from the 45th Section of the Book of Doctrine and Covenants this injunction the Lord gave to his Church:

I have sent mine everlasting covenant into the world to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.

And in the 115th Section of the Book of Doctrine and Covenants, given in April, 1838 the Lord, among other things, said:

Verily I say unto you all [speaking to the Church]: Arise and shine forth, that thy light may be a standard for the nations.

THE CHURCH A STANDARD FOR THE NATIONS

And in the 103rd Section, in a revelation given in one of the dark hours of the Church, following those days of expulsion from Jackson County, Missouri, February 1834, the Lord said:

But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

And, [here are the conditions of this marvelous promise] by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

For they were set to be a light unto the world, and to be the saviors of men.

I am impressed, therefore, that we ought to be conscious of a new, or at least an enlarged responsibility, not only the responsibility to adhere to this Mormon way of life that was set forth yesterday by all the brethren as different from the way of life that men ordinarily follow in the world, for the personal benefits and blessings that come to the individual certainly, but also there is another reason why we ought to live this Mormon way of life. It is for the world's sake. It is for the Lord's sake. He did set us to be a light—we haven't aspired to it—but by divine appointment we are set to be the light of the world and to exalt here standards for the nations, that the promises of old might be some day fulfilled, when men would say:

"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." For that is the purpose of this Church, to become a standard for the nations.

WORLD-WIDE NEED OF MORMONISM

It does seem to me in our new opportunities that the Lord has been at work breaking down the prejudice of the past. Oh, how I rejoice that those who have fought against us, that the powers of evil that have arrayed every force with which they have successfully destroyed every other gospel dispensation have utterly failed, and that our fathers, who were able to stand like beaten anvils under all the fire that was hurled against them, have survived and given evidence that they were in God's favor because they have succeeded.

And now comes, I say, a new opportunity, the day of demonstration, when the world is fast losing its faith. When I think of a great nation like Russia turning entirely away from Christianity, and the great nation of Germany, that contributed perhaps more to the establishment of religious liberty and the establishment of Protestantism than any other nation in the world, turning away from Christianity, and some there are trying to introduce a religion, in some respects pagan, and other nations being influenced by the same spirit—I discover a need for Mormonism in the world, and it is apparent that men are beginning to realize it more than ever before.

WHAT IS THE MATTER WITH CHRISTIANITY?

In a book recently published entitled "Why Wars Must Cease," Mrs. Carrie Chapman Catt, one of the leading American women pioneers in the great woman's movement of the world, says:

The threat of hostilities challenges Christian statesmanship which, heretofore, has found itself helpless to prevent war.

Wars did not decrease after the advent of the Christian era; Instead, they grew more terrible, each more bloody and destructive than the previous one.

The most startling fact about the World War is that it was a Christian war. Christian nations began it, Christian nations led on both sides, and kept it going until the bitter end.

She asks:

What is the matter with Christianity? We have waited nineteen hundred years for Christianity to reach the zenith of its power in wealth and in membership, and then we found it utterly helpless to save the world from one of its greatest catastrophes, war.

POWER OF GODLINESS LACKING

And war comes out of the spirit of men, the spirit of greed, the spirit of selfishness and of hatred, all of which the Gospel of the Lord Jesus Christ could eliminate from the hearts of men.

In this very hour in a mighty Christian nation, where there is the seat of the largest Christian denomination of the world, the members of that church, not listening to the pleadings of their own leader for peace, are waging one of the most unjust wars that was ever inaugurated against a poor and defenseless people, and all to gratify the vain ambitions of those whose hearts are filled, not with the spirit of the Master, the spirit of love, but with greed and with hatred.

What does it all indicate? It proclaims that what the Lord Jesus Christ said to Joseph Smith more than a hundred years ago is true, that these institutions built in his name have a form of godliness but they lack the power thereof.

I do not condemn my brethren of other Christian churches. Among them I find many noble and great men, whose hearts are set upon doing right, but they struggle helplessly to accomplish the things their hearts desire. To me they are in institutions that have the form but not the power that was in the Church of Christ as he originally endowed it, and so I have no spirit to criticize them.

DEMONSTRATORS FOR GOD

What I rejoice over is that with the new day that is coming, the works of this people, speaking in mighty tones, will attract the attention of the thinkers of the world that here is something more than a theory, for there are those willing to follow theories in Russia and in Germany and elsewhere; but here is a plan advocated by this Church that would meet and solve every human problem, if only the Latter-day Saints and the world would subscribe to it, the Lord's plan for human happiness and the elimination of war and distress and there are a hundred years of practical demonstration behind our theory. It does work.

Therefore I see a new reason why every Latter-day Saint should live up to the Word of Wisdom. Do you want to produce a nation of men and women perfect physically in this age when the world is troubled, and tomorrow will be more seriously troubled by the painful

effects of disregarding the Lord's plan of life? Do you want to distinguish yourselves? You will never do it by living like the world lives. You are demonstrators for God and are to save the world from its utter loss of faith in Jesus Christ as the Redeemer and Savior of mankind.

SOLUTION OF WORLD'S PROBLEMS IN CHURCH PLAN

Do we want to save the world from its economic troubles and distresses? Behold the Lord's plan, this principle of fasting which the Lord has given us, that once a month we abstain from food. Oh, what a splendid exercise that is to obtain spiritual control over the physical desires of men and make our contribution! If every Latter-day Saint had lived up to that law of the Lord, supplemented by the law of tithing, that perfect, that just law—just to the rich as well as to the poor—we would have been the only people in the United States who would not have been on relief.

Do not imagine that the world's problems are going to be solved by the schemes of men. They will be solved and solved permanently, not by one class filled with hatred toward another, but by love and brotherhood, in which every man makes his contribution, rich and poor alike, for the common well-being of mankind, that is found alone in the Church of Jesus Christ of Latter-day Saints.

WE SHALL BE DIFFERENT

When that time comes—and it is here now—we shall need the strength of the pioneer, the strength to live up to our moral standards, to maintain the Mormon way of life, to enter into marriage that binds us in love and fellowship and union for time and for all eternity, and have children, the heritage of the Lord, to bless that marriage. Then we shall be different from the world that is fast drifting into divorce, into childless marriages, and attract the attention of the world.

If you want to distinguish yourselves keep the commandments of God and you will find blessings personally and we will be teaching a lesson, holding aloft the standards that will attract good men and good women elsewhere and they will come to learn of our ways and to walk in our paths.

The Lord has also enjoined upon us the responsibility of being our brother's keeper, of being men and women who are bound in love. It is inspiring to me when I think of this demonstration, men and women from all parts of the world brought into this Church, amalgamated into one people in the great melting pot in glorious America, with love existing in the hearts of these men and women of all nations. If the same spirit that is in your hearts were in the hearts of the people of all the nations of the earth there couldn't be any war. There would be no need of parliaments to reduce armament. Peace would come to men.

This demonstration, I say, is one of the unusual things that is and will attract the attention of men everywhere.

So I feel a new interest should awaken in the heart of every Latter-day Saint towards the world, and by adhering to these standards of living, as the Lord has enjoined us, we can solve the problems for ourselves and be ready to demonstrate before the world. I fear that the world will be looking to us long before some of us are ready.

OUR RESPONSIBILITY AND DESTINY

Oh, I pray you, my brethren and sisters who are on the dole, get off relief just as soon as you can. If you don't you will be thrown off and it will be a sorry day when that time comes. Get off and get on your own feet. Let us all, rich and poor alike, band together to show the world that Christianity has been weighed in the balance and found wanting, for it is not vested with the power of God that once was in the Church of Christ, that a great apostasy has swept over the earth, and that men have a form of godliness but they lack the power. It is our responsibility to show a doubtful and skeptical world that there is power, there is strength, there is ability in the Church of Jesus Christ of Latter-day Saints to fulfil all the expectations of the Master and here establish a people that shall be the light of the world, the salt of the earth.

God help us to keep our eyes upon our destiny. God give us the strength to meet the situation, to conquer and master and overcome the flesh and subscribe to these standards of living, for the great joy that shall be ours who participate in it, and then in the day when from the ends of the earth people shall come to learn of our ways we will not be ashamed for them to come close unto us and look upon us and learn of our ways. It will be harder to conquer ourselves than to subdue the desert.

God help us and prepare us to fulfil in our day, as gloriously as our fathers did in their day, the assignment that now is ours, I pray, in the name of Jesus Christ, Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

My beloved brethren and sisters, the sight which greets one's eyes from this pulpit is indeed inspiring and leads one to thoughts which are beyond, perhaps, his ordinary manner and way of thinking.

As I listened to the beautiful discourse which was given just a few moments ago by our beloved apostle Melvin J. Ballard, I thought of the masterful things which have been accomplished by our forefathers, the things which have been done by those pioneers laboring here in that barren wilderness which they found. I thought of the hauling and hewing of the rocks for that great Temple, and the delicate work of the

blessed hands of those masters who have passed and gone, who laid the foundations of this building and reared it even to the time when you and I should enjoy it as we now are enjoying it.

This congregation speaks wonderfully and well of the things which the forefathers gave unto us, that we might go on and carry forward the work which was in their hearts and in their minds, even to the day when God should say: "It is well done."

Speaking one day to his disciples, Jesus Christ said to them:

Whatsoever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

And then, turning to his disciples, after having told them that he came to the earth and was to return to his Father, he said:

Do ye now believe?

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

So I am led to think, and feel, that the Father has been with this people ever since the cradle days of 1830, when that little handful of people came westward and builded, as you now see, the praiseworthy things that have been moulded by them.

God has always been a jealous God, blessing those who relied upon him and who paid attention to the commandments which he, through his servants, throughout all ages of the world has given. Do you recall in the old days, that great servant of the Lord who led the hosts of Syria, how he, being afflicted with leprosy, after having come back from his victorious march, was told by a little maiden, who was a captive, that God, the Lord, the Father of all, could heal and cure him? So we find him presenting himself, with his horses and his chariots, at the door of Elisha, and this great and mighty prophet saying to him to go and bathe himself seven times in the River Jordan. Then Naaman, being rebellious, said: "No, there are better streams in my land. Why bathe in the River Jordan?" Yet those who surrounded him prevailed upon him and he went and bathed in the River Jordan, with the result that he was healed completely. Coming back he said:

Behold, now I know that there is no God in all the earth, but in Israel.

God Almighty has prepared the way for this people. He will open up avenues for us that we have never dreamed of. He will lead us before the people of the world in such a way and in such a manner that they, paying attention to the things which we do through the keeping of the commandments of the Lord, and obeying his word, shall give praise unto God, our Eternal Father.

I know the difficulties, I know the troubles and I know the distress with which some of us are faced. I see these things as I go from place

to place, up and down these great stretches. Yet, as God says through the Prophet Amos, "I have given you cleanness of teeth in all your cities, and want of bread in all your places, yet have ye not returned unto me."

I say unto you that God can and will relieve us of our burdens. Remember the days when the Psalmist said that, "He raiseth up the poor out of the dust and lifteth the needy out of the dunghill; that he may set him with princes."

All things are possible through work,—hard work—and a reliance upon our Lord God. I think there is nothing that can not be accomplished by this people, and that will not be accomplished by them, if, however, we will but put our trust in God, if we will but go back to the old principles which were given us by our leaders from the very commencement, when that great man, Brigham Young, taught us to be frugal, to work, to strive, and that the glory and the honor of honest work was godly in its nature.

If we will return to those ways, then at the same time, with humble, contrite hearts, pray, not to our father who is in Washington, but to our Father who is in heaven,—if these things shall be done by this people we shall arise until we will have climaxed and brought about those beautiful things which Brother Ballard has suggested to us.

God grant us the ability and the power and the courage to carry on and to do those things which from time to time are told us of the Lord, through his servants, I pray, in the name of Jesus Christ, Amen.

An anthem, "Holy Redeemer," was sung by the Relief Society Singing Mothers; Lucy Gates Bowen, soloist; Lydia White Boothby, harpist; William Hardiman, violinist.

The congregation then sang the hymn, "School thy feelings, O my brother."

PRESIDENT HEBER J. GRANT

President Grant announced that the choir and congregation would sing the hymn, "School thy feelings, O my brother." This hymn, the President said, was written by Elder Charles W. Penrose after he had given ten years of his life as a missionary, without purse or scrip. When he started on his mission he lent his furniture to the British Mission, and after completing ten years of missionary work he took back his battered furniture, it having been used by the elders during this time, and sold it to get money with which to help him immigrate to Utah. He was accused of stealing the furniture out of the British Mission home. He went home and wrote this hymn for his own consolation.

ELDER ABEL S. RICH

President of the Canadian Mission

I am very much pleased, my brethren and sisters, to have this privilege of standing before you for a few moments to report the Canadian Mission. I feel it a great honor that has come to me, and I deeply sense that there is also a great responsibility attached to that honor. I sincerely pray that I may fulfil that responsibility with some degree of success.

I have enjoyed very much the three and a half months I have spent in the Canadian Mission. Sister Rich and I have been happy there. We have felt the blessings of our Heavenly Father upon our work. I am pleased at this time to bring to you greetings from the missionaries and the saints in the Canadian Mission, and should like to say to the parents of those young men and women who are laboring in that mission, that I may not get to see personally, that I have seen them all within the last three weeks, and they are well, both physically and spiritually.

It has been a wonderful testimony to me as to the truth of the Gospel, to see what influence the Church has on these good young people when they devotedly put their time and attention to it. The development and growth that comes into their lives is beautiful, and to me it is further testimony of the wonderful fruits of the Gospel of Jesus Christ.

The saints in Canada are scattered through wide areas. They envy you brethren and sisters in Utah the privilege you have of associating with great numbers. In many places the saints are isolated, a family here and a family there. In some cases they get to see a Latter-day Saint only once in a year, and that only when an elder may call. It is always a joy and a happiness to us to find them still faithful. When such saints go to their little treasure chest and bring out the tithing they have saved carefully for a year, and we ask them: "How, in this time of stress, could you do this?" they have said: "Many times we have had to borrow it, but it is a joy and a happiness to show this evidence of our faith in the Gospel of Jesus Christ."

I have been interested very much in another fruit of Mormonism that I have seen since I have been in the Canadian Mission. It is in connection with the young people with whom I have worked all my life. I have seen the benefit and advantage of the training we have here in Utah, in our auxiliary organizations, in our church schools and in our seminaries. I have seen young people join the Church in Canada, in the various branches, with just as fine faith, just as fine young people as we have in Utah, but they lack the experience and the development that comes through these organizations. As I have seen this growth, and as I have traveled here and there and found that the young people in the world are open-minded, that they are anxious to receive the truth, I have thought of our young people here at home, and the great responsibility that is devolving upon them to carry the Gospel message to the world.

Many of the people of the world are not open to the truths of the

Gospel of Jesus Christ. Their minds are closed. They sometimes are afraid of the truth, illustrated very much by a lady I met in Nova Scotia. When she was invited to attend our meeting she said: "I would like to but I daren't, for fear of the criticism of my neighbors, and I don't know what my minister would say if I should attend your services." On the other hand, we have many fine people who, converted to the Gospel of Jesus Christ, do not care what the world says. Their minds are open to the truth, and they accept it and stand firmly for it.

Typical of this type of individual is a young man who was training for the ministry and who became very much devoted to his church. He had influence with young people. He had gone here and there and gathered up seventeen young men that had never identified themselves with the church, and became their teacher. While he was their teacher in one of the Protestant churches of the world he met the Mormon missionaries. His mind was open and he received their message, but when he found such prejudice against him he still stayed with his teaching in the church he was with. His parents pleaded with him not to listen to the message, and then he bore this testimony:

At one time, while he was in his church with these seventeen young men that he was teaching, around him, the choir sang that song, a line of which runs: "Dare to be a Daniel, dare to stand alone"; and he said he knew then that he must stand alone and that he must dare to be true to the convictions that he felt. He joined the Church and became the superintendent of our Sunday School and is doing a mighty fine work.

As we travel here and there and see these signs I am reminded of what Channing Pollock, one of America's greatest playwrights, had to say, as recorded in the latest Readers' Digest, about the "World's Slow Stain." He said that we begin life in youth with our ideals high, our banners raised, and we feel that this divine man within us must assert himself. Then as we go on through life, little by little, he said, brick by brick, we are undermined until we are smeared by the world's slow stain and thus led off by detour signs from the ideals we set ourselves. He says, how beautiful it would be if, like one great playwright has written, we could be born old and grow younger and cleaner and then, as we approach the end of this life, we could come to that beautiful idealistic period of adolescence where our ideals are high and clean, and approach our life with God hereafter with our ideals still unstained. Yet, he says, with all this, and these detour signs attracting our young people away, there are evidences that the person who will keep his ideals high, who will refuse to be detracted by these detour signs, will have the world welcome him and the world honor him.

Emerson is called the wisest American, and he, like the wisest European and the wisest Oriental, had it in his soul to make no compromises. Being aware of his strength, he didn't have to seek for applause or for money. We are told that the first book he wrote sold so few copies that he lived on less than we pay our chauffeur, and yet he would not change his ideals to write the things the world was demand-

ing. When he was invited to speak before the divinity school of one of our great institutions, and was literally pelted with critical brickbats, he was led to say, when they asked him what he would do about it, "I shall go right on seeing whatever I can and telling what I see."

So today we honor men like Emerson, and they leave for us a story that should be worth while to the American youth, and especially to the youth of the Church of Jesus Christ, those of the noble birthright, that the world is looking to and the world is anxiously watching. Will the youth of Zion carry forth the ideals set by their ancestors in the great sacrifices they made? It is my opinion that with the fine set-up we have, with the homes devoted to the Gospel of Jesus Christ, with our church school system and seminaries, that our young people will be able to hold high their ideals, and to so live that the world will be led to recognize that the youth of Zion, truly proud of the Gospel of Jesus Christ, will stand forth and uphold it even unto the end, regardless of what criticism may come.

I am very happy indeed in my privilege to serve in this new capacity in the Gospel of Jesus Christ. I am happy also that the people who are converted to the Gospel in Canada are in love with you people, in love with Zion. How they look forward to coming and enjoying the privileges that are every day open to you, this privilege you have today of meeting with the authorities of the Church, that does not come to them only possibly once a year. When I think of Apostle Smoot's visit to us this last year, and how those people, many of them, came hundreds of miles to see him and shake hands with him; the good he did them, and the honor they felt in having seen and talked with an Apostle, I think of the things that you enjoy in Utah that they do not enjoy out in the world.

Many of those people are anxious to come to this great block and participate with the saints in the beauties that are here. We had several of our people come to Utah last summer, and I was so happy when they returned and said: "Oh, we found things in Utah beautiful, and among the most beautiful of the things we found were the saints. They were all we had expected to find them." They came home happy indeed with their visit here in Utah.

These are the things that are telling the true story of Mormonism to the world. The people who visit us go back with honor and respect for our people and the things we stand for. I am proud to be a representative of the Gospel of Jesus Christ in this new capacity, for I am receiving joy and happiness that I have not experienced before.

I most sincerely pray that our Father in heaven will bless us here in Utah, that we may hold high the standards and ideals that have been set for us, that people who visit among us may continue to carry the report that was so beautifully illustrated by Brother Ballard this morning, and that it may spread wide that we are what we stand for, in our lives, in our ideals, as well as in our teachings. I pray that the Lord's choicest blessings may be with us all, in the name of Jesus Christ, Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

I earnestly pray that I may be guided and directed by the Spirit of the Lord during the few moments that I occupy here this morning.

I am deeply impressed with the great drama that is being enacted upon this world's stage. Shakespeare tells us that "all the world's a stage, and all the men and women merely players." It is a wonderful thing that is taking place before our very eyes. This drama is one of great importance to every man, woman and child.

There was a prologue to this drama, enacted in heaven before the foundations of this earth were laid. In this prologue the purpose of the Almighty with reference to his sons and daughters who had been begotten of him in the spirit before the world was made, was vividly portrayed—unfolding the divine plan of life and salvation—greatly to the delight of his children, especially those great and noble ones of that primeval day, the morning stars, for their hearts were filled with joy and gladness and they sang together in a mighty chorus and shouted for joy. Let me refer to scriptures which have a significant bearing on this thrilling episode of human history. That we were begotten of God in the spirit and that just such a prologue was enacted is clearly indicated in the following simple narratives in holy writ:

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. (Gen. 4:1.)

From this we may readily conclude that all children born to earthly parents are gotten from the Lord and that earthly fathers and mothers are the divinely appointed guardians of God's children, for he is the Father of our spirits and is appropriately addressed when we approach him in prayer as "Our Father in heaven."

Again:

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9.)

And again:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * *

When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4, 7.)

A fuller and more complete presentation of this prologue is set forth in the Book of Abraham: 3:22-28:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And he Lord said: I will send the first.

And the second was angry, and kept not his first estate; and, at that day, many followed after him.

No wonder that there was rejoicing in heaven among the children of God upon hearing this marvelous proclamation. Those who kept their first estate were to be added upon. In other words, there was to be added to their immortal spirits these bodies of flesh and bones. All who now live upon this earth or ever have lived or shall live upon it are they who kept their first estate in the spirit world before the foundations of the earth were laid and are now to be given the opportunity of proving their fitness for celestial glory. To this end they are given the span of human life—a period of probation—to “prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” All things whatsoever the Lord shall command are embodied in the Gospel of Jesus Christ and now if they keep their second estate or in other words, obey the Gospel of Jesus Christ in this probationary period, “they shall have glory added upon their heads for ever and ever.”

This is the covenant—the everlasting covenant which God made with his children in that primeval day while they were yet in the spirit and concerning which we read so much in the scriptures. With these glorious promises and the holy covenant by which God binds himself to us if we enter into it with him and keep the same inviolate, or in other words, keep our second estate, the curtain falls and the prologue is ended and the recollection of it is withheld.

For a wise and glorious purpose,
Thou hast placed me here on earth;
And withheld the recollection
Of my former friends and birth.

The first act of this great drama was performed in the Garden of Eden. Among the features of that act, our eyes were to be opened. The recollection of our previous existence was withheld from us. We

were to be agents unto ourselves, and the peculiar part that each one of us had to play should be selected by ourselves. We had our free agency to act whatever part we would in the unfolding of this great drama. But before this could take place our eyes had to be opened; we had to receive the light, even the light of Christ, that enabled us to know good from evil, as we read in the Book of Mormon, in Chapter 7 of the Book of Moroni and in the 16th paragraph, where it says:

For behold, the Spirit of Christ is given to every man, that he may know good from evil.

That having been given to us, we were under obligation to walk in the light. Simultaneously with that experience came also the opposition which needs to be set up in order that we might be tried. How could we be tried unless there was opposition? So Satan came also with his vile temptations, endeavoring to lead men and women away from God. Therein lies the whole purpose of human life and experience as it has to do with our lives, and every one of us must act our own part upon this stage.

There are many acts that have been provided. Each one may be designated as a dispensation of God's providence among the children of men. They have been accompanied by an outpouring, a dispensation of God's goodness to his children in the effort to bring us back to him. The great hero, the great leader, the great captain of all these various dispensations is and always has been the first born of all the children of God, and the only-begotten of the Father in the flesh, namely, our Lord and Savior, Jesus Christ. In the meridian of time in which his great act of atonement for the sins of the world was enacted he dwelt amongst mankind in mortal body as the son of Mary—the very Son of the living God.

He has raised up mighty prophets to usher in these various dispensations. They have each one had their important part to play, and the world has been benefited by them. They have left behind them a record of their doings, of the principles that they have taught, of the truths that have been revealed from heaven through the instrumentality of the prophets of God and the instrumentality of our Lord and Savior, Jesus Christ.

How grateful, then, we ought to be that the Lord has not left us in darkness. He has enlightened our minds through the Spirit of Christ. He has given us our free agency, and whether or not we shall play our part well depends entirely upon us as individuals, and no one can escape from performing his own part.

So we are all on the stage, and will be required to answer the call when the cue is given, and we must perform our part according to the light that we have, if we would obtain the benefits that God has promised if we do all things whatsoever he hath commanded us.

The trouble with mankind, the greatest difficulty to be overcome is,

I think, indifference on the part of mankind to learn what is the will of God, what is the underlying purpose of this great drama. It is a wonderful drama. It is full of dramatic incident. It is full of romance. There is much of comedy, but it is also a great tragedy in which the whole world is involved.

We have been favored in being permitted to live in the closing act of that great drama, ushered in by that great latter-day prophet, Joseph Smith. It is the final act upon this earth, warning mankind of the promises made of old to the prophets that have been before, the promises that have been made to the patriarchs, Abraham, Isaac and Jacob, the promises that have been made through all the ages, the different dispensations of God's providence to us. The climax of this last act will be the second advent of our Lord when he comes to reign upon the earth for a thousand years—when he shall appear in the clouds of glory ushering in the great millennial reign of peace.

Are we acting our parts well? The Lord is proving us, and to what end? That we might inherit eternal life, for we are living in this last dispensation, and shortly the curtain will fall and what then? What shall become of us? Where shall we be? Some will be exalted into the celestial kingdom of God. Some will be in the terrestrial kingdom; others in the telestial kingdom. A few, I hope very few, shall fail utterly and be numbered among the sons of perdition.

Our ambition is that we may do all things whatsoever the Lord our God shall call upon us to do, and if we do we shall inherit eternal life in the presence of God. Celestial glory shall be added unto us forever and forever. And then our "Confidence shall wax strong in the presence of God, and the doctrine of the priesthood [which is the power of God] shall distil upon our souls as the dews from heaven." The Holy Ghost shall be our constant companion, and our scepter an unchanging scepter of righteousness and truth, and our dominion shall be an everlasting dominion, and without compulsory means it shall flow unto us forever and ever.

These are the promises of the Almighty, but they require us to do our part. In the first act of this great drama our eyes were opened. We received the knowledge of good and evil. Have we chosen the good and rejected the evil? Have we loved darkness more than light? We have had the opportunity to choose—every man. Blessed are we if we have chosen the better part. One distinguishing feature of this drama is that every man can act in it according to his own will. He can make of himself a hero or a villain of the deepest die. He can make of himself a valiant servant of the Lord, a worthy child of God. No matter what positions or roles he may be called upon to enact, even the least of us can attain to the highest degree if he acts his part well.

Then ought we not to appreciate the great value of this Gospel, and the great value of the revelations, the dispensations of God's providence to us, wherein the truth has been made known to us? But

alas! the indifference of mankind toward the truth—they don't seek to know what that truth is. The Lord wants us to know the truth. He said: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me," and of course of his work.

Oh, how we ought to love the truth and seek to know it. It should be the ambition of every man. We sing about it:

O say what is truth, 'tis the brightest prize
To which mortals or gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

Let us desire the truth, then.

Dr. John A. Widtsoe, in his little choice book, "In Search of Truth," makes this comment:

Every man may find the way to truth, if he only desires it, but he must desire it with all his might, mind and strength.

Let us then seek to know the truth, and it will make us free. Let us search the scriptures, the volume of God's dealings with mankind; his revelations to this generation, found in this precious little book here, known as the Book of Doctrine and Covenants. The preface to that book, which wasn't the first of the revelations, by any means, now occupies the place as the first section of the Doctrine and Covenants. In conclusion let me quote the closing paragraphs of that wonderful preface to this book of revelations:

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.

ELDER JAMES H. DOUGLAS

Former President of the British Mission

How shall I sing thy beauty, pow'r and light,
O glorious kingdom of the latter days!
I see thy loveliness, I feel thy might,
But fail in utterance to speak thy praise!

I search in vain the records of the past,
Which paint dead kingdoms in their short-lived pride,
They cannot picture thee, whose pow'r shall last
While heav'n and truth and Deity abide.

And shall the little "powers that be" today,
 Be likened for a moment to thy majesty?
 As well declare pale Vesta's twinkling ray
 Unfolds the splendor of eternity.

In hist'ry only Egypt's greatness lives—
 Lost are its treasures, all its wisdom hid,
 Except the scraps the crumbling mummy gives,
 The sculptured sphinx and tow'ring pyramid.

Where are the palaces of Babylon,
 The "hanging gardens" and the golden tow'rs?
 With the Chaldeans' starlight wisdom gone,
 Walls, gates and glory, images and flow'rs!

And thou, O Rome! proud mistress of the world!
 Thine armoured legions spread no terror now.
 They bring no blood-bought spoils of gems impeared,
 To deck thy bosom and thy haughty brow.

O! all ye living governments and states!
 Gaze on the relics of far mightier powers!
 The hand that shattered them, uplifted waits
 The bell that ends your few remaining hours!

In the high chambers of the West, I see
 An infant kingdom struggling to the birth.
 And the prophetic spirit says to me,
 "In manhood this shall govern all the earth."

(The words I have quoted are from the inspired poem "The Latter-Day Kingdom," by the late President Charles W. Penrose.)

The sight that I behold today, as I stand before you, cannot be seen in any other part of the world that I have ever visited,—and I have visited many countries and seen large congregations; but I have never seen a picture just like this, and I tremble as I come before you today to report briefly my mission as president of the British Mission.

The British Mission is the oldest foreign mission of the Church. Away back in 1837 our first missionaries were sent to England, now ninety-eight years ago. Since that time, if I am correctly informed, 125,000 persons have been baptized of the British people, and as I understand it, at least 100,000 have immigrated to this country. Some have died. Some have remained there, and are still there anxious to come to this glorious land of Zion.

England has been a fruitful country. It is a marvelous country, beautiful beyond my description, with flowering hedges, trickling streams, shaded lanes and ever-green pastures. In that little area of fifty-one thousand square miles there are thirty-eight millions of people. In England, Ireland, Scotland and Wales, the Channel Islands and the Isle of Man, there are forty-nine millions of people. There is an area of one hundred twenty thousand square miles in these four little countries and small islands, about three-fourths the area of California, and yet they have a population almost double the population of the United States

west of the Missouri River. It is marvelous to think that so many people can live in such a small space. England alone has fifty-one thousand square miles, and Utah has eighty-five thousand. A little country five-eighths the size of our state has thirty-eight millions of people, and we have only five hundred thousand. London alone has sixteen times as many people in it as there are in the entire State of Utah.

While we have had hundreds of missionaries in Great Britain in the last ninety-eight years, I doubt whether we shall not have to labor there, (using the present method of proselyting) hundreds of years to come, before our message can reach the great multitude of people who live there.

We learned to love the people very dearly. When we went there President Widtsoe said: "These people need your love." We extended that love to them. They gathered about us wherever we assembled, in our district conferences, and we extended the hand of fellowship and love to them, and as far as I know we did not make a solitary enemy.

We attended ninety-three district conferences, and traveled up and down England, Ireland, Scotland and Wales, ninety-three times. During the period we were there we crossed the usually rough Irish Channel twenty-one times and were never sick once. My wife accompanied me on every trip and was very helpful, as 60% of our membership are women. We did not miss a solitary appointment. Every appointment that we made, we filled. And not a Sunday evening passed, as I remember it, during the three years we were there, that we missed speaking to some congregation, small or large, somewhere, explaining to them the beauties of the everlasting Gospel as revealed in these latter days.

There are sixteen districts in Great Britain and seventy-seven branches, eighty-five percent of the branches being presided over by local people. Let us hope that in the near future they will all be presided over by local members. We began selecting and setting apart local people to preside over the districts, and I think since our departure and President Cannon's arrival there the districts are now nearly all presided over by local people. We desired to place the responsibility of caring for the people upon the local saints. There is an enrolled membership of the Church in Great Britain of 7,117 persons. I doubt very much whether they could all be found. It would be like hunting for a needle in a haystack to try to find a member of the Church in London, if he were not inclined to find us.

In my judgment, a building program in Great Britain would improve conditions very greatly. We have only thirteen small chapels there now, and seventy-seven branches, most of which need a better place in which to meet than they have. We need building accommodations for our auxiliary work, and some day, I am sure, if we progress as we should, and reach the hearts of that great multitude with our message, we should have suitable chapels in which to worship. President Grant and President McKay and others who have presided there know our

needs, but we cannot get them all at once. The saints there are mostly working people and cannot pay for them fifty percent. Some day perhaps we shall be well enough off to extend the needed help— I hope so, because investigators, unless their hearts are touched by something unusual, will not worship in those places where some of our splendid, faithful saints now have to worship.

If I were to ask this congregation today to hold up their hands, those who came from England, or from the British Isles, or who are the descendants of those who have come from Great Britain, thousands of hands, I think, would go up.

In Ireland we are doing some good work. In Dublin we have a branch of about sixty members, nearly all descendants of German people. It is the only wealthy congregation we have. They are all well-to-do. I am sure Brother Callis will be glad to know this. I have thought sometimes that with his life-long experience and great fund of knowledge he could accomplish a marvelous work in Ireland. In Dublin there are 398,000 people. 97 % of them belong to the Catholic Church. I am told they have 70,000 Catholic priests and nuns laboring in that vicinity, so you see what a big job we have if we convert the Irish people.

In Northern Ireland we have a fine congregation, mostly Irish people. That is a Protestant section. But the southern section is mostly Catholic. We also have several active branches in Scotland and Wales.

President George Q. Cannon, President John Taylor, President Charles W. Penrose, President Charles W. Nibley, Apostle James E. Talmage, President B. H. Roberts, all came from the British Isles. That country has given the Church many outstanding people, and I feel that I can safely predict that there is yet a great and wonderful work to be done over there.

My wife and I were blessed with remarkable health. We clung closely to the promised blessings that were given us when we were set apart, that we would go in peace, return in safety, and have perfect health while we were away. We didn't have to lie in bed one day because of sickness. We were marvelously blessed. Notwithstanding the fact that I am getting along in years, pretty close to our President now, in my seventy-eighth year, the Lord has blessed me so that my voice has been strong and I have been able to speak two or three times at every district conference.

We have sixty-two Relief Societies there and sixty-nine Sunday Schools—President McKay and Brother Pyper will be glad to know this. We have fifty-nine Young Men's Mutual Improvement Associations, sixty-eight Young Women's Mutual Improvement Associations; and fifty-four Primaries. The officials in charge of these departments will be pleased to know this, I am sure. We have made a special effort in Primary work during the past year and a half. We also have forty-three genealogical organizations.

We now have a cabinet in the British Mission office containing forty-four thousand cards, where records are made of genealogical work. I

predict that genealogical work there will advance faster and more correctly than it has in the past.

As I said before—I again repeat, after ninety-eight years of proselyting we have only thirteen churches. We need at least fifty more with suitable accommodations for auxiliary work. If this work progresses as it should we must have better places in which to worship.

During the three years we were there, there were three hundred young men missionaries, and four young women, from the inter-mountain country, occasionally one from California, some from Arizona, and some from other parts of the United States. These young people were energetic, dutiful, faithful and exemplary—ever willing to do their duty. We loved them dearly and I convey this message to their fathers and mothers that they were wonderful examples to the British people. They loved their work and made impressions for good wherever they went.

While we were there we had with us Patriarch James H. Wallis and his dear wife. They were a great asset to the Mission. Brother Wallis had the spirit of his calling as a patriarch, giving about one thousand three hundred blessings. Many of these were given while we were there, some prior to our going. He also acted as associate editor of the Millennial Star, and was of great assistance to me in my missionary labors.

My wife's work among the sisters was marvelous. Her refined personality was an inspiration to me and to all those with whom we came in contact.

Some of the principal achievements of the mission during my Presidency are:

The establishing of mission headquarters in London—a great forward movement.

The granting of the privilege to perform marriage ceremonies in our Church owned chapels.

The organization of *mission-wide boards* of all auxiliary organizations.

Placing the book shop on a cash basis—greatly saving time and reducing losses.

Gaining the good will of the Press and receiving favorable newspaper reports of our conferences and mission work.

Securing the privilege of organizing Scout troops in various sections of Great Britain.

BUILDING PROGRAM

Through the generosity of the saints in the Hull district and the co-operation of the First Presidency we were able to build a nice little chapel in Hull. And also purchased a beautiful chapel in Burnley, and remodeled the chapels in Oldham and Manchester. We erected an amusement hall joining the chapel in Norwich and greatly improved the ac-

commodations for Church service in London and various other districts throughout the Mission.

Nearly 600 *baptisms* were performed during our mission period.

With prejudice abating and favorable newspaper comments, people are getting a better understanding of our aims and objects, and we are getting the attention of many who formerly had a very vague, unintelligent impression of the Latter-day Saints.

As I close I want to express our sincere appreciation to the First Presidency and to all the general authorities of the Church for their confidence in us. We were certainly God-blessed in every way while we were away, in health and strength and spirit.

May the Lord bless you all, is my prayer, in the name of our Lord and Master, Jesus Christ, Amen.

An anthem, "Charity," (Rossini) was sung by the Relief Society Singing Mothers, soprano solo by Mrs. Margaret S. Hewlett.

Elder Scott B. Brown, President of the Boise Stake, offered the benediction.

Conference adjourned until 2 o'clock p. m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock p. m., Saturday, October 5.

The music for this meeting was rendered by the German Latter-day Saints Choir, under the direction of Otto Michaelis.

As an opening number the Choir sang the hymn, "The morning breaks, the shadows flee."

Elder H. Edward Sutton, President of the Oquirrh Stake, offered the invocation.

The Choir sang the hymn, "Let the mountains shout for joy."

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

Jesus giveth a blind man sight.

A MIRACLE OF HEALING

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

And he looked up, and said, I see men as trees, walking.

After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

He took the blind man by the hand, and led him out of town. Great humility and condescension! What a lesson to the overseers of the flock of Christ, to take men by the hand and lead them out of the corruption of the world!

Come along, come along, is the call that will win,
To lead us to virtue and keep us from sin;
Most men can be led, but few can be driven,
In shunning perdition and striving for heaven.

This is the only recorded example of a progressive cure—a progressive miracle. All the others wrought by the Lord Jesus Christ were instantaneous. There must be a lesson in this. Is it not reasonable to believe that this miracle is intended to exemplify in the lives of men the gradual progress of spiritual vision? Certainly it illustrates the methods employed in the spiritual kingdom.

Professor Agassiz, the great scientist, said every scientific truth passes through three stages: First, men say it is not true. Then, they declare it is hostile to religion. Finally, they say that everyone has always known it.

Mormonism is entering the third stage. I believe that it is in some ways the most dangerous stage of our progress. I think it was Emerson who said that blame is safer than praise.

A MIGHTY NATION

There is a wonderful promise in the Book of Mormon respecting the great republic in which we live. We are told in that sacred volume of scripture that the Almighty would raise up a mighty nation among the Gentiles, and that the Gentiles would nourish the people of God, likened unto carrying them in their arms and on their shoulders. We are living in that mighty republic. I hope and pray that America, the United States, will be kept out of that inferno (the Ethiopian-Italian War) in Europe. I humbly pray that not one drop of American blood shall be shed on foreign shores in a foreign war. Let the United States keep out of it.

I think the people of this land are fulfilling a wonderful mission—I mean the non-Mormons,—a God-given mission. He has given them a heaven-inspired Constitution, and if we will stick close to that bulwark of liberty the sun of freedom shall never set on the people of this favored land.

THE GOSPEL LEAVEN

It is remarkable how the Gospel is appealing to people. The leaven of the Gospel is leavening the whole lump. It is in the hearts of men,

secretly urging them and working with them to come to the obedience of the faith.

Some time ago Frank A. Munsey, the great American author and publisher, had a book prepared containing the genealogy of the families of his father and mother. It cost him, so I was credibly informed, the sum of \$75,000. In his introduction he says:

The absence of trustworthy family records all the way down from the time of the Pilgrim settlers was so well nigh universal throughout New England, that it would almost seem that all interest in ancestry was regarded as a kind of snobbishness unbecoming in the hard-working, God-fearing American—unbecoming, unmanly, or even sinful. * * * One of my mother's unsatisfied desires was to know,—actually to know—whether the old Hopkins family tradition was really true. Her faith * * * told her that it was true. I know with deep appreciation what those dreams and aspirations must have been, for I am her son. * * * One of these services, with me, was to do for my mother what she would have liked to do for herself with respect to the Mayflower ancestry of her family. * * * I had no other purpose in the undertaking.

One doctrine of the Gospel, a glorious doctrine, is the doctrine of salvation for the dead. It seems that this is captivating the hearts of men and they are rallying to it and helping the people of God to gather genealogy.

In the time of which Frank A. Munsey wrote there were few if any large genealogical libraries or institutions, but now the College of Heralds in London, the great collection of genealogies in the Library of Congress and the files of the Daughters of the American Revolution, contain invaluable data respecting the genealogical status of multitudes. It seems to me that this is a remarkable contribution to the work of the Lord. Are not the Gentiles, God bless them, nourishing and carrying in their arms and on their shoulders the chosen people of God? And when I say the chosen people of God, I mean those who show us by their works that they are worthy of the name of Christ.

With every American I sincerely deplore the fight that is made on any race or creed. We cannot afford to join in such a crusade. It is unmanly; it is un-American.

A MINISTER'S OPINION

Some time ago a minister who delivers nation-wide broadcast sermons weekly was asked this question: What, in your opinion, becomes of those souls who in this life had no opportunity of accepting or rejecting the truth as it is found in the Gospels? The minister replied:

Those who never heard the name of Jesus, since human beings first appeared on the earth, constitute the vast majority who have lived and died here. Moreover, hundreds of millions now living are in the same condition. Imagination cannot conceive their endless array.

Even today multitudes exist in Christian lands who, because of the circumstances of their birth and upbringing, are almost as ignorant of

the New Testament faith as were the ancient Greeks who never heard of Christ. Think also of the hosts of innocent children who pass on before arriving at conscious responsibility for their own lives.

Even when dimly understood your question would be unbearably oppressive if none except those who have intelligently and voluntarily believed in Christ are hereafter admitted to the Divine Presence. If, as we are taught to believe, the incalculable myriads of human beings who have occupied, or now occupy this life, exist for eternity, and must spend it somewhere, how can we limit the redemptive efficacy of divine love to the brief span of man's mortal existence here?

SPIRIT OF ELIJAH AT WORK

Isn't this a remarkable work that brothers and sisters not of our faith are doing? I believe we talk too much about indifference. True, it exists, but what I have read proves that many people are not indifferent to the work of God, but there is an urge, an inner urge which tells them some power not of man is with this Church.

Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.

I will pour out my spirit upon all flesh.

These things I have read are beautiful, but there is one thing lacking. These good men who are gathering genealogy, and who are inspired by the spirit of Elijah, do not belong to churches that have the power to give expression to their noble thoughts. Godliness cannot be expressed only through the authority of the priesthood of God and the ordinances of the Gospel. More and more it becomes evident that Joseph Smith, the prophet of God, spoke the feelings of men and women who were longing to express themselves with respect to this glorious doctrine.

PROPHECY BY ORSON PRATT

Another thing that the Gentiles are doing. Listen to this prophecy by Orson Pratt. In the course of a sermon he made this statement:

There must be something connected with the sounding of this trump that is miraculous in order that all nations may hear it. Any sound that can be produced by mortal man does not reach, generally speaking, over about thirty miles from where it originates, which is a very small space indeed. But there will be something connected with the sounding of the trump of the first of the seven angels which will manifest a power which we know nothing of. The sound of that trump will be heard by all people, nations, kindreds and tongues in the four corners of the globe. I do not know that the sound will be so much louder than some we have heard, but it will be carried by some miraculous power so that all people will hear it.

I am quoting from the *Millennial Star*:

These words were uttered sixty-two years ago. They were uttered three years before the Edinburgh-born genius, Alexander Graham Bell,

had even exhibited the invention which was to develop into the telephone, and twenty-three years before Marchese Marconi patented the first simple wireless apparatus. Who would have thought in those days, when the voice was untouched by science and invention, that in years to come millions would hear simultaneously a sound "No louder than some that had been heard"?

Through the facilities of this same invention that was foretold by Orson Pratt, President Heber J. Grant recently proclaimed the Gospel message in a sermon that sounded around the world and was received by the ears of millions of people. He was speaking over a chain of sixty-eight leading broadcasting stations of the Columbia network in the United States and Canada.

Only a few weeks earlier President Grant delivered a sermon on an "Around the World" program of Station K. S. L. in Salt Lake City. Letters describing perfect reception in far-off Japan were received by station officials.

Isn't this another example that the mission God Almighty gave to the Gentiles is being splendidly fulfilled? God is touching their spiritual vision. They may not be converted—they may not be spiritually healed by one sermon or a dozen sermons, but sooner or later the word of God shall reach their hearts, their spiritual vision shall be touched, and they shall see Mormonism clearly,—not as they did see it, "men as trees, walking."

SEEING WITH SPIRITUAL EYES

At the time when Syrian soldiers surrounded Dothan to take captive Elisha, the prophet, his servant, paralyzed with fear said unto him:

Alas, my master! how shall we do?

And he answered, fear not; for they that be with us are more than they that be with them.

And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.—(2 Kings, 6:15-17.)

The eyes which Elisha prayed should be opened were those of the spirit, not of the body.

More than twenty-four centuries later, William Tyndale, the English reformer, translator of the Bible, and a martyr, was strangled and his body burned at the stake. Midst flame and smoke he gasped forth this dying prayer: "Lord, open the king of England's eyes." God's answer to that pathetic supplication was King James' translation of the Bible, as it is popularly called.

Joseph Smith, prophet, seer, revelator, translator of the scriptures, and martyr, by his death proved his words to be true. He proved the divine authenticity of the Book of Mormon.

Oh God, open the eyes, the spiritual eyes of the world, of all men and women, that they may come into the spiritual Canaan flowing with thy word and filled with truth and joy and salvation, I humbly pray in the name of Jesus Christ, Amen.

ELDER CLARENCE H. TINGEY*Former President of the Australian Mission*

During the past two and one-half months since we have returned from the Australian Mission, I have looked forward to the assembly of the Latter-day Saints as they were to convene in this semi-annual conference, believing that possibly President Grant would expect me to make some report of our activities in the Australian Mission. I cannot say that I feel comfortable, altogether, and yet I consider it a distinct honor to face you, my brethren and sisters, this afternoon. I feel that the responsibility is particularly heavy, after listening to such an able discourse by President Callis. I have been thrilled and heartily say Amen to all that he has said in these few moments.

I am very happy to report conditions in the Australian Mission are very favorable. We have had some obstacles to overcome. Our appointment first came in 1928. We had the opportunity of laboring in that field for three years, were then released and returned home. A few months later President Grant asked if we would return for a second visit. We accepted the honor, and have had three and a half years more among those delightful people.

During the first three years we faced the task of encouraging, building up and strengthening our people during the years of depression. During the years of 1929, 1930 and 1931 the Australian people met their most severe hardships. Some of our saints became discouraged, of course. We spent much of our time attempting to point their attention to the future, that they might see something better beyond the horizon.

During our second visit we were under the necessity of meeting a depression in missionaries, and were compelled to fight through with a very materially reduced missionary force. But I am very grateful to report here now that through all of this the Lord has sustained and upheld the work in that land in a most remarkable way. The Spirit of the Lord, under the guidance of the priesthood, is permeating the hearts of the people of Australia. Our saints, I feel, are more spiritual minded than they have ever been before. Their friends are more sincere than they have been previously, and men and women of all types are giving more earnest consideration to the presence of the Mormon missionaries in their cities and communities.

I am happy to report that our missionaries were all well when we left them. Their spirits were high, and they were displaying a remarkable devotion to the trust which had been reposed in them. Likewise with the saints, the members of the Church. We bring you greetings from these, and President Rees and his good wife, who succeeded us there. They would all like to be with you today.

There has been a remarkable change in the public attitude toward the Latter-day Saints. We hear of this so much these days. I want to explain briefly some of the incidents which support this declaration.

On the day that we were celebrating the 104th anniversary of the appearance of John the Baptist to Joseph Smith and Oliver Cowdery, I was honored with an invitation from the Council of Churches of Sidney to attend a meeting of representative ministers of all faiths. There were some four or five hundred representatives there. Dr. Norwood, of the City Temple of London, was the speaker. As I looked over that vast group of intelligent, clean-looking men, I felt a distinct insignificance, and yet, as the thought came to me of the day on which that gathering was held, I stood amazed at this thought: Among all of these men I could claim honestly and legitimately to be the only one among them who actually held the priesthood of Almighty God.

But these men were friends, most of them, a most interesting change, compared to that which we had experienced previously.

At the farewell which was given us when we left Sidney, there were members of Parliament, doctors, university professors, members of the American Consul's Office, the mayor, and a number of his aldermen, of the city municipality where our headquarters are situated. All of them came happily, extending their congratulations for the work which was being done by our small organization in that part.

Mayor Goddard addressed the group, as did others, and in addition to his splendid tribute, verbal tribute, presented us with a letter of appreciation, signed by himself, the town clerk, and under the corporate seal of the municipality.

These things, brethren and sisters, would have been almost unbelievable had they been mentioned a number of years ago. President Callis spoke of the leaven. I declare before you that the leaven of the Gospel is operating. It is permeating the hearts of men. It is sinking deep into the consciousness of intelligent men and women. And I bear witness before you today that come what will, let all the fury of the world, all of the inbred hatred of mankind, be released at once and let it wrap the world in its embrace, it shall not stop the development, the progress of the Church of Jesus Christ of Latter-day Saints.

I know that God lives. I know that Jesus, the Christ, was his Son, and I delight in that testimony. I bear witness also that I know that Joseph Smith was a faithful, honest, humble prophet of the living God; that the priesthood which is now held by the Church, the keys of which are in the hands of President Heber J. Grant, is indeed the priesthood of God the Eternal Father, and has a right to operate, legally and efficiently among the children of men.

May God help us to understand the treasure that has been given us, I pray humbly, in the name of Jesus Christ, Amen.

ELDER FRANCIS SALZNER

Former President of the Swiss and German Mission

My dear brethren and sisters, only once before in my life have I beheld such a sight as I see today. I shall never forget it. I pray for

your indulgence and the Spirit of the Lord to guide the few remarks that I may make today, that they may be worthy of the cause that we represent and of this great occasion.

In returning from presiding over the Swiss and German Mission, having been home some three months now, I wish to bring to you the greetings of the missionaries and the saints of the Swiss and German Mission. Of the missionaries I may say that I don't think there has ever been a finer lot of young men sent out into the world at any time than the missionaries who have labored with us in that mission.

I also wish to commend the fidelity and the faithfulness of those good saints who make up the Swiss and German Mission. They are surely an example to us, and I have received from them and their influence a great deal of benefit, for I have seen things there which I never beheld before. I have seen how the Gospel has taken hold of them, and the living of the Gospel has brought unto them the greatest of blessings.

Yes, the Gospel of Jesus Christ is the power unto salvation to those who obey it and live it, and there we see those faithful saints trying with all their might to live it, and the blessings of God are showered upon them. Peace and joy and happiness are in their homes and their hearts, and they appreciate the Gospel. I wish that we also would appreciate its blessings as those saints do who are in that far-off land.

There was, while we were there, what is known as a revolution, inasmuch as the government changed from a democracy to a dictatorship. We had expected perhaps to be curtailed in our rights or in our privileges, I may say, but until now we have been free to preach the Gospel. We have preached repentance and baptized people. What the future will bring of course we do not know.

Brother Ballard has mentioned the religious contention over there. This perhaps is somewhat misunderstood by us here; perhaps taken much more seriously than it really is. This idea of a pagan religion, as fostered by Dr. Rosenberg, who has a following of perhaps two hundred and fifty or three hundred thousand out of sixty-five million people is of small consequence, although we can see from all this contention that the people are not satisfied with the religion which they have and are looking for something different.

In the western part of Germany, which is mostly Catholic, I noticed this summer there has been a new movement started, namely, the people want a Rome-free church, devoid of pagan ceremony and rituals. They want to come back again to the Gospel of Jesus Christ, to the things which influence men and help them to become better and make life better for others.

I wish also to relate a visit that I made to a world-known establishment there, which is called Bethel. It is located near the city of Bielefeld, and was started nearly a hundred years ago by a pastor by the name of Dr. Bodelschwink. It is an entirely benevolent institution, and is built for the purpose of taking care of epileptic patients. The day we were

there, there were over five thousand patients in that institution, and I saw the most pitiable sights I have ever seen in my life. After going through the institution we talked to the guide and he told us that in every case they make a thorough study of the ancestry of the patient, to try to determine what is the cause of that condition in the patient. He said they have determined that sixty-five per cent of those unfortunates have been brought to that condition through drunkenness of the parents and grandparents; twenty-five per cent from sexual diseases; ten per cent they were unable to determine.

Sometimes when I hear Latter-day Saints say: "I wish they would not talk any more about the Word of Wisdom," I say, let us cry out the Word of Wisdom to the four ends of the world, that the people may know what God says about this thing. When I looked at those thousands of unfortunates there, I felt shocked when I realized that the responsibility for their condition rested upon some one else, that their parents through drunkenness were responsible and that the suffering could have been avoided had those parents and grandparents been properly taught from their youth up.

We as a church stand out in the world today as teaching the great principle, that a clean life is the one thing that will bring happiness and joy to us and to our posterity. We don't know how far-reaching this is; we don't know how many are affected by our living clean, upright, honorable lives.

When I listened yesterday to Elder Hinckley giving us a eulogy on these men who are sitting here upon this stand, I thought how blessed are we to have such men as our leaders,—men experienced in almost every walk of life, who can give unto us counsel and advice, who can look ahead and show unto us the way which we should go, who can see the pitfalls ahead of us and warn us of the dangers. How thankful we should be for such leaders, and we should go home and put into practice the counsels that they give us, and by doing so we would all be blessed.

Many times I have said if the Latter-day Saints were to live the Gospel of Jesus Christ they would be the greatest power in the world today. Men would come here from every corner of the world to see the accomplishments and the lives of these people. The reason why this prophecy which was read to us this morning—that men should come up to the mountain of the Lord to learn of the Lord's ways—has not been fulfilled is because we, as a people, are not living the Gospel of Jesus Christ as we should. We have a power in our hands, but as yet we haven't made use of it.

A professor in one of the largest universities in Germany called upon me just a few days before I left for home. He had been here in Salt Lake City for six months, studying the economic side of Mormonism, and he said: "You people have got the greatest thing in all the world, but you don't know how to use it."

Now, brethren and sisters, let us go home from this conference and disseminate the spirit of this conference among our neighbors and

friends, using our influence wherever possible to build up, to raise up, and to induce our brethren and sisters to live the Gospel. By doing so we shall make a better state, a better community, and a nicer place in the world to live.

May God bless you all. May the spirit of this conference emanate from here to every corner of the Church, that its influence may also be made manifest with those who are not present here, I ask in the name of Jesus Christ, Amen.

The Hosanna anthem (Stephens) was sung by the Choir.

PRESIDENT HEBER J. GRANT

I am pleased to announce that for the first time in my recollection all of the returned mission presidents have had the opportunity of speaking in Conference.

ELDER LEGRAND RICHARDS

President of the Southern States Mission

I am very happy, my brethren and sisters, to have the privilege of again attending a general conference of the Church. I have often remarked during my work in the mission field that I was sure the Lord knew what he was doing when he instituted conferences in the Church, as they are always a great inspiration to the saints and to those who bear the responsibility of leadership, from the very head down through all the organizations of the Church. I am very grateful to the Lord for this great organization.

It has been my privilege during the past thirty years to labor in nearly every one of the various auxiliaries of the Church and the quorums of the priesthood, and having presided as a bishop of a ward and the president of a stake I have often noted that the men and women who were assigned to labor in the various auxiliaries felt that their particular assignment was the very most important part of the great organization of the Church, because of the splendid work assigned to the particular organization in which they were serving. I feel that as we analyze the various auxiliaries and the priesthood quorums and see the work that is being accomplished, we recognize that truly this is a marvelous work and a wonder.

When the Apostle Paul referred to the organization of the Church and named the offices therein he said, that this organization had been given to men, "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, till we all come to a unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth should be no more children tossed to and fro, and carried about with every wind of

doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

I feel grateful that the organization has been restored to the earth which contemplates the direction of the activities of the lives of its members, in the carrying out of this great mission, and I am sure that this mission could not be fully accomplished without such an organization. I think you realize with me that there are those who lie in wait with cunning craftiness and the doctrines of men, seeking to lead away and destroy the faith of our people. In the particular work assigned to the Church, to which Paul refers, one important part is the work of the ministry, and since that happens to be my assignment at this time I desire to say a few words about missionary work.

True to form, it seems to me that this is almost the most important part of the work, and yet when I realize how important are our auxiliaries in preparing men and women for activity in the Church, I realize that one department is not more important than the other; but I do want to say to you that it is a great joy to have the privilege of laboring with your young sons and daughters who come into the mission field. Sometimes I feel that the mission field might be likened unto the great laboratory of the Church, where our boys and girls are privileged to put into activity and to the test the things that they have been taught in the auxiliary organizations, to try them out to see if they are good and true to the teachings that we have received. We read in holy writ that "this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." And he that hath faith must "believe that God is, and that he is a rewarder of them that diligently seek him."

It is a glorious thing in the mission field to see how the faith of these boys and girls is developed in a very short period of time, so that they actually know that God lives, that he moves in the affairs of individuals and of peoples and of nations. These boys and girls soon have all doubt dispelled. Many of them come to us with critical ideas and analytical minds, and it is a great privilege to sit with them as they begin to study the scriptures, and see how marvelously the truth of the Gospel, as it has been committed to us by the prophets and restored in these latter days, unfolds; how their minds are able to grasp the truth of it, and to see how their faith in God develops so that their prayers become sincere, and they feel that the Lord is with them.

When our missionaries travel on the highways it is not just a mere form with them that they find a little clump of trees and kneel down together and ask God to open the way that they may be provided with transportation. They learn not only that it is recorded that the priesthood has been restored, but that God recognizes their administration when they are called to administer to the

sick and to otherwise officiate in his name. They learn that he lives; they come to realize and know that the Lord is working toward a great end and destiny. They learn to observe the influence of the Gospel upon the lives of the men and women who keep the commandments of God.

It seems to me that in the face of demonstrated truth, before the eyes of our boys and girls, it should be very difficult for them to return home and turn away from the teachings of this Church. Men and women are literally born again. They are literally made over in a very brief space of time through the influence of the Gospel in their lives.

At a conference a few weeks ago, one man who had been a member of the Church since last November was called upon to speak, and he said: "Brethren and sisters I have grown more in the last year than in all the rest of my life." These boys and girls contact the Saints and hear their testimonies day after day because of their faithfulness in keeping his commandments. The letters that reach the mission office bring great joy and happiness to our souls because of the faithful testimonies of these saints. One good sister wrote in the other day and said:

"Brother Richards, when the season commenced we hardly knew how to get the seed to plant our crops, and now our bins are full of grain and our smoke houses are full of hams. I don't know why, except that we pay our tithing."

I went down into Florida a few months ago, following a very cold spell that destroyed many of the crops there. As I went through the groves of one of our faithful saints I said: "Brother So and So, it is remarkable how well your crops thrive."

He said: "President Richards, my crop is tithed."

In the midst of all these demonstrated evidences that the Lord does keep his promises to his people, our boys and girls are seeing worked out before their eyes the fulfilment of the promises of the Lord. I remember a promise that the Lord gave unto his people in this day. He said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.

I want to bring you the greetings of the missionaries and the saints in the Southern States Mission. I thank the Lord for the privilege of laboring with them, and I feel that this great missionary system of the Church is one of the very outstanding parts of its organization. I feel grateful to the fathers and mothers who are making the sacrifices to send their boys and girls into the mission field. I pray that this spirit may increase in power among the saints and never diminish, so that our boys and girls may enjoy the great privilege of experience and training that comes to them.

May God bless this great Church and its leaders and all who labor therein, I pray in the name of Jesus Christ, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I pray that I may be guided by the Holy Spirit in what I say this afternoon, on a subject that is of great interest to us all.

Just four hundred years ago there was printed, possibly in Zurich, Switzerland, the first complete English Bible. The translation had been made and secreted and carried over to the Swiss people, who at that time had established a free government. The translator was Miles Coverdale, and his translation became the basis of the English Bible that we study today.

The word "Bible" signifies books, and these books, sixty-six in number, are bound into one volume. It took some fifteen hundred years to write these books by the authors, who were prophets of God, and who gave us the basis of our true religion. No inscriptions discovered by the archæologists compare with it in value. As we all know, there are two Testaments, both of which were written entirely by Jews. The Old Testament narrates the history of Israel, as a background. Every phase of human form of endeavor is revealed with unsparing and yet tender realism, and enriched by poetic accomplishments.

The New Testament, filled with allusions to the Old Testament, contains an account of Jesus, his disciples, his teachings, and his founding of Christianity. There are the four gospels or lives of Christ; together with the writings of Peter and Paul and others of the apostles; and the great vision of John the Revelator, who writes of the New Jerusalem, where sorrow and weeping shall be no more. The Bible is thus the work of many minds, writing in different ages.

When William Tyndale, farther back in time than Miles Coverdale, translated parts of the Bible, he went to Belgium and suffered martyrdom for his work. But the work of Tyndale and Miles Coverdale brought about the translation of the Bible in 1611, which required six years for the fifty-six scholars to translate the old Latin and Greek Bible. The Bible at the time of the Savior was in Greek. It had been translated by Greek scholars in the old city of Alexandria about two hundred and seventy years before Christ.

Interesting to you and me today is the fact that one of the earliest translations of the Holy Bible was made by the Ethiopians far back in the fourth century. The Ethiopians are Semitic. They are descendants of Shem as were the ancient Israelites. The man who today is at the head of the kingdom of Ethiopia is a great character. We have on record, according to a European writer, that he has prayed in his heart that if his people are influenced by the spirit of progress of the western nations, that they might be preserved in their traditions and in their religion.

To give an example: One of the loveliest ideas, I think, that we may learn from that great people, though they are still living their primitive lives, is in reference to the holy day of God, or Sabbath Day. Their king has sent out a decree that as they take upon themselves the civilization of the West, that his people will never do anything to desecrate the holy day of God. We do pray for them, for it is interesting to know that they had one of the first Bibles.

It is said that: "The first leaf of the Mosaic record"—these are the words of John Paul, the German—"has more weight than all the folios of men of science and philosophy," "and he is right," says Geikie, "for we owe to it the earliest and grandest revelation of that first principle of all religion, the existence, the unity, the personality and the moral government of God."

Almost contemporary with the Holy Bible is the Book of Mormon, really the Bible of the American continent. Like the Holy Bible, it was written over a period of years, and like the Bible, it was written by divinely inspired prophets, on papyrus, or on metal plates, then finally all brought together on gold plates, to be found and translated through the gift and power of God, by a prophet of these the last days.

These two divinely written books form the greatest message ever given to the human race. In the Bible we have Moses; in the Book of Mormon, Nephi. In the Bible we have Isaiah; in the Book of Mormon, Alma. In the Bible we have Ezekiel; in the Book of Mormon, Mosiah. All were prophets of holiness. All wrote of the supreme beauty, truth and goodness, and the divine gift of life through Jesus Christ, our Lord. These sacred books all point to one great truth, summed up in what the prophet Moses says, at the beginning of the ancient scriptures of the Old World, when he wrote:

In the beginning God created the heaven and the earth.
And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, let there be light; and there was light.

And then, some two thousand years later, Jesus of Nazareth gave us the same message in the holiest words he ever uttered, namely, the Lord's prayer, when he called his people and said unto them:

After this manner therefore pray ye: Our Father which art in heaven,
hallowed be thy name.

The holy scriptures express the great truth that lies at the very foundation of true religion: "Our Father in heaven."

The American prophet, Mosiah, also wrote the same message when he said:

The Lord hath made bare his holy arm in the eyes of all the nations,
and all the ends of the earth shall see the salvation of our God.

Should we not more and more read the holy scriptures and know them? How shall we know the truth about them? There is but one way. It is the way that was given us by the ancient prophet, Moroni. He wrote, some fifteen hundred years ago, these words:

Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.

And I seal up these records, after I have spoken a few words by way of exhortation unto you.

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

Jesus, the Savior, gave us this same truth, and every prophet has given us the same admonition from then until the present hour: "Seek ye the kingdom of God and the word of God, and ye shall know."

This is our message to the world. Knowledge of God can come in no other way but by prayer and revelation. May we go forth, illuminated as we will be by this great conference, and become a light unto the world, and remember in our hearts always that it is our Father in heaven who is directing his holy work, through the priesthood of God which he has established in the world.

That we may be blessed to this end, I ask, in the name of Jesus, Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

I am happy this afternoon, my brethren and sisters, in having this privilege of meeting with you. I have rejoiced in this conference from the very first moment. I find here the spirit of peace and of love, the spirit which comes always when men and women are engaged in the work of our Father, our God.

As I sat here yesterday and listened to the music, and thought of the work of the Summit Stake choir that sang for us yesterday, I saw them gathering in little groups in different parts of their stake, driving four, six, eight or ten miles, one night each week, to a meeting place, to prepare themselves to be of service to their fellows in their own stake. A week ago tonight they drove from their homes to this building, where they practiced for two hours.

I see in that not only the music, which is helpful to all, but also a service in which they too have found joy and happiness. Yesterday, as I looked over this group, and felt the spirit that was present, I looked in imagination beyond this building out into the world, and I saw war and bloodshed and strife and turmoil, selfishness and greed.

Then I looked back a few centuries and I saw the Pilgrim Fathers coming to this land. I saw them tilling the virgin soil and making homes. Finally I saw them as the bands of oppression were again tightening upon them, and I saw them taking up arms to defend their liberty and their rights, for which they had suffered untold hardships. I saw them at Lexington and at Concord, poorly equipped, but with courage, facing the trained army of their parent nation. I saw them expend their ammunition and retreat before superior forces, but determined and hoping and praying.

It is said by military experts that had the British at that time followed through with the course they had commenced the great revolution would have been at an end and the United States would not have existed. But instead they took to their ships, leaving several hundred cannon, ammunition and supplies sufficient partly to equip the then small army which they had been fighting.

The colonials continued on with that great struggle, which lasted for more than three years, without a single chance of winning—enough to discourage anyone—until finally victory came on that historic night when Washington crossed the Delaware river with his troops, starting in three columns, two of which failed to arrive. There was no battle. One man was taken prisoner, two men killed, and two men frozen to death.

In reviewing all of this—I am going over it hurriedly, because time will not permit me to go into detail—I refer to a report made by a military reviewing officer who said, "One is almost compelled to believe they were protected through divine providence."

And later, when we were engaged in the Civil War, the Northern forces outnumbered the South, but did not have the spirit and determination found in the South. They were beaten in every battle for three years, and there were times when the Northern forces were almost completely surrounded, but each time something happened that caused the Southerners to withdraw and the Northern forces were permitted to reorganize. Finally, when the South had exhausted its man power and its resources, it was compelled to surrender, and the history was written. The military reviewer said: "We are almost compelled to agree with those who believe that this great government was established through divine providence." It seems to me that one cannot be a Latter-day Saint unless he believes that this government was established through divine providence.

I want to read from the Book of Mormon, and I refer to Ether, second chapter, 9th and 10th verses:

And now we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity;

For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God.

And again, in Ether the 13th chapter, beginning with the first verse :

And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing.

For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof;

And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord.

Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come—after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a New Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel;

And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type.

For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not;

Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old.

And Nephi, recorded in I Nephi, 2nd chapter, beginning with the 19th verse:

And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.

And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

And I Nephi, 17th chapter, beginning with the 33rd verse: the land of promise, who were driven out by our fathers, do ye suppose

And now, do ye suppose that the children of this land, who were in that they were righteous? Behold I say unto you, Nay.

Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay.

Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers, unto their obtaining power over it.

Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children, that they should possess it.

And he raiseth up a righteous nation, and destroyeth the nations of the wicked.

And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes.

We have gone through great tribulations during the last few years—depression, we call it. Brother Ballard called upon us to get away from the dole, to get away from relief. It seems to me that some of us are in the condition the people were in at the time the prophet of the Lord said: "Will a man rob God?" and he was speaking of tithing. There are those who rob God, for they fail to pay their tithing. Brother LeGrand Richards has given us one little reminder of what the Lord will do for those who approach him in faith.

Have we ever stopped to wonder whether or not we have robbed God of our time? He requires that we give of our time in the service of his cause, in laboring with our fellow men, those who have troubles, those who are weak, those who need encouraging; and he says: "Let those who are strong encourage those who are weak, that my church may be built up," and it is our responsibility.

We rob him of his holy day. It is a holiday with many. How many times have you called your solemn assemblies on the Sabbath day, only to have them disturbed by ball players in an adjoining lot? I have observed that a few times this year, while attending conferences.

It seems to me that this can become a choice land—a land choice above all other lands—only through the righteousness of God's people, for he has so said, and there is no other interpretation that we can place upon it. Therefore, if depressions come upon us, if we are caused to suffer because of a lack of rain or moisture, if our ground fails to produce in the season thereof sufficient for our needs and requirements, may it not be because we go about our work unconcerned for those who are careless and neglectful?

I attended a conference recently where the president apologized for changing the program. He informed me that the people came from great distances. Instead of holding a meeting on Saturday night they held it at one o'clock, in order to provide daylight time that all might participate in a ball game on Saturday afternoon, and he pointed out to me in the congregation that afternoon the players who would play after meeting. After our meeting had been brought to a close all adjourned to the adjoining ball park where we witnessed the ball game, leaving the Sabbath day free for services and the work of the Lord.

It seems to me this is not a difficult thing to do. I have no desire to deprive any young man or boy of the privilege of playing ball or engaging in any other athletic sport. I think they need to do so. But it seems to me it is about time that we elders of Israel, at least where we have control and have the right to say what shall be done, should put a stop to the desecration of that day which God has said "shall be holy."

I refer to these matters briefly, as a reminder to us that while blessings have been promised they are contingent upon our faithfulness to the work entrusted to our care. The Lord has said:

I give unto you directions how you may act before me, that it may turn to you for your salvation.

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. & C. 82:9, 10.)

Oh, if we could take the spirit of this conference home and sit down with these boys and men, pray with them and urge them to see what they are doing to their fellow men, and how much more they might enjoy life and the blessings of God should they turn their minds and their thoughts and their attention to him and his work!

This is our mission at home. Brother LeGrand Richards said: "It is a great privilege to sit with these young men as they begin to study the scriptures, and see how marvelously the truth of the Gospel as it has been committed to us by the prophets and restored in these latter days unfolds, and how their minds are able to grasp the truth." And that is true, too, but is it not an indictment against us to have it said that young men go to the mission field to study the scriptures and to gain a testimony? Brethren, if we were living in harmony with the Gospel principles, if we were teaching our young men by example and precept, they would go out into the mission field under the influence of the Spirit of God and with a testimony, and it would no longer be said they go to the mission field to gain a testimony.

I pray that the day will soon come when we will take upon us fully this responsibility, and see to it that every young man who goes out in the world to preach the Gospel knows the meaning of the Gospel principles, and is living them every day of his life.

God help us to understand and engage in this work in the spirit which he is willing to give to us, and without which we cannot accomplish his purposes, I pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I have decided, as there is not sufficient time left for another speaker at this meeting, to read the report of changes in Church officers since last April Conference.

CHANGES IN CHURCH OFFICERS SINCE LAST APRIL CONFERENCE

General Church Officers:

Franklin L. West appointed Commissioner of Education.

J. Spencer Cornwall appointed Conductor of Tabernacle Choir.

New Mission President:

Thomas D. Rees succeeded Clarence H. Tingey as President of the Australian Mission.

New Stakes Organized:

Oahu Stake, taken from the Hawaiian Mission.

North Idaho Falls Stake, was part of the Idaho Falls Stake.

Highland Stake, was part of the Granite Stake.

New Stake Presidents:

Lorenzo H. Hatch succeeded Hugh B. Brown as President of the Granite Stake.

Marvin O. Ashton appointed President of the Highland Stake.

Elmer E. Hinckley succeeded Carl K. Conrad as President of the Nevada Stake.

David Smith appointed President of the North Idaho Falls Stake.

Ralph E. Woolley appointed President of the Oahu Stake.

William H. Reeder, Jr., succeeded Robert I. Burton as President of the Mt. Ogden Stake.

George Ariel Bean succeeded David I. Stoddard as President of the Union Stake.

New Wards Organized:

Copperton Ward, West Jordan Stake, formerly part of the Bingham Ward.

Draper Second Ward, East Jordan Stake. Draper Ward was divided into the First and Second Wards.

Richfield and Hagerman Wards, Blaine Stake, were formerly independent branches.

Hercules Ward, Oquirrh Stake, was the Bacchus Independent Branch.

Malad Third Ward, Malad Stake, was taken from the Malad First and Second Wards.

Riverton Ward, Blackfoot Stake, was an independent branch.

Spencer Ward, Oquirrh Stake. Pleasant Green Ward was divided.

Sugar Second Ward, Rexburg Stake. Sugar Ward was divided into the First and Second Wards.

First, Second, Third, Fourth, Fifth and Laie Wards, Oahu Stake.

New Independent Branches:

Coutts and Tyrells Lake Branches, Taylor Stake, formerly dependent branches.

Nyssa Branch, Boise Stake, formerly a dependent branch.

Pomona and Victorville Branches, San Bernardino Stake, taken from the California Mission.

Whittier Branch, Los Angeles Stake, taken from the California Mission.

Pearl City, Kahana, Nanakuli, Kaneche and Wahiawa Branches, of the Oahu Stake, taken from the Hawaiian Mission.

Names of Organizations Changed:

Fremont Stake to Rexburg Stake.

Bramwell Ward to Letha Ward of the Boise Stake.

Wards and Branches Disorganized:

Fort Hall Branch, Blackfoot Stake, made part of the North Pocatello Ward, Pocatello Stake.

Hagerman and Richfield Branches, Blaine Stake, organized into wards.

Alton Branch, Montpelier Stake, became part of the Wardboro Ward.

Bacchus Branch, Oquirrh Stake, became the Hercules Ward.

Riverton Branch, Blackfoot Stake, became the Riverton Ward.

Those Who Have Died:

Anthony C. Lund, Conductor of Tabernacle Choir and member of the Music Committee of the Church.

Elsie Talmage Brandley, Associate Editor of the *Improvement Era* and a member of the General Board Y. W. M. I. A.

PRESIDENT HEBER J. GRANT

Presented for the sustaining vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, all of whom were unanimously sustained—as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Alonzo A. Hinckley

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball
Rulon S. Wells
Levi Edgar Young

Antoine R. Ivins
Samuel O. Bennion
John H. Taylor
Rufus K. Hardy

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Stephen L. Richards
J. Reuben Clark, Jr.	Richard R. Lyman
David O. McKay	John A. Widtsoe
Willard Young	Adam S. Bennion
Rudger Clawson	Charles A. Callis
Joseph F. Merrill	Franklin S. Harris
Joseph Fielding Smith	Franklin L. West
Arthur Winter, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

Franklin L. West

AUDITING COMMITTEE

Henry H. Rolapp	John W. Hart
Orval W. Adams	

TABERNACLE CHOIR

David A. Smith, President; J. Spencer Cornwall, Conductor;
B. Cecil Gates, Asst. Conductor.

ORGANISTS

Edward P. Kimball Frank W. Asper
Alexander Schreiner Wade N. Stephens, Assistant

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
Amy Brown Lyman, First Counselor
Kate M. Barker, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, First Assistant Superintendent
George R. Hill, Second Assistant Superintendent

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Albert E. Bowen, General Superintendent
George Q. Morris, First Assistant Superintendent
Franklin L. West, Second Assistant Superintendent

with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
Lucy Grant Cannon, First Counselor
Clarissa A. Beesley, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, First Assistant Superintendent
Edith Hunter Lambert, Second Assistant Superintendent

with all the members of the Board as at present constituted.

An anthem, "The heavens resound," (Beethoven) was sung by the Choir.

PRESIDENT HEBER J. GRANT

We are very grateful to the Singing Mothers for their splendid singing this morning, and also to our brethren and sisters of the German Choir who have furnished the music this afternoon.

There are approximately 120,000 blind people in the United States, a large proportion of whom read Braille. The Church has authorized the publication of the Book of Mormon in Braille for the benefit of our people.

Elder Stephen L. Chipman offered the closing prayer.

Conference adjourned until 9:30 Sunday morning, October 6.

THIRD DAY

MORNING MEETING

Sunday morning, April 6.

As a prelude to the fifth session of the Conference a program of choral and organ music was rendered by the Tabernacle Choir and Organ from 9:30 to 10:30 a. m., which program was broadcast by radio throughout the United States and Canada, over the Columbia Broadcasting System, originating over Station KSL, Salt Lake City.

When the time arrived for commencing this service, the Tabernacle auditorium and galleries were crowded with people, every available space being occupied. In addition, thousands of people gathered in the large Assembly Hall immediately south of the Tabernacle, and on the grounds, where, by means of amplifying equipment, they listened to the musical program and the Conference proceedings as they were broadcast from the Tabernacle.

The following program was broadcast by the Choir and Organ:

"Glorious things are sung of Zion" (Daynes)—Choir.

"Pilgrim's Song of Hope" (Batiste)—Organ.

"How lovely are the Messengers" (Mendelssohn)—Choir.

"Finale" from the First Organ Symphony (Vierne)—Organ.

"Recessional" (DeKoven)—Choir.

"The King of Glory" (Parks)—Choir.

"Deep River" (Arranged by organist)—Organ.

"Holiness becometh the House of the Lord" (Stephens)—Choir.

"March Solonnelle" (Lemaigre)—Organ.

"O say, What is Truth?" (Jacques-Melling)—Choir.

"O My Father" (Arranged by organist)—Organ.

"Hallelujah" (Beethoven)—Choir.

The Tabernacle Choir was conducted by J. Spencer Cornwall. Organ accompaniments and organ solo presentations were played by Frank W. Asper.

After the conclusion of the national broadcast, the Tabernacle Choir and the congregation joined in singing the hymn, "Redeemer of Israel."

Elder George D. Pyper, General Superintendent of Sunday Schools, offered the opening prayer.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brothers and sisters, it is again a great pleasure to be with you and to enjoy the spirit of this conference.

PAYS TRIBUTE TO CHURCH MUSIC AND MUSICIANS

Once more I wish to pay tribute to the music of our Church. During this conference we have had nothing but music wonderfully rendered, beginning with the Summit Stake choir, a choir from one of our smaller stakes, singing the songs of Zion in beauty and in melody; then with the Singing Mothers, who sang, as it seems to me, with all of the love and beauty of motherhood; and then with the great German Choir singing with that clarity and resonance which marks the minds and the habits of the great Germanic nations; and lastly with our own choir here today, singing sermons to us.

I want to pay a tribute to Brother Tony Lund, whose benign countenance we miss today, who served us so long and so faithfully, who was devoted to his work. We must pay tribute to his musical culture, to the breadth of his musical view. It was his lot to follow a man of outstanding ability, and he does not suffer by the comparison. We need men, and need them badly, of the devotion of Tony Lund.

And to Brother Cornwall who takes his place, with our full and entire confidence, we welcome him, and it is no treason to those who have gone before that we wish him well and hope that the choir, under his leadership, will go ever onward. May I say that whether Brother Spencer Cornwall knows it or not, he now stands at the head of the greatest choir in the world, a choir with a greater potential power for righteousness than any other choir in the world.

THE PATH TO PEACE

"How lovely are the messengers that preacheth the Gospel of peace!" And we, my brothers and sisters, are those messengers. Men may cry, "Peace, peace," but there will be no peace until men and women put out of their hearts all greed, all lust, all passion, all thirst for power and earthly riches, all unholy ambitions. It is the duty of this people of ours to be the leaven that shall leaven the lump, in all of these things. Until we, this people, can eliminate from our minds and our hearts all the baser passions of humanity there is little hope for peace, either among us or in the world.

With these things put out of our hearts, and with us living lives of peace, of good will, of brotherly love, of kindness, no one knows what the influence might be, and God, I am sure, intends that when we shall reach that point we shall assume the moral leadership of the world. God grant that that day is not far distant.

AS THE LORD WOULD HAVE US LIVE

"Clean hands and pure hearts," was a sermon sung this morning. Clean hands—clean of defilement of our fellow men, clean from the goods of our fellow men, clean from the blood of our fellow men; that

must be the cleanliness which must be ours. Pure hearts—pure before the Lord; greed and lust and covetousness banished from our hearts, standing pure before God, that he may look therein and see there nothing which would cause him pain, and nothing which would make us blush.

I have often said: "I wonder how we would all stand, and individually how I would stand, if I were told that God was yonder in the mountain and I could go to him if I wished." I wonder if my life has been such that I could go and stand before the Being who could look me through and see my secret thoughts and hopes and ambitions. Unless and until, my brothers and sisters, we could stand that test, we are not living as the Lord would have us live.

OBEDIENCE TO LAW NECESSARY

My brothers and sisters, we have been told that we are governed by law. There are some of us who seem to fail to understand that fact. Read the 88th Section of the Doctrine and Covenants, and see what there it says about law, and the necessity that we shall live the law, if we shall be what God wants us to be, and if we shall inherit those blessings and those glories which God has provided for us if we do but live the law.

LAWS OF PUNISHMENT AND LAWS OF BLESSING

To my mind the law may be easily resolved into two categories: first, the law of command, and to that law of command there are added punishments, and those punishments come when we violate the law. All the great laws of nature are of this type, and there are certain great spiritual laws—the commission of the unpardonable sin, the commission of adultery, and other things—which carry with them their own punishment, whether or not we like it.

Then there are the great laws of blessings. The Lord has given to us some such laws; sometimes he has taken them away. They are the laws only of blessing, there being attached thereto only the punishment that we fail to receive the blessing—and great enough is that punishment at times.

You will recall that in the time of Moses the Lord tried to persuade the people that they should accept the Melchizedek priesthood. They were unable to do so. They failed to receive the blessing.

In our time the Lord tried to establish among us the United Order. We were not able to live it. We failed to receive the blessing.

There come readily to mind other laws, other privileges which the Lord has given to us, which we failed to live, and which he has been obliged to take away from us.

DESTRUCTIVE DOCTRINES

There are abroad among us, men, and women also, who are preaching doctrines that are destructive of the very fiber of our civilization. I hear now and again, and here and there, the doctrine of "free love."

There are those among you who would teach your children that the sexual desire is like any other biological desire, as hunger and thirst, and should be indulged in with as little restraint and control as we eat and drink. Nothing baser has been conceived by Satan than this doctrine.

Brothers and sisters, watch your families, your children. Teach them, honor them, lead them away from this terrible sin. I was taught by my parents that they would rather carry me to the grave than that I should lose my virtue, and I thank God for that teaching. Until we come to that teaching, until that is the feeling and the thought of the Latter-day Saints, lust will stalk among us and take his toll.

THE LAWS OF GOD IMMUTABLE

There is sometimes a cry among our young people for a loosening of our standards. They tell us that our standards are too high, and the Church must abate them. My brothers and sisters, my young people, the Church cannot change the laws of God. They stand immutable. We may change the rules; we may say that a drunkard may go into the temple; we may say that a blasphemer may go into the temple; we may say that he who drinks tea and coffee may go into the temple. These rules we may change. But we cannot change the biological law that he who uses narcotics must pay the penalty somehow, somewhere, sometime—he himself or his children or his children's children. And this is the tragedy and the curse of disobeying nature's laws and God's laws. Remember what Brother Salzner said yesterday: In that great institution in Germany sixty-five per cent of the epileptics owe their epilepsy to the use of alcohol by some of their forefathers.

My brothers and sisters, let us awaken. Let us bring into our hearts the Gospel. Let us live it, for if we do God will surely bless us.

ONE GREAT EVIL MASTER MIND AT WORK

It seems sometimes as if the darkness that surrounds us is all but impenetrable. I can see on all sides the signs of one great evil master mind working for the overturning of our civilization, the destruction of religion, the reduction of men to the status of animals. This mind is working here and there and everywhere. May we hope and may we pray that this is the darkness before the dawn, and that soon the light will come in the east, that the darkness will fade out, that a sun of righteousness will rise and touch the peaks and flow down and fill the valleys, fill our hearts and fill our lives, until we shall be the people which God wishes us to be.

May this come to us, I pray, in the name of Jesus. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

I pray the Lord humbly and prayerfully that he will give to me of his Holy Spirit, that I may appreciate, if it is possible for us to appre-

ciate, the great honor and blessing conferred upon us in holding the holy priesthood. I feel it a great honor to be called upon, on this occasion, with so little time for the President of the Church to have all his brethren honored and privileged in speaking of the Lord.

You all know by this time that I have a calling in the ministry which if I honor and live up to, makes of me a special witness of the Lord to the nations of the earth. I have always been ready and willing to go forth among God's children and testify of these great truths.

I have a friend on Main Street who is a lawyer. He said of me: "Uncle Golden seems to be very desirous of checking out and going on to the other side and finding out if he has told the truth." I am here today, not to resent that statement, for it was said in the greatest kindness and with some humor, but I am here before you good people to tell you that I have the same testimony that I had fifty years ago when I began my ministry. I may not live up to all the principles of the Gospel of Jesus Christ, I think there are few of us that seem to be able to do so, but under the influence of the Holy Ghost, I can testify before you in humility that this is the Church of Jesus Christ of Latter-day Saints.

Claude Richards printed a book, called "A Biography of J. Golden Kimball." I am not here to sell the book. I haven't got a nickel in it; I wouldn't take a chance on the investment. But you will find forty talks in that book and it will do you good to read them if you have any time to waste. When I have felt blue and despondent I have picked up that book and read it, and I was somewhat surprised at my own testimony which I have never failed to bear. I would not do honor to my father, my sire, if I had not faith enough to believe that this is the Church of Jesus Christ of Latter-day Saints. This is God's church.

I met quite a prominent man on the street—that is where I generally have my conversations—and he was "digging" at the Church. He was wondering why we do not have revelations. He was putting all those things up to me. I said: "Look here, my friend, I want to be kindly with you. You haven't got the same spirit and testimony I have. I still retain my testimony that this is the Church of Jesus Christ of Latter-day Saints. God is our Father, the Creator of the world, the Giver of all good gifts. Jesus Christ is his Son, the Redeemer of the world. I am willing for the Lord to run this Church, but I wouldn't take a chance on it if you had anything to do with it."

That is the way I feel. I sustain President Heber J. Grant with all my heart. I seem to understand in a way the great responsibility that is resting upon him and upon his counselors and upon the Council of the Twelve.

I pray God with all my heart and soul that I may never do anything, in the short space of my life that remains, that will show any evidence that I have lost my faith in this Church, in this people, and in the general authorities.

Praying God to bless you, I am your humble servant, in the name of Jesus Christ, Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

I should not have felt at all neglected if President Grant had passed me by this conference, to make place for others whom we should like to hear from, and who have not had the opportunities that I have always had on these occasions. However, I welcome the opportunity to give you a few thoughts which have touched me deeply during the conference and for a long time past.

INTELLIGENCE REQUIRED IN SPIRITUAL THINGS

I believe that as high an order of intelligence is required to understand and interpret the things of the spirit as is required to comprehend the truths of science and other secular matters. I believe that accomplishments and achievements in the field of religion are just as worthy and commendable and great as are accomplishments in the field of science, in the domain of business and commerce, and in all other worldly affairs.

I also believe that a great many people in this world do not believe this thing. I am convinced that the people of the world have so deprecated, in their own estimation, the real place and value of the spiritual life and of religious activity that they have been weaned away from allegiance to religious institutions, spiritual concepts, and this great world that is out beyond the so-called natural world. To me it is the greatest misfortune that can overtake the human family, and I believe that the youth of our Church, unfortunately, are not free from the influence of this worldly philosophy that has so engulfed the minds and thinking of men.

When I contemplate the beauties of this great conference—I have sat under its spell now for more than two days, rejoicing in the good things that we have heard, participating in a spirit that defies description, being renewed in faith and in determination to do my duty—I have thought, during all this period, of those who have not been here.

WORLDLY PHILOSOPHIES AFFECTING YOUTH

I have looked into the faces of good men whom I know, whose acquaintance I have made as I have been around through the stakes of Zion. I have seen good women here, whose lives and endeavors are given to the extension of our worthy cause; I have looked in vain however, for the hordes of youth who have not been here. I am very happy to think that many thousands of them are sympathetic with our work; very happy indeed to know that many are willing to respond to the calls that are made of them, going on missions, participating in the organizations and agencies of the

Church, and many, indeed, are studying the great principles of life and salvation which our organizations seek to teach. But I am also painfully aware of the fact that thousands upon thousands of them have been subjected and exposed to these worldly philosophies which deny the existence of the spiritual world.

Their education has contributed in no small measure to this situation, not purposely perhaps, but nevertheless truly, for I have but little doubt that there are to be found many young men and women who have lost faith and departed from the old practices and the old traditions, because those things have not only been omitted but they have been purposely ignored and oftentimes deprecated by the educational systems and influences under whose tutelage the youth have come.

INFLUENCE OF TEACHERS

I do not mean to impugn an express and predetermined purpose on the part of many teachers in the country to undermine the faith of their pupils. I think that relatively few would have at heart such a sinister purpose. I cannot believe that they would be so inclined. But I feel certain that in the determination that is in the minds of that great body of men and women who constitute the public school system of the country to keep completely separate, as we should always keep separate, church and state affairs, there has been the neglect of some perfectly legitimate opportunities to foster the best things that can be given to the youth of America.

I have been pleased to note that an effort has been and is being made to utilize our school system for the teaching of character and those principles that go to make for honesty, for virtue, dependability, and other worth-while characteristics. But I feel certain that a careful study and consideration of these very items would convince those engaged in that endeavor that there is nothing so potential, so effective for its accomplishment as to encourage the youth to abide by the faith, the time-honored traditions, the morality and the spirit of their fathers.

I believe that as I make appeal to the teachers of the country to encourage their students to keep open minds on all these questions that affect the faith of their fathers, I not only speak the sentiment of our own Church but likewise the sentiment of all good religious people who seek to bring to the youth of their churches the spirit, the theology and the traditions which they foster.

It is such an easy thing to discourage faith in this world of materiality, in this world of science, where we have laid so much emphasis on all the scientific processes and developments that have been so much in evidence the last few decades. It is so easy to say a word to undermine faith. I wish that those who have within

their power the formation of the views of youth, the cultivation of their character, I do wish that they would be careful.

As a tax-payer and a supporter of the public school system, which I admire, which I regard as one of the greatest factors for the civilization of the race, which I have always regarded as being an essential constituent of a democracy and on which my children are dependent for education, I have always entertained the view that there is no right on the part of those to whom that education is entrusted to in any way say one single word or promote one thought that will tear down the faith of my children and lead them from the philosophy of faith.

Now, our youth are especially susceptible to influences that lead them away from faith because, in my opinion, they do not always have an adequate and proper understanding of the Gospel of Christ. Sometimes I fear they seem to feel so much concerned about the injunctions and the inhibitions and the proscriptions, that they fail to appreciate the positive, beautiful, life-giving, joyful message of the Gospel of Jesus.

SIGNIFICANCE OF LAW

Just as President Clark has told us, the laws that have been given to us are inexorable and immutable. We cannot change them. We do not want to change them. No one does, who understands them in their comprehensive application to the lives of men and women and the world. Only those would do away with them who really do not grasp their true significance.

I wish that it were possible for us to teach our youth that all the enduring satisfactions they may ever hope for, all the real joys and pleasures of life, are to be had in pursuance of and not in contravention of Gospel principles. I wish they could feel what we here feel today. I wish they could know the warmth of church companionship. I wish they could feel the spirit that emanates from on high to mellow our hearts, to make us truly love one another and love God. I wish their ears could be attuned to hear the lovely things of truth, as the ears of these musicians hear the melodies and the sounds that some of us cannot hear. If they could be made to realize that these great blessings are to be had through compliance with the laws of God, through application, activity, diligence and loyalty, I am persuaded that many more would now be amenable to the influence of our organizations, many more would derive the joy and satisfactions which relatively few of us enjoy.

THE GOSPEL A MESSAGE OF LOVE

To that end I think that a great obligation rests upon you men and women to carry the message in its beauty, in its appeal, in its

invitation,—the message of Christ to those who have not received it, even among our own.

I never regard the message of Christ as being harsh. Sometimes it sounds a little harsh and rigorous, but I never regard it as being harsh. I always regard the message of Christ as being kindly, persuasive, forgiving and loving. I can't picture our Lord and Savior in any atmosphere other than that of love and kindness. I have always regarded the condemnations and penalties of which we sometimes speak as being largely in the nature of deprivations and retardations in our progress, for we are told, in what seems to me to be the very genius of the Gospel according to modern revelation—in the vision of the glories—that every one is to receive even more than he anticipates, but that the highest and the most perfect and the lovely blessings of the future are in store for those who live the Christly life upon which those blessings are predicated.

So I would make the Gospel inviting if I could. I would not moderate any of our standards, but I would, if I could, make all the youth know that there is no happiness except in goodness, and that the way to trouble is through sin.

God help us to give the true message of Jesus Christ to those who are not here, to the children we love, without whom we cannot be happy when our associations are renewed in the life to come, Amen.

The Tabernacle Choir and congregation sang the hymn, "Guide us, O thou great Jehovah."

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

CHANGELESS TRUTHS IN A CHANGING WORLD

Commenting upon the unjustifiable attempts of strong nations to subdue weaker nations, one of our leading popular contributors to syndicated newspapers said yesterday:

Out of all history you will find but one world conqueror who came with clean hands, and those hands the soldiers pierced with iron spikes as they nailed the Nazarene to the cross.

It was this same clean world conqueror who said:

— Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man * * * ; and whosoever heareth these sayings of mine, and doeth them not, I will liken unto a foolish man.

We are living in a changing world, and some of us are becoming

somewhat confused by the accumulation of theories, suggestions, proposals and the expressions of doubts that seem to be filling the air.

Recently I overheard some young men talking about the results of infractions of the moral law, and one of them expressed this sentiment: "I think we must take a broad view of this matter and look at these things in the light of the year 1935." I cite his remark merely because I think it is the expression of an attitude which has more or less general acceptance. I answered him quietly: "If you put your finger in the fire will the burn be any less intense in 1935 than it was in 1835?" The law of compensation and the law of retribution are eternally operating.

As every thinking person knows, the principles of the Gospel of Jesus Christ are just as applicable to the conditions of the world today as they have ever been in the history of mankind. Today, perhaps, as seldom if ever before the rock foundation built upon Christ's teachings is needed in the political as well as in moral and spiritual realms. Men and women are being swept from their old moorings by unsound theories and untried schemes, but before abandoning tried principles for seemingly attractive theories, they would do well first to sink their shafts deeper in search of the bed-rock of truth. The sooner this theory-smitten world gets on a sure foundation, the better it will be for humanity.

A GLORIOUS AGE

Now, please do not think me a pessimist. I love life. I think it is a joy to live in this age. Every morning, as I greet the sun as he ushers in these unexcelled autumn days, I feel the joy of living. I realize the accomplishments, to a certain degree, of this wonderful mechanistic age. Today time and distance are practically annihilated. Fifty years ago neighbors fifty miles apart were comparatively strangers. Today you can go to your telephone and in a few minutes talk to a friend seven thousand miles away. When Charles Lindbergh reached the American Embassy in Paris, after having flown from New York to Paris in thirty-six hours, he went to the telephone and within an hour told his mother that he had reached his destination in safety. If we were in tune at this moment we could hear Big Ben striking over Westminster Abbey.

Millions of people in the world heard Admiral Byrd at the South Pole. Men are penetrating the stratosphere, and hoping for the nearby day when they will eat breakfast in New York and luncheon in Paris.

THREATENING DANGERS

Yes, it is a glorious age in which we live, but no thinking man will doubt that this age is fraught with limitless perils as well as with untold possibilities. It is because of threatening dangers that the world should become anchored in the eternal truths of Jesus Christ, and realize that there are eternal verities in this changing world. "Today,

as seldom before," writes Dr. Haydn, "human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful in the midst of a civilization grown too complex for any mind to visualize or control."

And Charles Foster Kent, commenting upon the "chaotic state," of our civilized world says:

Political organizations and ideals that have both fortified and handicapped us have been thrown into the discard. Long accepted social theories have suddenly been rejected, and new ones are being adopted. Many of the moral standards of our fathers are being set aside in theory as well as in practice. The rising generation has no fear and little respect for elders. The elders, recognizing what a wreck they have made of civilization, question their own infallibility. Religious dogmas, long regarded as the corner stones of religion and the church, are being disproved or supplanted by the discoveries of modern science. It is not strange, that the majority of the men and women in this war-shattered world are unhappy, because they feel the foundations beneath them are tottering.

I think the realization of the position of our so-called civilized countries may be deeply sensed when I call your attention to the fact that at this moment, while we are here worshipping, if we could tune in properly we could hear the guns booming that are now blasting out the lives of young men, old men, women and children in Ethiopia.

MORAL IDEALS AND SPIRITUAL TEACHINGS LACKING

The world needs fundamentals, eternal verities that never change. They need to adopt the teachings of the man into whose hands the soldiers drove the iron spikes, "the only world conqueror who came with clean hands."

Commenting upon world conditions that cry out for something better and more definitely uplifting, J. William Hudson, Professor of Philosophy, University of Missouri, says:

The very heart of the present unrest in America is not merely of unrest of dissatisfied wants. It is that much more serious thing, the unrest of not knowing what is wanted. It is the unrest of the man who craves something to satisfy his palate, but knows not just what it is he craves. The appetite is normal enough. It simply has not defined itself sufficiently.

And another, commenting on the same condition, says:

The standards of the home, even the criteria for the rearing of children have broken down. The leisure occupations of youth, always symptomatic in any age, are not only unguidedly and frankly hedonistic, but across the borders of what was once considered decorous, not because of a new and liberalizing moral standard, as we sometimes pretended, but because of the lack of any. The popularity of certain recent dances, formerly forbidden even in the "red-light" districts, is typical. So is much

of our periodical reading matter, and any number of movie plays, over the edge of the decadently erotic, with a censorship that does not censor because of moral and financial doubt.

He mentions the fact that dishonesty is permeating public and private life alike, tainting the administration of justice, tainting our legislative halls, tainting the conduct of private business, polluting at times even the church itself. In the same utterance he averred that a source of infinite evil in every modern society is impurity of word and act.

He goes on to assert that "if there is to be social and political regeneration in the republic and in the rest of the world, it must be by tremendous regeneration of moral ideals."

What are the moral ideals and the spiritual teachings of the Man of Nazareth? Down through the centuries there have come ringing these words:

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Do Christians really believe this? If so, they are hearing his other ringing words:

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

His teachings are simple, and sometimes they seem so simple that we toss them aside.

FUNDAMENTALS TAUGHT BY JESUS

Last evening I had the privilege of calling attention of the Priesthood to the little simple principle of kindness. That is a principle the world lacks. We rather go to backbiting, talebearing, gossiping, and in some cases lying about one another. All these are un-Christlike, un-Christian. They spring from the source mentioned by President Clark, the power that is seeking to destroy Christ's principles and Christ's church.

The principles of honesty, just simple honesty, and fair dealing are fundamental principles that never change.

THE EXISTENCE OF A PERSONAL GOD

But there are other comprehensive principles to which I wish to call your attention. The first fundamental truth advocated by Jesus Christ was this, that behind, above and over all there is God the Father, Lord of heaven and earth. This universe, therefore is not left to the guidance of an irrational, random chance, but on the contrary is ordered and controlled by a marvelous intelligence and wisdom.

Because Science says to you young men that it has not found a divine, personal Being, nor the soul of man, are you justified in concluding that these realities do not exist? "There is not a single scientific specialist of repute," says Dr. Hudson, "who has attempted to prove by

scientific method that what science cannot demonstrate is thereby disproved." On the contrary, hear ringing these glorious words: "God and the unseen world are not merely objects of surmise. We know them in experience."

Far more direct and impressive are the words of the one in this dispensation who saw God and His Son:

When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: "This is my beloved Son. Hear him."

There is an unchanging truth in an unchanging world, that should be an anchor to the soul of every person in it.

SACREDNESS OF HUMAN PERSONALITY

A second I am going to name is the sacredness of personality. The least child was sacred to Jesus. "It is not the will of your Father in heaven that one of these little ones should perish." That simple truth in the world, what would it mean?

Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

And in this modern day he said:

Remember the worth of souls is great.

A proper conception of this divine principle would change the attitude of the world, to the benefit and happiness of all human beings. It would bring into active operation the Golden Rule: "Do unto others as you would have others do unto you."

What a different world this were if men would accumulate wealth, for example, not as an end but as a means of blessing human beings and improving human relations. A Christian conception of the right and value of a human soul, even though his skin be dark, would have prevented the slaughter that at this moment is being perpetrated in Ethiopia.

SPIRITUAL COMMUNION A REALITY

And a third fundamental truth is this, that direct communion between the Spirit of God and the spirit of men may be a reality. With all my soul I echo the appeal of my brother, Stephen L. Richards, that we may lead the youth into that realm in which they will sense that communion. The promise of the Lord to his apostles is a reality:

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

* * * * *

But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me.

And again:

Blessed are the pure in heart, for they shall see God.

Who are the pure in heart? Those who let no selfishness or hatred or vile thought becloud their spiritual vision.

FREE AGENCY

And the fourth is this, that man has the inherent power to do right or to do wrong. In this he has his free agency, to choose the right and obtain salvation, or he may choose evil and learn abominations.

These are eternal verities, as applicable in the year 1935 as they were when Jesus first promulgated them, and they will remain fundamental and essential elements in man's progress and happiness as long as life and being last.

Associated with these are eternal truths that constitute the plan of salvation; faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity; "For if these things," we are told, "be in you and abound, they leave you that you shall be neither barren nor unfruitful in a knowledge of our Lord Jesus Christ. To know whom, and God the Father, is eternal life."—man's greatest blessing.

In the questioning days of early boyhood I first felt a kinship with Christ, our Lord and Savior. I know his love and his divine guidance. He is the sinless Son of Man. "He is the first and the last and is alive forevermore." Only by obedience to his teachings can man find happiness and peace. Truly whosoever heareth his sayings and doeth them shall be likened unto a wise man who built his house upon a rock; and the rain descended and the floods came and the winds blew and beat upon that house; but it fell not; for it was founded upon a rock.

God help us all to walk in the light as he is in the light, and thereby avoiding the unhappiness, sinfulness and misery of a misguided world, find joy and peace and beauteous life here in this probation and in the life to come, I humbly pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I believe that for the first time in my administration as the President of the Church I shall occupy the remaining time. One reason that I do this is because there are about twice as many people here today as there were when I delivered my address Friday morning.

SHOULD NOT DISCOURAGE BELIEF IN BIBLE

I want to say that I know, from personal testimony to me, that in the University that I have contributed of my means to assist in its sup-

port, some teachers have been guilty of asking questions that they have no business to ask. Men who are drawing salaries are asking questions that create a disbelief in the Bible. If they would just control their tongues and teach what they are paid to teach, I for one would be grateful to them. When teachers stand before their classes and ask students to hold up their hands in answer to a question whether they believe something that is in the Bible, such instructors are doing that which I think they should refrain from doing, because that is not what they are paid for. Let the Bible alone, and not attempt to get a "ha-ha" out of those who do not believe its teachings.

THE BIBLE IS WHAT IT PURPORTS TO BE

In my youth I read a book entitled, "The Cause and Cure of Infidelity," and I became converted, beyond a shadow of a doubt, that the Bible is exactly what it purports to be. The man who wrote the book spent eighteen years of his life trying to turn people from infidelity to a belief in the Bible, and he announced that at the end of that time, with two exceptions, he had converted to a belief in the divine authenticity of the Bible all who would read eight books that he would place in their hands, and read them twice. One of the exceptions was a lawyer who said, "If I were a jurymen and had taken an oath to render a verdict according to the evidence, I would have to say that the point was proven." Dr. Nelson said: "Whether he continued his studies or not I do not know, because he subsequently lost his mind."

The other man whom he failed to convert was a young man who came to him with a serious face and said: "Dr. Nelson, I acknowledge freely and fairly that every argument that I ever raised against the Bible as being from God has been met and answered and fairly overturned by the books that you have placed in my hands. Furthermore, I do acknowledge that I have found arguments so strong and so momentous in favor of the divine authenticity of the Bible that I am unable to meet or to answer them, and yet I do not and cannot believe in the Bible."

If they read them only once, they became greater infidels generally than they were before, because they found many arguments against the Bible that they had never heard before and they accepted them.

Richard W. Young (who was my nearest and dearest friend) and I listened to a half dozen lectures, as I remember, by David McKenzie, a returned missionary from Scotland, first in one ward and then in another; we followed him around. In his concluding lecture he said: "Now, if you want to know more about the things concerning which I have been talking to you, buy Nelson's book, 'The Cause and Cure of Infidelity.' All that I have said I learned out of that book, and you will find a whole lot more than I have said."

Not only did we hear the lectures, but we read the book aloud twice, taking turns in reading, and there came into my heart, into the

eternal part of me that will live on after those who ridicule the Bible are dead and buried, an assurance that that book is just exactly what it purports to be, and that prophecies recorded in it uttered hundreds of years before their fulfilment have come to pass.

THE GOSPEL HERE TO STAY

The Church of Jesus Christ of Latter-day Saints was referred to in prophecy centuries ago. It was stated that "in the last days the mountain of the Lord's house should be established in the tops of the mountains," and here it is, and it is here to stay. The promise has been made that it shall not be given to another people. That promise was never made regarding any other dispensation of the Gospel.

We do not need to fear, but I do complain absolutely against any teacher who says to his class: "You have always had a prayer here in the past. If we knew there is somebody to pray to, we would have a prayer in the future, but as we do not know, we will not pray." All I ask of him is that he just keep his mouth shut and not pray.

FORMERLY ABSURDITIES, NOW DEMONSTRATED FACTS

They talk about not teaching infidelity—they teach it by asking such a question as: "Do you believe in the flood?" I do, and I have no doubt of it. There is no need of any such question. Just be honest. And it is not honest to draw money to teach people that which we are not asked to teach, and that which is calculated to destroy faith, just as was the case with the doctor who ridiculed me for believing that there were cement buildings in the early days among the Nephites. Ridiculous! Absurd! But in the providences of the Lord that absurdity has been demonstrated to be a fact. He ridiculed me for believing that the voice of Jesus was heard all over the land. "You know that is a lie, young man," said he, "because if you get up on top of a house and shout, your voice can be heard only a short distance." Thank God I have heard the voice of Admiral Byrd all the way from the South Pole! Thank the Lord for demonstrating thousands of things that used to be ridiculed by the infidel!

God lives. Jesus is the Christ, the Son of the living God. The Bible teaches that he should come and that he should be the Redeemer, and it teaches that his Gospel should be established in the last days. And that Gospel is here, and we defy all the professors that walk the earth to change it.

God bless you. Amen.

The Tabernacle Choir and the congregation sang the hymn, "O ye mountains high."

Elder Franklin S. Harris, President of the Brigham Young University, offered the benediction.

Conference adjourned until 2 o'clock p. m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened at 2 o'clock p. m., Sunday, April 6.

Once more the great Tabernacle was crowded to capacity, and thousands of people congregated in the Assembly Hall and on the Tabernacle grounds, where they listened to the proceedings of the meeting as they were broadcast by radio from the Tabernacle.

The Tabernacle Choir rendered the music for this session.

The Choir and congregation sang the hymn, "Now let us rejoice in the day of salvation."

Elder Leo J. Muir, President of the Los Angeles Stake, offered the invocation.

An anthem, "God of Israel" (Stephens), was sung by the Choir.

PRESIDENT RUDGER CLAWSON

President of the Council of the Twelve Apostles

I am looking into the faces of a multitude of people. This great tabernacle is crowded to the limit, every seat is taken and many are standing. I sympathize with those who are standing. Assembled here is a representative body of the membership of the Church of Jesus Christ of Latter-day Saints—people from 114 stakes of Zion, and among them presidencies of stakes, high councilors, bishoprics of wards, presidencies of quorums of priesthood and of auxiliary organizations.

When I came into the Council of the Twelve, thirty-six years ago, there were less than fifty stakes of Zion. Today there are 114 stakes. Verily Zion is growing.

MUSIC APPRECIATED

Brethren and sisters, I have been thrilled with the spirit of this conference, with the splendid singing we have heard all through, and now, today, the singing of the great Tabernacle Choir. To me it is marvelous and inspiring.

Pardon me if I digress just a moment to speak a word of praise for the fine work accomplished by the Tabernacle Choir, under the direction of Professor Albert J. Southwick, at the San Diego Fair. It wasn't my good fortune to be there, but I have read about it in the newspapers and heard it mentioned by a number of people and know that they accomplished a great and a good work.

OPERATION OF LAWS INESCAPABLE

I was thrilled with the testimony and exhortation of President Heber J. Grant in the opening address of this conference and with that which

was said in all of the addresses that have been delivered thus far. We have had quite a variety of instructions but they have all been appropriate and fitted together very beautifully. President Clark rather emphatically emphasized the power and influence of law, saying that we are living under a reign of law. How true that is! Wherever we go, or whichever way we turn, we are confronted by the glorious principle of law. Throughout the Church, in all the stakes and wards of Zion you will meet it. As citizens of our great American republic, of Utah, of Salt Lake City, and all the other cities in the land you will be confronted by the operation of law. We cannot escape it. From the moment we are born until we die we will be under the influence of law.

LAW OF FINANCE

Let me remind you, brethren and sisters, that the Latter-day Saints are a practical people. If it is said that they have to do with spiritual things it may be said with equal truth that they also have to do with temporal things. The line that divides the temporal from the spiritual—if such a line there be—has never been discovered. And as touching the temporal, in the beginning of this work the Lord foresaw with clear vision that his Church could not be restored upon the earth and built up upon this land except by and under the principle of law, for indeed he gave to the Church two great and important laws,—the law of *Finance* and the law of *Health*. Great and important as is the law of finance, or tithing, as we call it, it was given in brevity and couched in terms so simple that even a child could comprehend it. The language of the law is, in part, as follows:

And they [meaning the Latter-day Saints] shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Very simple, very direct, very much to the point. The observance of this law of finance has in many instances brought temporal salvation to the Church. In times of prosperity? Yes. In times of panic and depression? Yes. It is in constant operation under all conditions. It never ceases, because it is to be a standing law to the Church forever, and there is something of spirituality in that thought too. Any member of the Church who has an income and refuses to pay his tithing is not loyal to the cause. The Lord plainly says also in connection with this important law that it is by and through this law that the land of Zion is to be sanctified. And should the people of the Latter-day Saints fail to observe it, it would not be a land of Zion unto them.

Now this law, upon investigation, has elicited the admiration of many Christian churches and some pastors have desired to introduce it into their communities, but for some reason they cannot succeed; they do not seem to be able to do it, from a lack perhaps of union and cohesion. Brethren and sisters, we should regard it as a privilege as well as a duty

to observe this holy commandment. The best time to pay tithing is when revenue comes into our hands, whether by the week, or the month, or the season. Then we will be very happy at the end of the year to find that our tithing is paid and that our credit with the Lord is not impaired.

RELIEF FROM BONDAGE OF DEBT

Let me beseech of you, brethren and sisters of this great congregation and of the Church, do not forget the Lord and the Lord will not forget you. I apprehend that there are perhaps many in this congregation, and many throughout the Church, who would like to be relieved of the bondage of debt, for it exerts a terrible pressure upon many people. All we have to say in that respect is, pay an *honest* tithing to the Lord, punctually and regularly, and he will bless you and help you get out of debt, and if that occurs, brethren and sisters, let me say in the language of the late President Joseph F. Smith, "Keep out of debt."

I have been in debt myself, and I am now out of debt, thank the Lord, and I wish to assure you that it brings a very comfortable feeling and is a happy condition to be in.

THE LAW OF HEALTH

Now in respect to the Law of Health. Is it not wonderful that the Lord was so thoughtful in the beginning as to consider the importance of the health of his people. It appears that he looked ahead and with his prophetic eye saw that there was danger, and consequently in his great mercy he gave to us the law of health. We have already heard during the conference some things in regard to this law, but many of you were not present. I will now repeat a paragraph from a revelation on the Word of Wisdom mentioned by President Grant in his address, which is as follows:

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving unto you this word of wisdom by revelation.

Then it was that the Lord declared the nature of this law and the requirements that are made by it, and said that strong drinks are not for the use of man, but for the washing of the body; and that hot drinks—meaning tea and coffee—are not for the body nor the belly. Further, that tobacco is not good for man, neither for his body nor his belly. The Lord also points out the things that are good for man, but not all of them. And in respect to these things that are pronounced as being evil, he does not tell us in the revelation why there is evil in them, but time has determined this question. Scientific men have told us that in tobacco there is a deadly poison, and in tea there is a poison

called tannin, in coffee a poison called caffeine. And we know that such must be the case, because these forbidden things are really and substantially narcotics, and a narcotic is something that is habit-forming. The things that are good for us are not habit-forming. We can take them up or put them down, but these bad habits very often and in most cases become masters of men; the habit is greater and stronger it appears than the individual.

WOMEN SMOKE PUBLICLY

One very serious phase of this matter relating to the use of tobacco is the fact that women and young girls are taking up the habit throughout the nation, and may I say throughout the world. It is marvelous how rapidly the practice has spread, and it is a most serious thing for the Latter-day Saints to consider. Whenever you go in the world at large, in the hotels, in the eating places, in the theatres, and in the lobbies of ballrooms you will find women joining with men in smoking tobacco. And might I be pardoned if I take just a moment to call your attention to the evil effects of tobacco, because of these poisons that I have mentioned, the tobacco poison is the most dangerous. It is called nicotine and is a deadly poison.

A LADY MISSIONARY'S INFLUENCE

I might here remark that one of the mission presidents reported in our meeting with the mission presidents Wednesday that in one of the cities of his mission a lady missionary was conducting an M. I. A. class with a membership of some eight young men not members of the Church, and they appeared to be very enthusiastic in the study. They greatly appreciated the opportunity and thought it was wonderful what was being done by that young woman from Zion. One of them said to her: "We understand that your Church counsels its members against the use of tobacco. Is that true?"

She said: "Yes, that is true."

They then said: "All of us use tobacco, but we wish you would help us to overcome the habit."

And she helped them by referring them to the law of health, or Word of Wisdom of our Church, and it was reported that they are succeeding in their effort to overcome the habit. Let me again call to your attention that these young men were non-Mormons. Think of it, reflect upon it.

NOTED OUTSIDERS' VIEWS ON SMOKING

In New York City a certain magistrate said emphatically: "Ninety-nine out of one hundred boys between the ages of 10 and 17 who have come before me charged with crime have their fingers disfigured with yellow cigarette stains."

This is what the famous Dr. Jordan says: "The boy who begins cigarette smoking never enters the life of the world. When other boys are taking hold of the world's work he is concerned with the sexton and undertaker."

A thirteen-year old boy, who looked to be about nine, was taken to a hospital for treatment. He was stunted physically, mentally and morally, and the nurse in pity asked, "Who taught you to smoke?"

"My brother."

"He should be in jail."

"He is," replied the lad.

Elbert Hubbard went down in the sea on the great ship *Lusitania*. He said: "Never advance the pay of a cigarette smoker; never promote him; never depend on him; never again will he be as much of a man as he is now. His future lies behind him."

Thomas A. Edison: "No man or boy who smokes cigarettes can work in my laboratory. There are enough degenerates in the world without manufacturing more by means of cigarettes."

Dr. Mayo: "I do not smoke, do not approve of smoking, the ablest surgeons, men at the top, do not smoke."

Dr. Kellogg was consulted by a man suffering from a bad case of tobacco heart. He said: "Brother, you must help me, I have just opened business, have thousands of dollars of my friends' money invested, and must make good." The doctor informed him that it was too late. In frantic despair the man cried: "Why didn't I know this before; why didn't someone tell me what tobacco will do to a man?"

We are telling our congregations and all of our people just what tobacco will do to a man.

TOBACCO AFFECTS MIND

The superintendent of one of our large insane asylums makes the statement that fully fifty per cent of the patients there have lost their intellects through the use of tobacco.

Dr. Poulson tells this story: "A little woman came into my office followed by two strong men, who held a wild-eyed insane youth of seventeen. His mother asked me to investigate and see if there was any hope for the boy. I told her there was none. She broke down and sobbed as if her heart would break. I asked her what had brought her son to that condition? Cigarettes—he smoked more and more until he got to fifty cigarettes a day; then his mind gave way."

I submit to you brethren and sisters that these two great laws, the law of *Finance* and the law of *Health*, are essential to the welfare and prosperity and success of this great people, the Latter-day Saints.

May God bless you and us in our efforts to put down these evil things and to uphold the good things in life, is my prayer, and, I ask it in the name of Jesus Christ, Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am grateful for my membership in the Church, for I know that it is true and divine—that it is the work of our Eternal Father and his Son, Jesus Christ. I rejoice that through the Prophet Joseph Smith, divine authority has been restored to the earth for the preaching of the Gospel and the administration in the ordinances of the same. I am appreciative of the splendid service that is being rendered by the stake presidencies and ward bishoprics, by the mission presidents and the traveling missionaries, and by all the other officers throughout the Church. I rejoice in the faith and devotion of the Latter-day Saints. It is also gratifying to note the fine work of those who have talents, and who impart of those talents for the benefit of others. The inspirational character of the music that has been rendered in the different sessions has been very pleasing. I congratulate the Tabernacle Choir, the director and the organists for the splendid service they are giving, which is creating such a wonderfully favorable impression for this people throughout the United States and throughout the world.

SCIENTIFIC PROGRESS AIDS GOSPEL SPREAD

I realize the fact that with the wonderful development in a scientific way, in communication, in transportation, and in other fields, the world is hurrying swiftly onward, that means are being developed whereby this work will be enabled to use the facilities available to go forward with even greater rapidity than it has in the past. It is our responsibility and our opportunity to keep pace with the times in the use of these facilities for the spread of the Gospel message.

TELEVISION NEAR AT HAND

I think we may expect within a year or two, at the latest, not only to hear the voice of the President of the Church over the radio, but that those who live within a radius of 25 or 30 miles of this city will be able to see his visual image by means of television. During the summer I had the privilege of visiting the television laboratories of a Utah man in Philadelphia,—Philo T. Farnsworth,—and there saw a demonstration of the development of a new principle, different from any that has heretofore been employed, so far as I know—the electronic principle,—whereby the visual image is produced by electrical rays. The day before I was there the radio editors of New York newspapers had been there and seen that demonstration, and one or two papers had written accounts of the same. The statement was made that, within six months or a year at the latest, receiving sets for television would be available

at fairly reasonable prices and that transmitting equipment would be set up so that people could receive visual images by television.

THE PARABLE OF THE SOWER

The eyes of the world are upon this work and upon this people as never before. The principles taught by this Church are recognized by thinking men and women as generally outstanding. We shall be judged by our observance of those principles. You remember the parable of the sower, one of the great parables taught by the Savior. The sower went forth sowing seed, some of the seeds fell by the wayside, and the fowls came and devoured them; some fell upon stony places, where there was not much soil, and at once the seeds sprung up, because there was no depth of earth; and when the sun was up, the plants were scorched, and withered away because they had no roots. Some fell among thorns, and the thorns sprung up and choked them. But others fell in good ground, and brought forth fruit, some a hundred fold, some sixty fold, and some thirty fold.

GOD IS NO RESPECTER OF PERSONS

When the Apostle Peter, a Jew, was led by revelation to Cornelius, a Gentile, a believer in the Gospel, and he saw the evidences of the power of the Holy Spirit in Cornelius, he declared, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him." I realize, after my trip east this past summer, that a much more favorable and friendly attitude is in evidence toward this people by intelligent men and women. In fact, in some respects, their attitude is so favorable and their appreciation of our principles so strong that we are under a great responsibility to endeavor to measure up to the standards which they have set up for us. If we sense the meaning of this attitude and have the love of the Gospel in our hearts, we shall endeavor to exemplify the Gospel principles in every respect in our lives. If we fail to do this, we shall, in larger or smaller measure, bring reproach upon the Church.

OBSERVANCE OF COMMANDMENTS BRINGS BLESSINGS

We receive blessings according to our observance of divine commandments. Every promise and blessing is conditioned upon the observance of certain requirements. So it is with the observance of natural laws. If people choose to transgress divine laws, they will fail to gain the advantages of such principles. Everyone of us will be judged according to his actions. Occasionally members of the Church fail to follow the counsel of Church leaders as to the observance of Gospel principles. They have, of course, the right to do so. But they fail to

realize that these leaders are unselfishly concerned for the welfare of every member of the Church. Only to the extent that the Gospel seed finds root in their hearts and is properly nourished will they be able to produce the fruits of the same.

PEOPLE WHO SEEK "LOAVES AND FISHES"

There are people who would join this Church or any church in order to get any material benefits that might accrue therefrom. They are the type referred to by the Savior on one occasion as those who seek the "loaves and fishes." I think there is danger in public pronouncement that the Church will take care of any in need who hold membership in the Church. Certainly it is the Church policy to see to it that no Church member suffers for lack of the necessities of life. But this should not necessarily mean that the Church alone should carry this load. Of course, those who are faithful, who have brought forth fruits of righteousness deserve Church assistance when in need. Others who are indifferent and seek the "loaves and fishes" should be cared for through public agencies. All who are able-bodied should be provided with employment. But in such times as these, when private employment is lacking, it is reasonable and proper that they should obtain employment through public undertakings. In normal times, when private industry is functioning properly, employment is largely available for practically all workers.

EFFORTS TO BECOME SELF-SUSTAINING

All Church members should realize the importance, and cultivate the aim, of endeavoring to support themselves and those dependent upon them, but also of contributing to the great work of the Church with their time and means. It is the aim of the Church to help those in need to help themselves. Various conditions cause distress. The causes must be determined—whether unemployment, sickness, disability, education or other causes. As far as possible the remedy should be applied to enable the distressed to become self-supporting.

RESPONSIBILITIES OF CHURCH

It must be remembered that this Church has a great mission and a great responsibility: to preach the Gospel in all the nations,—to build up the Church groups in the branches, wards and stakes,—to provide the necessary facilities for worship, spiritual and recreational development,—to advance the work of salvation for the dead,—and to promote the temporal as well as the spiritual welfare of its members. All these things require much means as well as voluntary service. Every member of the Church is expected to do his or her part to help in these various respects.

IMPORTANCE OF INDUSTRY

Everyone who is a member, or who is interested in the Gospel, should be encouraged to exemplify the spirit of the beehive. The combined efforts—both spiritual and financial—of all Church members are needed in order that this work may best fulfil its destiny. President Brigham Young declared on one occasion: "The non-producer must live on the products of those who labor. There is no other way. If we all labor a few hours a day, we can then spend the remainder of our time in rest and the improvement of our minds." The Lord declared: "Thou shalt not be idle, for the idler shall not eat the bread nor wear the garment of the laborer."

ECONOMY AND EFFICIENCY IN CHURCH AFFAIRS

It appears to me, that, in order to accomplish all the many things with which the Church is charged, there must be practiced economy and efficiency in all of the various responsibilities,—missionary work, facilities for worship and spiritual, educational and recreational development, and temporal relief. To promote the temporal welfare of the people of this intermountain country, I think we should go back to the principle of practical cooperation,—in productive as well as in consumptive enterprises. They will provide local employment, use local materials, keep money at home and furnish profitable returns. I am told that, if all of us would become home industry minded and patronize local industry as far as local production is feasible, employment would soon be available for practically all unemployed. Likewise, I think we should encourage and promote more practical training in the various trades and vocations adaptable to the local conditions. Also, if those engaged in farming suffer repeatedly from lack of water and land fertility, they should have the opportunity and counsel, if necessary, to re-locate on projects where such requisites are practically assured and where the Church organizations can be established.

I pray that all of us as Church members may strive continually to put ourselves in a position to be most helpful in the advancement of this work, as well as to be able to take care of ourselves and those who are dependent upon us.

May the Lord bless us to this end, I ask in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, very naturally you will not expect me to occupy this position very long this afternoon as the hour is well nigh spent. I, however, appreciate the opportunity of mingling my voice with those of my brethren in testimony of the truth.

Brother J. Golden Kimball has called attention to the fact that in the position we occupy we are supposed to be special witnesses of this great truth, and that we endeavor to be to the fullest of our capacity in all soberness.

We have heard many references here this afternoon to the Prince of Peace and his mission in the earth. We name ourselves the Church of Jesus Christ of Latter-day Saints, and that to me means much. Jesus Christ we accept as the Son of God, our Redeemer. We believe that it was through him that our greatest opportunities were vouchsafed to us in the earth. We believe that he came into the earth and labored in our behalf and gave us a wonderful body of doctrine that we might follow, and laid down his life for us, becoming the first fruits of the resurrection. We believe that resurrection to be a fact and it opens up to us the very greatest possibilities that man could ever desire, I am sure. If it is not a fact that he was resurrected, then we are a deluded people. The scriptures have borne that testimony to us, a testimony so well proven that any court at law would accept it, and it is refreshing at times to find men who even delve into the sciences that we are partly familiar with who are willing to accept the bodily resurrection of Jesus Christ as a demonstrated fact.

I call your attention to the article that appeared in the *Deseret News* supplement some time ago from the pen of Apostle Joseph F. Merrill who is presiding over the European Mission. I say it is refreshing when men such as he refers to will testify to this fact in the face of the many questions that are constantly being asked regarding it. We accept that fact as an actuality and a verity. Our faith rests upon it, and Christ himself told Peter and his disciples that upon the testimony which he had received, and which we might receive from God our Heavenly Father that that is true, he would found his church. We rest just as firmly upon that testimony in this day as they did in that.

The resurrection, being an accomplished fact and a possibility with us, opens up to us wonderful opportunities. Perhaps there is no more sublime thought in all our teachings and all our doctrines than the possibility of eternal and perpetual progress that the human soul is capable of. Remove from our philosophy the thought and possibility of a resurrection and we lose that wonderful thought of eternal progression. With it goes the thought of our mutual association in family relationships we so much cherish as a people. They to me are crucial and fundamental beliefs. If we cannot accept them it becomes a sad day for us, but we do accept them wholeheartedly as they are perhaps the most wonderful thoughts in all of our philosophy. Along with this thought we accept another, the fact that testimony of this was borne to our generation. I mean the generation in these modern times, if we can extend it over a hundred years or more. That same testimony that Christ is a resurrected being, and a testimony as to the personality of God, his Father, came to us through a modern prophet. That fact and its

succeeding important events were commemorated just recently by the erection and unveiling of a monument on the Hill Cumorah.

Those to me are the chief cornerstones of the foundation upon which we base our faith—the actual Sonship of Jesus Christ, his resurrection from the dead, and the restoration of the knowledge of this wonderful thing through the Prophet Joseph Smith. If we accept them, and we do, then we are in very deed Latter-day Saints, provided that we are able to live approximately at least according to the teachings involved in their doctrines..

That is the testimony that I want to leave with you. I believe these things sincerely. I believe them to be true. I am willing to accept the responsibility of advocating them, and I am going to try to the best of my ability to live in accordance with them.

I pray that our Heavenly Father will grant to me and my colleagues and all the officers of this Church the power to live that doctrine and live it so as to be an example to every member of our flock, so that no man who looks at us can say, "He teaches one thing but does another." That to me is the saddest thing in the world, to have a man go out and talk and talk and talk a truth, and never live it. If we can live our teachings there is no question about our future. I pray that God will bless us with this strength, that every officer in this Church may be an example, that every member in this Church may equally be an example to those with whom he associates in the world at large; and when the time comes that our example may measure up to our teachings and to the things we know to be right, then we will be the power in the earth that the Lord has desired and destined this great organization to become.

May God bless you all, Amen.

The Choir and congregation sang the hymn, "We thank thee, O God, for a prophet."

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I think I echo the sentiments of every member of the Church present, that this conference has been one that will be remembered as long as we live. Never before have I felt the inspiration of God to such an extent as I have during this conference.

I anticipated referring somewhat in detail to what I find in a book entitled, "Twelve Modern Apostles." It was published in 1926. There were selected from twelve denominations one person to speak for each. I was selected at that convention held in Chicago to speak in behalf of what they termed the Mormon Church. As I took the book from the shelf the other day—having forgotten all about it—I looked it over and turned to the article prepared by myself, to remind me of what I said upon that occasion. I haven't the time now, to discuss it in detail but I

want to say to you that the first sentence of the article that I prepared at that time reads as follows:

"In the first place I was born one."

LIVING UP TO PRINCIPLES WE BELIEVE

I was born one, and while years passed before I could stand before a congregation of Latter-day Saints or otherwise and state that I knew this was God's Church, that I knew that the Presidents of the Church from the beginning had received revelations from God, and that this Church was directed not by the wisdom of man, but by the inspiration of our Heavenly Father, I would rather die than lose my testimony, and I have never been ashamed of it no matter where I have been. I have never occupied a position that man or woman could point to me and say, "He doesn't live up to the principles professed by him." In all of the gatherings of the men of the nation that I have attended, the great dinners given by the wealthy in Washington, where liquors were served at every banquet, never have I tasted a drop of their liquors or wines. At the first great banquet I attended, given by the wealthiest woman in the world, there were at every guest's place at the table glasses for the three different wines that were served. At the close of the dinner the hostess noticed that I had not taken a drop of these wines, and she said to me: "Senator Smoot, wasn't my wine good enough for you?"

I had a chance to explain to her the Word of Wisdom as understood by us. I begged of her to take no offense, for none was intended. It was not long until everyone in Washington—for I did the same at every dinner, at the embassies of foreign countries, or whatever the occasion might be—knew that I did not drink liquor. I thank God that I had strength enough to act as I professed, and as my religion taught me. God never requires of his people anything that he does not provide a way for its accomplishment. I think sometimes that our growth is slow, perhaps conversions are not so fast as we think they ought to be, but they are just as fast as people are prepared to keep the word of God and listen to his commandments.

AT THE WHITE HOUSE

I hope the time will never come when a change will be made of that which has been in vogue, as far as the White House is concerned, for nearly a hundred years. No liquors of any kind are served at public dinners given there by the President of the United States. It has given me unbounded pleasure to explain to all the Presidents of the United States, from Theodore Roosevelt down, our attitude, our belief in the Word of Wisdom. On two occasions I have lived at the White House, I have slept there, and taken part in all the exercises that were held, and I want to say to you, my brethren and sisters, that there never was

a morning or a night that I did not bow before my Heavenly Father in that place and thank him for the knowledge I had of him and his great work.

VISIT WITH THEODORE ROOSEVELT.

The last time I visited Theodore Roosevelt he was a very, very sick man. It was some time before his death. In our conversation he expressed the opinion that the time was near at hand when he would be taken to the Beyond. He said: "I have tried to live a Christian life, I believe in God, I have tried to wrong no man. I expect to continue my work beyond." He was strong enough to rise from his chair after a two hours' visit, and I had to leave to catch a train from New York to Washington. He arose with a great deal of energy, and putting his arm around me he said: "Reed, there are trying times coming for our country. I expect you to defend the rights of the people and the constitution of the United States as long as you live." I promised him upon that occasion that I would do my best.

PRAYER FOR COUNTRY AND CHURCH

I love my country. I have watched her growth, I have seen her mistakes, as I judge them, but I have absolute confidence that there shall no harm come to our nation as a nation. We will revere the Constitution, live by its principles, even though at times it may seem that we are violating them. God bless America. God bless the Church of Jesus Christ of Latter-day Saints. God bless the Presidency of the Church, and give them the revelations, O Father, of thy mind and will, that they may at all times direct the affairs of this Church in a way that thou wilt approve of all that is done. And, O Father, grant unto thy servants power to defend thy cause here upon this earth in a way that will be convincing unto the honest in heart. May we grow in numbers as thou seest best we should, no faster, no slower, I pray in the name of Jesus Christ, Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

May the Lord bless me that I may be helpful to you, my brethren and sisters. The ways of the Lord are those of simplicity. They are effective because of the intelligence, wisdom, and love back of them. It seems to be more difficult to live the simple life and the principles of the Gospel than it is to live a more complex life with a religion that has as a part of its motivation, artificial and ornate things as well as numerous rites and ceremonies. The statement has been made that it is needful for us, in order to hold our people, to introduce, at least in a

small measure, some of these ornate attractions and additional ceremonies.

What we need is real faith. I was encouraged in my faith because of President Grant's attitude regarding the questions which in his youth were unanswerable from an intellectual or scientific standpoint. I am quite certain that today we have other questions which are unanswerable from the viewpoint of science or learning. Our only safety, when it comes to the revealed laws and words of God, is to hold to that type of perfect faith that President Grant had as a young man. If we do not, and if we are not capable of developing that degree of faith, eventually we will lose our faith in the revelations of God. Our schools of education in the Church, our auxiliary associations, and even our meetings, should be so imbued with the spirit of the Gospel and should so interpret the doctrines of the Church, in accord with our standard works, that no student, no parent, none of us, would have cause for any criticism. Those who teach us from the pulpit and in our organizations or our schools should be men and women of whom there is no question as to their faith towards the revealed word of God. Correctness of doctrine and spirituality are our safeguards. They are absolutely necessary if we shall make progress and maintain our faith in the revealed principles of the Gospel.

May we be blessed by the Lord that our faith shall increase; that we will be able to live beautifully the simple things of God, the Eternal Father, so that he will be pleased with us, I humbly pray, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

My beloved brethren and sisters, I rejoice with you in the spiritual feast that we have enjoyed during the last three days. Reference has been made to the music furnished by the various organizations. To me it has been inspiring. From each of the speakers we have received suggestions that have been highly beneficial. The teachings of the Master have been so beautifully set forth that a stranger to this Church would certainly be impressed with the fact that we believe in and earnestly advocate the Gospel of Jesus Christ as the only plan for salvation in the celestial kingdom.

BELIEVING THEIR PROFESSIONS

When we realize that those professing Christianity are often arrayed against their fellows selfishly and unkindly I am not surprised that there are many in the world who are unable to accept the various interpretations of the Gospel of Jesus Christ. When we see the manner in which many men and women who claim to be Christians are deporting themselves it has a tendency to destroy the faith of those who do not differentiate between the effect of living and just pretending to live the Gospel of our Lord.

OUR BELIEF—IS IT DEMONSTRATED BY OUR CONDUCT?

I am assuming today that I am looking into the faces of a group of men and women, and the same is true of those who have been here the last several days, who are here because they believe that there is a God. We believe that he is the author of our being. We believe that he created this earth and placed our parents upon it. We believe that he sent his only begotten Son into the world to establish the Gospel of Jesus Christ. We believe that he gave to us the Holy Bible, known to us as the Old and New Testaments. We believe that he gave to us the Book of Mormon, the history of the ancestors of the American Indian. We believe that he revealed himself to the prophets of old and to the Prophet in our day who organized this Church under the direction of the Redeemer of mankind. We believe that the Church has been guided by those whom the Lord has sustained as his prophets since then. I say, we believe that, but are we demonstrating to the world that we believe it? Are we willing that this Church should be judged by our personal conduct? Are we willing to stand in the presence of our Maker and say: "With the knowledge that thou gavest me, I have been worthy of thy truth," or are some of us in the position that we would be compelled to say: "Because of our selfishness and our sinfulness we have failed"?

BECAUSE OF FAILURE TO HEED ADVICE

When I think of the harm that is being done to the youth of this Church because men and women belonging to it, contrary to the advice of our President, were willing to legalize the thing that has been a curse to humanity from the beginning, I ask myself the question, "What will they say when they stand in the presence of the Heavenly Father of these sons and daughters who are being destroyed?" If the Lord were not more merciful to us than some of us are to our fellows, I fear that we would not enjoy the blessings that we enjoy. But he is long-suffering and patient, although he had told us plainly that he will not always be so, that he will not always overlook our mistakes; but he has helped us by giving us counsel and advice, informing us what we ought to do.

VIOLATING THE SABBATH

Ten commandments were given to ancient Israel. Do we believe that they were given by our Heavenly Father? If we do, then we know that they are binding upon latter-day Israel. Let me read:

Remember the sabbath day, to keep it holy.
Six days shalt thou labor, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

This very day upon which we meet here to worship, viz, the Sabbath, has become the play-day of this great nation—the day set apart by thousands to violate the commandment that God gave long, long ago, and I am persuaded that much of the sorrow and distress that is afflicting and will continue to afflict mankind is traceable to the fact that they have ignored his admonition to keep the Sabbath day holy. Where are your sons and daughters and mine today? If they are observing this commandment of our Heavenly Father then they are entitled to his blessings. If they are failing, then sorrow and not blessings may be theirs. I want to say to this body of men that it is your duty and mine, not in an indifferent way, but in the majesty of the priesthood of the living God, to set our own houses in order, to teach our sons and daughters, to exercise our influence in the communities in which we live as fully as we have ever done, and if we have failed in any particular, that we increase in our desire to bless mankind.

OTHER COMMANDMENTS VIOLATED

The Lord said further:

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Do you believe that he said that? Are we honoring our fathers and our mothers? Is the Christian world honoring father and mother?

Thou shalt not kill.

The roar of the artillery of a supposedly Christian nation may be heard in Ethiopia while we are here in worship. Human beings are violating that commandment, "Thou shalt not kill."

Thou shalt not commit adultery.

Do you believe that the Lord said that? Do you believe that he meant what he said? I say to you that this world is suffering from the very fact that they ignore that loving, kind advice, and there is sorrow and disaster abroad in the land because men and women refuse to observe the moral law and earn the blessings that result from obedience to the same.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Are we guiltless or are we among those, who, when we stand in the presence of the great Judge will be humiliated when we realize that because of our avarice and deceitfulness we have wronged these children of his of whom he has said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Do you believe that the Lord said that? Do you believe that he meant what he said? If we only understood how near we are to the Judgment Day there are men and women in the various communities of this world who would now be on their knees in sack-cloth and ashes; but they think that time is so far off that they procrastinate the day of repentance.

Not only did the Lord reveal his will to ancient Israel but he has spoken to latter-day Israel and warned us against the sins and bad habits of the world. Read prayerfully Section 89, Doctrine and Covenants. Read it all. It is called the Word of Wisdom.

NEED FOR REPENTANCE

Do you believe that the Lord gave to us the Word of Wisdom? Do you really think that he knows what is good for us? Do you think it would please him if we would observe that law? He says it would. Do you think he meant it? There is need for repentance in Israel. There is need for the men and women of this Church to gather their loved ones around their family shrines and say to our Heavenly Father, If you will forgive us for our past foolishness we will be better in the future. We need to do that and until many homes are set in order the blessings of our Heavenly Father cannot be there. He will not be mocked. He has told us so and he has given to us what he has given to no other people. All that the people of the world have that is really precious we also have, and the Gospel of Jesus Christ in addition. Do you believe it? I marvel when I see how careless some of our Father's children are. When the world is aflame from one end to the other with jealousy and wickedness, I marvel that we are so complacent and self-satisfied and go on day by day indifferent as to the condition of our fellows, almost saying by our conduct, "Are we our brother's keeper?"

OBSERVANCE OF COMMANDMENTS NECESSARY

God gave to us a wonderful blessing when he gave to us the Gospel of Jesus Christ. He gave to you and me a marvelous privi-

lege in that we can associate with good men and women who are desirous of keeping the commandments. But in return for that gift and that blessing he holds us responsible not only to say that we believe, but to live that we may be blameless before him when we stand there at the last day.

You will pardon me if I have talked with intense earnestness. It is not because I am angry—I am hurt; my feelings are wounded at the indifference, the carelessness, yea blindness, of many who belong to this great Church, because I know what the result will be. The Lord himself has spoken. Now let us go to our homes and wherein they are not in order, let us set them in order, get the Spirit of the Lord and keep it, observe the commandments of God that we may obtain his blessings, and let us demonstrate day by day by loving kindness and charity, and consideration to one another in these trying times, that we do know that God lives.

NOT ASHAMED OF TRUTH

I know that he lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the Lord. I have never been anywhere that I have been ashamed to say that. I do not know why a man should be ashamed of knowing the truth because somebody else does not know it, especially when it pertains to the everlasting Gospel, the power of God unto salvation. Let your light so shine that men and women everywhere observing your good works may be constrained to glorify our Father which is in heaven.

OUR FATHER'S WORK

Sustain the constitution of the United States. The Lord himself has said that he raised up the very men who prepared it to the end that it might be an example to all the world. Do you believe it? If you do then sustain it and don't let your voice be among those that shall deride and break down the things that are so important for us. This is our Father's work. We are his children, heirs to all blessings. All that any man or woman ever enjoyed in all the wide world will be ours if we keep the commandments and we will obtain it in no other way. That we may be worthy of the welcome home, "Well done thou good and faithful servant," when our day's labor is completed, I humbly ask in the name of Jesus Christ, our Lord, Amen.

PRESIDENT HEBER J. GRANT

The Presidency desires to hold a meeting tomorrow morning of all the general authorities, the presidencies of stakes, high councilors, bishops, bishop's counselors, and stake and ward clerks, and if any of the

other brethren want to come, they are welcome. The meeting will be held at 10 o'clock tomorrow morning in this Tabernacle.

AUTHORITIES ABSENT

We regret the absence of Elders John A. Widtsoe and Joseph L. Merrill. Brother Merrill, as you know, is presiding over the European Mission, and Elder Widtsoe is doing something that we hope and pray will have a wonderful effect upon the people of the United States. Not only is Brother Widtsoe engaged in this work, but ministers of other denominations are being permitted to teach and preach the Gospel as they understand it to the students of the University of Southern California. Wonderful! May that same privilege be afforded to all universities. I agree with Roger W. Babson that what the people of America need more than anything else is religion.

PAYS TRIBUTE TO FORMER CHOIR LEADER

I wish to echo my appreciation of the labors of Brother Anthony C. Lund as the leader of the Tabernacle Choir. He was a man of deep love of the Gospel, and his spirituality was demonstrated in his labors as our musical director at the Brigham Young University, and as conductor of the Tabernacle Choir. He was so full of jokes and humor that many people did not know the strong spiritual character of the man. Many people not of our faith have expressed to me their appreciation of the spirituality of the singing of our choir, and also of the spiritual messages by our announcer.

I am very grateful for these beautiful flowers which have been provided by Brother and Sister J. P. Fugal of Pleasant Grove—I am very partial to Pleasant Grove, I got my wife there.

I wish to thank our new Choir leader, Brother Spencer Cornwall, the organist, and the members of the Choir for the splendid music we have had, and I wish to thank all who have furnished the music during this conference.

An anthem "Worthy the Lamb," was sung by the Choir, after which the Choir and congregation joined in singing "Doxology."

Henry H. Blood, President of the North Davis Stake and Governor of the State of Utah, offered the benediction.

Conference adjourned for six months.

The Summit Stake Choir, under the direction of Judith Anderson Beard, furnished the music at the Friday morning and afternoon sessions of the Conference; the Relief Society Singing Mothers, under the direction of Charlotte O. Sackett, at the Saturday morning session; the German Latter-day Saint Choir, under the direction of Otto Michaelis, at

the Saturday afternoon session; and the Tabernacle Choir, under the direction of J. Spencer Cornwall, at the Sunday sessions.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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ONE HUNDRED SIXTH

Annual

Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

—

Held in the Tabernacle
SALT LAKE CITY, UTAH

April 4, 5, 6, 1936

With Report of Discourses

—

Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

PRINTED IN THE UNITED STATES OF AMERICA

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One Hundred and Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Sixth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Saturday, Sunday, and Monday, April 4, 5, and 6, 1936.

Through the courtesy of Station KSL of Salt Lake City, the proceedings of all the sessions of the Conference were broadcast by radio for the benefit of the general public.

From 9:30 to 10:30 a. m., Sunday, April 5, a program of choral and organ music was broadcast by the Tabernacle Choir and Organ over the Columbia Broadcasting System's network; and from 11:00 to 11:30 a. m. a Church of the Air program was broadcast over the same System throughout the United States and Canada, and by short wave to other countries. As a feature of the Church of the Air broadcast each of the three members of the First Presidency addressed the congregation assembled in the Tabernacle and the radio audience.

President Heber J. Grant presided at each of the sessions of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, *, Charles A. Callis, **.

Of the First Council of Seventy: ***, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

*Joseph F. Merrill absent, presiding over the European Mission.

**Alonzo A. Hinckley absent on account of illness.

***J. Golden Kimball absent on account of illness.

Presidents of Stakes and their counselors and high councilors from the various Stakes.

Patriarchs, Bishops of Wards and their counselors, and high priests, seventies and elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; Bryant S. Hinckley, Northern States; Wilford W. Richards, North Central States; Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; James M. Peterson, Texas; Joseph J. Daynes, Western States; Nicholas G. Smith, California; Joseph Quinney, Jr., Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The opening session of the Conference commenced promptly at 10:00 o'clock, Saturday morning, April 5.

Practically every seat in the large tabernacle auditorium and galleries was occupied as the time arrived for opening the meeting.

The Hyrum Stake Choir of more than 300 voices, under the leadership of W. H. Terry, furnished the music for this session.

As an opening number, the Choir and congregation sang the hymn, "High on the Mountain Top."

Elder Willard L. Jones, President of the Moapa Stake, offered the opening prayer.

"The Sweet Story of Old" (Parks), was sung by the Hyrum Stake Choir.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Read the financial and statistical report of the Church, as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1935:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses	\$ 317,386.04
For ward maintenance expenses.....	741,196.79
For stake maintenance expenses.....	229,355.60

\$1,287,938.43

Education:

Expended for the maintenance of Church school system.....\$ 632,128.59

Temples:

Expended for the maintenance and operation of temples....\$ 268,857.59

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment.....\$ 183,809.71

Missionary Work:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions.....\$ 712,027.52

Total\$3,084,761.84

which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and mission activities.

Other Charities:

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$402,938.94, which amount, added to the \$183,809.71 paid from the tithes, makes the total charity assistance rendered by the Church.....\$ 586,748.65

Expended for the maintenance of Missionaries:

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance\$ 82,967.50

Average cost per missionary in the missions during the year 1935, \$29.02 per month, or a total of \$348.24 per year per missionary. There was an average of 1439 missionaries in the various missions during 1935, making a total average expense for the year, (348.24×1439) ..\$ 501,117.36

Estimated average earnings per missionary, \$900.00 per year \times 1439, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of.....\$1,295,100.00

making a total estimated contribution of missionaries and their families to the Church for the preaching of the Gospel.....\$1,879,184.86

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS
FOR THE YEAR 1935

There were on December 31, 1935: 115 Stakes of Zion; 977 Wards; 87 Independent Branches; 38 Dependent Branches, or a total of 1,102

wards and branches in the stakes of Zion; also, 32 missions (including the European Mission), 900 mission branches, and 209 districts.

CHURCH MEMBERSHIP

Stakes	595,071
Missions.....	151,313
Total	746,384

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions	20,973
Children baptized in the stakes and missions.....	14,249
Converts baptized in the stakes and missions.....	7,535
Number of long-term missionaries from Zion, Dec. 31, 1935.....	1,682
Number of short-term missionaries from Zion, Dec. 31, 1935.....	29
Number of local missionaries.....	64
Total number of missionaries on foreign missions.....	1,775
Number engaged in missionary work in the stakes.....	1,557
Total Missionaries	3,332
Number of missionaries who received training at the Missionary Home	871
Persons recommended to the temples from the stakes.....	76,519

SOCIAL STATISTICS

Birth rate, 27.9 per thousand
 Marriage rate, 16 per thousand
 Death rate, 7.3 per thousand
 Families owning their own homes, 59.7%

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE

New Mission Presidents Appointed:

Wallace F. Toronto appointed President of the Czechoslovak Mission to succeed Arthur Gaeth.

Octave F. Ursenbach appointed President of the French Mission to succeed Daniel J. Lang.

Bryant S. Hinckley appointed President of the Northern States Mission to succeed George S. Romney (Deceased).

William M. Waddoups appointed President of the Samoan Mission to succeed William G. Sears.

Emil Dunn appointed President of the Tongan Mission to succeed Reuben M. Wiberg.

(Castle H. Murphy has been released as President of the Hawaiian Mission but no one has been appointed to succeed him.)

New Stake Organized:

Bonneville Stake created by the division of Liberty Stake. The new stake is composed of the Thirty-third, Emigration, LeGrand, Yale and Yalecrest Wards; leaving the First, Second, Third, Eighth, Ninth, Tenth, Thirty-first, Liberty and Harvard Wards in the Liberty Stake.

New Stake Presidents Appointed:

Joseph L. Wirthlin appointed President of the Bonneville Stake.

George E. Jorgensen appointed President of the Carbon Stake to succeed Arthur W. Horsley.

Milton Twitchell appointed President of the Garfield Stake to succeed Thomas A. King.

J. Percy Goddard succeeded Bryant S. Hinckley as President of the Liberty Stake.

James L. Hatch appointed President of the Panguitch Stake to succeed William J. Henderson.

Horace A. Hess appointed President of the Yellowstone Stake to succeed John M. White.

New Wards Organized:

Ontario Ward, Boise Stake, formerly an independent branch.

Yalecrest Ward, Bonneville Stake, created by the division of the Yale Ward..

Edgehill Ward, Highland Stake, formerly part of the Wasatch Ward.

Harvard Ward, Liberty Stake, formerly a part of the Liberty Ward.

Young Ward, Logan Stake, created by the division of the College Ward.

Phoenix Third Ward, Maricopa Stake, organized from Phoenix First and Second Wards.

Cokeville Ward, Montpelier Stake, was an independent branch.

Palisade Ward, Rigby Stake, formerly an independent branch.

Park City Ward, South Summit Stake, was divided into the First and Second Wards.

Echo Ward, Summit Stake, formerly an independent branch.

Ogden Twenty-second Ward, Weber Stake, created by the division of the Ogden First Ward.

The Church has borrowed no money, it has mortgaged none of its property, it has sold none of its property. The First Presidency has no intention of doing any of these things, for there is no call or necessity therefor. All rumors and reports to the contrary are wholly untrue.

PRESIDENT HEBER J. GRANT

It is certainly a very inspiring sight to look at this immense audience, with so many standing. I am grateful for the wonderful growth of the Church—571,000 people in the stakes of Zion alone.

I recall my first trip to New York, after having been made an apostle, and the ridicule that I met from many people with whom I conversed. Then we had under the jurisdiction of the United States fewer than 200,000 Church members. There were 60,000,000 people in the country at that time, now there are 120,000,000, a 100 per cent increase in this great country of ours, and the Church has increased in numbers from less than 200,000 in the United States to 571,000 in the various stakes. Zion is growing and prospering at home and abroad, and I am grateful for it.

ACCOMPLISHMENTS UNDER DIFFICULTIES

As I remarked at the Relief Society Conference yesterday, I never think of the life and labors of the Prophet Joseph Smith but I am filled with wonderment at the remarkable things that he accomplished during the fourteen years from the time of the organization of the Church until his death. Without the help of God our Heavenly Father and the guidance of his Son Jesus Christ, I do not believe that any mortal man could have accomplished anything in comparison with what he did; in fact I know it could not have been done.

It is marvelous what he accomplished, notwithstanding the mobbings, drivings, the tarrings and featherings, the lawsuits, and the arrests—he was arrested more than forty times as I remember it—the incarcerating in jail, and everything with which he had to contend.

REVELATIONS IN LIBERTY JAIL

The enemies of the work of God, as you all know, imprisoned the Prophet in Liberty jail, where he received two very remarkable revelations. They are known as Sections 121 and 122 of the Doctrine and Covenants, also a remarkable document which was published regarding the persecutions of the Saints (Section 123). The mob could not prevent the Prophet from receiving communications from God. To my mind, Section 121 is one of the greatest revelations that God has given to us through the Prophet Joseph. In Section 122 we read:

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee.

While the pure in heart, and the wise and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors.

And the people of God have never been turned against the Prophet Joseph Smith, nor have they been turned against Brigham Young, nor John Taylor, nor Wilford Woodruff, nor Lorenzo Snow, nor Joseph F.

Smith, nor your humble servant. I think I am absolutely safe in saying that 99 and a fraction per cent of the Latter-day Saints have sustained the men who in the providences of the Lord have stood at the head of this Church from the days of the Prophet until the present time.

Section 122, in which the Lord speaks to the Prophet Joseph about his trials and tribulations, concludes by saying:

If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea:

The Son of Man hath descended below them all. Art thou greater than he?

Therefore, hold on thy way, and the priesthood shall remain with thee; for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, but God shall be with you forever and ever.

GOD WITH THE CHURCH

God has been with the Church from the day of its organization, and will continue to be.

I read from Section 121:

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it upstream, as to hinder the Almighty from pouring down knowledge upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon principles of righteousness.

The powers of heaven have been handled in this Church from the days of the Prophet Joseph Smith until today upon the principles of righteousness.

FRIENDLY COMPLIMENTS

I received many letters when I was called to be an apostle of the Church, some of them from men not of our faith. I remember distinctly one that I received from a man who had known me from my young manhood. He was the general manager of one of the big insurance companies of the world. He said:

Heber, I have known you from your youth. I know that you are fundamentally honest from the crown of your head to the soles of your feet. I have never had a very good opinion of the leaders of the "Mormon" people because I believed that they were a bright, shrewd lot, taking advantage of the ignorance and religious enthusiasm of the people to become wealthy, but now that you are one of the fifteen men to stand at the head of the "Mormon" Church I apologize to the other fourteen. I know if there were anything crooked or anything shady, or anything wrong in the Church, you would give the whole thing away.

I think it was Josh Billings, who said:

Never judge a man by his relatives, he cannot help them, they are crowded on to him, but judge him by the company he keeps, because he chooses his own.

I rejoice in the statement made to me by David Wood the day after Anthony W. Ivins was made an apostle. He said:

I am glad you are running your Church to suit me. If you had come into my office yesterday and said, "Dave Wood, you have lived among us for twenty-five years, and you have been a friend to the Mormon people at home and abroad, in the United States and in foreign countries, and I have been sent down to your office to say to you, as you know the leading people of the Church from Canada on the north to Mexico on the south, that we are ready and willing to show our appreciation of your friendship by letting you name the best man in the Mormon Church to be an apostle," I would have hollered "Ivins" without batting an eye or taking a breath.

Compliments of this kind are paid by honest, faithful men regarding the choice of individuals for positions of leadership in the Church.

RESPONSIBILITY OF THOSE CALLED TO OFFICE

I wish to bear witness here today that every man who is chosen to be one of the General Authorities, or to preside over a stake or a ward, or in the Improvement Associations, and every woman who is chosen to preside in the Primary Association, or in the Relief Society, and those chosen for the Sunday School work, we aim to get the very best that there is, and the offscourings of the earth can go on howling as long as they like and as loud as they will, it will not make any difference.

I again quote from Section 121:

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

I bear witness to you here today, and to all the world, that there has never been any exercise of authority in this Church except by persuasion and by long-suffering.

Behold, ere he is aware, he is left to kick against the pricks, to persecute the Saints, and to fight against God.

I shall not read the balance of this wonderful revelation for the reason that I shall have the privilege of broadcasting to the world on

Sunday for the enormous (?) length of seven minutes, and it will take me just about that long to read the balance of this section and some others of truths that are contained in the Doctrine and Covenants.

BLESSINGS THROUGH OBEDIENCE

I am very thankful indeed for the revelation which says:

There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

I can say that the blessings of the Lord have been poured out in rich abundance upon every man who has stood at the head of this Church, because they have all sought righteously for the inspiration of the Spirit of God to guide them in all they have undertaken to do.

CHANGE IN SENTIMENT

I rejoice in the wonderful change that has taken place since my first trip to New York. There was a feeling of animosity in the hearts of many people. Men would double up their fists and shake them at me saying if they had their way they would put the Mormons in this tabernacle and turn the guns of Fort Douglas upon them.

I remember the spirit of animosity that existed in Phoenix, Arizona, the first time I was there, and I contrast it with my visit there just a few weeks ago, when I had the pleasure of being present at the organization of the Phoenix Third Ward. There was not a member of the Church living in Phoenix, so far as I am aware, at the time of my first visit. At the time of my recent visit to that city we had two wards in Phoenix, and another was organized while I was there. I also had the pleasure of dedicating two meeting houses in the Maricopa Stake, and calling at the Temple and preaching for a few moments in that wonderful building, which cost us three-quarters of a million dollars. I also had the privilege of ordaining a couple of bishoprics while there.

While in New York recently I had the privilege of inspecting a building that we have now leased for some years, a large twenty-story building with a chapel in it. It is a splendid place. As I contrast the miserable little building in which we rented some rooms, about twenty-foot frontage, the first time I was in New York, with the chapel in which we are now located in a magnificent building in that city, it makes my heart rejoice.

I rejoice in the change that has come about in Washington—the beautiful structure that we have in that city now, in comparison with what we had the first time I was there. When Brother Reed Smoot first went to Washington I think he said that at the first meeting they held there, which was in his home, only five people were at the services. We now have in the capital of the nation one of the most flourishing branches in all the Church, and about 1,000 members.

I call to mind that when I went to California for the first time I was assured by the few Latter-day Saints who were in Oakland and San Francisco that they believed the total membership of the Church in California would not quite reach a hundred. Today we have two stakes in Los Angeles, and we have decided to divide them, as there are too many members in each stake for one stake president to be able to take care of them. We have another stake of Zion in San Bernardino, one in San Francisco, one in Oakland, one in Sacramento, and another in Gridley, and, with the members of the California mission, I am convinced beyond a doubt that we have between forty and fifty thousand people in California belonging to the Church of Jesus Christ of Latter-day Saints.

The first time I was in Rexburg, the total Church population north of the Oneida Stake, was only 1,300 people. Today, going north and west and up into Canada, I am sure we have a hundred thousand people in that territory who belong to the Church.

RECORD IN SCOUTING

I am very grateful indeed for the remarkable record that our young men have made in Boy Scouting. It fell to my lot to attend an annual gathering of the Boy Scouts in New York some time ago. In one of the meetings the president said: "We would like to hear from Mr. Grant, although it is time for lunch, for the reason that the Church over which he presides has made the most remarkable and splendid record in Scouting of any church or community, in proportion to its numbers, and I hope the people here will be willing to wait and listen to Mr. Grant for a half hour."

I got up and said: "There is no need for me to say anything. Chart after chart has been exhibited here, showing our accomplishments. I would be almost ashamed to praise our boys as much as the speakers have done who have preceded me, and I therefore suggest that we go to lunch."

I rejoiced in being present at the recent meeting of the executives of the Boy Scouts, and it was marvelous the fine compliments that were paid to our people and to the executives who are members of the Church who are being employed in the different sections, working for the Boy Scout movement, from New York to California. Our young men are making a splendid record; we are becoming known, the young and old of this Church, as God-fearing men and women.

When I was only a young man I rejoiced in the splendid tributes that were paid to us by the late Bishop Daniel Tuttle. He went east and told the truth about us, that we were "a God-fearing, upright, conscientious people, serving God." While he did not agree with us he admired our integrity, and said that truth and righteousness always prevailed amongst us.

I am very thankful that the Book of Mormon has been printed in Braille, and that the blind will have the privilege of reading it. I am

convinced that that wonderful book, full of inspiration from Almighty God to the men who wrote it, will cause many a person to rejoice who has never been able to read the Book of Mormon heretofore.

GENEALOGICAL AND TEMPLE WORK

I thoroughly enjoyed meeting with the Genealogical Society last night. I had understood that there was going to be a long KSL broadcast connected with it, talking about dramatizing the 110th Section of the Doctrine and Covenants, but that part of it lasted only a few minutes. The meeting was practically a short one, but I was very pleased with what I heard. I am delighted with the wonderful work that is being done in our temples in the accomplishments of our people in hunting up the records of their forefathers and performing the saving ordinances for them in the temples of God.

I have never attended a temple dedication in my life but what there was a marvelous outpouring of the Spirit of God upon those who spoke there, and it has fallen to my lot to be at the dedication of the Logan temple, the Manti temple, the Canadian temple, the Hawaiian temple, and the Arizona temple, and the Lord was good to us on those occasions. They were the most outstanding and inspirational meetings that it has ever been my privilege to attend.

A SEMINARY IN WYOMING

It fell to my lot only last Sunday to visit Wyoming. We have erected at Laramie, a very beautiful and fine structure as an institute, adjoining the University of Wyoming. Never before in my life have I been treated more kindly, and with more respect than upon that occasion. I rejoice in the compliment paid to us by the governor of the state, in that he traveled from Cheyenne, his headquarters, to Laramie, to be present, and he made a most complimentary speech with regard to our people. I never have heard any finer things said regarding professors in a school than the tributes paid by the president of the University of Wyoming to our young men who are teaching in the Wyoming University. He praised very highly the president of our branch at Laramie, Brother Albert G. Bowman. Brother Bowman has been there now, if I remember correctly, for twenty years, if not longer, and he and the other young men who are employed in that school have made a record for themselves and they are appreciated, and it was so declared. The president of the University said that not only were the young men, the professors who are teaching in the school, of the highest grade, but he paid compliments to all of our people who are attending the school.

In the evening there was a reception in our institute building. It is very well adapted for the work that we expect to do there. Notwithstanding the inclemency of weather, the governor of the state and the president of the university, and other prominent people were present, and there was a spirit of fellowship and good-will existing there the equal of anything I have experienced in my life.

THE WORTH OF SOULS

I pray God to help me and you and every soul to live the gospel of Jesus Christ, to labor with all the zeal that we have. I am grateful, indeed, for this remarkable statement in the Doctrine and Covenants, in a revelation contained therein, in which Oliver Cowdery and David Whitmer were appointed to name the men who were to be members of the first quorum of the Twelve Apostles:

And now Oliver Cowdery, I speak unto you, and also unto David Whitmer, by way of commandment; for, behold, I command all men everywhere to repent, and I speak unto you even as unto Paul, mine apostle, for you are called even with that same calling with which he was called.

Remember the worth of souls is great in the sight of God;

For, behold, the Lord, your Redeemer, suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him,

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

Behold, you have my gospel before you, and my rock, and my salvation.

A GOSPEL OF FORGIVENESS

May God help each and every one of us to remember that the gospel of Jesus Christ is not only a gospel of conversion, but it is a gospel of forgiveness. We have it recorded that though a man's sins be as scarlet, if he will repent, they shall all be as white as snow. I rejoice in that remarkable revelation which says:

I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

May the Lord help us one and all to grow in the light, and knowledge, and testimony, and love of the gospel of Jesus Christ, that our light may so shine that others seeing our good works may join the Church.

TESTIMONY

I desire upon this occasion, and upon all occasions, to bear witness in all solemnity and in all humility to the divine mission of the Prophet Joseph Smith, and to the divine mission of each and every one of the men who have been chosen to succeed him, and above all I desire to say that I know that God lives, I know that Jesus is the Christ, the Son of the living God, the Redeemer of the world. God help you, and me and all to live the gospel is my humble prayer, and I ask it in the name of our Redeemer. Amen.

The Choir and the congregation sang the hymn, "Redeemer of Israel," after which the Choir sang the anthem, "Grant us Peace" (Stephens).

PRESIDENT HEBER J. GRANT

We owe a wonderful debt of gratitude to Brother Evan Stephens and we thank this choir—the Hyrum Stake Choir—for their beautiful rendition of some of his compositions.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I was born of goodly parents, across the street west from here, sixty-six years ago today, and am informed that there were two feet of snow on the level and drifted to the tops of the fences. Happy am I to be with you and to have you celebrate my birthday in General Conference. It affords me the opportunity to meet many dear friends and greet you under most favorable circumstances.

MEMBERSHIP IN CHRIST'S CHURCH A PRIVILEGE

During a very busy life it has been my joy to witness the constant development of the work of the Lord in this and in other lands. I am sure that the splendid report of the condition of the Church that we have listened to this morning and the address of our beloved President cause us to be grateful to the Lord that we have membership in the organization that He named for his beloved Son. To have fellowship in the Church of Jesus Christ that was organized under his direction for our earthly happiness and to prepare us for eternal life in the Celestial kingdom is indeed a glorious privilege.

THE BOOK OF MORMON IN BRAILLE

Reference has been made this morning to the Book of Mormon that has been printed in Braille for the use of the blind. I regret that I did not bring a set here for you to see. It consists of seven volumes, each 12 inches long, 12 inches wide and 2-3 inches thick, nicely bound in green cloth and embossed in gold. A set will be presented to the larger libraries of the country making it available to most of the blind just as is the Holy Bible. It was printed by the American Printing House for the Blind, at Louisville, Kentucky, the same concern that prints Bibles for the American Bible Society. It was proof-read by a scholarly blind man, one of the two best Braille proof-readers in the United States, who was also employed to proof-read the Bible.

ITS DISTRIBUTION AN IMPORTANT DUTY

The Book of Mormon is a sacred record containing information that is found in no other book. The Lord has commanded us to divide

with all his children the truths of the everlasting Gospel that have been revealed to prepare them for a place in the Celestial kingdom. Distributing the Book of Mormon is a most important missionary duty. In the year 1827 Joseph Smith was living at Palmyra in New York and it was at the Hill Cumorah, not far from his home that an angel delivered into his custody a volume of plates having the appearance of gold. He was directed to translate their contents into English, which he did by the gift and power of God. It caused quite a commotion in the community when it was reported that Joseph had received some golden records and had them in his possession. Attempts were made to take them from him. He and his father's family were harassed because of the report that they had something valuable in their possession. The Lord had informed Joseph before he was fifteen years of age that a great mission was to be given to him if he would live a righteous life. Later it became part of his duty to translate and publish to the world the Book of Mormon. When the people in the neighborhood learned that he was contracting with a local printer to publish the book they did everything possible to discourage it. They declared that the work was a fraud and determined to prevent its publication, and in order that the venture might be a financial failure they tried to make the distribution impossible by agreeing that they would not read the book.

A REMARKABLE PROPHECY

Notwithstanding the threats that were made Joseph placed the manuscript containing this prophecy in the hands of the printer for publication (II Nephi, 30th chapter and 3rd verse):

And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, *there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.*

And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

And the Gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

It is interesting to note that notwithstanding the animosity of the people and the threat not to purchase the book it did not deter the youthful prophet from publishing the prediction that had been made by Nephi, "There shall be many which shall believe the words which are written." Let us see if that promise of the Lord has been fulfilled.

IN FULFILMENT OF THE LORD'S PROMISE

The Book of Mormon was first published in English in 1830; in Danish in 1851; in Welsh in 1852; in German in 1852; in French in 1852; in Italian in 1852; in Hawaiian in 1855; in the Deseret alphabet

in 1869; in Swedish in 1878; in Spanish in 1886; in Maori in 1889; in Dutch in 1890; in Samoan in 1903; in Tahitian in 1904; in Turkish in 1906; in Japanese in 1909; Czecho-Slovakian in 1933 and in Braille in 1936.

Now that the Book of Mormon has been published in Braille it is interesting to note that in 2nd Nephi, 27th Chapter and 29th verse the following occurs: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness."

While there are not many blind people in our own communities it is estimated that there are more than 125,000 in America.

We were very grateful when the Presidency of the Church authorized the Society for the Aid of the Sightless that has been operating a small Braille plant for many years, to arrange for the publication of an edition of the Book of Mormon in Braille. We knew that such action would enable those people who have been denied the sense of eyesight to exercise another sense that the Lord has magnified in them, "the power to read by touch," and they could read the important information recorded in the Book of Mormon.

In addition to the 18 languages in which the Book of Mormon has already been printed it has also been translated and prepared for publication in Hindustanee, in Greek, Hebrew, Bulgarian, Russian and Armenian.

About eighty years after the Book of Mormon was published I went to Palmyra to purchase the old home of Joseph Smith where a part of the Book of Mormon was translated. I made an investigation and found that the people of that section had fulfilled their promise. I did not find one soul who had ever read the Book of Mormon. The only copy that I found among them was the printer's copy that had never been cut, and it was held as a curiosity by the banker there, Honorable Pliney T. Sexton, who was a very good friend of ours.

AS A RESULT OF FAITH

Think of the problem that presented itself to Joseph Smith. Money was being expended, borrowed money, in order that the book might be published. Martin Harris had mortgaged his farm to secure the necessary funds. It required faith of a high order to continue under such circumstances. The edition of five thousand was eventually delivered and paid for and the estimate now is that considerably more than a million copies have since been distributed among the nations of the earth. The demand for it increases as the days go by, and it fills my heart with joy to know that every man who will read it prayerfully, every man who will desire to know whether it be of God or not has the promise, not of Joseph Smith or any living human being, but the promise of our Heavenly Father that they shall know of a surety that it is of God. (Moroni 10:3-4-5):

Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things.

A COMPANION VOLUME TO THE BIBLE

It is surely pleasing to have this other volume of scripture prepared for the use of the blind to read as a companion to the Bible that for many years has been printed for them in Braille. These two books hand in hand teach us all where we came from, why we are here, where we may go, and they both contain the advice, the loving advice of our Heavenly Father intended to inspire us to do that which will enrich our lives here and prepare us for eternal happiness.

OFFERING THE GOSPEL TO OTHERS

It is a privilege to live in this day and age of the world. It is marvelous to be associated with the people who have, as you learned this morning, more than seventeen hundred missionaries in the world today, offering without money and without price the Gospel of Jesus Christ to those who need it but do not understand it. Our missionary effort at home is assuming large proportions, for many in the stakes of Zion are proclaiming the Gospel of Jesus Christ. No other people in this world are making such an effort to share with the children of men the glorious truths of our Heavenly Father for the uplift of mankind and for the preparation of those who desire to dwell upon this earth when it shall be the Celestial kingdom of our Lord. Grateful am I that after sixty-six years of experience in this world, after associating with men and women and teaching them the Gospel in this and many other lands, that my assurance of the divinity of this work is stronger today than ever before.

BEARS TESTIMONY

I know that God lives, that Jesus is the Christ, and that Joseph Smith was a prophet of the Lord. And I know, as I know that I live, that the Church that bears the name of the Redeemer by his direction, is of divine origin, and that the authority to speak and act in the name of the Savior has been placed upon his children here and that we are made partakers of those blessings that are to prepare us for eternal life in the Celestial kingdom. Knowing that, and realizing the seriousness of such a statement on this my birthday, I gratefully bear to you my testimony that I know that these things are true, in the name of Jesus Christ, our Lord. Amen.

ELDER RUDGER CLAWSON

President of the Council of the Twelve Apostles

My brethren and sisters, it is a wonderful sight to see so many Latter-day Saints assembled in one body. It is impressive. I have rejoiced in the spirit of this meeting thus far. I think we have made an excellent start for a splendid conference.

THE SAVIOR'S BIRTH AND MISSION FORETOLD

The Savior has been referred to this morning. He was the great central figure in all the world of mankind, and prophets of ancient Israel predicted his birth in no unmistakable language. They looked forward to his day with keenest interest, knowing that he would be entrusted with the greatest mission that ever had been or ever would be given to mortal man. By the eye of faith, under the inspiration of the Almighty Father, they saw that he was destined to become the Savior of the world through the shedding of his precious blood.

As ancient prophets anxiously looked forward to his day, so modern prophets look backward with equal interest to his day, and all, both prophets and saints, rejoice in contemplation of it.

Some people in Christian communities, even ministers of the gospel, have denied the divinity of his birth, while on the other hand in several instances, writers have asserted that no such character as Jesus Christ, the Lord of the Holy Bible, ever existed. They could just as well have repudiated the entire Bible itself as to make such a ridiculous claim.

WORDS OF SCRIPTURE SET TO MUSIC

Brethren and sisters, permit me to read, by way of reminder, some of the scriptural passages mostly found in the book of Isaiah the prophet, relating to the Christ, which were set to music by George Frederick Handel and designated *The Messiah*, an oratorio. The words were undoubtedly inspired of the Lord, and we may well believe that the music was also given by inspiration.

The oratorio is divided into five parts as follows: *The Prophecy*, *the Fulfilment*, *the Passion*, *the Glorification*, and *the Resurrection*.

WORDS OF PROPHECY

I will first read the words of prophecy concerning the Christ:

Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem; and cry unto her that her warfare is accomplished, that her iniquity is pardoned.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill made low, the crooked straight, and the rough places plain.

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Thus saith the Lord of Hosts: Yet once a little while and I will shake the heavens, and the earth, the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come.

The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; Behold, he shall come, saith the Lord of Hosts.

But who may abide the day of his coming, and who shall stand when he appeareth?

For he is like a refiner's fire.

And he shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness.

Behold a virgin shall conceive, and bear a Son, and shall call his name Emmanuel, God with us.

* * * * *

For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising.

The people that walked in darkness have seen a great light: and they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

THE FULFILMENT

These were prophecies made in ancient times concerning the Savior, and now follows the fulfilment of these *prophecies* in brief:

There were shepherds abiding in the field, keeping watch over their flocks by night.

And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest, and peace on earth, good will towards men.

Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: behold, thy king cometh unto thee.

He is the righteous Savior, and he shall speak peace unto the heathen.

Then shall the eyes of the blind be opened, and the ears of the deaf unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing.

He shall feed his flock like a shepherd; and he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young.

Come unto him, all ye that labor and are heavy laden, and he shall give you rest.

Take his yoke upon you, and learn of him; for he is meek and lowly of heart: and ye shall find rest unto your souls.

THE PASSION

And now comes the *Passion*. Think of the solemnity of it.

He was despised and rejected of men; a man of sorrows, and acquainted with grief.

Surely he hath borne our griefs, and carried our sorrows; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him.

* * * * *

Thy rebuke hath broken his heart; he is full of heaviness. He looked for some to have pity on him, but there was no man; neither found he any to comfort him.

Behold, and see if there be any sorrow like unto his sorrow.

THE GLORIFICATION

And now the *Glorification*:

Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in.

* * * * *

Why do the nations so furiously rage together? and why do the people imagine a vain thing?

The kings of the earth rise up, and the rulers take counsel together against the Lord, and against his anointed.

* * * * *

Hallelujah! for the Lord God omnipotent reigneth.

The kingdom of this world is become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.

KING OF KINGS, AND LORD OF LORDS, HALLELUJAH!

THE RESURRECTION

And now finally the *Resurrection*:

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though worms destroy this body, yet in my flesh shall I see God.

For now is Christ risen from the dead, the first-fruits of them that sleep.

* * * * *

Worthy is the Lamb that was slain, and hath redeemed us to God by his blood, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Blessing and honor, glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

While these references from Holy Writ cover, broadly speaking, the life of Jesus Christ, there are many other scriptures that throw much light upon the great and enduring work he accomplished.

OUR OBLIGATION TO THE REDEEMER

In conclusion let me say that we should never forget the words of John, the beloved disciple, as recorded in chapter 3, verse 16, in St. John's gospel:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

This passage of scripture emphasizes the tremendous obligation the children of men are under to the Redeemer who suffered for them a cruel and ignominious death.

I testify to you for myself, in all solemnity, that I do know that Jesus is the Christ, the Savior of the world, and was crucified upon Mt. Calvary for the sins of the world, and that Joseph Smith was a true prophet of God.

I rejoice with all my heart and soul in this testimony, which I hope to have and to retain all the days of my life.

I pray God's blessings upon you brethren and sisters, and upon the Presidency of the Church and all the General Authorities, and all the local authorities of the Church in the stakes of Zion, and the people of God generally. May his blessings and power and goodness be upon you I pray, through Jesus Christ. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I rejoice, my brothers and sisters, in the splendid spirit that has been evidenced in this first meeting of this conference; and am happy with the splendid report that has been presented of Church progress in 1935. It is stimulating to know of the very favorable conditions that prevail throughout the Church, and toward the Church by our fellowmen in this nation and in other places throughout the world. I realize that, after all, the progress that we make as a people depends in large measure upon our actions. I was interested in the expression of the President that "Zion is growing" and is spreading abroad.

WHAT AND WHERE IS ZION

What is Zion and where is Zion? I would like to read to you a few things that President Brigham Young stated about that very thing. He said, "Where is Zion? Where the organization of the church of God is. And may it dwell spiritually in every heart. And may we so live as to enjoy the spirit of Zion always." Further he said, "When we conclude to make a Zion we will make it; and this work commences in the heart of each person." Again, "This is the land of Zion. West of us is a body of water that we call the Pacific, and to the east there is another large body of water which we call the Atlantic, and to the north is where they have tried to discover a northwest passage. These waters surround the land of Zion." Again, "What is Zion? In one sense Zion is the pure in heart. But there is a land that will ever be called Zion. It is North and South America." Finally, he states "Zion will extend eventually all over the earth. There will be no nook or corner upon the earth but what will be Zion. It will all be Zion."

ZION—WHERE VIRTUE AND RIGHTEOUSNESS PREVAIL

Now, as I read these statements I conclude that Zion is a place where virtue and righteousness are practised, and where the love of the Lord

prevails. Wherever the Latter-day Saints settle and practise the principles of the Gospel—unity, faith, righteousness, and diligence both in spiritual and in temporal affairs,—there is Zion; where the organizations of the Church are established, and where the members of the Church take part therein. So that Zion, as has been expressed this morning, is growing and spreading abroad throughout this nation and throughout other nations. It is our privilege and responsibility as Latter-day Saints, as parents, and as leaders in the stakes and wards and missions to encourage every member of the Church, whether young or old, to endeavor to live in such a way as to partake of the spirit of Zion, which is the spirit of the Gospel; to give of our service to the advancing of the interests of the Church; to qualify as men and women who are able to do things in a temporal way for the progress of the communities in which we live; to take advantage of the opportunities that may be afforded us to grow temporally as well as spiritually and exercise a powerful influence for good among all of our fellowmen.

OPPORTUNITIES FOR YOUNG PEOPLE

I am interested, as I am sure all of us are mutually, in the welfare of all members of the Church, both young and old. I realize that, under the conditions which have prevailed during the last four or five years, opportunities for the welfare and progress of our young people particularly have been limited. Our young people are seeking opportunities to work and to get forward in the field of life. Everything that can be done by all of us toward obtaining placements for our young people, and our older members also, should be done. Those who are able to furnish employment should strive to secure those who are upright, trustworthy, dependable and diligent. There is some improvement manifest in economic conditions at the present time, and it appears that there are greater opportunities coming for all young people who are out of employment. But, if they will seek to qualify for life in the largest measure, it appears to me that there are going to be splendid opportunities for our young people to live their lives, to grow in capacity, and faith, and to give, not only of their service for their personal welfare and progress in a financial way, but also for the advancement of the work of the Lord.

CARE IN PLANNING FUTURE

They must realize that the land of Zion comprises this entire western hemisphere; and that the spirit of Zion, cherished in the heart of any Latter-day Saint, will help him, wherever opportunity may offer for bettering his economic condition, to carry on with the greatest peace and satisfaction. It is, of course, ordinarily a natural desire to reside in the community in which one is raised. It requires courage to go elsewhere to become established. Wisdom and foresight and careful investigation are needed in all such cases. They must be careful to resist the attitude of looking for "greener pastures" farther away, when actually there are

good opportunities at home. When desirable opportunities do offer, and when the proposed location affords established Church organization, their determination should be to affiliate with the Church organization; and take active part in such service along with their employment. Such activity will enable them to resist all influences that are harmful to their real progress in life, and to become "builders of Zion."

Now, it seems to me that in order to be prepared to take advantage of larger opportunities, both temporal and spiritual, our young people should carefully develop certain specific objectives:

First, to widen their material horizons to include all localities where the organizations of the Church are established. To realize that in all this broad land, where the Church is functioning and where opportunities are offered them of suitable means of livelihood, there is no good reason why they should not establish themselves. To broaden their spiritual horizons so that they gain a genuine testimony of the Gospel, and, at the same time, respect the beliefs of others who have different creeds, or no creeds. Even if their occupations should take them to localities not provided with church facilities, they should take the spirit of Zion with them, and, as President Young states, "make a Zion."

COOPERATION IN COMMUNITY WELFARE

In connection with this matter, I think that there are opportunities in the communities of this state and other states of this intermountain country for economic improvement. It is evident that, particularly in this state, one of the requisites for growth in various settlements, is the conserving of all possible flood and waste waters. Another is the cultivation of the spirit of true cooperation in the development of local enterprises that will yield the maximum of financial returns and of employment to the local people. This matter deserves the careful consideration and initiative of the leaders in all our communities. Such undertakings will help to provide further opportunities for the young people.

PROPER HOME TRAINING AND CHURCH ACTIVITY

The second objective that I think our young people should gain is proper home training, thorough Church teaching and spiritual activity. This is a challenge to all parents and Church officers. Thereby they will become established in the faith of the Gospel, and bring forth the works thereof, by living clean lives, by practising all the splendid virtues, such as straightforwardness, reliability, industry, initiative and kindness, and by exemplary service in the Church wherever they may be. Such examples prove to be a very powerful means of missionary work.

LEARNING A TRADE OR PROFESSION

The third objective for which, I think, every boy and girl should strive is to be sure to get a good secular education which will give them a proper foundation upon which to grow in knowledge and understand-

ing. And that education should be coupled with sound religious training that will give proper balance to their thoughts and actions, and develop a high standard of character and morals. Likewise, they should be able to apply that knowledge in a practical way in the affairs of life. Every one should learn how to do at least one thing well—that is to specialize in a trade, in agriculture, business or a profession.

RESPONSIBILITY OF CHURCH OFFICERS

I think also in a larger measure we as general officers of the Church, stake, ward, branch and mission officers, and members of the priesthood, should consider and inquire after the welfare of all the young people who are in our midst, and make systematic effort to encourage them to take part in the Church activities, as well as to aid them, where necessary, to secure employment for which they are particularly fitted. There is so much work that needs to be done for the advancement of the Church in every locality that every one who is willing can properly be assigned to do that which will be for his spiritual progress and the welfare of others; and at the same time whereby he will not need to neglect either his secular affairs nor his family. Thus he will thereby develop that proper balance which promotes stability and peace and happiness.

UNITY AND ACTIVITY BRING PROGRESS

Now, wherever the Latter-day Saints may live, whether they be in the heart of what we call Zion, where the organization of the Church is most complete, or whether it be in other localities, where there are few in number, it appears to me that through the unity and helpfulness which the Gospel teaches, they can help one another to live better lives by example and by kindly influence, and thereby promote greater spiritual strength among all members, as well as to interest those who are not members of the Church.

Another important factor in the welfare and safety of our young people everywhere who take part in Church affairs is that they are thereby safeguarded from evils, temptations and dangers to which many others succumb. Attendance at church services and giving service in church organizations brings one in contact with ward officers who are interested in the welfare of members. Thereby, young men and women can obtain wise counsel and be protected from despondency and rash actions.

UPRIGHT LIVING PRODUCES CONFIDENCE

Experience proves that the standards by which true Latter-day Saints live are powerful means in enabling them to secure positions of trust. Right living, high principles, faith and good works, loyalty, industry and integrity, coupled with particular aptitude in any direction, are all greatly in demand in the world of affairs. I have recently had occasion to learn of many instances of young people who are recognized where they are employed, because of their religion. And, because of

their habits and qualifications, which follow observance of principle, are valued as employees in the particular lines for which they are qualified. Intelligent employers today, who are engaged in all the various business affairs, desire and demand employes of good habits, alert minds, trustworthiness, willingness, persistence, and energy. There are many instances where young people have been employed simply because they are known as Latter-day Saints. What a wonderful tribute that is to the faith which we have espoused! How important it is that every one of us should measure up to these standards, and likewise encourage every other member of the Church to establish in his or her life those principles which will make them worthy of confidence everywhere.

My brethren and sisters, I rejoice in the Gospel in which we are engaged. I realize that it is a means of growth in every way for every one of us; and that if we will live for it we shall be blessed in every respect. If we are active and diligent in the promotion of faith and righteousness we ourselves shall gain the benefit. I rejoice in the fact that this Gospel is divinely restored to us in these days; that through it we can gain so many opportunities and blessings.

May the Lord help us, every one, to be appreciative of these things and to live for them. I ask it in the name of Jesus Christ, Amen.

An anthem, "Unfold, ye Portals," (Gounod), was sung by the Choir.

Elder Franklin L. West, Commissioner of Education for the Church, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock p. m.

The music for this session was furnished by the Hyrum Stake Choir, under the direction of W. H. Terry.

The opening selection, a hymn, "Now Let Us Rejoice in the Day of Salvation," was sung by the Choir and the congregation.

Elder Fred G. Taylor, President of the New York Stake, offered the opening prayer.

An anthem, "Invocation," (Moore), was sung by the Choir.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

My brethren and sisters, I crave at this time a portion of the Spirit of the Lord, that what I may say may be along the same lines, and that the same spirit may be manifest as in the first session of this conference.

TEACHINGS OF THE MASTER NECESSARY

I have been worried somewhat over the conditions existing in the world today, and particularly our own country. I am quite sure that the same feeling is in the hearts of many of the leading men of this country, and I do not want the people here to think that what I say or even intimate is directed by any other thought than with a hope that conditions will right themselves, not only in our own country, but in the world at large. As I think of them I pray to my Heavenly Father every day of my life that the teachings of the Master may enter the hearts of the people of the world, and that through the spirit of the Master they can conceive and understand the direction in which the world is going, and that the nations of the world may call a halt and return to first principles. May they realize that God lives, that Jesus is the Christ, and make as a basis of the thought and actions of the nations of the world the words that the Master gave to the world while here upon the earth.

THE CRIME OF INDIFFERENCE

In this connection I want to call attention to just a short statement in a speech that was made by Chauncey M. Depew, and this is what he said upon the occasion I refer to:

One of the great crimes which shorten life is indifference. As one loses interest in his church, in his political party, in his club, in his friends, in his acquaintances, he dries up, and the grave claims one whom no one wants to eliminate. The two most fatal phrases and the most common are: "What is the use?" and "Why should I?" And when we or anyone else, be it an individual, a state, a country, comes to that position, we are in danger.

FAITH LACKING

And yet sometimes I think how can it be otherwise, for you go into every country now, including our own and you find great lack of faith in the true and living God; in fact a majority, I was going to say a great majority, of the people of our country have ceased offering supplications to our Heavenly Father. Very few attend services, and I was going to say the half that do go do so not particularly because they believe in the church, but because of their wife or associates.

ILLITERACY IN AMERICA

I picked up the American Scrap Book the other night, and I turned to page 107, and this is what I read—this in America:

Dwelling within four hundred miles of our national capital are upwards of four million men, women, and children, of pre-Revolutionary American stock, the great majority of whom cannot name the President of the United States, and never heard of Theodore Roosevelt, Woodrow Wilson, Henry Ford, John D. Rockefeller, General Pershing, or Charlie Chaplin, even. Nineteen in every one hundred Cumberland mountaineers are illiterate, equally ignorant of the railroad and the automobile.

This is what an observer says about them after making an extensive trip through the mountainous section of the country, and, my brethren and sisters, I do not know that it is exaggerated, but I do know that it is of sufficient worth for the American people to take some notice of it.

THE FREE AGENCY OF MAN

I received yesterday morning the *Millennial Star* of March 19th, and in it under the title of "Britain's Task" I read the following:

But if God lives and we are his children why does he permit war? This question is frequently asked. Its answer is that God has given man his free agency; hence he may do as he likes—choose to serve God and follow his plan or permit himself to become subject to the power of evil that is, Satan, a spiritual being engaged in the work of leading men to their destruction. He it is who is the champion of war and all other agencies that bring hate, misery and suffering to men. But with God's help man, if he wills, may overcome Satan. Hence the problems of war and peace are made by man himself and must be solved by him with God's help or Satan's, depending on the influence he chooses to govern him.

That is true. And when I look over this vast audience I cannot help but feel that there is a power with the people that are gathered in this holy house at this time which if it were manifested in our daily lives, not in any dictatorial manner, but in the spirit of the Master, conditions in this State would be better, and it would preach the Gospel as no words perhaps could.

AMERICA, THE LAND OF OPPORTUNITY

I remember upon one occasion an address that was given by President Herbert Hoover, and I think perhaps a number of you heard it. Upon that occasion he said this:

My country owes me nothing. It gave me, as it gives every boy and girl, a chance. It gave me schooling, independence of action, opportunity for service, and honor. In no other land could a boy from a country village, without inheritance or influential friends, look forward with unbounded hope. My whole life has taught me what America means. I am indebted to my country beyond my human power to repay. It conferred upon me the mission to administer America's response to the appeal of afflicted nations during the war. It has called me into the cabinets of two Presidents. By these experiences I have observed the burdens and responsibilities of the greatest office in the world. That office touches the happiness of every home. It deals with the peace of nations. No man could think of it except in terms of solemn consecration.

LOYALTY TO NATION AND CHURCH

My brethren and sisters, that is true as to our country, and I do not believe that there is a people on the earth that is more loyal to her laws than the Mormons. We believe that the Constitution of the United

States was an inspired instrument of God. We have so declared, and though persecution came we never thought for a moment of laying it to the fundamental laws, the principles contained in that great instrument.

I do hope and pray that we shall always be loyal and true to our country, devoted and sincere to our Church and to our God. I testify to you, my brethren and sisters this day that I know that this is God's work. I know that the Presidency of the Church are men whom God through his wisdom has selected, if I may say it, as leaders of his Church at this time. I support them with all my heart. Knowing the Gospel to be true, as I do, the balance of my life, be it short or long, I want to devote to the advancement of God's church, and I think that men holding the priesthood, and the young men and the young women of the Church, are now showing to the world an example of loyalty to God's laws, and they are just as loyal to this nation of ours.

May God's blessings be with us, direct us in what we say, and protect us wherever we go, and may we never forget him as the giver of life and all that is worth while in this world, I pray in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, I stand before you this afternoon with a good deal of trepidation and nervousness, and I trust that while I am here I may have your faith and prayers, that the time we are together may be spent to our mutual advantage.

We are here as a representative body of the Church of Jesus Christ of Latter-day Saints. We have come from all parts of the Church to listen to the instructions that fall from the lips of the presiding authorities of the Church in the hope that we may gain therefrom courage to carry us on and faith to buoy us up and strengthen us in the trials we have to face. We have desired comfort in the past, and we have always realized that hope and that faith; and I pray that we may be so blessed and benefited today, that when the conference shall have passed it may, like its predecessors, be said to be the best ever.

We have a faith in God our Father and in Jesus Christ his Son. That faith to me is very fundamental. If I could not have it I would feel at a loss as to what to do and how to work. With that faith there is an anchor, a stone firmly set that seems to support and sustain me in all the things I have to encounter. God the Father and Jesus Christ his Son are to me realities. I believe that they are, as we teach them to be, real personages, personages who have interest in us and in our welfare. That faith carries me on through all the trials I have to undergo.

They have given us a system that has many wonderful features in it, and not the least perhaps of the wonderful principles that we call the Gospel is our belief in a future life and in the power that is vested in us to carry on through that future life with greater accomplishments, with greater attainments than we have been able to accomplish here. We believe that in the future life the organization and the association and

the attachments that we form here will carry on. Were it not for that there would be many, many very sad occasions, but because of that faith these sad and trying conditions become the stepping stones to greater hopes. Whenever I see winter come I am glad because I know there will be a spring. Whenever I lie down at night I am glad of the opportunity because I know there will be sunshine on the morrow. There is a faith and hope in every winter and in every night. There is a hope in every spring, because in that spring there is a planting, and we hope for a harvest in the fall. Likewise we hope and believe that the transition from this life to another is but a step in the greater progress, the eternal progress through all the ages that are to come. We believe that we were individual identities before we came here, that we go through this sphere as an educational process, and that we shall go on to another greater, more magnificent and more wonderful sphere, and that through all the eternities to come there will be no limit in the progress that our spirits may attain to.

To me that is the most wonderful thing about the Gospel, it is one of the most fundamental things, and it becomes a possibility only when I place my faith in God the Father and Jesus Christ as his Son, as the personages that Joseph Smith taught us they are—real, virile, active personalities who have a concern in our welfare and in the welfare of this world. I believe that they overrule the destinies of this world for the good and advancement of those who are placed in it. "The glory of God is intelligence," and because of that and the faith that we have in a future of progress, we lay the foundations here for great and grand educational institutions which help us to acquire an understanding of our condition. Intelligence to me is not merely the cramming of my mind full of learning that I get from books. Schools are not the only media of acquiring knowledge, intelligence does not, perhaps, necessarily come from scholastic education. To me intelligence is the power to meet conditions and circumstances and overrule them for our mutual benefit and blessing. Many men have lived and died who never had the advantages of our schools and colleges, but who most certainly were among our most intelligent and useful men.

I believe that those intelligences and those spirits, as well as yours and mine, shall carry on through all future time, with greater realization and greater accomplishments. That faith is what carries me on. That faith is what enables me to face the changing circumstances of life with a hope and a faith that the ultimate will be beneficial to us. I believe that God so loves us that he will overrule the world's activities for our good. When I say *our good* I do not limit that to those of us who are gathered here, I do not limit it to those who have joined the Church, but I include all our race, even those who are very much opposed to us in our present circumstances and in our belief.

I pray that God may bless us all, that he will overrule the destinies of this nation, and that he will overrule the destinies of other nations of the earth, so that out of the chaos that seems apparent now good will come. We do not know what those changes may mean. They certainly

are significant and have a meaning, and out of those changes will come advancement perhaps just such as we hope to obtain individually through our experience here. The change will benefit and bless us even though the transitional period may be very trying.

I do not feel like talking long this afternoon, but I wish to say this much, that this faith is what carries me on. If it does not just agree with your faith I trust that yours will be of as much service to you as mine is to me. But I believe that all of you who are here believe very much as I do, that we are here through the design of a loving, kind, and all-wise Father, that he has planned this whole thing out, and that it will work very much according to his plan and to our ultimate good and blessing.

I pray that we may carry on in faith, in sincerity of purpose, and do our portion, each and all of us, to roll this work on, that it may eventually fill the measure for which it was established in the earth in this the last dispensation; that the purposes that God had, when he visited the Prophet Joseph Smith and gave to him again the priesthood and the right to organize the Church, may not be hindered in any way by anything that any of us may do, but on the contrary, every act that we perform may be a beneficial one, and that we may push this work along so that ultimately we may realize our hopes and aspirations. God bless you all. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

I humbly pray that I may be aided by that good spirit which comes from on high. With you, my brethren and sisters, I believe that we are blessed with a religion that establishes our relationship to our Heavenly Father.

A JUDGMENT TO COME

Many thoughtful people believe that the appalling increase in crime is due, in part at least, to the fact that men are forgetting that they will be required to stand before the throne of God and give an account for the deeds done in the body. Young men rejoice in their youth but they should never forget that God will bring them into judgment for all the things they do that are contrary to his commandments. Old age does not make up for the deficiencies that are allowed to grow in the life of the youth.

More thinking of the next world produces a restraining effect upon men whose inclinations urge them to sin. We should never cease to teach of a judgment to come, persuading men to work with a daily unceasing hope and an ambition to make their lives better. What a miserable state a man is in when the latter end of his days are the worst of his life.

ASSISTING IN BRINGING PEOPLE TO GOD

Jesus said, "And I, if I be lifted up, will draw all men unto me." Through virtue of this lifting up, through virtue of the sacrifice the Lord Jesus made for sin and through the atonement he made to win our redemption, this matchless Teacher, by his word and spirit, draws us unto God. It should be our aim to bring not only ourselves but other people nearer to the Lord; each man has a part to play in these dark days of trouble and woe.

The poet said:

God give us men; the time demands
 Strong minds, great hearts, true faith and willing hands.
 Men whom the lust of office does not kill,
 Men whom the spoils of office cannot buy;
 Men who possess opinions and a will;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking.
 Tall men, sun-crowned, who live above the fog
 In public duty and in private thinking;
 For while the rabble with their thumb-worn creeds,
 Their large professions and their little deeds
 Mingle in selfish strife, Lo! Freedom weeps,
 Wrong rules the land and waiting Justice sleeps.

Men with these qualities will cure the evils of the world—men, strong men.

THE PRESENT A PART OF ETERNITY

We love the Gospel because it teaches a continuing personality in the next life. We must not live for this life alone. And yet our present state is a part of eternity.

John Quincy Adams, the sixth president of the United States, when he was eighty years of age met a friend on a Boston street. "Good morning," said the friend, "and how is John Quincy Adams today?" "Thank you," was the ex-president's reply, "John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered and it trembles with every wind. The old tenement is becoming almost uninhabitable and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, quite well."

The immortal spirit of man lives, as a continuing personality, forever and forever. This is the hope implanted in our hearts by the Gospel; it is the destiny of mankind. God is the father of our spirits.

CONTINUAL IMPROVEMENT

The thought of continual improvement is expressed in the following lines:

Build thee more stately mansions, oh my soul,
 As the swift seasons roll
 Leave thy low-vaulted past.
 Let each new temple nobler than the last
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine outgrown shell
 By life's unresting sea.

It should be the ideal of Latter-day Saints to be at the close of each day one step nearer heaven. They should have in mind the building of more stately mansions, mansions of character, of patriotism, of thrift, of morality. We do not live for ourselves. Every man can wield a tremendous influence for good, more than he thinks.

Benjamin Franklin wrote his own epitaph. This is it:

Like the cover of an old book, its contents torn out and stripped of its lettering and gilding, lies here food for worms. But the work shall not be lost, for it will, as he believes, appear once more in a new and more elegant edition, revised and corrected by the author.

THE RESURRECTION OF THE JUST

We believe in the glorious resurrection of the just. The Apostle Paul declares this heavenly truth:

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words. (1 Thess. 4:14-18.)

This is an ideal, this is a stately mansion which we can visualize because we know the hope and the comfort the Gospel brings to our souls that our lives are going to continue in that eternal world where every power shall find sweet employ. A glorious resurrection, my brethren and sisters, is the chief gift among the unsearchable riches of Jesus Christ.

God help us all to attain that, I humbly pray in the name of the Savior. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

In the prayer that was offered this afternoon, mention was made of the temptations that come to us through the amusements and the entertainments that enter into the lives of men and women and cause them to disregard the commandments of the Lord. Those words brought

to my mind this thought about the Sabbath day. This day which has been given to us as a day of worship, a day when we shall enter into the house of the Lord and there offer up our prayers and our sacraments, is at the present time more loosely regarded by members of the Church than at any other time in our history. I know that we can not go into very definite detail about some of the minor things and say, this is right and this is wrong on the Sabbath day. As soon as we get very technical we immediately become mixed up and we arrive at general conclusions that are in opposition to each other and to the word of the Lord.

However, there should be some standard fixed by revelation and so encouraged by those in leadership that there would be no debate or argument as to whether certain things are right or whether they are wrong. In the days of Moses, when the law was given in the Ten Commandments, the Lord said we should "remember the Sabbath day to keep it holy." Because some of the people did not regard the Sabbath day just as they should have done the Lord caused certain retributions to come upon them and they were severely punished. In our day many people feel that the punishment was too severe. Those who do not believe in the Lord will bring this severity up as an argument against our scripture and against God.

In the days of the Puritans their law regarding the Sabbath was severe and very few things could be done on that day. If one whistled or one played music or any similar thing, there was some penalty attached. The very strictness of the laws governing the Sabbath in the past is now being used as an argument in favor of making the present observance so open and so loose that we can do almost anything. Therefore, on our Sabbath day we have practically everything being done. If a man or a girl is an athlete and they are in any way capable of reaching the higher levels in competition, it almost necessitates playing at least the finals upon the Sabbath day. If they are not willing to do this, they are just naturally eliminated from participation in things that are usually desired by young people.

In our Church, in a way we have encouraged certain things on the Sabbath. Perhaps at times we have overdone our Fathers' and Sons' Outing on this day.

Picture shows occur on the Sabbath day. Whether we should say we should or shouldn't attend is quite a debatable question among many people. The general argument is that if we go to our places of worship on the Sabbath day we are justified in going to picture shows or places of athletic amusements the rest of the day.

When we get to looking at it from every angle we find we are losing out by using such arguments. The attitude that if we do a few things that are right on the Sabbath day it makes the others all right only confuses the question and hurts us. Such an attitude places no restriction on what we as a people shall do on the Sabbath provided we have been to meeting.

Now, just this thought. Though we can not tell about all the details, there are enough landmarks, large landmarks, that we could at least hew

to and hold to, and if we would do that, it would enable us to pass over some of the minor things that are now affecting us in our lives. It isn't a matter of conscience entirely as to what we shall do on the Sabbath day. It may be to the individual. He or she decides what they shall do. But the things that individuals do collectively does not necessarily reflect the conscience of the Church or its attitude in regard to right or wrong.

We are given a revelation in the 59th Section of the Doctrine and Covenants. There the Lord speaks of various commandments and then he reiterates that one commandment about worshipping the Lord on the Sabbath day and going to his house to partake of the sacrament and to offer up our prayers.

To me it seems that attending the sacrament meeting is one thing that the Latter-day Saints should do if they shall in any way feel that they are worshipping God Almighty on the Sabbath day and are remembering the day to keep it holy. This thing we can do, and there is no argument, there is no reason, there is no way of getting away from this commandment. In order to do one thing in the worship of God "with a broken heart and a contrite spirit" we ought to attend our sacrament meeting.

In conclusion may I mention just this one thing. I hope I am understood in it. There are certain people who use some of the fine things we have in the Church for eliminating other things that we have in the Church. For example, we have wonderful Sunday Schools,—something we couldn't do without, the backbone of religious training and worship for our young people. But because of the sacrament being administered in our Sunday Schools there is a sentiment among our people that if they go to Sunday School that takes care of the sacrament and they feel no obligation to attend the sacrament meeting, which is presided over by the priesthood of the Lord and which the Lord has specified as one of the meetings his saints should attend.

In the abundance of our auxiliary meetings on the Sabbath day, one after another, even in the cause of righteousness, we become tired and weary with the day's labor and at the end of the day we fail to worship the Lord in the meeting that he has specified as one way of honoring the Sabbath day and keeping it holy.

May the Lord bless us and guide us and help us to live finer and better lives and to understand more clearly what we should do to worship him in spirit and in truth, I pray, in Jesus' name. Amen.

The Choir and congregation sang the hymn, "O Say, What is Truth?" after which the Choir sang an anthem, "The King of Glory," (Parks).

ELDER JOSEPH J. DAYNES

President of the Western States Mission

I should like to express a word of appreciation to this marvelous musical organization. The rendition of the various numbers has

been beautiful. I extend my compliments to the director, organist, and members; and likewise to those who have prepared the various numbers.

The sight of this vast audience is indeed an inspiration, something which we do not experience in the mission field. I bring you greetings from the Western States mission, a very delightful place. For the benefit of those who know not the territory of which it is composed, may I say that it includes the states of Colorado, New Mexico, Nebraska, the major part of Wyoming, the Black Hills of South Dakota, and Council Bluffs, Iowa. Unlike some of the other eastern missions, we have but three million people in our territory, but in area it covers a vast field. A tour of the mission, which contemplates visiting each of the various branches and districts, would represent approximately ten thousand miles of travel. We have eighty-three missionaries at the present time, and I am happy to bring word that they are all well, and each and every one doing his full duty. We feel very proud at the reception that is extended us by the people living in those various states. Very little prejudice is found, but the glad hand is extended and we feel greatly comforted at the progress that is being made.

May I say that we are keeping in close touch with the labors and activities of our missionaries, and rejoice in the splendid record of last year, showing an average daily service in the ministry, of twelve and one-half hours every day for every one of our missionaries. Our baptisms for last year were very encouraging. In fact, from what I have learned, we had the largest number of baptisms ever recorded in any one year since that mission was organized. Our tithes show a substantial increase. The faith and devotion of the people are marvelous and beautiful. We have eleven full-term missionaries out in the mission field. There are several others who are getting ready, and we feel comforted in the fact that the parents in our mission are able to provide this education for their boys and girls. We have had many unusual faith-promoting incidents. The sick, nigh unto death in many cases, have been marvelously healed. We have seen the casting out of devils on more than one occasion. The power of God has attended the ministry of the elders, who are doing their part to promote the glorious doctrines of Jesus Christ. As I think of this Church and its ideals and its accomplishments, it is nothing short of marvelous. To me, the Gospel of Jesus Christ and the Church of Jesus Christ of Latter-day Saints are one and the same, inseparable, indivisible, working hand in hand together. The people of the world today, many of them, are crying out aloud as they did on the day of Pentecost, "Men and brethren, what shall we do to be saved?"

The Gospel affords a happy retreat. It is the place where men and women can be comforted and their souls can be built up, where they can receive the manifestations of God Almighty. I thank my Father in heaven for this knowledge, limited though it may be,

of the great truths as found in this Church. I know that God lives, and I know that J  sus is the Christ. I know that Joseph Smith was a prophet, and may I say, I know that Heber J. Grant likewise is a prophet.

There has never been a moment of time since this Church was organized, on April the 6th, 1830, that the power and the authority of the Presidency and the right to direct this great latter-day dispensation has not been with this Church. It has not been broken up. It has not been changed. It has been continuous. And it offers to the world today that same power, that same glory, and those beautiful privileges that were extended during the life of the Prophet.

I want to tell you the people of the world are beginning to appreciate the fact that there is something to that Church called "Mormon;" in fact, the badge of Mormonism today is as the stamp of sterling upon silver. The word "Mormon" on our business cards is sufficient to give us entree into the highest circles of citizenship.

Last Sunday, as has been reported by President Grant, there was dedicated at Laramie, Wyoming, a very wonderful and beautifully constructed building to be used for the education of the young people of the Church. The building was crowded, both morning and afternoon sessions. I was very much impressed with the remarks made by Dr. Crane, the President of the University. He made one statement that profoundly interested me. He said that he had been the president of that university for sixteen years, and during that time he had never had one Latter-day Saint boy or girl come before him for reprimand. There are three thousand students enrolled in that university, one hundred and twenty-five of whom are Latter-day Saints. We feel that with the completion of that building many more of our young people who are at the present time going to other places for education will remain in their own state.

We have in our mission twenty-eight branches, and may I say that recently while in the southwestern part of Colorado, in one of these small branches in which we have fifty-five members enrolled, I was thrilled at the spirituality found. Of that number there are twenty-two male members over twelve years of age. Every one of them observes the Word of Wisdom. Not one of them uses profanity. Every one of them pays a tithe,—that is, those who are old enough and who earn money. Recently in making a survey for possible part-time missionary material in this small branch we found that of the twenty-one male members there were twelve who volunteered to do missionary work, among them the president, his two counselors and the branch clerk, the presidency and secretary of the Mutual Improvement Association, the Sunday School superintendent, one counselor and the secretary and two priests. The balance of the twenty-one were deacons. It is an indication that there is faith out in the mission fields. And when I go down there to visit these wonderful people I see instead of ten per cent or fifteen per cent, or twenty per cent of the population of that branch in at-

tendance, one hundred and fifty per cent. They bring in their neighbors and friends, and they glory in the opportunity of hearing the truths as explained by the servants of the Lord.

I love my work, my brothers and sisters. My life has been spent for many years in the commercial field, but with it I have undertaken to be active in the Church. Never have I experienced any activity in my life comparable with this call that has come, to preach the Gospel and to bring souls unto repentance. It is glorious and beautiful. And I thank my Heavenly Father that I have thus been counted worthy.

I want to say to the parents and the bishops of any of our missionaries who may be here, that they send you their love. May I suggest to you bishops if you could occasionally write a letter to any of them, it would give them great comfort and joy. One of our elders who has been in the field nearly two years said, "I have had one letter from my bishop, and oh, how I prized it. If I could have had more I am sure I would have thought that he was more interested in my work." These elders and these lady missionaries, God bless them, are doing a marvelous and a wonderful work, and we are undertaking in our humble way to teach them true character and glorious ideals.

Sister Daynes is doing a marvelous work with our Relief Society sisters. We have some six hundred women of the Church who are industriously undertaking to follow the ideals of the Relief Society work. When Sister Daynes goes into their midst she goes like an angel of peace, carrying her message of love and stimulation that builds faith and helps glorious motherhood.

May God bless you all, I pray in the name of Jesus Christ, Amen.

ELDER BRYANT S. HINCKLEY

President of the Northern States Mission

It is never a commonplace task to speak in this historic house. I have spoken here before, but not as a missionary; perhaps my brief experience would not entitle me to speak as such now. Going away has given me a better appreciation of some things than I had before.

During my brief absence I have seen thousands of people but I have never met any people who seemed quite so satisfied with their surroundings, with their homes, with their religion, as you seem to be.

I have always been interested in missionary work. My interest in the past has been focused largely upon the effect this work has upon young people. In common with you I have seen a great many young men, undeveloped and inexperienced, untouched with the refining influence of the truth, go on missions, and return with a new light shining in their eyes, radiating a new influence, with something working in their hearts which has brought about a marvelous transformation in their lives. Missionary experience makes a contribution to a boy's character, to his faith, to his development, that nothing else seems to make. The ingenuity of man never devised a plan for the development of young

men and women quite comparable to the missionary work of the Church. I doubt if the Church engages in any other activity that brings to it such a constant vitalization as the missionary work does.

The Northern States Mission is made up of a section of the United States that is both rich and populous. The Church in its infancy was cradled in these states. The cradle was rocked so violently that only the hand of providence saved it. It is gratifying to know that the weary feet of our people never rested upon a spot that was not made greener thereby.

One of the fundamental obligations resting upon this Church is to preach the Gospel to the world. This is indeed a high commission, a great and exalted calling, but the second obligation, that of living our religion, is still higher and greater. I recently heard a young missionary in one of the large cities of the East sketch in outline the organization of the Church, its plan for solving the social and economic problems that vex and distress the world. At the conclusion of the meeting a man said to me, "How does it work out? You must live in a marvelous community." That is the test to which the Church must be subjected. How does it work out? My brethren and sisters, if we have faith enough to live the plain principles of our religion, to practice what we have been taught all our days, we are destined to become the pride and glory of the earth. If we care for our poor a little better than other churches do; if the youth of this Church enjoy greater opportunities, if they grow up untouched by sin, uncontaminated with the wickedness of the world; if we are distinguished for our honesty, our sobriety, our industry; if we do actually live a little longer; if our lives are a little happier—then we have no need to fear! No bigotry can defeat us, no malice can stay our progress, no hatred can destroy us. Philosophers, educators, statesmen, and thinkers will come from afar to see how we do it. This is the day of demonstration. 1700 missionaries may preach this Gospel loud and long, far and near, but they can never preach it with the convincing power that we can do by living it. We belong to a great Church. God help us to honor it, to declare its message to the world and to vindicate in our daily lives its advantages, I humbly pray in the name of Jesus. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

What a blessed thing it is to live in this beautiful world! I wonder how well we appreciate the great privilege that is given to us in the span of human life. What an opportunity it affords to every one to accomplish something that will be for our eternal welfare! God has ordained that we should have this earth-life experience. What a beautiful world he has made for us in which to dwell! How grateful we ought to be! When we contemplate the beauties of it and look out into the world, and especially at this time of the year, when the springtime is approaching and the buds begin to swell, and leaves

to unfold, how my heart thrills with the beauty of this natural world in which we live, and my heart goes out in gratitude to my Heavenly Father for the span of human life. He has been good to me and extended the years of my life very greatly.

My father used to say, when he had attained the ripe old age of seventy years, "Now I have attained the allotted age of man, three score years and ten, what years I may yet live are borrowed time." From that we might suppose, from a life insurance point of view, that it would be lopped off from somebody else's life. He lived some six or seven years after that allotted time. It has been my privilege to go nearly twelve years already beyond the allotted age of man, and I feel grateful, and I have the hope in my heart that I may devote the years that I may yet live in the service of God, in the building up of his kingdom here upon the earth, this beautiful earth. this beautiful world in which we live, and that I may be full of admiration and gratitude for the beautiful home which God has made for us.

I am not blind to the fact that there are some things which greatly mar the beauty of the world in which we live, and that mar our happiness, not coming from God, however, but from those who inhabit this beautiful world. We read in the newspapers of the terrible crimes that are being committed, executions of judgment for heinous crimes. We read of the terrible things that are happening all around us—murders, robberies and other offenses; of wars, and rumors of wars. We read of the great nations on the verge of war. What is the reason, and why should these things be in this beautiful world? Why cannot the children of God dwell on it in peace and in harmony, and enjoy the great privileges and the great blessings which God gave to us when he made this world to become our habitation for the span of human life, during which period we are to be tried?

The Lord purposes that we should be tried, and therefore it has become necessary in order to bring about the purposes of the Almighty that there shall be opposition to the will of God. God wills that we shall do right, that we shall live in peace and harmony together. God wills that we shall live righteous lives, that we shall love him and keep his commandments. But the devil came also, and he was permitted to come, and he exercises an influence upon the children of God, and leads them away from God; hence the confusion, hence the wickedness, hence the strife, the wars, and rumors of wars, and all the wickedness that we see round about us. Does the Lord will that, or does he not? What is the occasion of this life, and why are we subjected and placed in a position where we have to witness these things, and hear of them, and where we have to come under the temptations? Because the Lord deemed it necessary that there should be opposition in all things in order that we might be tried.

When he placed our first parents in the Garden of Eden he planted in the east of Eden a wonderful garden, with wonderful trees

growing there, and he took the man that he had made out of the dust of the ground and placed him in this garden. He saw that it was not good for the man to be alone, and so he made a helpmate for him and placed them in this garden in which these wonderful trees had been planted, that would supply all their bodily requirements; all that they had to do was to stretch forth their hands and obtain the things that were needful for their welfare. In the midst of that garden God planted also two very marvelous trees, the Tree of Knowledge of Good and Evil and the Tree of Life. They were somewhat different in their nature from other trees. I do not know just what fruit was being yielded upon those other trees. There may have been pear trees, apple trees, etc., but one thing we are quite sure about, there must have been a fig tree, as we read further in regard to the products of that tree. But the fruit of the Tree of Knowledge of Good and Evil was something different, not like the apple or the pear, it doesn't partake of that nature at all.

Just as a pear is the fruit of a pear tree, or the peach or the apple is the fruit of the peach or the apple tree, so too is Knowledge of Good and Evil the fruit of the tree that bears that name. And Life, by which I mean eternal life, is the fruit of the Tree of Life. A tree is known by the fruit it bears, and "by their fruits ye shall know them." That is the nature of every plant that grows.

And now then, this wonderful tree of Knowledge of Good and Evil. Why should there be opposition to the will of God? Because light has come into the world and with that light comes responsibility, the free agency of man, because we had to choose between good and evil, having partaken of the fruit of the tree that bears that name. How could we choose between good and evil if it were all good? Hence the necessity for opposition to the will of God, and the devil came also and lured them away from God, and they broke the law of heaven.

What is the law of heaven? Obedience to the will of God, for "man shall not live by bread alone, but by every word that proceedeth forth from the mouth of God." Obedience, then, is the first law of heaven. Partaking of the fruit of the Tree of Knowledge of Good and Evil of course was forbidden, not because it was undesirable, not because there was anything in it of itself that was wicked, not by any manner of means. For how could we be saved unless we had that knowledge of good and evil? How could we choose between the two? Impossible. Therefore the opposition came and we must be proven as to whether we would do all things whatsoever the Lord God should command us to do. Obedience to the law of heaven is an essential condition of salvation, and an essential condition in heaven.

I sometimes think of this world and compare it with what it was before the curse of the Almighty came upon it in the Garden of Eden, where everything was beautiful and everything was peace and tranquility, the lion and the lamb lying down together, and all was

harmony. It must have been beautiful indeed. It is referred to in the scripture as "the garden of the Lord." Isaiah tells us: "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Isa. 51:3.) Surely then the Garden of Eden must have been beautiful, a little heaven on earth. It was Paradise.

Adam and Eve violated the law of heaven by breaking God's commandment and hearkening to the devil, and therefore they were driven out of Eden. Shall the devil rule in heaven? Why did the Savior teach us to pray: "Thy kingdom come, thy will be done in earth as it is in heaven"? Whom shall we obey? God or the devil. Whomsoever ye list to obey his servant ye are. Such then was the Garden of Eden. But on account of disobedience the Lord cursed the earth—not Adam and Eve—he cursed the earth for their sakes. No longer could they stretch forth their hands and get without effort the things that they needed. No, they must earn their living by the sweat of their brow. There were no thorns or thistles there at the beginning. Now Adam must earn a livelihood on this earth under the curse that was placed upon it, with thorns and thistles to contend with, and many other things that they had to contend with under the curse which God had put upon the earth for their sakes.

Are we to regard this early episode in the history of our race as a calamity? No! indeed! Was the fall of Adam in reality a misfortune? Again no, indeed! For, as we read in the Book of Mormon, if Adam and Eve had not transgressed there would have been no progress but they would have remained forever in the same state in which they were then first created—in a perfect state of innocence, "having no joy, for they knew no misery, doing no good, for they knew no sin." Therefore to bring about the eternal purposes of God in the end of man it was found necessary that there should be opposition. And furthermore there would have been no children and hence we would have been deprived of our golden opportunity of living upon this beautiful earth, this probationary period, the span of human life. But the Lord desires that our eyes shall be open, that we shall have knowledge of good and evil, and therefore we are exposed to them, and blessed are we if we will choose the good and reject the evil. We do not have to do the wrong; we should do the right, and if we do the Lord is bound, under the covenant that he has made with us. If we shall do all things whatsoever the Lord our God shall command us, there shall be glory added upon our heads forever and ever. That is the promise; it is God's covenant. We are a covenant people, and that covenant has been restored to the earth with the restoration of the glorious Gospel of Jesus Christ our Lord, and all things whatsoever the Lord our God shall command us are embodied in that glorious Gospel of the Lord Jesus Christ.

Obedience, then, to the Gospel of the Lord Jesus Christ will

entitle us to eternal glory, worlds without end. That is the promise. The Lord keeps his covenants. Men do not always keep their covenants. What a wonderful thing this covenant is that the Lord has made with us!

What is a covenant? If you will look at your dictionary you will find that it is defined as an agreement between two persons or parties. Sometimes those agreements are made between nations, and then they are called treaties, and they are usually entered into by being signed by the executive heads of those nations or governments and then ratified by their legislative bodies. Such are the treaties that are made with the nations. They are intended to be solemn pledges whereby they bind themselves with one another to make good the agreements they enter into with each other. What a terrible shock it was during the World War to hear the ruler of one great nation refer to his solemn treaty as "a mere scrap of paper," but in these later days we are getting used to that, and these dictatorial rulers of many great and wonderful nations are treating their solemn treaties like mere scraps of paper; but they should not be so treated, they should be solemnly and truthfully and faithfully kept. Between individuals we draw up an instrument and we sign it, and have it signed, sealed and delivered in the presence of witnesses, and then go before a notary public or a justice of the peace and make oath in order to make it binding, and in order that it may be still more so, laws are passed imposing penalties for breach of contract. These are in the nature of covenants which men make with their fellow men.

What must we then think of a covenant where God himself is the party of the first part? Such a covenant God has made with every one of us. He has entered into an agreement with us. If you will do all things which the Lord your God shall command you; if you will do his will, you shall have glory added upon your heads forever and ever. That is the pledge, and God keeps his covenant and we should do the same.

How do we enter into that covenant? Not by signing a written instrument. True. But in a most impressive manner and a most authoritative manner. The Lord commissions his servants, bestows upon them his priesthood and authorizes them to perform sacred ordinances, the same as if he had signed it in person. They call attention to the necessity of following the Lord Jesus Christ and obeying his Gospel, doing all things whatsoever the Lord shall command us. That is the contract, and we enter into it in a most solemn way. What is the formality of it, if not by writing with pen and ink? It is by baptism by immersion for the remission of sins. What a wonderful and impressive formality! Could anything be more so? In baptism by immersion we symbolize both death and life, for as the Apostle Paul explains: "We are buried with Christ by baptism into death and brought forth out of the watery grave in likeness of his glorious resurrection. This is also symbolized in the story of the Garden of Eden and the two marvelous trees that were planted in the midst of

the garden—the Tree of the Knowledge of Good and Evil concerning which God commanded “Thou shalt not eat of it, in the day that thou eatest thereof thou shalt surely die.” Therefore, for sin, death. The other tree—the Tree of Life—eternal life, God’s greatest gift to man, which will come to those who do his will. Again as the Apostle Paul tells us: “For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23.) All this is symbolized in the holy ordinance of “baptism by immersion for the remission of sins,” and this is valid only when performed by one who has been duly commissioned of Jesus Christ the Lord. After this it is ratified by “the laying on of hands for the gift of the Holy Ghost” by one having authority, just as Peter declared on the day of Pentecost: “For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call.” This is the seal of the covenant by which it is ratified and those receiving it are confirmed members of his church.

May the Lord help us to be true to the covenants we have made with him in the waters of baptism, and so to live that we may have those glorious blessings in this beautiful world, when it shall be renewed and receive its paradisiacal glory, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I wish again to thank this wonderful choir for being here and for so thoroughly inspiring us with their music.

An anthem, “The Heavens are Telling,” (Haydn), was sung by the Choir.

Elder Danford M. Bickmore, President of the Hyrum Stake, offered the benediction.

Conference adjourned until Sunday, April 5, 9:30 a. m.

SECOND DAY

MORNING MEETING

Sunday morning, April 5.

As a prelude to the third session of the Conference a program of choral and organ music was rendered by the Tabernacle Choir and Organ from 9:30 to 10:30 a. m., which program was broadcast by radio throughout the United States and Canada over the Columbia Broadcasting System’s network, originating over Station KSL, Salt Lake City.

As the time approached for commencing the broadcast every available seat and space in the great Tabernacle auditorium and galleries was occupied, and in addition thousands of people assembled on the

Temple Square and in the large Assembly Hall immediately south of the Tabernacle, where, by means of amplifying equipment they listened to the musical program and the Conference proceedings as they were broadcast from the Tabernacle.

The following program was broadcast:

"The Spirit of God Like a Fire is Burning" (Phelps)—Choir.

"Hymn" (Wely)—Organ.

"O Thou from Whom all Blessings Come" (Tschaikowsky)—Choir.

"The Holy City" (Adams)—Organ.

"Say Watchmen, What of the Night" (Sullivan)—Choir.

"Sweet is the Work" (McClellan)—Organ.

"O Great is the Depth" (Mendelssohn)—Choir.

"The Voice of God Again is Heard" (Stephens)—Choir.

"Deep River" (arranged by Frank W. Asper)—Organ.

"Holy Art Thou" (Handel)—Choir.

"Pilgrim's Chorus" (Wagner)—Organ.

"Home Sweet Home" (Bishop—arranged by J. Spencer Cornwall)—Choir.

"Abide With Me" (arranged by Frank Asper)—Organ.

"Rise Up, Arise" (Mendelssohn)—Choir.

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and organ solo presentations were played by Frank W. Asper.

At the conclusion of the foregoing broadcast, at the request of President Heber J. Grant, the congregation and Choir sang the hymn, "O Ye Mountains High."

Elder Arthur Winter offered the invocation.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

It is a privilege and also a great opportunity to stand here before you and look at this vast audience, this mighty horde which has come from a very small beginning. God has directed and has chosen the men who should lead and guide this work up to the present and to this very day.

In the conditions in which we find ourselves situated it is very fortunate at least that we can look back and trace with an honorable hand the advancement of our people from the beginning of this Church. No other spot on the earth has such religious gatherings as this. In no other place may we find such a united, wonderful people. No place on this footstool of God are there hearts raised in praise to their Heavenly Father for the mercies and the blessings they receive, equal to the fervor and sincerity which we have here today among us.

It is a strange thing that having come in poverty and toil and in trial into these valleys, our fathers, even as did the Lord Jesus Christ, passed through a period of suffering, trial, tribulation and prepara-

tion for the work which was to come to their children, even to us. Even as Jesus Christ was forty days and forty nights in the wilderness without food, so did our fathers go many years in trial and anxiety to prepare that of which you and I are recipients and for which we stand ready to give our service, unto the work of the Lord Jesus Christ.

You will recall that Moses, speaking to his people said: "And I have led you forty years in the wilderness; your clothes are not waxen old upon you and thy shoe is not waxen old upon thy foot." Even so today we can see by this great assembly that the truths of the teachings of Christ and the masterful things which have been given to us by our fathers have not waxed old upon us.

There came to me a day or two ago a message from New Zealand, that land "way down under." I would like to read it to you because a cablegram from that people is rather a unique thing, particularly because I received it a day before it was sent. They are just beyond the 180th meridian and about 38 degrees south of the equator. This cablegram was sent from Dannevirke, New Zealand, and says:

"Conference assembled at Tahoriti. Huge concourse, both Maori and European send greetings. Wonderful spirit. (Signed) New Zealand Saints."

This is the spirit which actuates all the people of the Church of Jesus Christ the world over, the spirit which is breathed everywhere by you. Your sons and your daughters have traveled the highways in all the principal cities of the world. They have acquired the culture, the art, and the refinement of all nations and all countries, bringing back with them as they do to this great hive of humanity, which we have here today, their knowledge and their power.

It is plain to see that we as a people, blessed as we are by our Heavenly Father, should be the people to lead out in all noble, praiseworthy enterprises. We should be the people who can and will conquer depression. We should be by our faith and by our love and by our industry trained and taught to do those things that bring happiness and joy into the hearts of mankind.

Just one thing more and I think my ten minutes will be up. In a statement made by Herbert Kaufman he says: "The new era has cancelled the lie of vested right. Position and assured status can no longer be inherited. The millions have at last overtaken the thousands. The sons of service are standing shoulder to shoulder with the sons of privilege. The barrier is down,—this is the day of equal chance—when any man may have what he wills if he possesses the strength to reach it."

God grant that we may possess that strength, that faith, to reach our own individual and collective ideals in the wonderful work in which we are engaged, I pray in the name of Jesus Christ, Amen.

CHURCH OF THE AIR BROADCAST

At 10:50 a. m. Conference proceedings were interrupted to prepare for the Church of the Air broadcast which commenced promptly at 11:00. This program, presented on the Columbia Broadcasting System's regularly scheduled Church of the Air series, was released by more than seventy important network stations throughout the United States and Canada and was carried by short wave to Europe and other countries. The radio announcer was Richard L. Evans.

The program opened with the Choir and congregation joining in the singing of the hymn, "How Firm a Foundation."

- PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*HAPPINESS AND STRENGTH OF CHARACTER FOUND IN LOSING SELF FOR
THE GOOD OF OTHERS

All mankind desire happiness. Many also strive sincerely to make the most and best of themselves. Surprisingly few, however, realize that a sure guide to such achievement may be found in the following declaration by Jesus of Nazareth: "Whosoever will save his life shall lose it: And whosoever will lose his life for my sake shall find it."

A SIGNIFICANT PRINCIPLE

This significant passage contains a secret more worthy of possession than fame or dominion, something more valuable than all the wealth of the world.

It is a *principle* the application of which promises to supplant *discouragement* and *gloom* with *hope* and *gladness*; to fill life with *contentment* and *peace* everlasting. This being true its acceptance would indeed be a boon today to this distracted, depression-ridden world. Why, then, do men and nations ignore a thing so precious?

Is the truth in the paradoxical statement, losing one's life to find it, so elusive that mankind cannot grasp it? Or is it so in conflict with the struggle for existence that men consider it impractical?

Even so, the fact remains that He who is "The Way, the Truth and the Life" has herein set forth an immutable law, obedience to which will ameliorate those social and economic conditions in which "Man's inhumanity to man makes countless thousands mourn."

Specifically stated, this law is, "*We live our lives most completely when we strive to make the world better and happier.*" The law of pure nature, survival of the fittest, is, *self preservation at the sacrifice of all else*; but in contrast to this the law of true spiritual life is, *deny self for the good of others*.

The Church of Jesus Christ of Latter-day Saints accepts as fundamental this law of life. Faithful members thereof are convinced that

only in its application can true happiness be found or a truly great character be developed; and they believe with Emerson that "character is higher than intellect—a great soul will be fit to live as well as to think." To them, also, the safety and perpetuity of our nation depend upon the character-building, law-abiding individual.

SERVICE TO OTHERS

Therefore, in the heart of every true Latter-day Saint the voice of the Lord is ever whispering this recorded revelation:

"Remember the worth of souls is great in the sight of God;"

"And if it so be that you should labor all your days, and bring save it be one soul unto me, how great shall be your joy in the kingdom of my Father!"

With this end in view, 50,000 men and women, serving willingly without salary, offer every week to over 500,000 children and youth instruction and guidance in character-building and spiritual growth. In addition to this army of officers and teachers, 185,000 men ordained to the priesthood have accepted the obligation to devote their time and talents as far as possible to the scattering of sunshine, joy, and peace among their fellowmen.

In all such efforts these men and women are but actuated by the high ideals of the prophet of the 19th century who, exemplifying the teachings of Christ said, "If my life is of no value to my friends, it's of no value to me."

Never was there a time in the history of the world when the application of this principle was more needed. Therefore, let sincere men and women the world over unite in earnest effort to supplant feelings of selfishness, hatred, animosity, greed, by the law of service to others, and thereby promote the peace and happiness of mankind.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

FAITH, BELIEF AND KNOWLEDGE OF THIS CHURCH CONCERNING JESUS CHRIST

I wish to state the faith, the belief, and the knowledge of the Latter-day Saints regarding Jesus of Nazareth.

CHRIST, THE CREATOR OF THE WORLD

We accept literally the words of John concerning the Christ: "In the beginning was the Word, and the Word was with God, and the Word was God." The Christ has declared in our own day: "I was in the beginning with the Father, and am the Firstborn."

We also accept John's declaration that Jesus Christ was the Creator of the world, that "all things were made by him, and without him was not anything made that was made."

We believe that in a great council in heaven held before the world was, Satan proposed one plan for creating and ruling the world and its progeny, and that Christ proposed another; that Satan's plan was rejected, as taking away the agency of man, and Christ's was accepted as keeping man's agency.

We believe that in obedience to the Plan, Christ created the world and all that in it is, first spiritually, then temporally, and that in this work of creation he acted as one of the Great Trinity of three distinct personages, the Godhead, the Father, the Son, and the Holy Ghost.

PERSONAL APPEARANCES TO MAN

We believe that following this creation, the Lord from time to time showed himself to man, either in person or in vision, or dream, or by speech, beginning even with Adam, and later to Enoch, Noah, Abraham, Moses, Samuel, Daniel, and others on the Eastern hemisphere, and to many prophets on the Western continents; that on this hemisphere, in one of the most glorious theophanies of all time, the Lord showed himself, before his birth, to the brother of Jared, the man of greatest faith to his time, saying: "Because of thy faith thou hast seen that I shall take upon me flesh and blood." "Behold, this body, which ye now behold, is the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh."

CHRIST'S BIRTH AND ATONEMENT

We believe that in the Meridian of Time, Mary the virgin gave birth to Jesus, the Only Begotten of the Father, in very deed and fact the Son of God; that Jesus was crucified upon the cross; that he was buried and lay in the tomb till the morning of the third day when he was verily resurrected from the dead—that is, his spirit and his body reunited and he rose from the tomb a perfect, glorified, living soul, that thus Christ atoned for Adam's fall from which man is so redeemed, and that all men will by reason of that atonement be resurrected—that is, the body and the spirit of every person born into the world will at some time after death, and in the due course of the Lord, be reunited, thus fulfilling Paul's saying: "As in Adam all die, even so in Christ shall all be made alive."

We believe that except for this atonement of Christ for the fall of Adam, man would, through all the eternities, have remained under the penalty of the mortal and spiritual death brought upon the human family by Adam.

We thus believe Christ to be in the full, true, and most literal sense, the Creator of the world, one of the Godhead, the Only Begotten of the Father, the Son of God, the promised Messiah, the first fruits of the resurrection, the Redeemer of the world.

A GLORIOUS MANIFESTATION IN THIS DISPENSATION

We believe that some eighteen hundred years after the Son's death and resurrection, the Father and the Son, two glorified personages having human form, appeared to a boy fourteen years of age, even as the Lord came of old to the child Samuel in the Temple; that the Father, pointing to the Son said: "This is my beloved Son. Hear him;" and that the Son, responding to the lad's inquiry as to which of the many sectarian creeds were right, told the lad that none of them was right, and that he should join none of them.

We believe that through the instrumentality of this same lad, Joseph Smith, grown to maturity, the Lord restored to earth the true Gospel and the priesthood of God which had been taken from the earth because of the transgressions of men.

Hundreds of thousands of Latter-day Saints, living and dead, have proclaimed their absolute knowledge of the truth of every declaration I have made; some of them have sealed their testimonies with a martyr's blood. To the testimony of the humblest of all these, I wish in humility to add my own.

A vocal solo, "The Seer," was sung by Harold H. Bennett.

PRESIDENT HEBER J. GRANT

FUNDAMENTAL BELIEFS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS

In thinking seriously of the economic condition of the world, I am convinced without doubt, that a revelation in the book of Doctrine and Covenants, known as the Word of Wisdom, given by the Lord, the Creator of heaven and earth, to the Prophet Joseph Smith over one hundred years ago, would solve the economic problems not only of our country but of every other country, if it were obeyed by the people of the world.

FOR OUR TEMPORAL SALVATION

This Word of Wisdom teaches the Latter-day Saints to refrain from the use of tea, coffee, tobacco, and liquor, and part of it reads as follows:

To be sent greeting: not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures ;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass them by, as the children of Israel, and not slay them. Amen.

THE CONSTITUTION SHOULD BE MAINTAINED

Another thing that is needed is to maintain the Constitution of our country, and I now have pleasure in reading a declaration by Joseph Smith regarding the Constitution :

The Constitution of the United States is a glorious standard ; it is founded in the wisdom of God. It is a heavenly banner ; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

GOVERNMENTS AND LAWS IN GENERAL

I read from a declaration of belief regarding governments and laws in general, adopted by unanimous vote of a general assembly of the Church over one hundred years ago :

We believe that governments were instituted of God for the benefit of man ; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

* * * * *

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

THE PROPER EXERCISE OF THE PRIESTHOOD

The leading officials of the Church of Jesus Christ of Latter-day Saints have been accused of exercising unrighteous dominion, because of the priesthood they hold. Joseph Smith was sentenced by a court martial to be shot the following morning, and General Alexander W. Doniphan refused to carry out the order of his commanding general, and said that it was cold-blooded murder. This frightened the general in command of the mob, who were expelling our people from the State of Missouri ; so they imprisoned the prophet and others in Liberty jail, and while there he received from the Lord one of the most wonderful revelations ever given to our people, regarding the exercise of the Priesthood, and I have pleasure in quoting part of it :

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity toward all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

QUOTES ARTICLES OF FAITH

I quote the eleventh, twelfth, and thirteenth articles of faith of the Church of Jesus Christ of Latter-day Saints:

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul: We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things.

I close my remarks by bearing my testimony to the world that I know, as I know that I live, that God lives, that Jesus Christ is his Son, the Redeemer of the world, who came to the earth with a divinely appointed mission to die on the cross for the sins of mankind. And I bear my testimony that I know that Joseph Smith was a prophet of the true and the living God.

A duet, "An Angel from on High," was sung by Ida M. Hepworth and Claudius Doty, the Choir and congregation joining in the chorus.

As the concluding number on the Church of the Air broadcast the congregation sang the hymn "Doxology," an invitation having first been extended by the announcer to any of the radio audience who cared to do so to join in the singing of this hymn.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

I have been inspired, as I am sure you all have been this morning, in the privilege we have enjoyed in these two broadcasts and the messages

that have been delivered. I most earnestly desire that I may continue in the same good spirit.

FULL SIGNIFICANCE OF EVENTS NOT ALWAYS REALIZED

I have been deeply impressed by reason of recent visits to some of the missions of the Church that we are making history fast. I am also impressed that we are often so close to great and important events we do not always realize their full significance. I have been further impressed that it is impossible for one generation to pass correct judgment upon men or measures, for one generation has often been wrong, has condemned the teachers of truth, whereas the generations that have followed afterwards have vindicated those who have been so condemned. I have discovered however in my study of the past that time is ever on the side of right and truth, and the judgment of time is always correct, for time dethrones error and falsehood, and time elevates to their right place truth and the teachers of truth.

TIME'S VINDICATION OF A COURAGEOUS MAN

Let me give you a few instances that have greatly impressed me. It was my privilege a few months ago to stand by a monument in Richmond, Missouri, erected by the State of Missouri to this distinguished gentleman to whom President Grant has referred—Colonel Alexander William Doniphan. It is true that an official of the State of Missouri, acting undoubtedly under the instruction of the Governor of that State, issued an order for the execution of the Mormon prophet, and it is also true that General Doniphan defied his superior officer and refused to execute the order, saying that it would be nothing short of cold-blooded murder, and that if anyone else undertook to execute that order he would be a witness against him in the courts of justice.

I have searched the records and fail to find that General Doniphan was ever court-martialed for defying his superior. He espoused the cause of justice, and time has vindicated him, for the State of Missouri whom he defied has erected on the public square at Richmond a magnificent monument to General Doniphan, and upon it are written these words:

Colonel Alexander William Doniphan was of immense stature, noble appearance, brilliant parts, fearless, of great moral courage, sanguine, faithful, just, poetic in temperament, a champion of the downtrodden, eloquent beyond description, and without doubt entitled to be classed among the great orators and lawyers that ever lived.

Time vindicated him.

TIME'S JUDGMENT UPON ANOTHER

What did it do to the man whom he opposed, who inspired this persecution and who ultimately signed the exterminating order that drove the entire membership of the Church in the State of Missouri

out of the State itself? You will find a marker erected over the grave of Lilburn W. Boggs, the man who lifted his hand against the Prophet and who drove the Church from the State of Missouri. It is erected in the little village of Napa, California, on an ill-kept and almost forgotten grave. In a small cemetery near the town of Napa, some forty-three miles north of Oakland, lie the remains of the Governor of Missouri who declared that the Mormons would perish on the plains, and naught but their bleaching bones would remain. He also in his exterminating order said: "The Mormons must be treated as enemies and must be exterminated and driven from the State, if necessary, for the public good." And time has passed judgment upon him, has relegated him into an almost unknown grave, and no honor or glory is attached to his name.

THE CASE OF STEPHEN A. DOUGLAS

I visited Springfield on a recent trip through the Northern States mission with President Bryant S. Hinckley, and was reminded again of the action of two of Illinois' famous sons. One of them while a candidate for the presidency of the United States was asked what he would do with the Mormon problem—for it was just at that time that the runaway judges from Utah had circulated their falsehoods and had stirred up prejudice against our people, which ultimately brought Johnston's army to Utah—and Stephen A. Douglas, the little giant of Illinois, said that if he became President of the United States he would "apply the knife to this pestiferous cancer on the body politic and cut it out to the very roots, and sear it over with a red-hot iron."

He was reminded, when his speech reached Salt Lake City, of a conversation he had with Joseph Smith when Douglas was an almost unknown country lawyer, in which the Prophet told him that the time would come when he (Douglas) would be a candidate for the presidency of the United States, and he warned him that if at that time he lifted his hand against Joseph Smith or his people he would feel the hand of Almighty God; and he was warned to beware lest the judgments be fulfilled upon his head. But he did not desist. He went on in his own self-laid course to defeat, failing utterly. Though his own party's candidate for the presidency in the previous election had been eminently successful, Douglas was a miserable failure, and within a year died at the very prime of his life, a broken-hearted, disappointed man.

I have failed to find in my search a conspicuous monument erected to Stephen A. Douglas. Time dealt with him.

LINCOLN AND THE MORMON QUESTION

His opponent was that wise, judicious, great patriot, Abraham Lincoln, who when asked "What would you do with this Mormon problem?" is reported to have said: "When I find in the field a tough stump, instead of spending my time trying to remove it, I usually plow around it. That is what I will do with the Mormon problem. I will

just plow around it." He went to victory, to honor, to fulfil his mission, and not only the State of Illinois, but the nation itself has erected to the great Lincoln the finest monument ever built to mortal man.

TIME A FRIEND TO TRUTH, AN ENEMY TO FALSEHOOD

If there were time sufficient I could tell you the story of others, not only from among those outside the Church, but those who apostatized and left it and lifted their hands against it. Not one of them has won honor and glory through his efforts, but time has leveled him to his proper place. I could tell you the story of countless thousands of humble men who lent their hands to the building of this, God's work, and have been lifted up beyond the plane on which they and their ancestors have traveled for generations, to a place of power and influence and intelligence and understanding that the generations before them never knew.

This is true today as it was when uttered long ago, that the Gospel of Jesus Christ is a savor of life unto life to all those who subscribe to it, and death unto death to all those who oppose it. If, therefore, the testimony of Joseph Smith and the testimony of his successors had not been the truth, it would have been discovered before now, for time is moving more rapidly than ever before to pass its judgment upon men—for we live in the age of the greatest light and learning and knowledge the world has ever known, and error is detected much easier and more quickly than ever before. If these declarations that we make were not true, time would have dissolved this church, and it would have passed away before this day. Time is vindicating misunderstood men; time is vindicating their teachings and supporting them. And that the life and practices of the people who subscribe to these teachings are rising and shining in such a way that they attract the attention of the world elsewhere makes my heart rejoice.

THE COURSE WE SHOULD FOLLOW

My brothers and sisters, in the light of all this, what shall our course be from here on? There is a time in the life of every man, and nation, when we stand at the crossroads. We are today, many of us, uncertain where to go and what to do. My plea to every Latter-day Saint is: If you do not know it, get a knowledge and testimony in your heart that God lives and that Jesus is the Christ, and that Joseph Smith is a prophet of the true and the living God. There is ample evidence to satisfy any honest investigator; no one needs to say it cannot be demonstrated nor discovered. And then I plead with you to have patience with your problems whatever they are, economic or otherwise; be patient and be faithful, don't be swept off your feet by every wind of doctrine that would lead you hither and thither. Don't imagine that the schemes of men that hope and seek to solve the economic problems of the world are a substitute for that which God has given, for that which he has given this Church will stand when all the theories and schemes of men will fail.

THE PATH TO GLORY AND EXALTATION

I know as I know that I live that God is still with this work; that it is the truth; that the light is in the ship; that the pilot is not asleep. The dogs have barked, but the caravan, the Church of the living God, has gone forward in the past as it shall go in the future grandly on to its destiny. God help us to stay on the ship; God help us to do our part and to keep from everything that would lead us from the main path, which if we continue to travel in shall bring us to glory and exaltation, and make the ends of the earth come to learn of your ways and walk in your paths, for time's testimony and judgment having been pronounced upon this Church approves it, applauds it, and it shall stand. God help us to stay with it, I pray in the name of Jesus Christ. Amen.

ELDER ELIAS S. WOODRUFF

President of the Central States Mission

I hope to be able to bring to you a brief report of some of the things that are occurring in the Central States mission. I am sure they will be interesting at least to the parents of the missionaries who are laboring there.

We are in the center place of Zion—a land that was dedicated by the servants of the Lord for the gathering of his people and from which the word of the Lord should go forth to all the earth. However, in the process of time and because the people were not able to live up to their responsibilities, the Lord decreed that his word should go forth from some other place. Today it is going forth from this place. Nevertheless, in one sense, the word of the Lord is also going forth from the very center place of Zion in that literally millions of tracts and pamphlets are being sent from the Zion Printing Company to missions all over the world.

The thought that I want to express, if I can, the Lord helping me, is this: That the great and marvelous work in which we are engaged, and which is characteristic of every mission of the Church and is not peculiar to any one mission, is the work of the Lord—and not of man. He indicated many years before he came in the flesh that in the latter days there should go forth a book, and that in that time he would perform a marvelous work and a wonder, because the wisdom of wise men should perish, and the understanding of prudent men should be hidden; but the Lord himself should be exalted.

I mention this because I have great comfort in the thought that even as great as our responsibility is in our mission, as in all the missions, we are not depending upon our own wisdom or our own strength to accomplish the work to which we have been called. I believe the parents of the missionaries will be comforted in the thought that their sons and daughters who have given themselves to the ministry of the Church

go out under his inspiration and his protecting care. There are so many instances that indicate that God overrules all things for their blessing and benefit that might be related, but time will not permit.

Here is an interesting experience: One of our missionaries, Elder Howard Wardle, broadcasting from a radio station in a small town in Arkansas, left his program after it was finished, picked up his grip and started for his next destination. Coming out on the main highway, he was invited by a gentleman passing by to ride in his automobile. As soon as he took his seat in the automobile, the man said: "I have just enjoyed a very interesting experience. I have a radio in my car and I have listened to a broadcast by a young Mormon elder. It was one of the finest and most delightful programs I have ever listened to." And the missionary replied, "Well, I am the one who did the broadcasting."

You can imagine the pleasure they had in the conversation that ensued. The Lord does bring about some very unique things which indicate that his power and his blessing are over his people.

May I say just a word about a remarkable incident pertaining to the Book of Mormon. This, I think, is typical of many.

Recently in one of our small Sunday Schools, a little boy whose mother was not a member of the Church came to enjoy the school. When he returned home he looked up into the face of his mother and asked: "Mother, who is Jesus Christ?" His mother was astonished and thought to herself, "Is it possible that I have never told my little boy who Jesus Christ is?"

She asked: "Where did you hear about him?"

"At the Mormon Sunday School," he replied.

She decided she would go to the Sunday School. During the course of the exercises she heard something about the Book of Mormon. She asked the elders, "What is this book?" and they told her.

"Do you allow people to read it?"

"Yes, indeed, we welcome them to read it. Would you like to borrow one?"

"Oh, I would like to," she said.

She took the book home, read it and came back with this testimony: "I have never been able to understand the Bible and, therefore, have never been particularly interested in religion, but after reading the Book of Mormon carefully and prayerfully, I find that I understand the Bible."

I have heard that testimony offered, in many forms, many times by different people—and so, my brethren and sisters, I have this thought to suggest to you: Read the Book of Mormon. You will enjoy the Bible more if you do. Let your neighbors read the Book of Mormon, and they will love the word of God.

May the Lord bless you. He is greatly blessing us in the Central States mission. We are grateful for his watchful and protecting care, and we bear our testimonies with gratitude that we know this Church is the true Church of God and that the men who preside over it are

his inspired servants and that we are, indeed, true messengers of his Church.

God bless you. Amen.

PRESIDENT HEBER J. GRANT

I was playing golf with the son of the late Governor of the State of Missouri, Mr. Crittendon, and he gave me a pamphlet in which he marked the record of a certain battlefield near Kansas City, and he said to me: "Mr. Grant, it might interest you to know that you are playing on your own property; the title to this golf links is in the Presiding Bishop of the Mormon Church."

TITLE BY ADVERSE POSSESSION

I was in Kansas City at the time for the purpose of delivering a lecture before the Chamber of Commerce, and in my remarks I quoted the Articles of Faith of the Church, and I announced that I held the title—or at least the Presiding Bishop of the Mormon Church did—to a little more than one-half the entire city of Kansas City, but lo and behold, I could not get any of that property because there is a law to the effect that adverse possession gives title to the person having such possession. But they cannot get a good abstract, as the title traces back to the name of Edward Partridge, Presiding Bishop of the Mormon Church.

Some day, perhaps, Uncle Sam, seeing that we paid our money for that land, may give us our money back, but I doubt it.

The Choir and the congregation sang the hymn, "God Moves in a Mysterious Way," after which the closing prayer was offered by Elder George F. Whitehead, President of the St. George Temple.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference convened at 2 o'clock p. m., Sunday, April 5.

As was the case at the previous session, the Tabernacle auditorium and galleries were crowded to capacity, and thousands of people congregated in the Assembly Hall to the south of the Tabernacle, and on the Temple Block, where they listened to the Conference proceedings as they were broadcast from the Tabernacle.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, conductor, furnished the music for this session.

The Choir and congregation joined in the singing of the hymn, "Come, Come, ye Saints."

Elder David H. Cannon, President of the Hollywood Stake, offered the invocation.

PRESIDENT HEBER J. GRANT

We have received the following telegrams:

"Des Moines, Iowa.

Saints here enjoyed perfect reception of wonderful message in broadcast.

Mark Petersen."

(A member of the Board of the Genealogical Society of Utah.)

"New York City.

Stirring broadcast, unusual clarity, excellent quality. Congregation listened in Manhattan Chapel.

Roscoe A. Grover."

An anthem, "The Lord is my Refuge," was sung by the Choir.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. (Psalms 31:24.)

A FAR-REACHING BROADCAST

Before commenting upon the admonition expressed in this text, I desire to make brief reference to the Church-of-the-Air program rendered this morning.

The first time that it was my privilege to stand on the brink of the Grand Canyon of the Colorado, I was overwhelmed with a sense that I was not comprehending the magnitude of that great gorge. I had learned that it was over a mile down to what appeared to be a little winding stream, the mighty Colorado, and that the opposite wall was said to be 13 miles away, but I could not comprehend the majesty and sublimity of that mighty chasm. I think I had a similar feeling this morning when I saw over 10,000 people participate in the Church of the Air. I tried to visualize the potential audience that listened to your congregational singing, for there were probably ten million people in that potential audience. I am sure I cannot comprehend the significance of that great service. One thing though is clearly defined in my mind, and that is this: That we have greater responsibility than ever to learn

and to live the Gospel of Jesus Christ. We have greater tasks before us. The final work is not all done yet. You and I have the responsibility of taking advantage of these new and great opportunities to preach the Gospel, of making real new visions, and of bringing into the lives of Latter-day Saints and members of the world more blessed opportunities to know the way of truth.

COURAGE GIVES STRENGTH

We need courage to enter into those new realms; we need courage to meet our present situations and conditions, and that is why I have chosen the text, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

In this promise are two principles that should be cherished by every truly religious man—faith and courage. What is implied in this text? We know with assurance that the Lord is keeping faith with his people; therefore, let none despair, but take courage and their hope shall not be in vain. Faith in God, trust, confidence in our fellowmen, the courage of our convictions, will enable us eventually to achieve any righteous cause. Courage is that quality of the mind which meets danger or opposition with calmness and firmness, which enables a man to face difficulties that lie in his pathway to righteous achievement. It is different from fortitude. Fortitude enables us to bear, endure; fortitude is more of a feminine quality. Courage implies facing difficulties and overcoming them. He who is or should be the guide of our lives was the most courageous of all men. "In Jesus we find bravery at the best; courage at its loftiest; heroism at its climax." True heroism defends the right and faces disaster without cringing. In this regard the Savior was the personification of true courage and heroism. Illustrative of this I need only mention the cleansing of the temple; or his fearlessly speaking the truth when his home folk turned him from Nazareth; or when the five thousand in Capernaum was reduced to only twelve to whom he turned and said, "Will ye also go away?" Never once, however, did the Master despair or turn from his destined course. This is the kind of courage we need in the world today

A CRITICAL PERIOD

During the last few years practically all the world has been passing through a critical period of depression. People in this intermountain region have been hit, in some respects, more severely than others. Mining, farming, and stock-raising are our principal industries. When the mines closed, many men were thrown out of employment. When the springs and rivers dried, products of farms shriveled and died. Price of cattle dropped below the cost of raising them. As a result many people are worried and disheartened. They have lost not only their farms or business interests, but their homes. Day by day men have vainly searched for honest work. After fruitless searching and inquiry, they

return home almost with bitterness in their hearts. Wives with a fortitude sublime encourage their husbands even though it is more difficult for wives to struggle continually to keep up appearances, and to supply food and nourishment for their children. It is embarrassing to such men and women, accustomed to independence, comfortable living and even opulence, to accept help either from the government or the church.

What, then, shall we do?

A RETURN TO THE FARM ADVISED

With resolute hearts, with courage to meet disaster with a smile, let us accept conditions as they are, rebuild, and with united effort regain financial and economic independence. A recent survey of the conditions in the Church indicates that 3,200 farms have been abandoned within the last few years. That means that thousands of people have been deprived of that source of income and sustenance. With promise of ample water for the coming year, let us go back to these farms, retill them, and at least produce sufficient for our own needs. I know what some of you are thinking—that you cannot make farms pay, that you left them because you got only 4c a gallon for your milk, 50c a hundred for your potatoes, 60c a hundred for your wheat, and so on to a discouraging limit.

Well we cannot go on this way always. Dr. Widtsoe expressed a profound truth last night in the Priesthood meeting when he said, "No country can prosper unless the men who till the soil succeed." I do not know of anything else that we can do. We haven't sufficient factories to employ people who are out of work, the mines are not running to capacity. We can go back and with help to buy a few cattle and some horses, we can retill our farms. Here in this intermountain country we have a great obligation. The eyes of the world are turned toward us, not only because of the message we have, but because there are scenic wonders here which attract men from far and near. When they drive past our farms and our houses, they should see the houses painted, the farms properly tilled and the weeds along the road cut. In this we have a bounden duty that travelers might see evidence of neatness, thrift and industry, fundamental principles of the Latter-day Saints. In these efforts toward rehabilitation all must cooperate. Let the amount of money that is being given as a dole apply on the purchase of a team, a cow, chickens or implements, and thus enable men and women to get back to a life of independence. Here is one field of endeavor in which I think our hearts need strengthening, and in which we can manifest that courage and quality of mind which will enable us to meet difficulties that are ahead.

FAITHFULNESS TO DUTY

Another way in which we can manifest true courage, and thus bring the blessing of God upon us, is in the faithful performance of duty. This is one of the best ways for a Latter-day Saint to keep his soul

sweet. No matter where, let him perform his duty honestly, conscientiously.

Do your duty, that is best,
Leave unto the Lord the rest.

STEADYING THE ARK

In so doing, let us not interfere with another who is doing something in a different place. It is a little dangerous for us to go out of our own sphere and try unauthoritatively to direct the efforts of a brother. You remember the case of Uzzah who stretched forth his hand to steady the ark. He seemed justified when the oxen stumbled in putting forth his hand to steady that symbol of the covenant. We today think his punishment was very severe. Be that as it may, the incident conveys a lesson of life. Let us look around us and see how quickly men who attempt unauthoritatively to steady the ark die spiritually. Their souls become embittered, their minds distorted, their judgment faulty, and their spirit depressed. Such is the pitiable condition of men who, neglecting their own responsibilities, spend their time in finding fault with others. The truly courageous heart will say:

Let me but do my work from day to day,
In field or forest, at the desk or loom;
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom.
Of all who live, I am the one by whom
This work can best be done in the right way."
Then shall I see it not too great nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

I am referring to the work in the Church, not one member of which who hasn't something to do even though it be only to attend to his quorum, auxiliary, and sacrament meetings. Whatever the duty let us do it faithfully and well.

MAINTAINING IDEALS

Courage to maintain our ideals is another field in which we can manifest courage, and merit the approval of God in whom we trust. These are times when men should keep their heads, and not be swept from their moorings by every will-o'-the-wisp theory that is offered as a panacea of our present ills. The times call for courageous youth to hold aloft the moral standard. In that field we can find the truest moral courage. It is said that heroism is concentrated courage. Well our greatest heroes are not always found on the battle field. I think we find them also among our youth. Young men and young women who,

when put in social groups, will stand up fearlessly and denounce those things which we know sap the character, the very life energy of youth. "Never was there a time in the history of the world," says Mark Hopkins, "when moral heroes were more needed. The world waits for such. The providence of God has commanded science to labor and prepare the way for such. For them she is laying her iron tracks, and stretching her wires, and bridging the oceans. But where are they? Who shall breathe into our civil and political relations the breath of a higher life?" "The most important thing in the world," says a great scientist, "is not the discovery of Galileo, Faraday, and others, but a belief in the reality of moral and spiritual values." I appeal to youth to be courageous in maintaining the moral and spiritual values of the Gospel of Jesus Christ. After all, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

COURAGE IN FACING DIFFICULTIES

With faith in an over-ruling power, in the personal, intimate protection of our Father—and we like to consider him such, a loving Father—let us face our difficulties with courage.

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift,
Shun not the struggle; face it.
'Tis God's gift.

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—
O shame!
Stand up, speak out, and bravely, in God's name!

Be Strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on! Tomorrow
Comes the song.

Brethren and sisters, "be of good courage, and he will strengthen your heart, all ye that hope in the Lord." God give us power so to do, I pray in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters, I stand before you again, requesting that while I am before you I may have your faith and your prayers in my behalf, that I may be able to say something which shall be encouraging and comforting.

I hope the choir will pardon me if I again tell them how much I have enjoyed their music; likewise the wonderful choir from Hyrum yesterday.

AN IMPORTANT LESSON EXEMPLIFIED

It seems to me I see improvement from time to time in the work of our own choir. I think I have never heard a better chorus, to my untrained ear, than they gave us this morning in: "Say Watchman, What of the Night?"

I look at the choir as the Tabernacle Choir mission, and I enjoy meeting with them on these occasions semi-annually. The concerts which they give Sunday mornings, the broadcasts, are a real lesson to the whole Church, a lesson in precision, in punctuality, in devotion, a lesson in achievement. With them there can be no such false doctrine as, "Well, this isn't so very good, but it will do."

The only way in which any of us can live in accordance with the commandments of the Lord and do our duty as it should be done is this: Every task that comes to us, no matter how little or how great it may seem to be, calls for—demands—the best effort which it is possible for us to exert. Every one, no matter who he may be, who works on the theory that there are some things in life that are not worth his best effort, and who accordingly slights his work, will never be truly successful. So this choir gives to us a great lesson—to the Church, and to every other mission of the Church.

CHRIST'S MESSAGE A SPIRITUAL ONE

Today is the conventional anniversary of the day on which the Savior, beginning the last week of his mortal life, entered Jerusalem and was proclaimed king of the Jews. This is Palm Sunday.

When the Savior came in through the gates of Jerusalem and moved on, on the lowly ass, to the temple, people looked to him and expected from him an announcement that he was the promised king for whom the Jews were looking. They expected him to proclaim himself a political power. I assume they did not know that more than three years before this time Satan himself had taken Christ upon the high mountain and had offered to him the kingdoms of the world if he would bow down and worship Satan, and that the Savior pushed this crown aside. The Jews, groaning under oppression, smarting under political suppression, thought that he came to give them a political life.

But such was not his mission. And as the week wore away and he finished his earthly mission, there came unto the multitudes of Jerusalem a feeling that they had been disappointed, perhaps misled. The Savior's entire mission—read it, brothers and sisters, with care—was devoted to the spiritual side of life and to the relieving of human suffering, physical and mental. Only on three occasions did the Savior ever furnish food: once to the multitude of five thousand; a very short time thereafter to the multitude of four thousand; and lastly, after his resurrection he fed the Apostles on the shore of the Sea of Galilee. His message, my brothers and sisters, is a spiritual message. It is a message for the relief of human suffering, for the comfort, the consolation, and the exaltation of the human soul.

COMFORT IN DISTRESS THROUGH SPIRITUAL ENRICHMENT

And that message, as Isaiah said, is so simple that "the wayfaring men, though fools, shall not err therein." It is so simple, so easy to understand, that the poorest of us may have a complete comprehension of all that is necessary for our spiritual welfare.

It is in this message, and from the Savior himself, that we are to get comfort and consolation in these times of stress. If we who are spiritually poor were given of the abundance of life, we still, in these times, should be dissatisfied, because greed would still gnaw at our hearts. We should still be seeking after the things of the world. We should still be ambitious and thirsting for power; and wherever those base qualities enter into the minds and the hearts of men, they bring grief and sorrow. They do not ennoble; they do not bring satisfaction and contentment; nor do they bring to us joy.

SEEK AFTER THE ERRING ONES

There are among us, my brothers and sisters, men and women who have become discouraged, men and women who are straying away from the paths of truth. They need your help and mine. We may not simply sit idle and say: "Here are the principles, take them or leave them." It is the duty of each and every one of us, wherever we find the brother or the sister wandering aside from the straight and the narrow road, to go to that brother and that sister, and in humility, unselfishness, and righteousness try to bring him or her back into the fold.

There are a number of heresies which today are abroad in the land. Mind they do not mislead you. When I say heresies, I am speaking of heresies in the matter of the Church, its doctrine and its government. Where you find brothers and sisters not understanding the true order, seek kindly and in a brotherly way to explain it to them and bring them back into the right path. If they are falsifying, teach them the error of their falsehood. Try to make them see that falsehood comes from the evil one.

FALSEHOOD AND DECEPTION FROM THE EVIL ONE

The Lord revealed to the Prophet Joseph, in connection with the revelation given after the loss of the manuscript by Martin Harris, principles regarding falsehoods and falsifying which are applicable at all times.

I am reading from Section 10 of the Doctrine and Covenants:

Yea, he saith unto them: Deceive and lie in wait to catch, that ye may destroy; behold, this is no harm. . . .

You see, he is giving us the representations which Satan makes to the people

And thus he flattereth them,

(that is Satan)

. . . and telleth them that it is no sin to lie that they may catch a man in a lie, that they may destroy him.

And thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare.

And thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

Verily, verily, I say unto you, wo be unto him that lieth to deceive because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

LAWS OF THE LAND SHOULD BE OBEYED

Another heresy that is among the people has to do with obedience to the law of the land. And I read from Section 58 of the Doctrine and Covenants:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.

DAILY REVELATIONS NOT NECESSARY

Another heresy to which I wish to refer. Some of us sometimes appear to look for daily revelations to teach us how and what to do. This was so in the early days of the Church. When the Lord placed man upon the earth he set up certain general laws, fundamental principles, and then permitted man to develop himself within those laws and those principles. If he undertook to tell us each time what we were to do in every detail—and the saints of the early days of the Church thought, as I have stated, that he should do so, and the Lord reproved them for it—two things would happen. In the first place we would virtually destroy the free agency of man, the foundation stone upon which all of our existence is built. And in the second place we should be under great condemnation if the Lord had to reveal to us his will and then we failed to follow it.

Quoting again from Section 58, the Lord said:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

Who am I, saith the Lord, that have promised and have not fulfilled?

I command and men obey not; I revoke and they receive not the blessing.

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath; and not from above.

"LOVE THY NEIGHBOR"

It is the duty of each Latter-day Saint living his religion and observing the laws of the Lord, living the principles of the Gospel, to try to lead back into the ways of righteousness and life those who for the moment have permitted the light to burn low, so low that they stumble in the way, not seeing the pitfalls that are ahead of them.

We may not, my brothers and sisters, think that merely by ourselves living we are doing our full duty. We must go beyond this. We must help our brother. "Love thy neighbor as thyself," the Lord said was one of the great commandments.

May the Lord give us his blessing, enable us to understand his will, enable us to live as we should live, strengthen our testimony, give us the spirit of forgiveness, the spirit of truth, that we may not only save ourselves but help to save others, I ask in the name of Jesus. Amen.

The Choir and the congregation sang the hymn, "Praise to the Man who Communed with Jehovah," after which the Choir sang an anthem, "Like a Choir of Mighty Angels."

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I wish to take for my text this afternoon, the words of the prophet Isaiah, wherein he says:

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations.

The ancient prophet of Israel was undoubtedly looking toward the future of his own people when he uttered these words; he was also noting the righteousness of all nations of the future as they looked to God for wisdom and divine direction. His words may be well listened to today by the people of our own nation, for the Lord will yet cause righteousness to spring forth in this our land.

The government of the United States has passed through many crises since the adoption of the Constitution in 1787. The one hundred and forty-seven years of our national existence have witnessed times of serious political struggles; periods of social and economic strife and unrest. The World War left the nations of the world with intricate problems. The largest armies of all history had marched to battle, and nations were put to the test of preserving their integrity. Kings and

emperors were dethroned; governments were overthrown, and political life came to be anything but the thoughtful study of the science of government. In our own country particularly, laws have been enacted by state legislatures and Congress that have little bearing on the economic and social questions of the day, and as a result, we are lost in a veritable chaos of laws that are never enforced, and which have helped to bring about a disregard for law and order.

The present hour witnesses a crisis, the like of which we have never known before in our history. The fine morale of the nation has been broken, and this has brought about a condition of bitterness and hate, for people have lost their regard for the power of government and for the sanctity of the law. Envy and jealousy, and hate of neighbor for neighbor have crowded out our nobler altruistic feelings. Groups of men, unmindful of human rights, are clamoring for changes in our government. Our resources are being wasted. The looting of the public wealth has become a recognized industry, and the men who practice it are as highly trained as men in the skilled employments and professions. The sorrowful thing is that these men are entrenched behind the walls of political trickery. One of the greatest plagues today is the disregard for authority and law in government, and there is growing up in our social world an aversion toward hard work. Can it be that modern thought is discarding the influence of Providence in the affairs of men? The truth that government is instituted by the hand of God was uppermost in the minds of our forebears when the Constitution was formulated; this thought inspired the very lives of Washington and Lincoln; and Jesus Christ our Lord taught us that governments without the spirit of humble faith in the Master, cannot live.

The Declaration of Independence expresses the power of the Creator in three different places, and in words that speak of the divine in man. It says:

We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

This document and the Constitution of our country in their very spirit recognize the divine truth that government should be the expression of all that is noblest and true in the life of man. In the settlements of the frontiers of America, groups of religious men carried the spirit of religion into the unconquered lands, and the very fabric of our government was made up of many beliefs in the ways of providence. America for this reason has a rich background of the ideals of human liberty. All through our history the people have held to the belief in the divine guidance of the Master. Yet when we weigh the influence of social conditions today, we may well fear that we are slowly discarding our faith in the directive hand of an all-wise providence. Can there be any nobler truth than that the Lord does rule in the affairs of men? Is his power not seen in the onward march of civilization? Yet are we

coming to the destructive belief that man and not God must ultimately rule in the affairs of man. Is the wisdom of man the only power that will solve our problems? At times, such a thought was prevalent in the days of ancient Israel, but the Lord through his prophets guided Israel, and we have Isaiah saying:

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations.

The question, then: "Whither are we going?" is a reasonable one.

Many of the panaceas that we hear of on every hand will not solve our problems. Would that we might have some of the old time religious strength back again! The old Puritan idealism of our pioneer parents was hard and stern at times, but those men and women of early days knew that they must not waste their vital energies on profitless adventures. They were men of self-discipline, and they taught their children to hold themselves aloof from the moral degenerations that would sap the strength of life.

The youth of today have a magnificent vitality, but Dr. Glen Frank has pointed out that "if there is a central weakness at the heart of this vitality, it is that youth is blind to the necessity of conserving its vital energies." What the youth of America needs is the husbanding of vital energies by the cultivation of clean habits, which alone "make intelligence and intensity of application possible and productive." All this is another way of saying that "education rightly conceived contributes to a religion of maturity. While it is vital that we keep Church and State apart, a divorce between education and religion will be fatal to our national life."

We all must discover the beauties of the inner light, which is the divine gift of God to man. It is the divine spirit that really makes life fine and noble. Our government can only live as it produces good citizens who know that the Golden Rule is still golden, and that the Sermon on the Mount and the Ten Commandments are still the guiding forces of morality both for the individual and for society. Robert Louis Stevenson uses an expression in one of his essays that has a forceful meaning. He says that we must put into our thinking more of what he calls the "purple." To solve our problems, we must have that fine discernment of issues that give us simplicity instead of confusion. What care we if that solution comes by way of the street or the school. "Wisdom is justified of all of her children." The home, the church, and the state must teach the greater sacrifice and the higher laws. So let the search for truth go on, but let brotherly righteousness have its day among us as we search for truth.

Every reform must be vested with sacredness, and a nation that is great is not incompatible with righteousness. The spirit of progress and nationality must be related to the divine purposes. There is a call of God to the nations as well as there is to men. The nation which has the bravest, the most trustworthy, the most thoroughly developed

conscience will have the right of way in the onward march of civilization. "Open ye the gates," runs a joyous prophecy, "that the righteous nation which keepeth the truth may enter in." How majestically true is one of our teachings as we have it from the prophet Joseph Smith, when he wrote:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

The tendency to rule God out of the affairs of life is a tragic thing. Why should he not make his habitation wherever men build their homes, and do their work, and fight their battles? The American people in the beginning stood committed to a serious business, and that was to establish a free government among all its citizenry. This ideal had deep meaning. It was the greatest experiment in government in all history, and the basis of it was the Constitution of the United States. It made of our nation the keeper and exponent of the great ideas and ideals of the world. Thus America has contributed mightily to the spiritual forces of the world, and it has given a new conception to all peoples of Christ and his mission. It has said to every man and woman: "You are a child of God. Enter. We will do our best. There shall be no king. There shall be no subject. There shall be no master. There shall be no slave." This is one of the gifts of the Father of us all. It is not gold, nor silver, nor fame which makes success. "It is truth, honor, and justice. It is faith, hope, and love." "It is," as an old French writer once said, "on the virtues of mankind and the freedom of mankind that the future of mankind is to be builded."

What we need today is a group of high-souled men, men of vision and high morals, to put our nation in order, and to bring back that old-fashioned conscience of the nation, which recognizes the fact that the highest laws are the laws of God. Every man should put himself clearly and openly into some relationship of responsibility, for we are today beset with the mob spirit, which always acts apart from the organization of government. This is why the mob spirit is wrong. We should honor our past in the present; our dead in the living. What I want to hold up before us all is the conscience of our nation and government. Moral integrity, moral purposes, moral restraint are the necessities of the hour. If these things can be brought about, the nations of the world will have this to say of us: "Surely this great nation is a wise and understanding people." Ideals must be established in the minds of the rising generation. While we realize that the age in which we live is new, the youth will never find anything more true and noble than the spirit of pioneer America, when the first impulse was the joy of enterprise, initiative, and newly awakened powers. Honesty of purpose must be re-established; honesty of endeavor, honesty of word, honesty in our relationship with our fellow-men. "Look unto the rock, whence ye are hewn," wrote Isaiah of old; and Solomon in his wisdom

said: "Remove not the ancient land-mark, which thy fathers have set."

We must hark back to the finer fundamentals of life, we must make every law and principle of right effective in our very lives. The end of the State is not to live, but to live nobly, and this can only be done as we realize the truth of truths, that the teachings of the Master must become the guiding stars of our lives. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations."

I pray that we American people may see anew the importance of justice and truth, and that we may rise above the ignorance and degraded politics of the present, and come into the light of the new day; and dedicate our lives to more glorious purposes: to the will of the Master, to the purposes of our Lord. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My brethren and sisters, a feeling akin to awe comes today as never before in the history of the world to any person who occupies this position. He speaks to thousands of his fellowmen, facing them; he speaks to thousands who listen in on the radio; he speaks into space, for the radio waves never die—they enter the remotest corner of the universe—they speak to eternity. That is a solemn thought.

IN FULFILMENT OF ANCIENT PROPHECY

I suppose we all had that thought this forenoon when we were listening to the wonderful broadcast of the Presidency to all the world. With the coming of television, with the possession of radio, it seems that the fulfilment of the prophecy of old is near at hand: "There is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated."

I enjoyed the message of our President yesterday, a message of gratitude because of the growth of the Church. Zion is growing, he said, and we all rejoice. It is not a selfish joy, for while we rejoice that we are spreading abroad and succeeding, we rejoice more that because of that spreading we shall be able to serve better our fellowman. This great Latter-day cause is not for us alone. Our mission is to all the world. And every gain that we make must be used for the benefit of our fellowman.

A COURAGEOUS EXPERIMENT

May I for a few moments direct your minds to some thoughts of mine in connection with the work that I have been doing the last few months? I have been engaged in a direct, positive experiment to solve

some of the social and economic ills that have been talked about today and yesterday in this conference. I have had the privilege of teaching Mormonism, the principles, practice, and history of it, to university classes for university credit—as if the subject were one of the recognized university subjects. It has been a rare opportunity. Four other churches have had the same privilege. It is a courageous experiment undertaken by the University of Southern California. The reason for undertaking this experiment is simple enough. Thinking men have come to the conclusion that there is only one way out of our difficulties in this country and throughout the world. No plan made by congress or by private individuals for economic and social recovery will succeed except upon the basis of the acceptance of religion. By the acceptance and practice of spiritual truth alone shall we find our way back to economic stability and social happiness.

TEACHING RELIGION IN THE SCHOOLS

We have attempted at the University of Southern California this winter to teach religion, living religion, followed by large groups of living people, to those who have cared to listen, in the hope that thereby they might be made better citizens than they otherwise could be and that they would go out to contribute to the solution of our national and international difficulties. Our nation, as we know, is today a school-made nation. The schools are making our citizens. The school has made most of us who are here today. The schools are training our children for life's activities; and as the schools teach, as the schools direct the thinking of our young people, so our nation will become, indeed has become.

It is a curious fact that a child, an American child, may go through the elementary schools, compelled to do so by the law, may go through high school, may go through the state college and university and never hear the name of God mentioned nor take any subject of study telling him how he shall conduct himself in life. Character—we all admit the importance of it—is practically forgotten in the curriculum of the schools of the United States. Thinkers talk about it, there is much said about it on the public platform, but little is done about it.

THE PLACE OF CHARACTER IN EDUCATION

It is for that reason that the university with which I have been associated the last few months has had the courage to say, "We will raise religion to academic dignity. We will give it a place in the sun, in the educational sun, that thereby we may help change the thinking and improve the conscience, as Professor Young has just said, of the people of this great country. It has been said that there is no substitute for character. Character is the thing that makes us do certain things. Our conduct depends upon our character. Nevertheless, one great university president, the president of one of the great universities of America, said at a public meeting in my hearing, and later published the statement in pamphlet form, that the purpose of a university is to train

men and women mentally and that character must be a by-product of education. We Latter-day Saints take just the opposite view, that the direct purpose of all life, of every life activity, of our schools in particular, of all training and teaching institutions, must be the formation and development of a proper character. We do not accept the doctrine that character is a by-product of education. That doctrine, intolerable to Latter-day Saint understanding, has much to do with the social and economic chaos in which we find ourselves in this country at the present time.

GOD AND MAN—WHAT THEY ARE

That is not all. Character may be built on ethics, on simple laws of human conduct to avoid offending our neighbor. We believe that an acceptable character must include, as Professor Young has stated, belief in the living God, a God of whose race we are. Here, again, we find a difficulty to be considered, at least by Latter-day Saints. I heard the leader of one of the greatest divinity schools in America, the trainer for a generation of time of the ministers of churches in America, say in so many words that man is but the product of cosmic forces, unknown forces, and that the word God is but a name for those cosmic forces, and nothing more. To Latter-day Saints God is a personage, the greatest intelligence in the universe, our spiritual Father. We are of his kind and we may approach nearer and nearer his likeness, if with all our might we live righteously throughout our eternal life.

THE KIND OF CONCEPTS NEEDED TODAY

We need to teach the youth of our Church and of the world the reality of the living God. Not only that, but that God lives in the unseen world, and that the unseen world is real. Into that unseen world we shall go some day, and there we shall find those who have gone before us. In course of time there will be a resurrection of the body, a reunion of the spirit and the body. There will come a judgment based upon our deeds. These are real concepts that America needs to understand and to accept and must understand and accept before peace can be fully restored in our economic and social life. The whole program of life is governed by law, according to a great plan in the mind of the Creator. He governs and directs all that happens on this earth. We can not defeat the purposes of the Almighty, though we may delay them through our stubbornness. A plan for human salvation has been laid out, and somehow the Lord through his power will see to it that his purposes fail not. "The God of Israel, he slumbers not nor sleeps."

We need today to have the conception of God and the things of God that were given to Joseph Smith and Oliver Cowdery one hundred years ago last Friday,—I need not take the time to read it, but do ask you to read in Section 110 of the Doctrine and Covenants the description of God as given in poor human words by Joseph Smith and Oliver Cowdery. They tried to describe the glory of the personage who stood

before them—not a cosmic force, but a living being—who spoke to them with a voice like thunder. After he had gone others came, beings of the unseen world who had been upon this earth, who had lived here, who had gone into the spirit world and now were commissioned to come back to perform certain important tasks. They unrolled, as it were, the plan and purpose of human existence.

That is the type of faith, with its applications to human conduct, that we try to teach to these special classes, in living religions, so far as I am able, at the University of Southern California. I think my colleagues serving other churches are doing the same as best they can. Our country needs that kind of instruction.

OUR CHARACTER-TRAINING ORGANIZATIONS

I trust that we Latter-day Saints are making good use of our Sunday Schools, Primaries, Mutual Improvement Associations, seminaries and institutes, since our public schools are not yet ready to give us the character training that we need. Dare we, fathers and mothers, withhold such training from our children? And dare you, young people who are assembled here this afternoon, dare you avoid and deny yourselves the kind of training which in the end will determine your true success?

God be with us, bless us in our attempts to bring righteousness into our lives and to serve God as he would desire us to serve him, I pray in the name of the Lord, Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I trust that I may be permitted also to express my appreciation and gratitude for the services held here this morning.

BEYOND COMPREHENSION

I have been thinking of a remark made by an ancient prophet when he considered the great works of the Lord. He said: "Such knowledge is too wonderful for me; it is high. I cannot attain unto it." The broadcast we heard this morning is too wonderful for me. I do not comprehend it. Forty years ago I heard one of the members of the Council of the Twelve say the time would come when men would be able to converse from city to city without the aid of telephone wires. I believed him, but I looked upon that as something that was going to come in some future time, that I would not live to see. But I have seen it; it is marvelous. I do not comprehend it, you do not, but the virtue in it, the power and the force that may be used in the preaching of the Gospel and bringing to pass the purposes of the Lord are wonderful and also beyond our comprehension.

The Lord declared that he would cut short his work in righteousness, and I can understand how that can be brought about.

I want to thank this choir for their integrity and faithfulness, their devotion to this cause.

AN EVENT OF GREAT SIGNIFICANCE

And now I would like to enlarge somewhat upon a statement made by Elder Widtsoe, but mentioned by him incidentally. We witnessed this morning a demonstration as wonderful as anything we have ever seen. One hundred years ago last Friday there occurred another most wonderful event, the effects of which are being felt in every nation upon the face of the earth today. It was not a broadcast, no one knew of it except two men who stood, as we have heard, before the pulpit in the House of the Lord in the presence of the Son of God as he spoke to them. I am going to read one or two verses that he declared unto them on that occasion.

For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen. (Doctrine and Covenants, 110:7-10.)

That which took place on the third day of April in the year 1836 has spread forth to all lands. Thousands and tens of thousands, even hundreds of thousands have been blessed because of what took place upon that occasion. Not only the thousands in the Church of Jesus Christ of Latter-day Saints, but thousands upon thousands who are not members of the Church have partaken of the blessings which came at that time and which have spread forth throughout the earth. And while they may not know it, they have been influenced, and have many of them performed a wonderful work because of the things that took place, and because of the fulfilment of this prediction made by the Son of God.

KEYS OF GATHERING BESTOWED

After this vision closed, we are informed that there was another vision.

* * * the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (Id. 110:11.)

Through the bestowal of those keys which were held by Moses and which were essential to the salvation of men and the success of the work

of the Lord in the Dispensation of the Fulness of Times in which we live, you people, who are here assembled, have been gathered. The word of the Lord has been carried to the nations, many of the honest have been gathered out and have come with their songs of everlasting joy to the House of the Lord and to Zion, to learn of his ways; and that, if you please, through the restoration of the Gospel and the restoration of the keys held by the ancient prophet who held the keys of the Gathering of Israel.

ELIAS AND HIS MISSION

Then when this vision closed, another vision burst upon them:

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed. (Id. 110:12.)

This Elias was a prophet who lived in the days of Abraham and who held the keys of that dispensation. He came and bestowed the gifts and the blessings that were pronounced upon Abraham's head, and his posterity after him, and all that pertained to that dispensation, for in the Dispensation of the Fulness of Times in which we live, all dispensations had to be revealed, all keys had to be restored, and hence the prophets of old, having the keys of dispensations had to come declaring their honors, their authority, the power of their priesthood.

IN FULFILMENT OF PREDICTION

Then came another glorious manifestation in fulfilment of the prediction made by the prophet Malachi some four hundred years before the birth of Christ. We read again:

... Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (Doctrine and Covenants 110:13-16.)

Since the bestowal of these keys the work of salvation for the dead has been proclaimed, has taken hold of the hearts of the children of men, I say, both in the Church and out of it. There are thousands who are working in the gathering of the records of the dead, and why they do it they do not know.

I asked one man in the city of Salem, Massachusetts, in the year 1902 why he was gathering the records of the dead. He was undertaking a marvelous work. He said to me: "I do not know, but I got started and I cannot quit." I know why.

JEWISH TRADITION REGARDING THE PASCHAL SEASON

I want to call your attention to an incident which I think is of some importance. I am going to read to you a statement from Alfred Edersheim in his work "The Temple." Speaking of "The Paschal Feast and the Lord's Supper," he says:

Jewish tradition has this curious conceit: that the most important events in Israel's history were connected with the Paschal season. Thus it is said to have been on the present Paschal night that, after his sacrifice, the "horror of darkness" fell upon Abraham when God revealed to him the future of his race. Similarly, it is supposed to have been at Passover time that the patriarch entertained his heavenly guests, that Sodom was destroyed and Lot escaped, and that the walls of Jericho fell before the Lord. More than that—the "cake of barley bread" seen in the dream which led to the destruction of Midian's hosts, had been prepared from the Omer, presented on the second day of the feast of unleavened bread; just as at a later period alike the captains of Sennacherib and the king of Assyria, who tarried at Nob, were overtaken by the hand of God at the Passover season. It was at the Paschal time also that the mysterious handwriting appeared on the wall to declare Babylon's doom, and again at the Passover that Esther and the Jews fasted, and that wicked Haman perished.

Now here is something of great significance:

And so also in the last days it would be the Paschal night when the final judgment should come upon "Edom," and the glorious deliverance of Israel take place. Hence to this day, in every Jewish home, at a certain part of the Paschal service—the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with his "third cup."

THE COMING OF ELIJAH

It was, I am informed, on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter—not in the home of the Jews to partake of the Passover with them, but he appeared in the House of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking.

THE COMING OF THE LORD IS NEAR

The day of the coming of the Lord is near. I do not know when. I am not looking, however, upon the coming of the Son of Man as I looked once upon the day when men would speak from city to city and throughout the land without the aid of wires, and would be heard, as something that may come in some far distant time, because I sincerely believe it will come in the very day when some of us who are here today will be living upon the face of the earth. That day is close at hand.

It behooves us as Latter-day Saints to set our houses in order, to keep the commandments of God, to turn from evil to righteousness if it is necessary, and serve the Lord in humility and faith and prayer.

So I pray that we may do in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

THE PASSING OF JOHN W. HART

Word has come to me that this morning at about 5 o'clock President John W. Hart of the Rigby Stake of Zion, and for many years a member of the Auditing Committee of the Church, passed away due to a heart attack.

Brother Hart was true, faithful and diligent from his youth to the time of his death. He was a pioneer in Idaho in early days when there was little but sagebrush to be seen as far as the eye could reach. He lived to erect one of our largest and finest stake houses, and was faithful to every duty and responsibility that rested upon him.

When the fearful hardships of the depression came and the bank of which he was the president failed, he gave practically everything he had that the depositors should lose nothing. He was a God-fearing, faithful, true man.

I want to endorse all the good things that have been said about the singing during this conference.

The Choir sang The Hallelujah Chorus, from the "Messiah" (Handel).

Elder Archie R. Boyack, President of the Big Horn Stake, offered the closing prayer.

Conference adjourned until 10:00 o'clock Monday morning, April 6.

THIRD DAY

MORNING MEETING

Conference reconvened Monday morning, April 6, at 10 o'clock.

The Relief Society Singing Mothers, under the direction of Sister Charlotte O. Sackett, furnished the music for this session of the Conference.

President Grant opened the meeting by announcing that the Choir and congregation would join in singing the hymn, "How Firm a Foundation."

After the singing of this hymn, the opening prayer was offered by Elder Heber C. Williams, President of the North Sevier Stake.

The Choir sang, "The Lord is My Shepherd."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

Notwithstanding the anxiety I felt in having to address this large congregation, I am very happy today; happy in my religion, having an absolute assurance of its truth, without any harassing doubts or fears. For this assurance and testimony, I am grateful beyond my power to express.

"DOERS OF THE WORD, NOT HEARERS ONLY"

I should like, if possible, to say something on this occasion, in a very brief talk, that would stimulate faith and religious activity to some degree in the lives of the Latter-day Saints. As a people we are well taught in matters pertaining to our religion. What we most need is to be impressed with the necessity of doing as well as we know, of being "doers of the word, not hearers only, deceiving ourselves." If we were to do as well as we know, our salvation would be secure. I desire particularly at this time to emphasize the importance of observing the law of tithing, and the generous giving of fast offerings, as a potent factor in the scheme of man's salvation, and in support of the Church, and the work it is designed to accomplish. There is today an emergency in the land, a wide spread financial depression; and the Church feels it keenly. Many of its members are without employment or other means of support and are dependent upon the Government, the Church, or other charitable institutions for a subsistence for themselves and their families. The Church Authorities are concerned over this unfortunate condition. They would like to care for the faithful members who are in need of financial assistance; but how this may be accomplished is a question which is giving them no little anxiety.

The Lord has made provision in his Church to meet every emergency that might arise, provided, the members will do their part. If all the members had paid their fast offerings and their tithes in full since becoming members of the Church, there would have been sufficient means in the storehouse of the Lord to meet this oppressive emergency.

AN EXAMPLE OF LOYALTY AND FAITHFULNESS

There was a serious emergency, of a financial character, existing in the Church when Lorenzo Snow came to be its president. The properties and moneys of the Church had been escheated and taken over by the United States Government, making it necessary for the Church to borrow large sums of money, and later to bond the Church for means with which to carry on its current work. In due time these obligations had to be met. President Snow, acting under the inspiration of the Lord, and of his high calling, took with him certain members of the First Presidency and of the Twelve and, by team, went to St. George, and from there traveled north through Utah and into Idaho, holding meetings in

the settlements on the way, appealing to the Saints to come to the relief of the Church in its time of financial distress by the faithful payment of their tithes and offerings. The people responded to the appeal to that extent that the bonds and other indebtedness of the Church were soon paid off and the Church was once more free from debt.

OUR INDEBTEDNESS TO THE LORD

If all the Saints of today were to pay a just and full tithe of their increase, and be liberal in the payment of their fast offerings, which we plead with them to do, the Church would be able to care for its needy members, that none would have to suffer.

The Saints living in the days of President Snow set a good example of loyalty to Church authority and of obedience to the law of tithing. We should be as loyal and as faithful as were our forebears. Such faithfulness makes for individual salvation and the welfare and progress of the work of the Lord.

The Lord expects every member of his Church to do and to give for the carrying on of his work, according to the individual's ability and his means. Those who neglect to do their part will meet with serious disappointment in the end.

A record of what tithing we have paid is kept in heaven, also of what we should have paid. The difference represents our indebtedness to the Lord. We should make the ledger to balance before finishing this life's labors.

WORKING FOR THE LORD

There are in the Church many business men and men of professions who have become spiritually inactive, their entire time being devoted to their business or profession. They could pay their tithing and by so doing be rendering valuable aid to every division of the work for which tithing is used.

The Lord needs us in his work, and he needs our tithes and offerings; and we need him every hour.

The Lord had a job for me
But I had so much to do
I said, You get somebody else
Or wait till I get through.
I don't know how the Lord came out,
No doubt he got along
But I felt rather sneaking like,
I knew I'd done God wrong.

One day I needed the Lord—
Needed him right away;
But he never answered me at all,
And I could hear him saying
Down in my accusing heart,
Child, I've too much to do.
You get somebody else,
Or wait till I get through.

Now when the Lord has a job for me,
I never try to shirk,
I drop what I have in hand,
And do the Lord's good work.
And my affairs may run along
Or wait till I get through.
Nobody else can do the work
God has laid out for you.

WE ARE HERE FOR A SPECIFIC PURPOSE

A story is told of a young man who was very desirous of getting an education. His parents were unable to send him to college, so he walked to the college city, and, after diligent inquiry, succeeded in finding a place where by chopping wood he could pay his board and lodgings. Later one of the college professors gave him a job cutting wood to pay for his tuition. Others, learning of his success as a wood chopper, employed him to chop wood for them. He soon found that he had no time to go to college, and he became content with his success as a wood chopper. This represents a condition which obtains with many of us.

We came to earth for a specific purpose—that of working out our own salvation, or in other words to prepare for the life which is to come, which is everlasting. Some of us seem to have forgotten the purpose we had in view, and to have become content with our search for the wealth and fame this life affords,—in other words, content with “chopping wood.”

FOR THE SALVATION OF MEN

One might ask: Why all the activity we see in the Church, in the ministry abroad, in the ministry at home, in the stakes and wards, in the priesthood quorums and auxiliary associations, in genealogy and temple work, in Church school and seminary work, etc.? The answer might be briefly given thus: The salvation of man depends upon it. It is the work and glory of God to accomplish the salvation of his children, by the plan of the Gospel which he has revealed. The religious activities seen in the Church and in which we are engaged are for the purpose, and are assisting the Lord in the noblest work, the most important service in which man may be engaged. If we be not called officially into the service, there are many things we can do of our own volition which will contribute to our own happiness and salvation and to the happiness and salvation of others. Napoleon Hill says: “Render some useful service each day, for which you do not expect any pay. This will bring you happiness such as people who work for pay only, never enjoy.”

A FULNESS OF JOY

In II Nephi 2:25 we read, “Adam fell that men might be; and men are that they might have joy.” To receive a fulness of joy here and hereafter, as intended of the Lord, we must live the righteous Christ-like life;

and render effectual service to God and to our fellow men. The righteous life inspires love of God and of fellow men and opens the avenue of communication and help from the Lord, which is so necessary to success in effectual service.

HAPPINESS THROUGH OBEDIENCE TO GOD'S WORD

Another potent means of assisting the Church and the work of the Lord, and which is conducive to individual happiness and salvation, is to obey the word of the Lord wherein he has expressed his will by direct revelation, that we abstain from the excessive use of meat, and from the use of tea, coffee, tobacco and all intoxicating drinks. If the Latter-day Saints were to strictly observe this one revelation, as interpreted by the Church authorities, they would be a healthier, happier, and a more prosperous people than they are today. They would have more money with which to pay their debts, and for tithes and offerings. The money paid for tea, coffee, tobacco and liquors goes, for the most part, out of the country I understand; and it means a tremendous drain which is felt directly or indirectly by a large percentage of the people. From every viewpoint it is unprofitable to violate the Word of Wisdom or any other word of the Lord. "Obedience is better than sacrifice; to hearken than the fat of rams."

I have tried in a brief way to emphasize the importance of paying an honest tithing and of being liberal in the giving of our offerings; also, of rendering acceptable service to God and to our fellowmen. It is important, also that we keep all the commandments of the Lord, and faithfully do his will in all things. May the Lord help us so to do.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

Yesterday we listened to the members of the Presidency of the Church preaching, over a great broadcast, the Gospel of Jesus Christ to the children of men. The extent to which their words reached I am not prepared to say, but as far as the broadcasting system carried, those who were able to listen heard the Gospel message. To me it was a wonderful thing and I am sure that all those who are here attending this conference must have been convinced that the Lord is continuing to build constructively in the earth and that his Church is making progress and is growing rapidly.

I think that not before have the songs of Zion been sung by the entire congregation from this building over the broadcasting system of the nation. This Tabernacle is naturally made for such an event. I almost wish that I could have heard the rendition from some far distant point, for the thousands of voices must have gone over the air with fine effect.

When Brigham Young, under the direction of the Lord, planned this

building, I am sure he thought little about such a feature as we have just witnessed. It is doubtful if he could see at that time what might and would happen, how the word of the Lord could be preached from these mountains to all parts of the world.

I wonder if those men who so carefully laid the great Gospel plan in foreign lands had a vision of such things in the beginning of their work. My mind recalls an experience that we are told President Wilford Woodruff had when he was in England, preaching the Gospel, building up the Church, and gathering members to this country. He listened constantly to the Spirit of the Lord. A great missionary was he, as we all know from reading his history. One day he felt impressed to go south, and it is said that he boarded a conveyance and rode south eighty miles, when he felt impressed to stop. He got off the conveyance and began to work in that vicinity, and as a result he gathered some eight hundred members of the Church in that part of England. Practically all of them came to Zion.

Thus were his labors and the labors of others of the early missionaries mightily blessed. Through their preaching they reaped a rich harvest of souls. Today the elders in the field are giving just as faithful service and bearing just as fervent testimonies, but new methods are employed and new agencies are introduced to carry the Gospel to the nations.

The Lord can do his work only as men and women will apply themselves; he does it through his servants in the earth; he directs his work through all the members of the Church who are willing to serve. If President Wilford Woodruff had not been listening, if his mind had not been in tune with the Lord, he never would have heard the whisper that came to him to go south to a certain place where he was told to get off the stage and begin his work. His heart was in tune with God.

Brigham Young's heart was in tune with God when he built this building and laid plans for one of the greatest things the world has ever seen.

We read in the scriptures about the prophets of old who spoke of the Gospel being preached from the mountain-tops, that the word of the Lord would go forth from there. How fully that prediction may yet be fulfilled! No one can realize yet what may come as a result of it, how far-reaching it may be. A few years ago no one heard of the great broadcasting system that we have now among us. It was not even dreamed of. Yet how simple and easy it appears to be.

The President of the Church, the Prophet of the Lord, the leader of Latter-day Israel and those who are associated with him, can now send the Gospel out over the world, telling it to the people, telling men and women of the beauty of it, of the great plan of our Father which was instituted for the purpose of reaching the hearts of the children of men. I do not know how others feel, but to me this experience was the greatest I have ever had—to hear the singing and the preaching, and to know that it was going, perhaps, to the farther ends of the earth.

I was greatly impressed by that fine address by President Grant in

the first session of this conference. It indicated the progress being made by the Church—a progress which has been marked from the beginning, so far as I am able to observe from reading and from personally witnessing events.

There has always been the call of the President, the preaching of the Gospel, the voice of the Lord unto the children of men. The Lord pleads with men, does everything under the shining sun to get men to believe. He calls men to preach the words that he gave while he was in the earth. He said upon one occasion: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." That was the word of the Lord, given by him as it came from his Father. He also said:

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

The Savior laid the plan of life and salvation in the earth. He taught it unto the children of men, and he gave his life for it. He revealed it anew in your day and mine; he came unto the Prophet Joseph Smith, and spoke unto him as one man speaks unto another. God our Eternal Father introduced the Son, and he laid the foundation upon which the children of men may build, upon which they may know whether this is the work of God or the work of men. He has given his word by prophets from then until now; and especially during the past hundred years, has the Lord specifically spoken to men. What a marvelous thing is the history of this Church.

There is no other such gathering in the earth as this assembly, there is no such relationship among men and women, as exists among Latter-day Saints, no such an organization far or near. And now, through the providence of God our Father, thousands of people who are not able to come here may hear the voices of the servants of the living God, and may know the powerful message that comes from those who are endowed from on high to lead, guide and direct the affairs of the people of God in the earth.

When we think of the example that has been set by the leadership of this Church, the plan of government that has existed from the beginning, we cannot but appreciate the hand of the Lord in these things. The foundation that was laid by the Prophet and his associates has led thousands of others to build upon that same foundation. They are not swerved from their path; they know the voice of the risen Redeemer, and they obey it.

The establishment of the people in these mountains, the organizations of the Church in the stakes and wards, presided over by men of

God, constitute the Church that our Eternal Father had in mind when his Son preached that it should be built upon a rock. These men are not swerved when the winds of adversity blow; they know how to weather the storm. We find them always solidly and squarely established in the revelations of God our Father; while, on the other hand, those who yield to temptation, who will not keep the commandments of God, are shaken as a reed in water, and many fall, because their foundation is not secure.

This conference will be a great epoch in the history of this Church. The great anniversary today of the organization of the Church, the experiences of yesterday, and the inspirational sessions on Saturday add another great chapter to the program of God our Father by which men and women may know that those who are appointed to direct his affairs on the earth are at the helm, that they are watching over the flock, that they are constantly building and keeping in harmony and in tune with the work that has been established by our Father through the Prophet Joseph, who is a prophet of the living God, and was, and always will be. Those who have succeeded him were and are likewise prophets of God.

May we remember the words we hear and carry them back to our people, I pray in Jesus' name, Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I hope the Lord will give me words to express what is in my heart to say to you this morning. I desire to call your attention to the parable of the Master called the "Lost Sheep," which is recorded in the 15th Chapter of Luke. The chapter commences with the following words:

Then drew near unto him all the publicans and sinners for to hear him.

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth.

The sinners, and the publicans who were largely the officials of the Roman government and mostly tax gatherers, did not live up to the strict interpretation of the doctrines of the Pharisees. In my opinion, the Master in giving this parable to the scribes and Pharisees intended to impress them with the necessity of looking after their lost sheep, the publicans and sinners.

The use of parables was common among Jewish teachers. Jesus was but following the custom of the time in using a descriptive allegory

founded on a real scene or event such as occurs in nature and human life, with a moral or religious application. The Master's parables were simple and effective. He talked in the language of the people. When in wheat fields he spoke of wheat and tares and the mustard seed. When on the shores of the sea of Galilee, he spoke of fish. When in Judea he spoke of sheep.

A flock of sheep usually numbered one hundred. The shepherd is portrayed as leaving the ninety and nine, safely in the fold, while he went in search of the one that had strayed. He rejoiced in finding it. When he returned home, he called together his friends and neighbors, and asked them to rejoice with him, for he had found his sheep which was lost.

The Master discloses the real purpose of this parable when he said: "And I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." He brings to our attention the duty of servants of the Master in all ages. The Master deemed it of great importance to go after those who had strayed from the fold of Christ. There is need for the application of this parable in our day.

One of the objectives of the Church is to perfect the lives of those who have accepted the truth. This is a great responsibility. There are among us in every ward and stake in the Church, members who have become indifferent to the teachings of the Gospel and who for one reason or another absent themselves from quorum and sacrament meetings. Recently I examined the records of the Church and was alarmed to find that these missing sheep had increased by 5000 last year. It is our duty to do everything possible to bring them back into active participation in the Church. We are our "brother's keeper" and should feel keenly this trust. These neglectful members should be visited and labored with, with all diligence and with patience. They should be encouraged and again brought to see and understand the beauties of the Gospel and the benefits of active Church membership.

I recently heard of an individual who was indignant when asked some questions about his salvation. He had not objected to the brakeman on the train asking where he was going. He felt the brakeman inquired of him in order to save him from a possible mistake. The man who asked about his salvation had the same motive, only the case was a great deal more serious. Yes, some you will visit will not take kindly at first to your interest in them, but if labored with perseveringly and in all meekness, they will later call you blessed.

A mother of several boys had difficulty in getting her boys to keep neat and tidy and she had to give them personal inspection before they left for school. She realized that they had neglected to look at themselves in the mirror. She hung a beautiful mirror in the front hall, where they could not help but note their appearance. She now has no need to inspect them, for the glass tells them how they look. For after all, the mother added sagely, "I think one of the principal steps toward reforming people is to get them to look at themselves." With tact and understanding, can we help these indifferent members to see themselves

as others see them and through our earnest efforts and kindness bring them back into service in the Church?

Are we as officers of the priesthood quorums of the Church doing our full duty in encouraging neglectful members to attend their meetings? Are ward teachers taking their responsibility seriously and with kindness and tact endeavoring to bring disinterested members back to activity in the Church? As Bishops who preside over the Aaronic Priesthood of the wards, are you watching so carefully over your flock that none in the future will be lost or go astray? Are you making a conscientious effort to bring back those men and boys holding an office in the Aaronic Priesthood, who because of indifference, lack of home training or the allurements of the world, have drifted away? It is our duty to labor with them persistently and bring them back into the fold. Are the auxiliary officers of the Church giving attention to those who should be enrolled as members of their organizations? As individuals, are we taking a brotherly, sisterly or neighborly interest in those about us who do not enjoy the full benefits and blessings which the Church extends to its active and faithful members?

Are these members grateful for your interest in them? Let me cite to you some cases which have come to my personal attention. To my office came a man, who for twenty years had done nothing in the Church. Through the missionary work of the Bishop of that ward, this man was brought back to service in the Church. He realized the many years he had lost. As he stood outside the Logan Temple, with his wife and children, having had them sealed to him that day, he said, his heart full to overflowing: "I wish my Bishop had given a little attention to me when I was a lad."

I was deeply impressed with the story of a man in one of the stakes of Zion at a stake conference. He stated that through the insistence of the members of his quorum, he was urged to attend his meetings. At first he was reluctant. Then, since they wanted him to come so much, he decided to please them. He became interested and active, and now has a renewal of his testimony of the Gospel. He has taken his wife and children to the temple. His heart is filled with gratitude because the members of his quorum had interested themselves in him and labored with him and brought him back into church activity. There were tears in his eyes as he told of his joy.

The Master said there was great rejoicing over one who repenteth. There are three who rejoice, when, figuratively speaking, a sheep which has strayed is brought back to the fold: the individual who has strayed away, he who is responsible for his reclamation and "likewise there shall be joy in heaven over one sinner that repenteth."

In this day, hear the word of the Lord regarding the worth of souls, and the joy of bringing souls unto him; as recorded in the 18th Section of the Book of Doctrine and Covenants, and which was mentioned by President Grant in his opening address:

Remember the worth of souls is great in the sight of God;
For, behold, the Lord your Redeemer suffered death in the flesh;

wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

I sincerely plead with you to give this matter of the indifferent members of the Church serious reflection and attention. Whether it be friend, neighbor or relative, by long-suffering, meekness and patience, win their respect and love and help them to again see the beauties of the Gospel. Bring them back into the fold that they might again enjoy the blessings of the Gospel and be numbered actively with the Church of Christ.

To those of you who are within the sound of my voice who may have become indifferent to the teachings of the Church, I urge you to take inventory of yourselves this day. Consider where your course in life is taking you. Is it bringing you happiness and contentment and peace of soul such as does the Gospel of Jesus Christ, or is it bringing you only passing pleasures? Are your hearts set upon the things of this world, the money, position, good times which it brings, or upon the Kingdom of Heaven with its rich treasures?

I personally know the joy and satisfaction which comes in this missionary labor; the joy of seeing friend and relative become active and useful in the Church, after years of indifference, and I rejoice with them in their blessings. My testimony is that in the Church of Jesus Christ of Latter-day Saints is found the restored Gospel of Jesus Christ. I know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God. I know that the Gospel is the plan of life and salvation unto all who accept it and are faithful and obedient. May we live the Gospel and may we ever be diligent in teaching it, I pray in the name of Jesus Christ. Amen.

The Choir and the congregation joined in the singing of the hymn, "We Thank Thee, O God, for a Prophet."

"A Poor Wayfaring Man of Grief," was sung by the Choir, solo by Emma Lucy Gates Bowen.

PRESIDENT HEBER J. GRANT

It may be of interest to those who do not already know it that this song of fourteen verses, by Montgomery, was sung in Carthage Jail by John Taylor; after he had finished singing it he was asked to sing it again. He replied that he did not feel like singing, he was oppressed

with a sense of coming disaster; but at Hyrum's request he sang the hymn again.

Soon after he was through singing it the second time, the shooting started that ended in the death of the Prophet and the Patriarch, and the wounding of President Taylor.

ELDER REINHOLD STOOF

Former President of the South American Mission

My brethren and sisters, you will kindly excuse the poor English of a foreigner. Members and friends of the far countries under the Southern Cross in Argentine and Brazil extend to you their heartiest greetings. They rejoice in the light that went out from Zion and came to them; and you in Zion can be proud of your faithful members in the far southern countries. There has not been a missionary in South America who has not appreciated the interesting pioneer labor among the Latin-American people in Argentine and among the Brazilian colonies of German blood.

Several missionaries who have labored in South America have told me that if circumstances would allow the Church to establish a mission in Italy or Spain they would gladly go there and preach the Gospel to the fine people of those countries.

Argentine, like the United States, is a melting-pot for the nations. The majority of those who emigrated into South America are from the southern countries of Europe—Italy and Spain—so that the character of the Argentines is that of a real Latin people. The majority of our members in Argentine are Italians and Spaniards. We have a few Germans also there.

Our experiences with the Latin-American people with regard to teaching the Gospel are very encouraging. There may be some who think that the ideal field of labor in which to find the scattered blood of Israel is the northern countries. For them it may be a consolation to know that a few centuries after Christ's birth tribes from the north invaded Spain and Italy, and it may be that their remnants are the ones who today follow the voice of the Good Shepherd. The fact remains that a great harvest will be brought in in Argentine among the Latin-American people. I have no doubt in my mind about that.

I am very glad that the leading brethren of the Church have sent to South America two very fine men to preside over the two missions there; and I am sure that they will spread the Gospel in a most wonderful way in those countries.

It was my good fortune to be blessed and sustained by the help of very faithful and capable missionaries, and this same blessing will be enjoyed by my two successors in South America. The people in South America are surely a wonderful people. The example of the missionaries has exerted a wonderful influence in the conversion of people to the

Gospel. We had several friends who could neither read nor write; they could not prove the truthfulness of our message by studying the scriptures as they could not read them, but the example of the missionaries gave them conviction, and above all, these people lived the Gospel before their baptism.

Weeks and months before their baptism they kept the Word of Wisdom, they even paid their tithing honestly without being urged to do so, and by living the Gospel they received a strong testimony, were converted and were baptized, and are some of our most wonderful members in the Argentine.

It is my opinion that because of the integrity and faithfulness of those members, the Lord has blessed them with many manifestations.

I testify unto you that I have never seen in my life before the power of the priesthood manifested in such a marvelous way as in South America. I testify unto you that I witnessed the gift of interpretation of tongues, and the gift of healing the sick in cases where doctors could not help them. I can testify that the eyesight was restored to a blind young Portuguese. I have a written statement in my possession in which that young Portuguese said: "I was willing to throw myself before the wheels of a wagon in the street to be killed, the doctors could not give me any hope." But the power of the priesthood restored his sight.

I never shall forget that evening when we were called to the home of an Italian family whose daughter was very sick; that family had fasted and prayed an entire day, following the advice of a good Italian member of the Church. It was a strange sickness that had overcome the daughter. She slept for four days and could not eat nor speak, and then, after a day of fasting and prayer, the parents called the elders to administer to her. When we entered the room the daughter opened her lips for the first time for days, her eyes being closed, and she said in a low but distinct voice: "A supreme being has entered."

The young elder, a very ambitious, fine Idaho boy, was called to anoint her, and he was so much astounded when he heard those words that he forgot the name of the young lady and it had to be repeated to him. We pronounced a blessing upon the head of that girl and rebuked the power of the Destroyer. We spoke comfort to her parents, and according to the promise given by the servants of the Lord through the power of the priesthood, her full health was restored. She did not remember anything that had happened to her. I do not know what her spiritual eyes had beheld, what supreme being had entered with us,—no missionary is a supreme being, we know that, but we cannot say who was at our side. We have no doubt that a heavenly being was there to give strength and testimony to the parents. The power of the Lord is upon the earth, the power of the priesthood is here, and that power calls to its aid even heavenly beings when necessary.

I am thankful for the testimony that I have received, and that others have seen the power of the priesthood manifest in such a marvelous way, and I am glad that these blessings have been given unto those wonderful people in Argentine and Brazil. They are faithful and strong.

I remember one fine missionary, a very capable young man, who was about to leave his mission field because of the lack of finances, but it was not necessary for him to leave, a little Italian couple took care of everything. They gave him shelter, they gave him to eat, and provided everything for him. Later this same faithfulness was manifested in their contribution of a house and lot in Buenos Aires to the Church for use as a chapel. This is one of the evidences of the faithfulness of those people. The servants of the Lord can preach without hindrance in those countries of South America. The cry of Freedom, Freedom, Freedom, rings throughout the wonderful nation of Argentine. Those people love freedom, they grant freedom to everyone, and so it is in all the republics of South America. In my opinion it is a wonderful field of labor for the people.

A great harvest is waiting for the Church in South America. I have no doubt in my mind regarding that. The Lord gives me that testimony. God bless those far countries in the south—the home country of my children. God bless my South America, is my prayer in the name of Jesus Christ. Amen.

ELDER JAMES M. KIRKHAM

President of the East Central States Mission

I pray for divine help while I shall stand before you.

I am glad to bring to you greetings from the East Central States mission. I can honestly say in reporting our mission to you that what this good brother has just said about South America has been repeated many times during the past winter among the young missionaries who are laboring in our mission field. God has manifested his power, and many are the blessings that have come to our good people through the priesthood and the faith of the elders and the members of the Church.

We are living in an unusual day; in a day when the Lord is making evident his power. In the mission where I live, we are at the present time experiencing unusual conditions, particularly in regard to the great floods that have come from the Ohio river and many of the other rivers that empty into this great stream. Because of the high waters of the Ohio the streams that enter into it back up, and as a result great areas of land are flooded. It is interesting, I am sure, to know that river boats have gone up the streets of Cincinnati, that in many places the water was six and eight feet above normal conditions,—I mean that over the main highways in some parts of that country there was that depth of water. However, I do not know of any serious handicap to any of our members except the loss, possibly, of some of their property. I recall that the day we left to come here one of the elders said, "I am mailing you this letter by way of row-boat from the second story of the building. We have been in here for three days."

I have been greatly impressed by these conditions and I would like you people to read the sixty-first section of the Doctrine and Covenants and make your own deductions as to the curse that was placed upon the waters. Not only have we been troubled with waters but we have had tornadoes. And as we came here we passed through a great dust storm. It seems to me that we are living in an unusual day.

I would like to tell you something in regard to this wonderful experience that we had yesterday. Immediately upon receipt of information about this broadcast we sent word to every branch, to every elder in our mission, suggesting to them that they provide some way so all could listen in. Saturday there came to me a letter that had been forwarded from a little town in the hills of Tennessee, telling me that they had borrowed a radio to install in their little church, which is about twenty-four by thirty-two feet in size, and they planned to gather there that day so they could listen to the prophets of the Lord when they spoke.

We are making a great number of friends in unusual ways. I would like to refer to one case, emphasizing what has been said in regard to the spirit and power that is manifest by our beloved president. President Grant with Brother George Albert Smith visited Louisville a short time ago, and while there they visited that modern institution, the American Printing House for the Blind, where the Book of Mormon was printed in Braille. I visited this same place about the second or third day after they had been there, and I was pleased at the influence, the most favorable impression that had been left with those people during the visit of President Grant and Brother Smith. There is something about these brethren that no matter where they go they leave their impression and they leave something that is outstanding and unusual.

I would like to express to you my testimony in regard to the Book of Mormon. It is one of the most wonderful books that we have in the world today. If I were bold enough I might say to you that I think many of us are not reading it just as often as we should. I know it is taught in our Sunday Schools and Seminary classes and in other such ways; but I am thinking of that busy mother and that hurried father in their labors. I fear that they do not read the Book of Mormon as often as they should do. My testimony to you is this, that it is divine and it comes from God, that it is one of the greatest witnesses that we have of the divinity of this work and of the Prophet Joseph Smith. If you want to know where we came from, why we are here, and where we are going, no book that I know of will tell you in such plainness as does the Book of Mormon. We should read it more often. I am sure that the promise which is given in it will be fulfilled, namely, that those who ask God with a prayerful heart if the things therein written are true, he will manifest the truth of it unto them. It has been made manifest to a number of people in our mission during the past winter.

Oh, I could tell you testimonies that have come to us this winter of young people and older ones who have had that promise fulfilled to them, and their hearts have swelled with joy because of the testimony of the Book of Mormon that has come to them.

I pray that the Lord will bless you, and that we will live the Gospel of Jesus Christ.

I bear testimony to you that the lives of our young men and women are teaching the Gospel just as much as their words. When someone was talking the other day about living this Gospel, I thought of five different places where the missionaries were living this winter. There will be from one to several members of the families baptized because of the lives, because of the actions, because of the teachings of these young missionaries in the homes where they have been living. We suggest to them not to live in a boarding-house, but to find lodging with some family of prominence. They are living in the homes of judges, of postmasters, and of dentists. We are encouraging them to go into such places, because in so doing they have a most wonderful opportunity of preaching the Gospel; and by their lives and by their actions they are doing it.

The Lord is blessing us. We need your prayers. We need your support. We need your blessings. And may the Lord magnify us in our work in the eyes of the people of the world, that we may bring souls to Christ, that we may fulfil the responsibility that is given to us to preach the Gospel in all the world.

May the Lord help us to do this I humbly pray in the name of Jesus Christ, Amen.

ELDER WILFORD W. RICHARDS

President of North Central States Mission

The music of this conference has been an inspiration to all. The work of our great Tabernacle Choir, the Hyrum Stake Choir Saturday, and the Singing Mothers today have all been a blessing to us.

We often find ourselves in the position of children, seeing about us the many activities and movements of life, but failing to recognize the full significance of such forces and movements. During this conference I have been struggling to comprehend the value and power of this great cause as it affects us and the people of the world.

For generations people have taken an interest in keeping close to certain anniversaries. In private life we commemorate births, marriages and other important dates. In public and social life we have our Fourth of July, Armistice Day, Memorial Day and many others of general and local interest.

The Church of Jesus Christ of Latter-day Saints remembers proudly a number of events which cluster around this season of the year. It was in the spring of 1820, one hundred sixteen years ago, that the first vision of this dispensation occurred. On May 15, 1829, one hundred seven years ago, the Prophet, John the Baptist, appeared in answer to

prayer and restored the Aaronic Priesthood. It was but a short time following this that the personal associates of the Master himself, Peter, James and John, appeared and restored the Melchizedek priesthood. It was on March 27, 1836, that the Kirtland Temple was dedicated, and a week later, on April 3, when those great experiences recorded in Section 110 of the Doctrine and Covenants occurred, when the Savior himself, together with Moses, Elias and Elijah, appeared to the Prophet Joseph Smith and his associate, Oliver Cowdery, and left their particular authority and blessings.

On March 17, 1842, the great woman's organization of the Church came into being. It was at this time that the Prophet of this dispensation turned the key for women in all the world.

One hundred and six years ago today, April 6, 1830, under humble conditions in Western New York this Church was officially organized. Add to these more recent events the birth of our Savior and his resurrection some nineteen hundred years ago and we have a collection of significant anniversaries associated with this season of the year that are most challenging, thought provoking, and fundamental.

As missionaries in the world, our responsibility is largely one of teaching the significance of these events, for therein is contained the message and authority of the Gospel. The missionaries of the North Central States mission are attempting to do this. They have the testimony, the energy and desire to do it well. We are proud of them and of their parents, priesthood quorums, and others who sustain them.

Our reports for 1935 indicate an improvement in every item upon which reports are made. The spirit which permeates all this work is difficult to read into the reports but we feel it, rejoice in it, and know that it is of a divine source. Literally thousands of people have heard the Gospel message. Friends are being raised up, and many are seeking us out on their own initiative. The lump is gradually being leavened. The missionaries of our mission are indeed proud to be entrusted with responsibilities in connection with this mighty work.

The Saints, as members of the mission, are also increasing in devotion and energy. They are growing in power to live and appreciate the Gospel. Their activities have increased and broadened. They, with you, are trying to be worthy of this Church and its blessings.

We have discovered that the truth, in being taught, must be reflected through the teacher. We must teach the Gospel in terms of every day life and in the language of the people. If this were not true the mere distribution of our literature would be sufficient. Testimony, with the warmth of soul that comes from one who lives the truth, is a mighty force. The missionaries never cease to attract attention because of their clean, wholesome, radiant lives. The truths of the Gospel shine through them and their experiences. Perhaps a personal incident will illustrate this:

Upon one occasion I was bearing my testimony to the truthfulness of the Gospel. The man to whom I spoke said, "I don't believe a word of it." I asked him if he had ever experienced the effect of an anaesthetic.

"Yes," he replied and then described his feelings to me. At the conclusion of his description I gave back to him his own answer to my testimony by saying, "I don't believe a word of it." This rather startled him but at the same time presented the point of view that each of us was speaking out of our own personal experience. Since I had had no anaesthetic experience I could not appreciate and understand his, and was perhaps just as much justified in denouncing it as he was in refusing to give credence to my testimony which had arisen out of my personal experiences, the likeness of which he had never felt. The incident led to an open door and an invitation to discuss at some length the principles of religion.

The past winter in our section of the country has been the most severe in history. Under such conditions we have found it necessary to develop new and varied ways of doing our work. We have been forced to substitute a variety of methods for those usually employed. The missionaries have been equal to the emergency, however, and have made real contributions to the service even under these trying conditions.

The headquarters of our mission is located in Minneapolis, a Christian community with many churches and many wonderful people. Many of these people being of Scandinavian descent, we feel that there is much of the blood of Israel there which should respond to the Gospel. We have been interested in several very distinctive contributions to Christian conduct and leadership that come out of our community life. You may be interested to know that a large retail store which employs some three thousand workers will not advertise in a Sunday newspaper, nor illuminate its windows on Sunday to display its wares; nor require labor of its workmen except in the very minimum service of guarding and protecting the property. A popular newspaper with a circulation of more than 115,000 copies daily refuses to carry any kind of advertising which relates to liquor or strong drink. The thing that has interested us in these cases is the fact that the public in the main admire the practices referred to and reward them with a good business and a growing sentiment of approval.

We are grateful for the visit of Elder George Albert Smith in our mission since it was my privilege last to report. He left his faith, love and testimony there in full measure. He did us much good as he mingled with the missionaries and the local members of the Church. Many friends came to our meetings to hear him and went away rejoicing in their privilege and opportunity.

We are looking forward to another visit from the General Authorities of the Church this season.

It is a joy to bring to you parents the love and greetings of your missionaries. It is in like manner a privileged opportunity to bring a pledge of loyalty, support, and allegiance to President Grant and the General Authorities of the Church who have sent us out into the service.

We of the North Central States mission are grateful for your confidence and trust. We desire most earnestly that the Lord will assist us to the extent that we may properly honor and respond to it, and that

our work and responsibility may be met with, "an eye single to the glory of God." Personally I am very grateful for the Gospel, my heritage, and my family, and the missionaries with their cooperation and service in this work of the Lord.

In all sincerity and humility I desire to add my testimony to those borne before me in this conference and I do it in the name of Jesus our Redeemer. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Northwestern States Mission

I am grateful, beyond my power to say, for the privilege of laboring in the ministry of God, associating myself with fine young men and women who are doing their utmost to deliver the message that has been vouchsafed to them.

I believe that one of the delightful things of mission life is to see the development and growth that takes place in the minds and hearts of these young men and women. They appreciate beyond measure the help they are receiving from their parents and their friends in maintaining them during their stay in the mission fields. They are meeting with success and are enjoying at the present time health and strength, for which we are very thankful. We have eighty-four missionaries,—sixty elders and twenty-four young women. We have some from the Central States mission, some from California, some from Arizona, some from Alberta, and the rest are from Utah and from Idaho.

I believe that the greatest way in which to present this message of truth is through the power of example. I should like to take this opportunity of saying just exactly what it means to live upright and good lives. You and I very frequently are invited to banquets and balls, not only in the regularly organized stakes of Zion, but also in the mission fields. About six weeks ago arrangements were made by one of our very fine young women to hold one of these banquets and balls, and in making the arrangements with the hotel management in whose hotel this affair was to be held, she said, "It will not be necessary for you to serve tea or coffee. The one hundred and sixty-five young men and women who will gather here tonight do not drink tea or coffee." It was then suggested that he arrange the card tables and cigarette trays in one of the adjacent rooms so that at intervals these young people could go in and spend a little time in recreation,—that kind of recreation. This fine, upstanding young woman said, "These hundred and sixty-five young men and women do not smoke cigarettes nor do they play cards, nor do they drink wine or liquor or beer; so it will not be necessary to make preparations along this line. However," she said, "It might be well for you to order one hundred and sixty-five bottles of milk"—which was done.

The power of example—I am beginning to feel that the strength of this mighty Church is certainly based upon the power of example.

I clipped out of one of our magazines the other day this fine, brief statement written not so long ago by our beloved President Grant; in its brevity there is such a volume of truth so fine and splendid that I believe it would be good in referring to it to read it. "Let us get faith as a people. Let us so order our lives that we are entitled to an increase of that faith. I am thankful that I know of no man or woman who ever joined this church and attended his or her sacrament meetings, partaking of the sacrament in remembrance of the suffering of our Savior and his death, who was honest in the payment of his or her tithing, who divided with the Lord as perfectly as he would ask the Lord to divide with him if he were making up an account, who has kept the Word of Wisdom, I have never known such a person to lose his or her faith." I believe that the fundamentals of this great Church are based upon those very principles. In order for you and me to carry that power with us in our ministry it seems to me that we must comply with these fundamentals of truth. In order to understand perfectly this work it is necessary that we be clean in habit and in thought, to have the light of truth we must live the truth.

I am glad to report to you that so far as my knowledge is concerned, these young men and women are preaching this Gospel of the Lord Jesus Christ by the power of example, which I am convinced is the way in which the Spirit of God can operate upon their minds and upon their hearts so that people will naturally gravitate to them because of the quality of truth that they are carrying in their example.

Recently it was said by Brother Stephen L. Richards, "No man can be respectful of Deity and have in his heart an improper attitude towards the creations of Deity. The man who properly understands his relationship to God and the endowments which he has received from the Creator will be filled with reverence and thanksgiving." How true is this philosophy!

We are told, my dear brethren and sisters, that the power of truth in its highest, purest and most exalted phases stands squarely upon four basic lines of thought: First, the love for truth; secondly, the search for truth; thirdly, faith in truth; and fourthly, the work for truth.

Here is a combination of facts that brings you and me, when we study these truths, into transforming fellowship with God, our eternal Father. They provide for finer interpretations upon the different phases of this great latter-day work. It is said, "The path of truth, higher living, truer development in every phase of life, is never shut from the individual until he closes it himself. Let man feel this, believe it, and make this fact a real and living factor in his life and there are no limits to his progress. He has but to live his best at all times and rest calm and untroubled no matter what results come from his efforts.

"No rule for higher living will help a man in the slightest till he reach out and appropriate it for himself, until he make it practical in

his daily life. The man who is seeking ever to do his best is the man who is keen, active, wide awake, and aggressive."

As long as you and I are ever striving to do our best in living the great truths of the Gospel we are entitled always to the light of truth.

In conclusion I wish to leave with you my humble testimony concerning the divinity of this work. I know that God lives. I know that Joseph Smith was the instrumentality through which God operated in bringing to pass the saving graces of the Gospel of our Lord and Master, Jesus Christ. I pray that He will keep us firm and steadfast in the faith, and that our power of example will be beyond reproach, I humbly ask in the name of Jesus Christ, Amen.

An anthem, "Nazareth," (Gounod), was sung by the Choir (The Relief Society Singing Mothers).

Elder Joseph Anderson, the Clerk of the Conference, offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened Monday afternoon, April 6, at 2 o'clock.

The Relief Society Singing Mothers furnished the music for this meeting.

Elder J. Percy Goddard, President of the Liberty Stake, offered the opening prayer.

"All Hail to Thee" (Pilgrim's Chorus—Wagner), was sung by the Choir.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

The following are but a few of the many expressions of the great Master and Teacher himself on the subject of prayer:

"WATCH AND PRAY"

Pray for them which despitefully use you. (Matt. 5:44.)

Watch ye and pray. . . . The spirit truly is ready, but the flesh is weak. (Mark 14:38.)

Take ye heed, watch and pray; for ye know not when the time is. (Mark 13:33.)

Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. (Luke 21:36.)

Why sleep ye? Rise and pray. (Luke 22:46.)

Pray that ye enter not into temptation. (Luke 22:40.)

The whole of the New Testament and of course therefore all the teachings of our Lord are filled with instructions and admonitions to pray. There are some among the rich, as among all other classes in our nation, who ridicule religion. One wise man (Roger W. Babson) has said that these men of wealth of the United States who ridicule religion are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers.

JOSEPH SMITH'S EXPERIENCE

On this subject, Joseph Smith the Prophet in his writings says:

Having looked around me, and finding myself alone, I kneeled and began to offer up the desires of my heart to God. . . . I saw a pillar of light exactly over my head.

The Prophet continues:

I had beheld a vision. I have thought since that I felt much like Paul, when he made his defense before King Agrippa and related the account of his vision when he saw a light and heard a voice; . . . some said he was dishonest, others said he was mad; . . . he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, . . . and all the persecution under heaven could not make it otherwise; he . . . would know to his latest breath that he had both seen a light and heard a voice. . .

So it was with me. I had actually seen a light. . . . I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. (Pearl of Great Price, pp. 48-50; James 1:5.)

TRANSFORMED BY DIVINE LIGHT

Paul saw a light, Paul heard a voice. That light which burned into his soul was the something outside of himself which he needed, for that divine light changed him from a man of hate to a man of love, from the man who, when the Christians were put to death, gave his voice against them, into that scholarly and powerful defender of the Christian faith around whose teachings much of our New Testament has been built. It was that light from heaven, that inspiration from the Almighty which transformed this wicked persecutor of the saints, Saul of Tarsus, into Paul the great and scholarly apostle.

And so, too, Joseph Smith the Prophet saw a light, he heard a voice. This light, this voice, this inspiration transformed him from a youth filled with doubts and uncertainties into a mighty prophet. Under the inspiration of the Spirit he saw clearly and he defined definitely, in the revelations which have come to us through him, those rules for Christian living of which the world today is in such desperate need.

INSPIRING THE SOULS OF MEN

What can I do? What can you do? What can the people of the

nations and of the world do to bring into the souls of men this much needed light, this inspiration which will bring about remarkable and desirable transformations in the form of love, unselfishness, success, peace on earth good will toward men?

Praying, having faith in our Lord, struggling to live in accordance with his teachings, his ideals and his example will, I am sure, in no small degree bring about these greatly desired results. Honest, earnest, prayerful appeals will bring that inspiration, that divine light which transforms human lives from those which are filled with misgivings and mistrust into lives of faith in fellowmen, faith in self and faith in divine providence. Living the Christian's life of prayer in a thoroughly honest and conscientious way will, I verily believe, change the nations and the people of the world everywhere from conditions of hate, conditions of greed and conditions of mistrust into conditions of faith, conditions of affection and confidence, of joy, happiness, peace and success.

In this trying hour I appeal to you Latter-day Saints, if you are not doing so already, to call your families together with daily regularity and with them go upon your knees and appeal for help and guidance, for that light, that voice, that inspiration which all of our families and all other people everywhere need so much in this time of trial and temptation.

REMEMBER THE ALMIGHTY

Abraham Lincoln said our nation has had a growth and a development the like of which no other nation has ever known, but, said he, during our great Civil War, the trouble with us is "We have forgotten God." I appeal to you to remember the Almighty. Let us remember him who in all the history of our nation has been our strong, our loyal and our devoted Friend. By his power we the people of the United States are able to live today in this land of freedom and liberty under the sacred folds of the only flag in all the world that has never known defeat. Remember the motto of our nation, "In God we trust." Let us pray to him in secret, make of him a confidential friend, tell him our shortcomings, our imperfections and our weaknesses; appeal for these to be forgiven and then pray, in faith believing, for strength and courage and power to resist evil. Let us appeal not for burdens that are light but for strength to lift those loads, however heavy, which may be placed upon us.

In this hour of stress, of temptation and of depression, in these days when war clouds are threatening everywhere, let us pray that men's hearts may be purged of selfishness and greed and that the light of heaven which brings the spirit of sacrifice and unselfishness may shine with glowing effect into the souls of men everywhere.

I appeal to you who compose the vast multitude assembled in this historic Tabernacle and to all who are listening in not only to remember the Lord by going upon your knees in secret and in your family prayers but I appeal to you also to go with regularity to your places of worship

and there with prayerful hearts come into closest possible communion with our Heavenly Father and thus deserve and receive from him an answer to your honest, heartfelt appeals whatever blessings are necessary to fill your hearts and lives with joy, contentment, peace and success.

THE SABBATH A DAY OF PRAYER

We should bear in mind always that the Sabbath is a day of prayer. It is a day of worship. We do not go to our places of worship for the purpose of acquiring scholarship; we do not go there to learn history or mathematics or science. The purpose of our going to our sacrament meetings is to worship. We cannot get faith by logic any more than we can get learning by simply longing for it. Partaking worthily of the Sacrament of the Lord's Supper is an important and fundamental part of that worship, and it is this intense and genuine worship, this prayerful spirit that will bring that light and inspiration of which I have spoken, that light and inspiration which we all so much need and which so many of us, I am sorry to say, do not deserve.

A FORTIFICATION AGAINST EVIL

It is said that the temptations of today are greater than those of any previous time. It is generally conceded that our young folks are surrounded with conditions more alluring than those of any previous period. If we have not taught our children to pray as a means of helping to fortify them against the evils with which they are surrounded, then in the language of the Savior let me exclaim, "Why sleep ye? Rise and pray that ye enter not into temptation." (Luke 22:46.) Remember, as the Master says, the flesh is weak and therefore we need, indeed we must have the help of Heaven if we are going to be able to resist the temptations of today.

If we have not taught our young people to pray and thus to come into close communion with the light and inspiration of Heaven, I am sure that a little careful reflection will convince us that such neglect has been and is a serious mistake. The revelation itself says clearly: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and there offer up thy sacraments upon my holy day." (D. and C. 59:9.)

THE MIRACULOUS EFFECT OF PRAYER

Let me renew and repeat my appeal that we all pray, and pray always, in our homes, in secret and in our places of worship so that we may not enter into temptation. And let us remember that after we have resolved to pray earnestly and faithfully, after we have had awakened in our souls faith in Divine Providence and a burning testimony of the divinity of the Gospel of Jesus Christ, after we have decided to accept the teachings of the Son of God and after we have successfully undertaken to live in accordance with these teachings, to

pray, to worship our Lord and Master, to do our best to do his will, we will then necessarily have the singular consciousness of knowing that we are not exactly the same persons we were before. The effect of the Gospel upon hearts and lives is miraculous. The effect of the light of Heaven which comes as a result of faithful, effective appeals is remarkable, it is wonderful.

THE GREATEST WORK IN THE WORLD

George R. Wendling has said that the most wonderful work in the world is not to take iron and steel and brass and with these make a locomotive; that the most wonderful work in the world is not to take gold and diamonds and cog-wheels and with these make a watch; nor is the most wonderful work in the world to take canvas and colors and brush and with these paint an Angelus; nor even yet is the most wonderful work in the world to take pen and parchment and write an Iliad or a Hamlet. No, indeed, says he, infinitely more wonderful and infinitely greater than any one or all of these combined is that something which is accomplished by living in accordance with the teachings of the Gospel of the Master. The prayerful, devoted, honest, sincere, unselfish Christian life has such remarkable power that it can take an ignoble, cruel, impure and dishonest human being and transform that cruel, ignoble, impure and dishonest person into an upright, gentle, pure, honest and dependable human soul. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.) Such transformations show the glory, the grandeur, the power and the mystery of the Gospel of Jesus Christ. It is this rebirth, it is this rebuilding, it is this reconstruction of lost and broken souls into upright and glorious men and women that is infinitely greater than anything else which this age of mechanical miracles can do. In the presence of accomplishments thus marvelous, we bow humbly before the mastery of our Lord. His Gospel is most wonderful. We who have felt its touch and inspiration can say boldly in the language of the Bible, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth." (Romans 1:16.)

OUR MOST IMPORTANT WORK

In conclusion: Let us never forget that the outstanding commission that is yours and mine as members of the Church of Jesus Christ of Latter-day Saints, the outstanding work to be done by those who have been endowed with authority to speak in the name of the Master is to carry the Gospel to every nation, kindred, tongue and people. Let us never forget that this "Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." (Matt. 24:14.) In this our most important work and duty may we not fail, but humbly, with the aid and blessing of our Heavenly Father, go forward to outstanding success, I humbly pray.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

To be eligible to occupy this position with no certainty that you will be called to speak is an ordeal that keeps one in a state of anxiety. In this, I see in a measure a likeness to the second coming of our Lord, for he tells us that when he comes he will come as a thief in the night and no man will know the day or the hour thereof. We have the further warning that those who are prepared will find that day to be a day of rejoicing, while those who have not been obedient to his laws will be overtaken with sorrow.

I rejoice in having the privilege of raising my voice with my brethren during this conference. We are living in a wonderful time, an age of many marvels. Today we hardly dare think of what tomorrow might bring. It appears to me that with man increasing his powers there is less concern for God, for the world is troubled, and contention and selfishness are found on every hand. True, friends are being raised up to assist us in the great work in which we have been called to labor, yet there are those who profess to be priests of the Most High, who are not content to teach the doctrines of the Church they represent, but resort to spreading untruths about the Church of Jesus Christ of Latter-day Saints. For example, I recently read an article which was written by one who certainly knows he is stating untruths.

I refer to this article as a reminder to us that in accepting the priesthood we assume a responsibility which carries an obligation to God and our Lord and Savior and our fellows who are the children of God. The time allotted to me will only permit of a brief statement concerning some of the falsehoods that I have culled from this article:

First. "As a religion, Mormonism has the minimum of worship." With our sacrament meetings, Sunday Schools, our priesthood quorum meetings, and the meetings of the auxiliaries, I answer, in what other church can you find such devotion?

Second. "It has no service of sacrifice." What is sacrifice? From Adam to the coming of our Lord its purpose was to keep the children of God reminded of the great sacrifice in which the Lamb of God should be slain and offered as an atonement for the transgression of Adam.

For even Christ our passover is sacrificed for us:

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (I Cor. 5:7, 8)

Third. "It has lost completely the original and Christian idea of priesthood, etc." I answer: What was the original idea of priesthood as outlined in the New Testament? The Bible clearly describes the Church as having apostles, prophets, seventies, elders, bishops, priests, teachers, deacons, and evangelists. In what church today are such officers found? The Church record shows that approximately 86% of those who hold the priesthood in the Church of Jesus Christ of Latter-day

Saints are actively engaged in church work, or willing to labor. The only reward looked for is the promised blessings of our Father and our God. Is not such service a sacrifice as described by Paul the Apostle of old?

Fourth. "There is no clergy class." I find no mention in the Bible of "a clergy class," nor do I find mention of a priesthood class such as constitute the clergy of today. I ask, has new revelation been given providing for this change?

Fifth. "The speakers at their meetings are farmers, etc." From the Bible we learn that the officers of the primitive church were fishermen, tax gatherers, clerks, etc. John, the apostle chosen by our Lord, records this statement made by our Lord:

I am the true vine, and my father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

* * * * *

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

* * * * *

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

* * * * *

This is my commandment, That ye love one another, as I have loved you.

* * * * *

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. (John 15:1, 2, 4, 8, 12, 16.)

There is ample evidence that these "farmers, etc.," who have in this day been ordained apostles, etc., are recipients of this promise.

For what man knoweth the things of man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God. (1 Cor. 2:11.)

But God has revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. (1 Cor. 2:10)

Sixth. "These 'farmers, etc.' are incapable of discussing religion on anything like the plane of the average Protestant minister." Strange, is it not, that this professional schooled clergy class have never to our knowledge converted even one of these men whom we send out as missionaries, like those sent out by the Savior, although in some cases lacking in schooling. Why? Because they go out into the world having been commissioned with authority from him, and his Spirit goes before them, and the power of the Holy Ghost is upon them, as of old.

Our critic speaks of the "supposed" doctrines revealed to Joseph Smith. If he will read them with an honest intent, he will find every one to harmonize with the Bible, and I am certain that he cannot make a similar claim for the church he represents.

Seventh. "The Mormon respect for the Bible is not so great as that of the average Protestant church, etc." That statement has been an-

swered during this conference. I add, Protestantism testifies that we adhere to the teachings of the Bible more nearly than any other church.

We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness:

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty:

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence.

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

That, according as it is written, he that glorieth, let him glory in the Lord. (I Cor. 1:23-31.)

Ye are bought with a price; be not ye servants of men;

Brethren, let every man, wherein he is called, therein abide with God. (I Cor. 7:23, 24.)

Our accuser either is not acquainted with the Book of Mormon or is not honest in his criticism of our belief in the Book of Mormon.

Prescott says:

The Jewish and Christian schemes were strangely mingled together during the conquest of Mexico by Cortez and the brains of the good fathers were still further bewildered by the mixture of heathenish abominations which were so closely intertwined with the most orthodox observances. In their perplexity, they looked on the whole as the delusion of the devil, who counterfeited the rites of christianity and the traditions of the chosen people, that he might allure his wretched victims to destruction.

If our critic will read the Book of Mormon, and refer to fragments of records which were preserved from the destructive fires of his fellow clergymen centuries ago, he will find justification for the disturbed condition of mind of his ancient fellows.

In his reference to "Rational Theology" he uses the tricks resorted to by some college trained clergymen. He has taken statements from several paragraphs and made them serve his purpose, ignoring the explanatory matter and the vital part of the complete quotation. I wish I had time to read it all.

We believe, as the Bible teaches, that our Lord atoned for the transgression of Adam, which was necessary that we might follow, as mortal beings, children of the living God, and that through baptism and obedience to the laws of God we should be saved in one of the three degrees of glory, and that each person should answer for his own sins, and not for Adam's transgression. We believe that baptism must be done, by immersion, by one having authority, which is likened to a burial and a washing, and that sprinkling does not meet the requirement

of the law. We believe that little children are without sin, therefore need not be baptized. We agree that mixed marriages are not desirable, and believe that all marriages that are not performed for time and all eternity by one having authority, are null and void after death.

As to "Sins, etc." We shall earn our degree of glory through obedience to the laws of God. Any act contrary to law is sin, and displeasing to the Lord, and for such each individual will be called to answer before the judgment seat of God. The sacrifice of our Lord brought about redemption from death to each of the children of God, each in his time, according to his obedience to the divine laws. To this end we baptize for the dead as of old.

We believe that the words of First Corinthians 15:29 are true and set forth the plan of our Lord. Our accuser must also believe or admit that the laws have been changed, and if the Bible contains all of the word of the Lord, then this change is man-made and without authority. From the beginning of the Church of Jesus Christ of Latter-day Saints, members have continually sought for records of their dead, and have performed ordinances in the temples as of old, and as the Church has grown, so an interest in genealogy has increased among all people, and now nations are aiding in the work; wherefore

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. (Romans 13:1, 2.)

God grant that we shall feel the responsibility that rests upon us to the extent that we will continue to labor in faith, humbly and diligently seeking to know the will of the Father and abide in the law, so that when he comes we shall be numbered with those chosen to meet him, I humbly pray in the name of Jesus Christ. Amen.

ELDER HAROLD W. PRATT

President of the Mexican Mission

I can sympathize with the statement made by Bishop David A. Smith. To sit here expecting to be called at any time during three days and then perhaps not to be called, or to be called, I think is one of the most trying experiences I have ever gone through in my life.

Nevertheless, I am very pleased to be here with you this afternoon. I have enjoyed to the fullest the Conference and expect to return to my field of labor strengthened in my faith and testimony to represent you in the mission field in Mexico.

It is with pleasure that I report to you that the mission is growing. We have, I believe, the finest group of missionaries that there has ever been in the Mexican mission. I am sure that the growth

in number during the past year is equaled in the quality of the missionaries. I believe that the Church has never before sent such a uniform, fine group, with so few, practically no problem cases. The mission field has ceased to be what it perhaps once was, a reform school. We are now sending them out, I am happy to report, to preach the Gospel, to teach the truths of the restored Gospel to the world. And they are doing that very thing.

We have been happy during the past year to have a one hundred per cent increase in the number of our missionaries. We wish to thank you parents in Zion and you bishops of wards and presidents of stakes for this hearty cooperation. We beg of you that you continue your cooperation in sending forth missionaries. If the one hundred per cent increase that we have enjoyed in the Mexican mission could be extended to a thousand per cent increase we would still have room to place the missionaries to good advantage.

Our mission is a mission of self-sacrifice, one of unselfish service, a service of love. There is a request that I should like to make to those of you who are sending your boys and girls into the mission field, and that is, that before they are called you imbue them with that spirit, give to them that motive of going forth into the mission field, a motive of service, of taking that which is of utmost value to people and giving it to them that they, in turn, may enter the realm of service and through that service of sacrifice and unselfishness gain blessings for themselves. We find that too often, even today, our missionaries come into the field with the idea of personal achievement, with the idea of personal benefit, with the idea of gaining experience which will better fit them for future life. And while of course this is one of the greatest benefits of missionary work, we take it that even that benefit will be greater if the motive is correct, being that of unselfishly serving our fellowmen, of carrying to them this Gospel, which is of the utmost value, of helping to make the world a better place in which to live, of verily representing the spirit of this Conference which, I take it, is the spirit of our Church, a spirit exemplified in the talk made by President McKay, that "He who shall find his life shall lose it, yet he who may lose his life for my sake shall find it eternally."

I find, my brothers and sisters, that the conditions in the world today, are indeed nothing more nor less, in my opinion, than the working out of the plans of our Heavenly Father, who will overrule all things in the interest of his work and mark out the ways by which people may be brought to an attitude and a state of mind in which they will accept the Gospel principles. I think this is true universally. The calamities that are befalling our nation, as well as other nations, the political turmoil, the breaking down of some of the powers that have held people in slavery,—at least spiritual slavery,—for so many years,—all of these things, I take it, are merely placing people in a position in which they may accept of the principles of the Gospel upon hearing it.

My great concern is whether or not I, and those laboring with me in our specific field of labor, shall be able to keep up our end of the bargain and discharge our responsibility of presenting the Gospel to the people as soon as the Lord brings them to an acceptable point of view. I beseech of you, each and every one, to so live your religion that your light may so shine that men seeing your good works may come to glorify our Father which is in heaven. I beseech of you further cooperation in sending your boys and girls into the mission field to carry this message to the people who, according to my belief, are now coming to the mental and spiritual state in which they may accept these saving principles.

I bear you my testimony that I know that God lives. I know that Jesus is the Christ, the Savior of the world, and that the Gospel which he brought to the earth has been restored. I testify to you that our Church today is guided by men who are blessed with the power of revelation, the power to represent our Heavenly Father here upon the earth, and that through them we do receive his mind and will, which is just as binding upon us as though we were to receive it from him direct. Therefore let us be united in sustaining our present authorities and working with them to the accomplishment of the Lord's purposes.

May the Lord bless us to this end, I pray in the name of Jesus, Amen.

The Choir and congregation sang the hymn, "Guide Us, O Thou Great Jehovah," after which the Choir sang an anthem, "O Divine Redeemer." (Soloists Margaret Stewart Hewlett and Annette Richardson Dinwoodey, William Hardiman, violinist).

PRESIDENT HEBER J. GRANT

This is a meeting of members of the Church of Jesus Christ of Latter-day Saints, and no person not a member of the Church of Jesus Christ of Latter-day Saints has any business to be voting, and no person is expected to speak in this meeting unless requested to do so by the presiding officer. We will now present the Authorities of the Church.

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Richard R. Lyman
Reed Smoot	Melvin J. Ballard
George Albert Smith	John A. Widtsoe
George F. Richards	Joseph F. Merrill
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Alonzo A. Hinckley

The Counselors in the First Presidency, and the Twelve Apostles as Prophets, Seers and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball	Antoine R. Ivins
Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
Rufus K. Hardy	

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	* Richard R. Lyman
J. Reuben Clark, Jr.	* John A. Widtsoe
David O. McKay	Adam S. Bennion
Willard Young	* Joseph F. Merrill
* Rudger Clawson	* Charles A. Callis
* Joseph Fielding Smith	Franklin S. Harris
* Stephen L. Richards	Franklin L. West

Arthur Winter, Secretary and Treasurer

GENERAL CONFERENCE

COMMISSIONER OF EDUCATION

Franklin L. West

AUDITING COMMITTEE

Orval W. Adams

John W. Hart

John F. Bennett

TABERNACLE CHOIR

David A. Smith, President; J. Spencer Cornwall, Conductor; D. Sterling Wheelwright, Assistant Conductor.

ORGANISTS

Edward P. Kimball
Alexander Schreiner

Frank W. Asper
Wade N. Stephens, Assistant

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
Amy Brown Lyman, First Counselor
Kate M. Barker, Second Counselor
with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, First Assistant Superintendent
George R. Hill, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Albert E. Bowen, General Superintendent
George Q. Morris, First Assistant Superintendent
Franklin L. West, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
Lucy Grant Cannon, First Counselor
Clarissa A. Beesley, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, First Assistant Superintendent
Edith Hunter Lambert, Second Assistant Superintendent
with all the members of the Board as at present constituted.

All of the foregoing General Authorities and Officers of the Church, and the General Auxiliary Officers were unanimously sustained by the vote of the Conference.

ELDER DON B. COLTON

President of the Eastern States Mission

It is related that an infidel once said to the great Pascal, who was a devout Christian, "If you will prove your religion to me I will try it."

Pascal replied, "If you will try the religion, it will prove itself."

I have the same feeling today with respect to our own religion. I have been inspired by the things that have been said and my soul has also been lifted up because of the wonderful and inspirational music to which we have listened. Under the inspiration of the Lord, I would like to tell you how much there is in our religion, when properly tried, which will prove itself.

Two weeks ago yesterday I was in Boston. A minister attended our services and told us at the close that he had been studying, he and other members of a committee, for many months, the best there is in the religions of the world, and they had selected twenty-two leading Articles of Faith from various churches for what they believe to be a new religion or a new church they are about to found, and that of those twenty-two they had selected nine of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints. I wish they had selected the rest of our Articles of Faith and would really accept the truths stated therein.

Would you be better physically? Try the laws of the Lord with respect to health. I never heard any one say that they didn't work well. Would you love your neighbor and treat your fellow men properly? Follow the teachings of the Church of Jesus Christ of Latter-day Saints.

Not long ago a man was speaking to me with reference to the acquiring of wealth. He referred to it as one of the great curses of the world.

I said, "If you would follow the teachings of our church as laid down in the Holy Scriptures, there would be no curse."

He asked me for a specific reference.

The second chapter of Jacob, the eighteenth and nineteenth verses, to which I referred him, explain the true motive back of the acquiring of wealth:

But before ye seek for riches, seek ye for the kingdom of God; and after ye have obtained a hope in Christ ye shall obtain riches if you seek

them, and ye will seek them for the intent to do good, to clothe the naked and to feed the hungry and to liberate the captive and administer relief to the sick and the afflicted.

Can the acquiring of wealth be a curse when that is the motive back of it? The answer is apparent. It is the motive back of the acquiring of wealth, it is the love of money that is the curse, not the acquiring of it for a righteous purpose. Would you seek to know the laws of toleration, of equality? Read the thirtieth chapter of Alma.

And so we might go on through. If the world would accept, if the world could truly understand and follow the admonition of the teachings of the Book of Mormon, the Doctrine and Covenants and the Bible, then would the solutions of the world's problems appear. The religion is itself its greatest witness. To try it, to know it, to understand it is to have it commended to every thoughtful man and woman. The Book of Mormon and all other inspired writings of the Lord, have within them inherently that which appeals to the best there is in mankind.

When true religion is translated into life, I think it is not boasting to say that it is the greatest influence for good in all the world. Just a few illustrations:

I wonder if I may just read one or two sentences from a letter that I received the other day? We have only one group of missionaries in the Eastern States mission that has engaged in athletic activities during the last winter. That was only supplemental to their missionary work. This letter came to the office the other day entirely unsolicited. Let me read just a verse or two from it. This man says:

Undoubtedly you will appreciate this unsolicited commendation of one of your groups in the mission field.

Later on he says:

These wholly Christian-like young men set up a standard of athletic competition that can never be excelled in these wonderful United States. During their too brief stay with us here in the anthracite coal mining region there seemed to be almost a halo of American sportsmanship surrounding the very beings of these young men. Nothing that I can here say would better express my inner thoughts concerning all of them than to tell you that I shall continue to boast of their friendship and its value to me as one of the priceless possessions of my life.

They probably will be more surprised to learn of this letter than you at the Eastern States mission were to receive it.

Four or five of our young men have been touring a part of our mission lately. In addition to being splendid singers they are fine speakers. In Massachusetts, two weeks ago, they had thirty-nine appointments before business clubs, before ladies' clubs, before Young Men's Christian Associations, before newspaper boards and other organizations. Wherever they have gone we have received from men, who attended and listened to their message, words of commendation.

A few Sundays ago in a conference a fine lady came up at the close of the meeting and expressed great appreciation of the services.

Some one asked her what part of the meeting she enjoyed best. She said, "Not the main speaker"—(I was he).

(Laughter.)

"I have," said she, "enjoyed the spirit of these young men and women who have spoken here today. As I saw them, as I heard them, I said, 'Can it be that the religion of which I have heard so much evil, can it be that it has produced these boys and girls? I would have my son doing the work they are doing if he would. If this is Mormonism we want it in our homes.'"

I could only say to her, as I say to you in conclusion, "Can water rise above its source?" "Do men gather grapes of thorns, or figs of thistles?" The Gospel of Christ, in which we so devoutly believe, is responsible for the lives of our people.

These young men and women who are in the Eastern States mission and who are in every other mission of the Church come from Mormon homes. Back of every one of them is a Mormon mother, as back of George Washington was a Mary Ball Washington and as back of Abraham Lincoln there was a Nancy Hanks Lincoln. So back of every Mormon missionary is a Mormon mother, a Mormon home, a Mormon father, and the Mormon religion.

Try this religion. It will prove itself. God help us to put it to the test. I say to you parents, you have sent some good boys and girls out into the mission field. Not every one is perfect, but in the main there are no better boys and girls in all the world. God is with them and they are taking their message to the world.

I pray that God will help us to continue to know the truth. I know it and bear solemn testimony to you today of its truthfulness, in the name of Jesus Christ. Amen.

ELDER ABEL S. RICH

President of the Canadian Mission

If this were not such a difficult task I would be indeed happy to report to you the Canadian mission. I can say truthfully that after being out of these valleys of the mountains for some time I am happy to be back in them. Their friendliness appeals to me, as does the spirit of this great Conference.

I am happy to bring you greetings from the Saints and missionaries of the Canadian mission, and to tell you that they are all well and happy. I know how those Saints would enjoy what you are enjoying today. As our broadcast went to them Sunday it would be the first time that many of them had heard our president and his counselors, and they were prepared to receive those messages.

For some of you who may not know, may I say that the Canadian mission covers the provinces of Ontario, Quebec, Nova Scotia and New Brunswick, in Canada, and Maine, New Hampshire and Vermont in

the United States. It is a beautiful country. There are no more beautiful cities, I think, any place, than the city of Toronto, our headquarters. The fertile valleys of Ontario are beautiful. I think there are no more fruitful areas on the American continent than we find there. We go from there, however, out to frontier sections in Nova Scotia, New Brunswick and northern Maine, where we find people still using ox teams in the lumber camps and on the farms.

I have been especially impressed with the culture and refinement of the Canadian people. The boys and girls who come to the Canadian mission are likewise impressed with the refinement of those people who have seemed to bring with them the culture and refinement of the Old World. They are more like the people of Europe, I believe, than they are like our own people. They are in the center of great educational institutions, and their schools are wonderfully fine. I have been especially impressed with two outstanding things among those people: one is that in ten months in Canada I have never heard swearing. I thought it was possibly because I had not been where people swear, but I have children in school, both in high school and in the grades, and they, too, tell me they do not hear young people swear. The other outstanding thing is the strict observance of the Sabbath day. In the city of Toronto, with eight hundred and fifty thousand people, there are no amusements open on Sunday, no athletic games, and the people seem not to feel that they are deprived of any of their rights, but they are happy in the observance of the Sabbath day.

Yet, among this fine people, with this culture and refinement, we find one difficulty in our missionary work, and that is the difficulty of an audience. We really should present our calling card or have a formal introduction before we can be invited into their homes. Many of the people through that area belong to churches that deny their people the right to read and converse on religious subjects. Many others belong to that group of "saved" people who have entrusted their salvation to their minister and feel that they can go happily along without responsibility.

It reminds me of the prediction the Apostle Paul made in his epistle to Timothy when he said, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." And it seems that that has become the truth in many places. We know that it is a truth that a closed shutter lets in no light. It makes no difference whether that shutter is closed because the light is too strong to bear or whether there is no light there to bear. If we get the truth before people, their mental shutters must be opened wide. It is one of the problems of the missionaries throughout that district to get people to listen to them. They are trying, through their own personalities and in other ways to get the mental shutters open—to get an audience.

The missionaries feel their responsibility, and although we have had a long, cold winter, they have found many means of presenting the

Gospel to the people, so that we have found an increase in missionary activity in practically every department, and we have also found an increase in happiness because of the work done. I think our missionaries fully sense that when the Master said, "Ye are the salt of the world" and "Ye are the light of the world," he meant that for them also, and that they are to spread the savor of Christianity and so live that their lives will bring people to a knowledge of God.

I think it is Fosdick who said of those verses that Jesus was saying to his disciples, "You are more than mere individuals; you are representing Me in the world; you stand for My honor and My success in the world."

It is an interesting thing to note that every man has a power to stand for something more than himself. It is an interesting thing that Latter-day Saints, wherever they go in the world, seem to stand for something, more than themselves. It is interesting, I think, for us as Latter-day Saints to occasionally check on ourselves, ask ourselves, what do we stand for in the community where we live. Among the people that we associate with, what human interests or what turn of character do we represent? It is a beautiful thing to have the satisfaction of feeling that we do represent the Church of Jesus Christ of Latter-day Saints. We feel happy to have people know that our actions are determined by the principles of the Gospel.

In 2nd Nephi, the twenty-eighth chapter and thirtieth verse, we read:

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little, and blessed are those who hearken unto my precepts and lend an ear to my counsel, for they shall learn wisdom. For unto him that receiveth I will give more, and from them that shall say, We have enough, from them shall be taken even that which they have.

Truly it is in the power of every Latter-day Saint to accomplish what the Lord has said, and if we will accept what he has given us he will add unto us; but if we say we have enough, then there will be taken from us even that which we have.

Many people marvel at the happiness of the missionary and many question his truthfulness when he says, "It is the happiest time of my life." But they seem not to understand that some one who has analyzed the Master's life, truly said, "The source of the Master's joy was beyond the power of men and circumstances." Nothing that men or circumstances could do could rob him of his joy. We remember also that he said to his disciples, "My joy I give unto you, and your joy no man taketh from you."

It is the missionary, then, who has this joy that is not at the mercy of men or circumstances, who can be happy though he labor all the day long and receive no welcome from those he approaches, because no man has power to take his joy from him. May God grant unto all missionaries this joy.

Now in conclusion may I say to the parents that we are happy to have your sons and daughters there with us. Sister Rich and I are doing our best to guard their health and keep them happy. We appreciate them, and we appreciate the missionary work that you are doing in the fine letters of encouragement and happiness that you write to them.

May the Lord bless you and them and us, to carry to a successful conclusion this work we have begun, I humbly pray in the name of Jesus. Amen.

ELDER NICHOLAS G. SMITH

President of the California Mission

My brothers and sisters: I thought that I had fixed matters so that I would not be called upon to speak at this conference, but it seems I am not a good fixer.

I am thrilled to be here and to have felt the spirit that has been in each of the sessions of this conference. I come from sunny California. I bring you the greetings first of Alonzo A. Hinckley, one of God's noblemen, who is sojourning there for a time in an endeavor to regain his health. Since his arrival there he has gained three pounds in weight, but he is yet a very sick man.

I bring you the greetings of the missionaries, one hundred and twenty-three of them,—clean, noble, devout workers in this great cause. Recently the president of one of the districts said to me, "President Smith, Elder so-and-so is district president timber. He is laboring in this portion of the field. You can't move him to any other district because of the asthma which he has, and his mission will be finished about the time mine is. Will you make him the district president and let me be just a missionary?"

That is the sort of spirit that our boys and our girls have,—a desire to be helpful, a desire to be unselfish; and it is their unselfishness and their lives that have touched so many people.

I bring you the greetings of nine thousand members of the California mission—Latter-day Saints. In the branches now represented in the mission the increase in tithes for 1935 over the year 1934 was some twenty-five per cent.

We have had some very beautiful experiences in this matter of tithing. I thought as President Richards was talking this morning, what a fine showing some of these branches and some of the wards of this Church make. My thoughts went to Chino valley, a little branch that has had five per cent of its membership in the mission field, and of the forty-two members that began the first of the year forty-one of them were on the tithing record before the end of the year. And the branch president said, "Well, the other one moved away or he would have been on the tithing record also."

I intimated to my branch presidents that I thought it would be a

fine thing if every man, woman and child in the California mission could be upon the tithing record. In response to that suggestion I received a letter from President David Haymore of Douglas, Arizona.

President Haymore said, "President Smith, there are two hundred and seventy-one members of record in the Douglas branch of the church, and at the end of the year 1935 there will be two hundred and seventy-one on the tithing record."

I smiled at the suggestion, but when the year ended and we counted up, to my surprise I discovered that President Haymore had made a mistake. He had two hundred and seventy-five tithe-payers and two hundred and seventy-one members in his branch.

He told me this beautiful story. "President Smith, this has influenced my life with respect to the matter of tithing. A little child came in to see how many times he had paid his tithing, and as he checked over the record there was a penny here and a penny there and a nickel here. He noticed some of the other names that came under his initial, and he said to President Haymore, 'Daddy's name and Mother's name are not there.'"

President Haymore said, "No, Daddy and Mother haven't paid any tithing this year, my boy."

So this little one went home disappointed and broken-hearted, and said to his mother, "Mother, Daddy's name and your name are not on the tithing record."

That mother, with tears in her eyes, said, "Thank you, my boy; they will be there." And so they are there now. So a little child led them.

I am delighted to have heard the report of our church activities and the great amount of money that has been expended throughout the past year. I know there has been an increase in tithes, from the reports I have heard from other wards and stakes and branches of the Church, and I am delighted to be a representative of the Church, happy to associate with the fine young men and women and the noble people amongst whom I live in sunny California.

May God grant that we may ever have in our hearts a desire to test him. For you will remember that he said, "Try me and see." Amen.

ELDER LeGRAND RICHARDS

President of the Southern States Mission

Humbly I stand before you, my brothers and sisters, yet deeply grateful to the Lord for the privilege of representing at this great Conference the approximately one hundred and fifty missionaries and eighteen thousand Saints of the Southern States mission. They are looking to you here as their leaders and rejoice in every good report that reaches them of your achievements and accomplishments.

When the Master was upon the earth, he was wont to say: "Know ye not that these things must be that the scriptures may be fulfilled?"

I have sat here and contemplated what a marvelous fulfilment of the prophecies of the scriptures we see about us in the establishment of this Church in these valleys of the mountains.

I desire to read a few words here today from the eleventh chapter of Isaiah, quoted by Moroni when first he visited the prophet Joseph Smith, in connection with the bringing forth of this great gospel dispensation. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, * * * and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

That which has been said here during this Conference and that which we have observed indicate that the Lord has set up an ensign unto the nations. This great assembly, the beautiful temple upon this block, these wise leaders who are here to teach us the way of eternal life, these wonderful singers who have come up to "sing in the height of Zion," and you brethren and sisters who have come from the valleys that have been made "to blossom as the rose," because the Lord has opened "rivers in high places, and fountains in the midst of the valleys," are all evidences of the Lord's fulfilment of his promises.

But the Lord did not indicate that he would set up an ensign by the erection of beautiful buildings and the subduing of the desert only, but he said he would assemble unto this land the nations of the earth, to teach them of his ways, which contemplates the appointment of men and women to labor in the vineyard at home and in the nations of the earth. Jeremiah expresses this thought in these words: "I will take you one of a city and two of a family, and I will bring you to Zion, and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Surely we have been taught of his ways and have received knowledge and understanding here at this Conference.

Then Jeremiah tells us that the Lord would send for many fishers and they would fish them, and after for many hunters and they would hunt them from every mountain and from every hill and out of the holes of the rocks. I want to say to you fathers and mothers that we are mighty happy to have in our mission approximately a hundred and fifty of these "fishers and hunters," your sons and daughters, who are fishing and hunting the seed of Israel and gathering them into the fold, and it is my testimony to you that when men and women are called of God to become "fishers and hunters" they are endowed with a power that no man of himself can give. Therefore, when these missionaries go forth among the children of men they go armored of God to accomplish his purposes and gather his people, and their influence and power is felt wherever they go, as people who have met them are happy to testify.

The other day, in passing through one of our large cities, I drove up to a door and said, "Do the Mormon missionaries live here?" To which the lady replied, "Yes, and they are the finest young men I have ever met."

Upon another occasion, we sent missionaries into a new city to open up the work in that section. The city officials were not sure they wanted to permit them to engage in their work there. The lady with whom they were boarding said, "I have some influence in this city, I will see what I can do." She took these missionaries to her church the next Sunday and introduced them to her class and said, "They neither smoke nor drink, nor use tea or coffee; and they don't look like 'sissies,' either, do they?" Then she asked, "Which one of you in this class would be willing to do for your church what these boys are doing?"

Following the visit of Elder Melvin J. Ballard at Jacksonville, Fla., on Dec. 8, 1935, one of the elders, with only thirty-five cents in his pocket, started out to return to his field of labor in South Georgia. He attempted to hitch-hike on the highway without the usual success, apparently for a wise purpose. About nine o'clock in the evening he found himself still quite a distance from his field of labor, so he decided he would "tract-in" (seek entertainment) for the night.

After being unsuccessful at two homes, he called at the third and was met at the door by a minister of the Gospel. He introduced himself as a Mormon missionary, whereupon he was invited in. The minister explained that he was in deep distress—that his little daughter was very sick and the doctor gave them no hope of her recovery. By this time, they had entered the living room where the family were sitting, and the doctor was at the side of the bed upon which the little girl was lying.

The minister remarked, "You believe in anointing the sick with oil, do you not?" To which the elder replied in the affirmative. He then added, "I wish you would anoint my little girl—I have prayed for her without avail," and he offered the missionary a bottle of olive oil. The elder asked if it had been consecrated, to which the minister replied, "I am afraid I do not understand what you mean;" so the elder suggested that he would use his own oil, as he had a small bottle with him, and he invited the family to kneel with him about the bed to engage in prayer before performing the sacred ordinance. They seemed rather reluctant as though they had given up all hope. The doctor remarked, "Maybe the Lord can save her but I cannot." The elder led in prayer and then administered to the little girl, and as he removed his hands from her head she relaxed, and the doctor immediately reached for her pulse as though he feared she was breathing her last.

For about twenty minutes, the elder sat visiting with the minister and his family, at which time the doctor again felt the girl's pulse and remarked, "There is no need of my remaining any longer—your little girl will be all right. I have seen it with my own eyes and yet I cannot believe it."

Addressing the elder, the minister said, "You were seeking a bed for the night, were you not?" And being informed by the missionary that he was, he explained that he was not prepared to accommodate him, but that he was willing to take him to the hotel and pay for his room, or he would drive him in his auto wherever he wanted to go. He explained that his destination was sixty miles from there, but the minister was

perfectly willing to take him that distance, and upon reaching his destination, the minister offered the elder ten dollars for what he had done in his home, but he refused to accept the money, explaining the instruction of the Master to the Twelve when he sent them forth: "Freely ye have received, freely give."

I thank my Heavenly Father for the privilege of laboring with the fine missionaries who have been sent out to "recover the remnant of his people" and "hunt them from every mountain, and from every hill, and out of the holes of the rocks," and for the marvelous manner in which he is opening the hearts of the children of men to receive their testimonies.

God bless this people, this Church and our leaders and our missionaries, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

AUDITING COMMITTEE'S REPORT

"Salt Lake City, Utah, March 31, 1936.

President Heber J. Grant,

Dear President:

We have examined the Financial Report of the Church for the year 1935, which also includes the Presiding Bishop's department.

The Church is free from indebtedness, its financial condition is sound, the accounting is modern and complete. We heartily commend the careful management of Church finances by the First Presidency and the General Authorities of the Church.

Respectfully submitted,

O. W. Adams,

John W. Hart,

John F. Bennett,

Auditing Committee."

EXPRESSES APPRECIATION OF SINGING

I am very pleased indeed to express my deep appreciation of the beautiful singing that we have had by the Relief Society Singing Mothers, the Hyrum Stake Choir, and the Tabernacle Choir. I rejoice in the splendid work of Brother Frank Asper, of Brother J. Spencer Cornwall, and of all who have helped make this conference so interesting to those who have attended.

AN INSPIRATIONAL CONFERENCE

Considering that it is a week day, I feel that we have a very wonderful and splendid audience here this afternoon. I do not need to say to you people who have attended the conference that to me it has been a red-letter day in the history of the Church.

I believe that we have had greater opportunity to carry our message

to the world than ever before in our history. I am grateful for the inspiration of the Lord that has been manifested here in the speeches that have been made. I am glad that the brethren have been able to keep within the proper time limit in their remarks. Frequently there is not time for all to speak. We have thirty-three speakers; if each takes two minutes more time than he should, it amounts to one hour and six minutes.

MEMBERS OF GENERAL AUTHORITIES ABSENT

I regret that I overlooked announcing that Brother J. Golden Kimball has been absent from this conference on account of ill-health. Of course, you all know that Brother Joseph F. Merrill is in Europe presiding over the European missions. Brother Merrill is meeting with great success in his labors in Europe. Brother Alonzo A. Hinckley is in California where he is improving in health.

An anthem, "Great is Jehovah," was sung by the Choir (Relief Society Singing Mothers), after which the benediction was pronounced by Elder Joseph L. Wirthlin, President of the Bonneville Stake.

Conference adjourned for six months.

The singing at the Friday sessions of the Conference by the Hyrum Stake Choir, was under the direction of W. H. Terry; the singing at the Sunday sessions was by the Salt Lake Tabernacle Choir, J. Spencer Cornwall, Conductor; Sister Charlotte O. Sackett directed the singing of the Relief Society Singing Mothers at the Monday sessions; J. Spencer Cornwall led the congregational singing at all the sessions.

Accompaniments and interludes on the great organ were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

October 2, 3, 4, 1936

With Report of Discourses



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One Hundred and Seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 2, 3 and 4, 1936.

The proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

President Heber J. Grant was present and presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, *, Melvin J. Ballard, John A. Widtsoe, **, Charles A. Callis, and Alonzo A. Hinckley. ***

Of the First Council of the Seventy: Jonathan G. Kimball, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and high priests, seventies and elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; Bryant S. Hinckley, Northern States; Wilford W. Richards, North Central States;

*Richard R. Lyman was absent, presiding over the European Mission.

**Joseph F. Merrill was absent, returning from Europe.

***Alonzo A. Hinckley was absent on account of illness, except for a short time Sunday afternoon.

Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; James M. Peterson, Texas; Joseph J. Daynes, Western States; Nicholas G. Smith, California; Joseph Quinney, Jr., Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Orlando C. Williams, Spanish-American; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORING MEETING

The first session of the Conference convened Friday morning, October 2, at 10:00 a. m.

President Heber J. Grant presided.

The congregation sang the hymn, "Come, Come, Ye Saints."

Elder W. H. Reeder, Jr., President of the Mount Ogden Stake, offered the invocation.

An organ solo, "O My Father," (Old English melody) was played on the Tabernacle organ by Frank W. Asper.

PRESIDENT HEBER J. GRANT

I am very glad to have the privilege of meeting with the Saints in General Conference once more. I shall first read a message from the First Presidency to the Church:

THE MESSAGE OF THE FIRST PRESIDENCY TO THE CHURCH

As promised at the last April Conference, we inaugurated a Church Security Plan. To facilitate the putting into effect of the Plan, we organized a General Committee whose functions were to represent the Presiding Bishopric in the detailed administrative work of coordinating and supervising the labors of the various regularly established Church organizations in their large and important security operations.

The Security Plan contemplated no new Church machinery for this work, but provided for the use of all the existing Church organizations—the Stake and Ward organizations, the Priesthood quorums, the Relief Society, and the various auxiliary organizations—each of which was to render the maximum service it could furnish in the interest of the general welfare of the Church.

OBJECTIVE TO PROVIDE NECESSITIES

The announced objective set for the Church under this Program was to provide by October 1, 1936, by a wholly voluntary system of gifts in cash or in kind, sufficient food, fuel, clothing, and bedding to supply through the coming winter, every needy and worthy Church

family unable to furnish these for itself, in order that no member of the Church should suffer in these times of stress and emergency.

WORK TO REPLACE IDLENESS

Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership.

Our great leader, Brigham Young, under similar conditions, said:

Set the poor to work—setting out orchards, splitting rails, digging ditches, making fences, or anything useful, and so enable them to buy meal and flour and the necessities of life.

This admonition is as timely today as when Brigham Young made it.

CONTRIBUTIONS IN LABOR

The harvests not having been yet fully completed, it is not possible to make a final report upon our present situation under the Plan, but we are happy to make the following preliminary statement:

In accordance with the Plan, everything that has been done has been accomplished by the purely voluntary gift or labor of members of the Church as well as the gifts of many non-members who have contributed most generously of their substance to aid the Church in its efforts. We wish especially to thank these for their help.

More than 15,000 persons have performed labor on various Stake and Ward projects in connection with this Plan. Many of these have contributed their work gratis; others have received for their services, work certificates entitling them to help during the coming winter. Hundreds of thousands of work hours have been furnished by the people to this necessary and praiseworthy purpose.

The Church Security Plan contemplates that those now on WPA projects shall continue on these projects, making sure to give a full day's work for value received but they are expected to contribute of their time when not so employed to the carrying out of the Plan.

The Church aims to help provide for the care and sustenance of those on direct relief—Federal, State and County, as also for those for whom the Church has heretofore cared. The exact number of such persons cannot now be certainly given but they may be as many as 15,000. We have strongest reasons for believing we shall be able to give these the aid they need.

REPORTS FROM STAKES

Oct. 1st, the date set on which reports were to be made, 98 stakes out of a total of 117 had reported on their organizations and achieve-

ments, and 83 answer that they are prepared to supply food, clothing, bedding, etc., to every person in need.

We commend the presidencies of stakes and bishoprics of wards for this outstanding record of promptness and efficiency.

It is also contemplated that under this plan work shall be sought and obtained for the unemployed in private industries, thus relieving both the government and the Church. To this time upwards of 700 persons have been so placed by the Security agencies. Efforts along this line will be steadily pursued.

RESULTS ITEMIZED

As already stated the harvests are not yet completed and so returns are necessarily incomplete, but data available show as to food-stuffs actually now on hand the following items:

Wheat, over 4,000 bushels.

Beans, over 13,000 pounds.

Dried fruits, over 23,000 pounds.

Meat, over 10,000 pounds.

Vegetables, over 14,000 pounds.

Potatoes, over 6,000 bushels.

Shelled corn, over 3,000 pounds.

Flour, over 62,000 pounds.

Canned fruit and vegetables, almost 300,000 cans.

There are numbers of other items of foodstuffs of lesser amounts.

There are over 23,000 articles of men's, women's and children's clothing, including dresses, underwear, coats, suits, stockings, socks and shoes.

There are more than 2,000 quilts already made; and other bedding is being accumulated in substantial quantities.

Arrangements are under way for the supply of fuel as needed.

The foregoing partial summary will indicate what the people have done in the short space of time of five months only. It is a glowing promise of what the people are able to do when they put their wills and hearts to this work.

WARDS AND STAKES TO HELP EACH OTHER

Every ward and stake is expected to face the necessity, not only of providing for its own, but of helping other wards and stakes. In no other way would it be possible to do the work which the Church is aiming to do. But few stakes and wards are in a position where they may be rightfully satisfied by merely caring for their own.

This great work must continue unabated during the winter months along all lines and activities possible in that inclement season. When spring comes, the measures taken to supply foodstuffs must be redoubled. We shall then easily be able to do better than this year because we can begin our work when the planting season begins. We must not con-

template ceasing our extraordinary efforts until want and suffering shall disappear from amongst us.

The responsibility of seeing that no one is hungry or cold or insufficiently clad rests upon the bishops, each one for the members of his own ward. He will use every Church organization of his ward to help him in his work. For help outside his ward, he will look for necessary assistance to his Stake Presidency, they to their regional organization, and these to the Presiding Bishopric of the Church whose primary responsibility it is to look after the poor of the Church as a whole.

LATTER-DAY SAINTS ABUNDANTLY BLESSED

For this great undertaking the Lord has abundantly blessed his people already, and he will continue to pour out his blessings so long as the people do their duty by the poor.

Generations and generations ago, the Lord said to Israel of old, urging them to pay their tithes into his storehouse:

Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

To this generation, the Lord has said:

Inasmuch as ye impart of your substance unto the poor, ye will do it unto me.

And the Lord added this admonition:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

Jacob, speaking to the people of Nephi, said:

But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

APPRECIATION FOR SERVICE

We are grateful to our Heavenly Father for his goodness unto this people during this year, for the bounteous crops which he has given to them, and for the measure of prosperity which has come to our midst.

We have proved the Lord and he has opened the windows of heaven.

We are grateful to all those who have contributed of their substance to our achievement. We thank all those who have served so long and earnestly in the working out of this program and especially to those 15,000 and odd members of the Church who have been directly concerned.

We invoke the blessings of the Lord upon each and every one of

you. We pray the Lord continually to inspire his people to the end that we shall once more be able to take care of all those worthy ones amongst us to whom hard times have come in these days of stress.

(End of Message)

HONEST LABOR

When we appeal to the people to continue to labor for the WPA, we ask them to labor with energy. I was told that my father, who was the superintendent of public works in early days, (and it was the public works of the Church that built this building—blacksmith shop, carpenter shop, and other things, said, "I can pick out every man who is working by the day, and every one who is working by the job. I find men working by the day—by the day—by the day; and I find them working by the job, by the job, by the job, job, job—by the job, by the job, by the job, by the job."

Now, we want our people who are on the WPA to work by the job and not by the day.

QUOTES BRIGHAM YOUNG

I desire to call attention to a statement by President Brigham Young :

My experience has taught me, and it has become a principle with me, that it is never any benefit to give out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied and can work and earn what they need, when there is anything on earth for them to do. This is my principle and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers.

And what would ruin a community would ruin a state, and I might incidentally remark, a nation also.

THE CONSTITUTION INSPIRED

The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree, under whose branches men from every clime can be shielded from the burning rays of the sun.—*Joseph Smith.*

From my childhood days I have understood that we believe absolutely that the Constitution of our country was an inspired instrument, and that God directed those who created it and those who defended the independence of this nation. In other words, that He fought with Washington and others in the Revolutionary War.

In Section 134 of the Doctrine and Covenants we find the following :

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life. . . .

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

COMMENDS INCREASE IN TITHES AND OFFERINGS

It gives me very great pleasure indeed to announce that we have had a remarkable and splendid increase in the tithes of the people since this Security Plan was first announced. We have also had, as I remember it, fully 100 per cent increase in the amount of Fast Day offerings paid. I rejoice in this, and when we ask the people to come off the "dole" so to speak, we ask every man who has a farm to farm it and not to let it lie idle, and collect money from the government of the United States.

I was told by the cashier of a bank that a man came into his bank who wanted to borrow some money. He said: "Yes, you can have it as usual, if you will give me a crop mortgage."

He said: "Oh, I am not raising crops now; I am getting more money from the government than I could get from crops raised on my farm. I will give you an order on the government."

GRATITUDE FOR CHANGE IN SENTIMENT

Since our conference six months ago it has fallen to my lot to visit very many places. First I went to Detroit, Michigan, where I attended a convention of the Farm Chemurgic Council, and was one of the speakers. My remarks were received with such enthusiasm and with such applause that I think for the first time in my life, when I retired that night, I was unable to sleep for many hours because of the gratitude that filled my heart for the wonderful change that had come about in the attitude of the world at large toward our people. When I thought of the persecutions and trials and tribulations of our people; when I thought of my own mother being rejected by her brothers and cast out as a thing of evil; when I thought of laboring in England for three long years, during which time some of the most wicked and vile and devilish things imaginable were printed in the newspapers about our people; and when I remembered that not one single line of refutation was I able to get in any of the newspapers, and then when I thought of the great body of leading men—some of the greatest, if not the very greatest, financial men in our country applauding my remarks that were practically telling of the accomplishments of the Church, and applauding them to the echo, it was impossible for me to sleep.

EXPERIENCE WITH LONDON EDITOR

To give you one illustration of my experiences in England—I may have given it to you before, but I will do so again—I took a letter from

the shipping firm, with which we had been doing business for over 50 years, to the editor of a newspaper in London, vouching for my integrity, my honesty, and the trustworthiness of anything I might say to that paper. When I presented my letter I was told that the editor was not in, but the assistant editor, Mr. Robinson, would see me. By the way, this letter not only vouched for my integrity, but it vouched for the integrity and honor of every man who for the past 50 years had presided over the European Mission of the Church of Jesus Christ of Latter-day Saints.

The gentleman asked me what he could do for me. I told him it would be a great pleasure to me if he would allow me to write a reply in refutation of the many vile and wicked falsehoods that had been published in his paper regarding the Church.

He said: "Oh, we have not published anything false; we have published just exactly what is right about you Mormons."

I replied: "Yes, my friend, when one man calls another a liar he thinks he is doing what is right, but if the man is not a liar that does not make him one. I know absolutely that everything you have published in your paper about us is a falsehood."

"Never mind what you claim, we will not publish anything that you write."

I said: "I defy you to get a letter of recommendation from some responsible person, vouching for any individual who has furnished you these falsehoods. I can furnish you letters of recommendation from every non-Mormon banker in Salt Lake City. I have no recommendations from Mormons, because that would be no more valuable than if I were to write a letter saying: 'To whom it may concern: The bearer, Mr. Heber J. Grant, is strictly honest. Respectfully, Heber J. Grant.' I have letters from bankers in New York, Chicago and San Francisco, who are not members of our Church, from H. B. Claflin and Company, the largest dry goods house in New York, signed by the president, vouching for my integrity and honesty, and I assure you that everything you have published in your paper about the Mormons is a falsehood."

He said: "Never mind what you assure me. We will not publish anything you have to say."

I said: "Good day, sir."

I went to the door and opened it, then took my "stovepipe" hat off.

When I was over there, way back 30 years or more ago, a man was not considered worthy to be called a minister who did not have a Prince Albert coat and a stovepipe hat. For the first time in my life I was wearing both of them.

The boy told me that Mr. Robinson, the assistant editor, would receive me—this was downstairs before I walked up to his office. And I had the thought which I expected to use later if necessary. I turned around and said: "Excuse me," and I used the thought that came to me downstairs.

"By the way," I said, "the boy who met me downstairs told me

that Mr. Robinson, the assistant editor, would receive me, the editor not being in; you are only the assistant editor. Is your name Robinson?"

"Yes."

"Are you related to Phil Robinson?"

"Oh, no."

"Do you know Phil Robinson?"

"Do I know Phil Robinson? Everybody knows Phil Robinson."

"Well I am glad to know that. Was he the correspondent of the London Daily Telegraph during the Boer War, one of the two greatest of all the London papers?" And I emphasized *greatest*, because his paper was not one of the two.

"Yes, he was."

"And would you believe anything and everything he wrote?"

"I would."

"Then buy his book entitled *Sinners and Saints*; it will cost you only two shillings. Phil Robinson visited Utah and traveled all over the state with one of the Apostles, (the late John Henry Smith was the man) and if you will buy that book, sir, you will find that everything you have said in your paper is a malicious falsehood.

He said: "You astonish me."

I said, "You are not the only man who has been astonished when he has run up against the Mormon problem."

He said: "Write me a half column."

I said: "Small favors thankfully received, large ones in proportion. Seven to ten columns of lies and a half a column of refutation. Thanks, you shall have it inside of two hours."

He got it all right, kept it the usual month or two and returned it with the statement that the editor was very sorry, but he could not find space for the returned manuscript. Every time I have received such letters of sorrow I have thought of the saying, "Polite lying is a gentlemanly accomplishment, lubricates business, varnishes unpleasant facts, and promotes friendship."

It doesn't promote any friendship with me, it promotes complete disgust for men to say they are sorry when I am sure they are telling a lie.

HONORED AT CONVENTION

These remarks of mine at Detroit made a very profound impression for good for the Latter-day Saints and their accomplishments. The president of the association asked me to kindly speak again at the banquet which was advertised and at which about 1,200 people were present, and I took pleasure in speaking again briefly. All of my remarks before the conference were published in pamphlet form, and my remarks at the banquet were published in an abbreviated form. The remarks in full appeared in the *Improvement Era*. I have a letter from the managing director saying, "Mr. Grant, it is the concensus of opinion of several score of men whom I have met since the convention that you came down to Detroit and stole our convention."

It fell to my lot to have a very delightful trip with my wife and nearly all of my children to Alaska, and to speak while on that trip at Seattle, Portland, and Boise. We had a very enjoyable time and saw a remarkable and wonderful country, so far as scenery is concerned.

Afterwards it fell to my lot to attend a gathering of the Grant family in Galesburg, Illinois, and I believe that I did some good in meeting with the children and grandchildren of my father's brothers and sisters. I thoroughly enjoyed myself and hope some day to make an impression for good upon them, and that I may be successful in bringing some of them into the Church. I have had a number of letters from some of the people and have sent books and tracts to them, and some have remarked that they wished they were here so that they could attend our meetings. I am not sure but what they would like to join the Church. I held meetings with the Saints in Galesburg. The majority of the audience were non-Mormons.

It fell to my lot to go to Estes Park, Colorado, where I delivered a speech of a full hour before the Institute of Human Relations in defense of our people, this being the only time in my life that I have been permitted to meet with people who were explaining the faith of various religious organizations, among the speakers being a gentleman from China. My remarks were received with kindness the same as was the case at Detroit.

When I contemplate the change in attitude that has taken place my heart is filled with gratitude.

EXPERIENCES IN JAPAN

When I went to Japan we made all arrangements to board and lodge at a very fine place that overlooked the town, upon a bluff, a delightful location. I handed my card to the gentleman after arrangements had been made, and our rooms selected, and he said, "Well, from Salt Lake City! I am glad to see you. We are expecting some preachers from Salt Lake City."

I said: "Turn the card over and maybe you will find they have arrived.

He turned the card over and saw the Articles of Faith of our Church. He said, "Oh, you cannot stay in my house, I would not allow a Mormon to sleep under my roof."

I said, "Thanks."

He rushed to a newspaper, published by an Englishman, and in English, by the way, telling that he would not let a Mormon sleep under his roof.

Brother Louis A. Kelsch, the minute we arrived in Yokohama, went to see a minister, whose picture he had seen in a newspaper, I think it was in St. Paul; he had seen a picture of this minister taken in Japan with two converts. Brother Kelsch cut the picture out of the paper because a voice, figuratively speaking, without making any noise—a communication to that part of him that shall live after he is gone—said, "You shall meet that man in Japan."

When he returned to Chicago he said to his wife, "Brother Grant has been called on a mission to Japan, I see by *The News*, and I know two men who are going with him." This was at the dinner table. He had then received no notice of his call.

"Who are they?" she asked.

He said: "One of them is Horace S. Ensign, the other I do not care to mention."

That night after he retired his wife said: "Lou, are you the other one?"

He said: "Yes."

MEETS MINISTER

As I was saying, as soon as he got to Japan he called on this gentleman, and the minister was delighted to meet him. He showed him the picture and said: "A voice told me that I should meet you in Japan. Here I am. I am delighted to meet you."

The minister went on talking to him and said: "You know, we are expecting Mormons here and all of us have joined together and have petitioned the government not to allow them to be permitted to speak here."

Brother Kelsch said: "Turn that card over and maybe you will find that they have arrived," and gave him his opinion in good plain English of his Christian spirit.

The editor of the newspaper literally "ripped the man up the back" who refused to allow us to stop in his boarding house. I called on the editor of the paper and thanked him for his attacking the man for his lack of Christianity and a decent respect for other people, and he said: "Don't you bother about thanking me. I have been reading stories about you, and I am going to publish a lot of them."

I said: "Go right ahead. The more you publish the more grateful I will be, if you will only give me the privilege of replying to them."

"You shall have all the space you want."

WRITES REPLY

He published a lot of things not very good, and I took space, occupying one entire page and a fraction answering them. Then there was another small publication against us, and I wrote another long reply. The gentleman no doubt concluded that space was too valuable to let me say all that I wanted to say, so there were no more attacks.

My heart goes out in gratitude for the splendid reception given to my speech in Colorado.

VISIT TO CANADA

Afterwards it fell to my lot to travel to Butte, Montana, then to Great Falls, Montana, where I held a meeting, and we then went to Canada, to the Taylor Stake, where a celebration was being given in honor of Brother Heber S. Allen, the former president of the

stake, and we also held meetings in Cardston. I then had the great pleasure of visiting the Canadian Rockies, and viewing the beautiful scenery there, also visited Glacier Park. Glacier Park and the Canadian Rockies are far ahead of anything I saw in Switzerland, in my opinion; yet any number of people, hundreds of thousands of them, go clear across the ocean to see something not up to the standard of what they could see here at home and in Canada, to say nothing of the North Rim of the Grand Canyon, Bryce, Cedar Breaks and Zion Park, which are superior to them all and which belong to us here at home. Returning from Canada we held meetings in Spokane, Washington, Butte, Montana, and Idaho Falls.

DEDICATION OF PIONEER MONUMENT

One of the most important, and perhaps the most important, thing that has happened since our last conference is that on the 19th of September a special train left Salt Lake City for Omaha, where buses took us from the station to the Winter Quarters Pioneer Cemetery, where nearly six hundred of our people are buried. On that special train of a number of cars I did not see one cigarette, which was remarkable in this day. For several years past I have not had a meal in a dining car when there were not from one to a half dozen and sometimes ten ladies smoking cigarettes, to say nothing about the men.

We had a little concert in the observation car and some excellent singing by a very splendid quartette, also singing by the group. I think it was no doubt the first time in the history of that car that people were ever in it without a single smoker.

I believe there were over three thousand people in attendance at the dedicatory services. The Lord blessed those who spoke and those who listened. We had a glorious time. I do not believe there is a more beautiful or finer monument to be found in all the United States than that monument by Brother Avard Fairbanks. I believe it is his masterpiece, and that it will give him a reputation with everybody who sees it. The sorrow depicted on the face of the mother as she looks down into the grave of her babe is perfectly wonderful.

When I thought of people refusing to rent halls for money, in years gone by, in which the Mormons might meet, and then thought of that marvelous Joslyn Memorial Building being tendered to us for services on Sunday evening, again I was not able to sleep as well as usual. I think the marble in the steps that lead up to the entrance of that building is more than enough to erect an ordinary building.

GROWTH OF CHURCH

With the exception of times when I have been away from home, I believe that during the past six months since our conference there has not been more than one or two Sundays when it has not fallen to my lot to dedicate either a stake house or a ward meeting house. The Church is growing in power and ability and strength along all lines. The growth in tithing and donations tells its own story.

I have rejoiced in the very many splendid and remarkable meeting houses we are building. The Church has furnished a great deal of employment by increasing the amount they are giving to the people when they erect meeting houses. We are giving them now sixty per cent of the total cost from the tithes, instead of nothing, which was the case when I was president of the Tooele Stake of Zion. We had to build our own meeting houses out there, and there was nothing given by the Church because they were not able to give anything. The Church finally started giving one-quarter, then one-third, then fifty per cent, and now we are able because of the increase in tithes of the people, to give sixty per cent towards the cost of erection of meeting houses. And out of the remaining forty per cent I do not believe that the people need to raise one-half. The amount of labor that the people can give in their wards makes up the difference. Certainly Zion is growing, and all is well.

THE TOWNSEND PLAN

We have on at the present time a great political campaign, and I want to say to the Saints that I hope they will not allow their political affiliations, their regard for political affairs, to cause feelings of ill-will towards one another. I have had some of the most insulting letters that ever came to me, condemning me for not being in favor of the Townsend Plan, and that I must be ignorant of the Plan. I am not ignorant of the Plan. I have not read every word of it, but I have asked one of my secretaries to read every word of the Plan and to give me the important points, and to my mind it is in direct opposition to everything I have quoted here today from Brigham Young and from the revelations of the Lord. The idea of allowing every man and woman who has reached the age of sixty years and wishes to retire from working to get \$200 a month from the government! There is nothing truer than Brigham Young's statement, that we should give nothing to people, unless they are not able to work, without requiring them to do something for it.

I want to say to the people that one of my nearest and dearest relatives criticised me for not favoring the Townsend Plan. I love him just as much as though he did not criticise me. I am perfectly willing for him to think and believe and act just as he wants to do, I want everybody to do this; I do not want the people of the Church, when they are working for the government, to work by the day—by the day—by the day; but I do want them to work by the job, by the job, by the job.

Let every Latter-day Saint who has a farm, farm it, and not try to borrow money to be paid back by the government. Let every man feel that he is the architect and builder of his own life, and that he proposes to make a success of it by working. "Six days shalt thou labor and do all thy work," and rest on the seventh, and do not be willing to labor four or five days and then only half labor. Let every Latter-day Saint give value received for everything he gets, whether it be in work, or whatever he does.

Speaking of the political campaign that is on, I have often remarked that I thought politics are a little like the measles. I have been assured that measles are never at all bad if they do not set in on you; if you will take a little saffron tea and keep them on the surface they are all right, but when they set in on you they make you crosseyed, and I have heard that they also turn the hide yellow.

HYMNS WORTH MEMORIZING

I would like every Latter-day Saint to learn the hymn and repeat it to himself time and time again during this campaign—you will find it on page 66 of the Hymn Book. I will tell you how I remember that page. We hold conferences on the 6th of April and the 6th of October, provided the 6th of October comes so that we can have a Sunday near that date, you can all remember six for October and six for April, and that is sixty-six, and that is the page on which the hymn is found; so you cannot say "I would like to learn that, but I do not know where it is," you cannot forget where it is.

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings too.

Let not friendly vows be broken;
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame,
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinions blindly;
Hastiness to trouble tends,
Those of whom we thought unkindly,
Oft become our warmest friends.

Then there is another hymn I would like you all to learn, which you will find in the same book, I cannot tell you the page, but it is there. I tried to get it into the Hymn Book for forty odd years before I succeeded, but I distributed thousands and thousands of copies of it in America and while I was over in Europe in the missionary field and asked every missionary to learn it before it was published in our psalmody. I first heard it as I was traveling to Oakley in Idaho with President Francis M. Lyman 55 years ago. He sang the song, and that night at camp as we were sleeping on the ground I asked him to repeat it to me. I wrote it down and I learned it the next day as we were traveling.

Incidentally there is no greater evidence of the growth of the Church that I can give than by telling of that trip. I traveled forty miles from Tooele to Salt Lake, then through Salt Lake, Davis and Weber Stakes,

twenty miles to Brigham City, and two days and a half west from Brigham City, sleeping on the ground two nights, to a branch of the Grantsville Ward of the Tooele Stake of Zion, known as Oakley. I think we have at least a half a dozen stakes, if not more, west of Brigham City now. My first official motion, I believe, after I was made an Apostle, was to present Oakley and other wards—three or four of them and some branches—to the Box Elder Stake. The growth in that country is remarkable.

This hymn is as follows:

Let each man learn to know himself;
To gain this knowledge, let him labor,
Improve those failings in himself
Which he condemns so in his neighbor.
How lenient our own faults we view,
And conscience' voice adroitly smother;
But oh! how harshly we review
The self-same errors in another!

And if you meet an erring one
Whose deeds are blamable or thoughtless,
Consider, ere you cast the stone,
If you yourself be pure and faultless.
Oh! list to that small voice within,
Whose whisperings oft make men confounded,
And trumpet not another's sin,
You'd blush deep if your own were sounded.

And in self-judgment, if you find,
Your deeds to others are superior,
To you has Providence been kind,
As you should be to those inferior;
Example sheds a genial ray
Of light which men are apt to borrow;
So, first improve yourself today,
And then improve your friends tomorrow.

The first part of the first verse is the chorus, but I like the last half of the last verse for the chorus, so I will repeat it:

Example sheds a genial ray
Of light which men are apt to borrow;
So, first improve yourself today,
And then improve your friends tomorrow.

WORK A BENEFIT

I do not ask any man or child in this Church, although I will be eighty years of age next month, to work any more hours than I do. I have worked more than one day from half past three in the morning until nine o'clock at night. Do you know, I do not think work ever hurts anybody. I do not know of anything that destroys a person's health more quickly than not working. It seems to me that lazy people die young while those who are ready and willing to labor and who ask the Lord day by day to help them to do more in the future than they have

ever done in the past, these are the people whom the Lord loves, and they live to a good old age.

MAKES APPEAL

Please, every Latter-day Saint farmer, farm your land, because if you do not you will lose your inheritance, and some one else will get possession of it sooner or later. Do not take anything which you are capable of producing yourself.

A TESTIMONY

I am grateful beyond all the power and ability with which God has given me to express myself for a knowledge that he lives, that God is our Father, and that Jesus Christ is our Redeemer and Savior.

May the Lord help you and me and every soul who has that knowledge to labor with all the ability which we possess to bring others to that same knowledge, by our example. Oh, how grateful I am to our Heavenly Father that he saw fit to choose Joseph Smith as the instrument in his hand of establishing again upon the earth the plan of life and salvation. May the Lord bless you one and all, and bless every honest soul upon the earth, and help every Latter-day Saint to so live that his example will shine and that it will help to bring others to a knowledge of the truth, is my humble prayer, and I ask it in the name of our Redeemer, Amen.

A vocal solo, "Still, Still With Thee," was sung by Mrs. D. Sterling Wheelwright.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Read the following report of changes in Church officers, and in stake, ward and branch organizations since the April, 1936, Conference:

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE, 1936

New Mission Presidents:

The Mexican Mission was divided with President Harold W. Pratt over the Mexican Mission (in Mexico) and Orlando C. Williams appointed President of the Spanish American Mission (Mexican Mission in U. S.) with headquarters in Mexico City and El Paso, Texas, respectively.

W. Frank Bailey has been appointed President of the Hawaiian Mission to succeed Castle H. Murphy. (Pres. Murphy released last April.)

Richard R. Lyman appointed President of the European Mission to succeed Joseph F. Merrill.

A. Richard Peterson appointed President of the Norwegian Mission to succeed Milton H. Knudson.

Gustive O. Larson appointed President of the Swedish Mission to succeed Hugo D. E. Peterson.

New Temple President:

Edward L. Clissold appointed President of the Hawaiian Temple to succeed Ralph E. Woolley (acting President).

Other Special Appointments:

J. Wiley Sessions appointed Director of Missionary Home to succeed President John H. Taylor.

Eugene J. Neff appointed to preside over Bureau of Information at Palmyra, New York.

General Committee—Church Security Program:

Melvin J. Ballard, Chairman

Harold B. Lee

Mark Austin

Campbell E. Brown

Stringham Stevens

Henry D. Moyle

New Stakes Organized:

Pasadena Stake created by the division of the Hollywood Stake. The new stake is composed of the Alhambra, Burbank, Elysian Park, Garvanza, Glendale, Hollywood, Pasadena and North Hollywood Wards and San Fernando Branch. This leaves the Adams Ward (transferred from Los Angeles Stake), Arlington, Englewood, Mar Vista, Santa Monica and Wilshire Wards and El Segundo Branch in the Hollywood Stake.

Long Beach Stake created by the division of the Los Angeles Stake. The new stake is composed of Anaheim, Compton, Long Beach, Redondo, San Pedro, Santa Ana, Torrance, North Long Beach and Wilmington Wards and Huntington Beach Branch. (Anaheim, Santa Ana and Huntington Beach were taken from the California Mission); leaving Alta Vista, Belvedere, Huntington Park, Manchester, Matthews, Haywood, South Gate, Vermont, Walnut Park and Whittier Wards in the Los Angeles Stake.

New Stake Presidents Appointed:

David H. Cannon appointed President of the new Pasadena Stake (He was formerly president of Hollywood Stake).

Wilford G. Edling appointed President of Hollywood Stake.

John W. Jones appointed President of the new Long Beach Stake.

Hyrum T. Moss appointed President of the Rigby Stake to succeed John W. Hart (deceased).

Joseph B. Harris appointed President of San Juan Stake to succeed Wayne H. Redd (deceased).

Thomas George Wood appointed President of Taylor Stake to succeed Heber S. Allen.

Hervin Bunderson appointed President of Box Elder Stake to succeed S. Norman Lee.

Henry C. Jacobs appointed President of North Sanpete Stake to succeed Soren M. Neilsen.

John Franklin Killian appointed President of Emery Stake to succeed A. Richard Peterson.

New Wards Organized:

Challis Ward, Lost River Stake, organized from independent branch.

Twin Falls Ward, Twin Falls Stake, divided into the Twin Falls First and Twin Falls Second Wards. The Second Ward retained old bishopric.

Picture Butte Ward, Lethbridge Stake, created by the division of the Diamond Ward.

Walnut Park Ward, Los Angeles Stake, created by the division of Huntington Park Ward.

Anaheim Ward, Long Beach Stake, formerly branch in California Mission.

Santa Ana Ward, Long Beach Stake, formerly a branch in California Mission.

Redondo Ward, Long Beach Stake, formerly an independent branch in Hollywood Stake.

Mt. Olympus Ward, Cottonwood Stake, created by the division of the Holliday Ward.

Whittier Ward, Los Angeles Stake, formerly an independent branch in same stake.

Kanab North and Kanab South Wards created by the division of the Kanab Ward, Kanab Stake.

Idaho Falls 5th Ward, Idaho Falls Stake, created by the division of the Idaho Falls 2nd Ward.

Idaho Falls 6th Ward, Idaho Falls Stake, created by the division of the Idaho Falls 3rd Ward.

Gilmer Park Ward, Bonneville Stake, created by dividing Yale and LeGrand Wards.

Boise 3rd Ward, Boise Stake, created by dividing Boise First and Boise Second Wards.

Grandview Ward, Grant Stake, created from Wilford and East Mill Creek Wards.

New Independent Branches Organized:

Romeo Independent Branch, San Luis Stake, organized from dependent branch.

Indianola Branch, North Sanpete Stake, formerly part of Milburn Ward.

Vale Branch, Boise Stake, formerly a dependent branch.

Huntington Beach Branch, Long Beach Stake, formerly a branch of California Mission.

Wards With New Names:

North Long Beach Ward, Long Beach Stake, formerly Virginia Ward.

Alta Vista Ward, Los Angeles Stake, formerly Boyle Heights Ward of Hollywood Stake.

North Hollywood Ward, Pasadena Stake, formerly Lankershim Ward.

Grass Valley Ward, Gridley Stake, formerly Nevada City Ward.

Ward Disorganized:

Merrill Ward, Portneuf Stake, disorganized and made dependent branch of McCammon Ward.

Branches Disorganized:

Lomita Branch, Los Angeles Stake, became part of Wilmington Ward.

Pittsburg Branch, Oakland Stake, became part of Martinez Ward.

Bishops Reported Died:

Ernest N. Scofield, Bishop of Fish Haven Ward, Bear Lake Stake.

Ray B. West, Bishop of Logan 5th Ward, Cache Stake.

Hyrum L. Neves, Bishop of Burlington, Big Horn Stake.

Stake Patriarchs Reported Died:

Alma H. Findlay, Bear Lake Stake Patriarch.

Heber J. Sheffield, North Davis Stake Patriarch.

Joseph Keddington, Liberty Stake Patriarch.

Ira W. Hatch, Panguitch Stake Patriarch.

Ralph R. Cardon, Teton Stake, Patriarch and first counselor in the Teton Stake Presidency.

Others Who Have Died:

Lizzie Thomas Edwards, singer.

Willard Young, son of Brigham Young.

Jeannette Acord Hyde, former member of the General Board of the Relief Society.

Brigham Frederick Grant, former general manager of the Deseret News, and wife, Johanna Schullter Grant.

Elbert H. Eastmond, Professor of Arts, Brigham Young University.

PRESIDENT HEBER J. GRANT

We have generally heard from our mission presidents on the last day of conference. We will hear from some of them today and tomorrow, and would like them not to exceed ten minutes each in their remarks.

ELDER DON B. COLTON*President of the Eastern States Mission*

My brethren and sisters, I think I could do no better in reporting the Eastern States Mission than to tell you in a few words of some of the

work being done by your sons and daughters who are laboring in that mission.

At our annual Palmyra conference in July of this year we held a meeting and banquet attended only by missionaries. The entire program was provided by the missionaries themselves. They planned it and carried it out, and I am sure that it reflected their true feelings. The subject of their banquet program was "Monuments." I was reminded of this during the talk of President Grant. I cannot name all of the subjects treated at this moment but will name some of them.

"The Seagull Monument" was assigned to one missionary, and around that monument she wove a beautiful talk on faith and trust in God, and then earnestly pleaded with her fellow companions to exhibit in their lives the same fine qualities that had been exhibited by their fathers.

Another missionary was assigned "The Mormon Battalion Monument," and he made an earnest plea for patriotism and courage.

Another was assigned "The Monument at Cumorah Hill." He spoke eloquently, and may I say touchingly, upon the subject of immortality and the deep appreciation of the faith that had come into his life by reason of contact with that monument. Anticipating the monument at Florence, Nebraska, another missionary spoke of fidelity and courage, and closed with a wonderful appeal for all present to exhibit the same fine qualities in missionary life.

I would not have you believe that it was all serious, some of it was high type fun and wit, but when we closed those who were there said: "This is one of the finest entertainments of my life, because with wit and fun have been interspersed and interwoven some of the finest ideals for life and for the Church I have ever heard."

Brethren and sisters, your boys and your girls are carrying on under that kind of influence and under these lessons which this Church teaches.

A few days ago my attention was called to an article in a magazine in which the author had severely criticised the religions of the day. He had contended that there was no progressive philosophy in any of the so-called religions of the world, a philosophy that met the problems of life. I thought this morning, I wish that author could understand the spirit and genius of Mormonism; I wish he could know truly the philosophy of life as taught in this religion; I wish he could know how basic principles are translated into the lives of those who accept and obey the Mormon religion. I wonder if anyone can listen to a speech such as that delivered this morning by the President of the Church and feel that there is not a true philosophy, a progressive philosophy of life in at least one of the religions of this world. If anything could be more basic than that to which we have listened I cannot think what it would be.

To know that to serve God best we serve our fellowmen most; to believe in our Government, to obey its laws, to understand and respect its basic law especially, what could be higher, what could be more conducive to good citizenship than that? Surely it is satisfying to know that work, honest work brings its reward, in a consciousness of duty well done. Oh,

I do hope and pray that the Latter-day Saints shall go from this conference more firmly resolved than ever to live the Gospel, to keep the commandments of God, to forget not the basic things in our religion. I hope we shall carry them back to our homes, that we shall not forget to pray, that we shall not forget to study the scriptures, that we shall not forget that the home is the unit that shall endure forever.

Basic? Yes. Let us not forget the basic principles of the Gospel of the Lord Jesus Christ. May I read to you in conclusion a text that came to me as I was called so unexpectedly to the stand to speak to you this morning:

Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

I commend to you these words of Nephi as found in the 31st chapter of II Nephi.

I bear you my solemn testimony that I do know that there is a religion that has a basic philosophy of life so progressive, that it meets every requirement of life. That religion is the Gospel of Jesus Christ, revealed and re-established upon earth in this day. How glorious and splendid it is to be one of the missionaries preaching that Gospel!

May God help us to appreciate and understand our responsibilities and to meet them nobly and manfully, I humbly pray in the name of Jesus Christ. Amen.

ELDER BRYANT S. HINCKLEY

President of the Northern States Mission

It is a great responsibility to speak here. This tabernacle subdues one's feelings and lifts up his heart. I do not think the Church has ever erected a monument that has become so widely known as this historic building. It testifies of the wisdom and sacrifice of a generation that has gone.

The Northern States Mission has been presided over by a long line of strong and devoted men and is well established. Any ordinary man who will look after the common duties connected with it should be able to carry it forward.

It does one good to go away from home and look at his people at a distance. The perspective gives one a better appreciation of them and of their achievements.

Brother Colton has made reference to some of the monuments erected by the Church. As I walked down Temple Avenue this morning and saw the figure of Moroni which crowns the highest spire of this beautiful temple in front of me I was reminded that for twenty-five

years, almost daily, I looked upon that figure which symbolizes the restoration of the Gospel in this dispensation, but never before have I appreciated as I do now its significance.

That figure crowns two buildings and one monument—the Salt Lake Temple, the Washington chapel, and the monument at Palmyra, New York.

I have traveled over the states in my mission and have noted with pride and satisfaction the magnificent monuments erected to the heroic dead in that land. One of the finest monuments in the world stands in Springfield, Illinois, erected to Abraham Lincoln. But never before, in any land or at any time, has an enlightened people erected a monument to a person commemorating what he did after he was dead. This is a most remarkable thing. And the fact that gives emphasis to it is the character of the people who did it.

The Latter-day Saints are not a highly emotional people, given to hysteria. On the contrary, they are a matter-of-fact, practical, thorough-going people. To know that they have implicit faith in all that the monument commemorates—the appearance of a resurrected and immortal being to a young man in this generation—is a significant thing. This is material proof that personality persists after death and that the resurrection is a glorious reality. I know of no other monument like that. This is a marvelous testimony in a day of unbelief and skepticism.

My brethren and sisters, a few of us have been commissioned to preach the Gospel in the world—you have been called upon to live it, and the sermon which you preach carries a conviction that words can never do.

It is a matter of pride and satisfaction to know that when strangers visit you they are impressed with you and with your religion.

We are made the custodians of great and precious truths—truths that will save and regenerate the world, and we are called upon to declare these truths to the world. God help us to do it in a way that will reflect credit upon the people which we represent and be acceptable to him I humbly pray, in the name of Jesus Christ. Amen.

ELDER LEGRAND RICHARDS

President of the Southern States Mission

This is a great honor, my brethren and sisters, to have the privilege of representing the Southern States Mission and the fine army of young men and women who are there as missionaries from the wards and stakes of Zion. I feel very grateful for my membership in the Church. I have learned to love it more than I love my life, and I love it because I see what it accomplishes in the lives of men and women.

I am grateful that we are being led by prophets of the Lord. I realize that the Lord has committed to us a great program, and if we live up to it and apply it in our lives it will make us better men and women. Justly can we come together and sing, "We thank thee, O God, for a Prophet, to guide us in these latter days," and while we sing this with all our hearts

and souls there are men and women all over the world who are in spiritual despair, who realize the need of prophets to guide us in these days.

Some of these men reside down in that southland from which I came to attend this conference.

In the August 9th issue of the *Journal*, one of the largest papers in Atlanta, Bishop Warren A. Candler of the Methodist church, one of the outstanding leaders of Atlanta, decried the condition of the people, saying that the whole world and especially our country needs a revival of genuine religion, and closes his article with these words: "We need the reappearance of prophets sent from God."

The world is clamoring for that kind of leadership.

Another article that appeared during the month of August in the *Alabama Christian Advocate*, a Methodist paper, "The Cry for Prophets" contained the following:

O timorous Church of Christ,
Cease counting your gain and losses!
The future, imperilled, is calling
With the voice of a million crosses!
Calling for faithful prophets and seers,
To rise up and prophesy—
To kindle a fading vision afresh,
Lest a visionless people die.

Our sins are many, our needs are sore;
O prophet, show us the roll—
Take up the scales of God once more,
And weigh the things of the soul.
Point not alone to the patriarchs
For the leading we need today—
Scrolls of the Ancients we cherish,
But the prophets must lead the way.

In our mission we point out to the people that we have no quarrel with their churches, we are willing to grant all they have to offer. This great church, led by prophets of God, is in the earth to take up where they leave off. It presents a constructive program to assist men and women to overcome their bad habits, to enlist them in the service of God our Eternal Father, to surround their boys and girls through its auxiliary organizations and the marvelous program they have to present, with an influence that preserves them in their virtue and in their integrity, and in their manhood and womanhood.

The *Atlanta Constitution* of August 9th last, reports an address by Reverend Peter Marshall, of the Westminster Presbyterian church of Atlanta, while visiting a Bible conference in Virginia, where he made the statement that every condition that preceded the fall of empires of the past faced America today. He said we should awaken to a realization of this fact. "In Atlanta," he said, "society thinks it cute for debutantes to be carried home Monday morning gloriously drunk." And then he appeals to the young people and says he hopes the youth will rise above the

standards of their parents. But it is very difficult for water to rise above its source.

Recently, in Carolina, I presented our youth program at one of our conference sessions. Following the meeting a lady school teacher, not a member of our Church, a woman with much experience and dearly beloved, came to me and said: "President Richards, I would like to volunteer my services to help put over that program in this community. We have discussed the possibility of a program for the young people in our schools, but we realize we cannot accomplish it because when we have a party or entertainment we have to contend with drunkenness and disorderly conduct."

I said: "Yes, it is hard to raise the children above the standards of their parents, isn't it?" But I said: "*We* can do it because our standards are higher, and if our children can be raised to the standards of their parents they will live clean lives." She volunteered her services and is now helping in our Mutual work in that community.

We feel very grateful for the influence of the M. I. A. in our mission. During the month of August we held four inter-district conventions, bringing together in the neighborhood of three or four hundred of our young people each time, first in the parks with our athletics and games, and then in the evening in our appreciation work; and in the parks during three such events I saw only two cigarettes smoked.

Compare this and the statement which appeared recently in *The Improvement Era*, reporting the June conference here in Salt Lake, when approximately nine thousand of our boys and girls were at Saltair Beach and not one arrest was made for disorderly conduct, and very little tobacco seen on the grounds, and no one found intoxicated, with anything the world has to offer in its leadership of youth.

I received a letter from one of our missionaries recently upon his release from a six months' mission, his home being in Jacksonville, Florida, and in this letter he expressed his gratitude for the opportunity he had had of serving as a missionary, and he said the one outstanding thing for which he was grateful was his association with the Elders of that mission. He said: "Before I came on my mission, not one of my boy friends, not of the Church, did I know to be morally clean, and in associating with these missionaries, to the contrary, I found none who had not been."

Realizing these conditions, why shouldn't we thank God for a prophet to guide us in these latter days? Why shouldn't we realize the blessings that are ours while a despairing world is crying for prophets to point the way?

It would be interesting to you to be in the mission office at Atlanta and read some of the letters we receive. We received a letter from a man in Florida recently who said he was a reader of the *Book of Mormon*; he had found it the most interesting document he had ever read in his life, and he wondered why it was not used by all people in preference to the King James or any other translation of the Bible. A lady wrote in from Alabama. She said she had come to the conclusion "that Mormonism was the only true religion, and" she said, "I have always thought I could never

be anything but a Baptist." Then she asked for a price list of our literature, and added: "Mormonism is truly the most wonderful thing I have ever heard of. I have read different philosophies, psychology, psychiatry, Christian Science, etc., in fact I have almost exhausted every source of information in search of answers to my own life's problems; needless to say the problems were not solved, but now I have hope." Then she added a word of gratitude to the Mormon Elders who called at her home.

We received a letter from a minister in Ohio telling us that the people in his city were not willing to receive the full gospel, and the churches were not willing to have the full gospel preached from their pulpits, and he said he had been given to understand that the Mormons possessed the full gospel, and he would like to receive a little additional information about it.

I close by leaving with you my testimony that this Gospel is in the earth to exalt men and women, not only after they die but while they are here, to lift them up from the common ways of life. It makes our farmers so that they do not just go out and farm, and return, and go back and farm again, and sit around on the porch as they do in some places where I have been, with no aim and no objective. But these men are interested in the things of God, they are interested in their Father's work, they are interested in the salvation of youth, they have something to guide the destinies of their lives, and such is true of every man or woman who understands the beauty and the philosophy of this great Church.

I thank God, my brethren and sisters, as testimony has been borne here today, for the privilege of representing you in the mission field. I am grateful for this work, and I am grateful for what it is doing for those who receive and embrace it and I am grateful for prophets to lead the way. May the Lord bless you, I pray in the name of Jesus Christ. Amen.

The congregation sang the hymn, "High on the Mountain Top."

Elder A. William Lund, Assistant Church Historian, offered the closing prayer.

Conference adjourned until 2:00 p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference convened at 2 o'clock p.m.

The congregation sang the hymn, "Redeemer of Israel."

Elder Albert L. Larsen, President of the San Bernardino Stake, offered the opening prayer.

The hymn, "O Ye Mountains High," was sung by the congregation.

BISHOP DAVID A. SMITH

First Counselor in the Presiding Bishopric

I am happy, my brethren and sisters, to be in attendance at this conference and to be a member of the Church of Jesus Christ of Latter-day Saints, which is the Church of God.

Soon after the social security plan was announced there appeared at the office of the Presiding Bishopric some who requested to join the Church. The questions put to them brought forth the statement that they liked the program and wanted to belong to a church which took care of its poor. Nothing else seemed to matter, the main objective was to be fed and cared for. This has not been unusual during the last six months. It is an almost daily occurrence at the Presiding Bishop's Office. People generally, it seems, have very little conception of what it means to belong to this Church. Generally, they will say: "What difference does it make to what church you belong, they all lead to the same end."

I am not surprised at this coming from those who are not members and who are not familiar with the obligations placed upon members, but I am shocked to find so many who claim membership who apparently have similar ideas. We forget sometimes that the Church of our Lord is founded upon principles with a promise, and to obtain exaltation in his kingdom we must be obedient in all things. The Lord has made it clear to us that it is the responsibility of those who have plenty, to care for those who are in need, but he modifies that to the extent that those who are *worthy* may have claim upon the Church. We find in going over our records that a large portion of those who are in need are not worthy so far as obedience to the Gospel plan is concerned, for they are not obedient to, nor do they have respect for the laws of God. Just how far our responsibility should go towards those who find themselves in this condition is a question that must be answered through the spirit of love and fellowship.

First, it is our responsibility, if they have been baptized and have been accepted into the Church, to labor with them diligently in the spirit of love; teach them the Gospel principles, take them by the hand, so to speak, (for many of them are as the blind) and lead them into the truth and the light, where they may gain an understanding of the Church, the principles thereof, and their duty regarding these principles. While the Church is responsible for its poor, it is clearly set forth that it is the duty of the rich to give of their substance for the support of the poor. The Lord has said, "I say unto you, be one; and if ye are not one, ye are not mine."

We must be impressed with the thought that those who are poor are not entitled to help unless it is earned. "The soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat." And, again, "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest." (Prov. 20:4).

"Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward." (D. and C. 6-33).

In the early history of the Church it was impressed upon the leaders of the Church to urge the people to be united, to have all things in common, that there should be no poor and none who were rich. As they moved from place to place they were given allotments, which were called their inheritance, and when they came to the valleys of the mountains, again allotments were given to Church members as their inheritance. Men did not quarrel over the choice of places; they took that which was assigned to them. They were called to settle the valleys of the mountains and establish homes. They could have taken up in some places whole valleys, but their call was a mission, and the land was secured for them and those who should follow. This has been a Gospel principle, one of the principles upon which the Church has been established, a principle which obligates us in this day, which means that we are not only required to become familiar with the principles of the Gospel, but we are required to apply those principles in our daily walks of life; to walk uprightly before the Lord, to put aside selfishness and those things which come into the lives of men and make them selfish and lacking in consideration one for another, having no desire to be helpful to one another.

In this day the world is troubled because many have not learned to know this principle, or have no respect for it, and therefore seek to take by force that which rightfully belongs to someone else. The world seems to be full of strife and turmoil because of selfishness, lacking in consideration for one another.

The plan of the Gospel as revealed to us in this day permits us through our own efforts, our own faith, our own obedience, to become equal, equal in all things. How many will receive that blessing? How many will be worthy to stand in that group, we cannot say.

In the seventy-sixth section of the Doctrine and Covenants the prophet tells us of his vision in which he saw the Father and the Son; he saw the glory of the Celestial kingdom and those who may obtain it; the glory of the Terrestrial kingdom, and the glory of the Telestial kingdom, and those who should occupy them, showing that even in the time to come there will be a division of equality. This condition will be brought about only through the failure of the children of God to be obedient to his laws which he has established, that his purposes should be brought about and his children receive exaltation wherein is the free agency of man, which makes them equal in all things, at least the opportunity to be equal is embodied in the Lord's plan of salvation.

It seems to me that we should keep these things in mind when we speak of charity, of relief, the priesthood, and the Church, for it takes each individual member to make up the Church, and where one is neglected, where one is left to flounder alone without guidance, someone is responsible, and someone will be called to account. Therefore, it seems to me the way to bring about this condition is not altogether through a

division of property to make men equal, but through living in harmony with the Gospel, in teaching the Gospel in that energetic manner that will carry us into the homes of the wayward ones, those who hunger and thirst after righteousness. Many of them may not know the cause of their hunger, not having known, or, through disobedience, having lost the taste for spiritual food; they may not discover the cause of their ailment unless someone who understands and appreciates the blessing thereof carries this spiritual food to them, feeds them, and helps them to understand.

So I say, my brethren and sisters, it takes more than food to prepare us to be equal; it takes more than Gospel principles to develop the Church. It requires the untiring effort of those who have received the priesthood, and thus taken upon them obligations which require that we serve our Father faithfully in the great work entrusted to our care, this obligation having come to us through acceptance of the holy priesthood.

May we be worthy of the Lord's help, may we become more united. With turmoil all about us, it is incumbent upon us that we draw near together in spiritual and temporal matters, that we become more obedient to the commandments of God. May we remember to pay our tithes and offerings, and meet together often, that we may partake of his Spirit and be edified, strengthened and become equal in his sight. May he bless us to this end, I pray in the name of Jesus Christ, Amen.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I shall attempt to enumerate briefly the unique and distinctive contributions of Joseph Smith. I shall not try to appraise their relative importance or set them forth in logical or chronological sequence. Most of these contributions are in the field of theological doctrine. Some, however, are of a more temporal nature.

CERTAINTY CAME WITH FIRST VISION

I name first a new conception of God and the Godhead. There can be no doubt that in the religious world of the Prophet's boyhood there prevailed a very nebulous and uncertain doctrine with reference to the personality of God and the personages of the trinity. The creedal statements of the day appear to us now as being most difficult of interpretation and understanding if not wholly unintelligible. To this situation the First Vision brought clarity, definiteness and certainty, not as the product of reasoning, argument and sophistication but with the sureness of experience. When Joseph came out of the grove he had no need to argue for a theory,—he knew the facts. God is in form like a man. He has a voice. He speaks. He is considerate and kind. He answers prayer. His Son is a like but distinct person. He is obedient to the Father and the mediator between God and man. The presumption of God as a mere essence or principle of power and force in the universe was for all time exploded.

The testimony is direct and positive and irrefutable. Many have not believed but no one has ever had the knowledge to disprove it. The character of the Holy Ghost as a member of the Godhead came to the Prophet later through revelation with a clarity and definiteness exceeding other scriptural pronouncements on the subject. He set forth, "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us." The identity and functions of the Holy Ghost are by him also differentiated from those of the Holy Spirit.

JOSEPH SMITH'S CONCEPTION OF PRIESTHOOD

Second, I point out a new conception of the nature of the priesthood. I pass by the restoration of the priesthood on which there is testimony of a character entitling it to admissibility in any tribunal, because the restoration postulates a withdrawal of the priesthood from men, which is a controversial subject. On the nature, duties and offices of the priesthood, however, I look in vain for any definitions comparable to those given by the Prophet.

First there is the wide distribution of the powers and offices of the priesthood among men and boys of the Church. This was a complete innovation so far as modern Christian practice is concerned. None but a selected few had ever claimed or held the right before, although there is respectable historical evidence, not known to the Prophet, to warrant the belief that the same practice was extant in the early church.

But even more important in its novelty do I regard the new constitution of the priesthood as revealed through Joseph Smith. To my thinking there is nothing more beautiful or truly Christ-like in all scripture than this lovely exposition of the divine commission to men to act in the name of God. Listen:

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.—Doctrine and Covenants 121:34-37 Incl.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.—Doctrine and Covenants 121:41-46 Incl.

Here is the genius of the government of Christ. No compulsion,—just persuasion; no unrighteousness or autocracy,—only goodness and love. Here is the answer to the religious intolerance and crimes of the centuries; the complete refutation of the alleged injustice of God.

NEW CONCEPTS THROUGH LATTER-DAY REVELATION

I mention next the matter of new revelation, by which is meant divine communication from God to men in these latter days. While this subject is highly important, I need not elaborate it,—first, because it is well understood both within and without the Church; and second, because its novelty has never been denied. I do not mean that the validity of the revelations to Joseph Smith have not been denied. They have,—but all concede the principle and practice to be an innovation. All logical persons will likewise concede that this doctrine once established is the end of all controversy as to authoritative religion.

Then comes the new concept of man, his past, present and future state. I do not maintain that ideas had not been advanced, prior to the Prophet's time, that were in some respects comparable to his. Undoubtedly the pre-existent state of man was in the belief of many. It could not be otherwise with students of the Bible, but no such comprehensive, coherent, and definite understanding as that set forth by the Prophet had ever appeared before. The continuity of intelligence and intelligencies; the fatherhood,—and motherhood too, of our individual spirits; the free agency and choice which were ours in the pre-earth life; spiritual creation preceding mortal creation; the relationship of body to spirit in this life and in the hereafter, the transcendent scheme of eternal progression,—all these and many related items constitute a unified, logical, authoritative exposition without counterpart in Christian literature.

Of special interest is the concept of the body as tabernacle of the spirit. A philosophy of temporal living has been built around this idea. In it a man's body is a sacred thing. It is not his own to be violated with impunity. God provided it in the form of and as the house of his spirit. Any conscious, wilful impairment of the body is an affront to God. And so it follows that the care of the body has real spiritual significance. It is doubtful if any religious body at any time ever received a more unique and novel doctrine than the Word of Wisdom, the inhibitions

of which are known to many but the underlying philosophy of which is understood by few.

Closely related to the state of man is the concept of the whole human family as the children of God. On this subject many entirely new contributions were made by Joseph Smith. He established the universal justice and love of God for all His children as no one else has ever done. His theology denies the resurrection to none. All shall come forth from the grave; all bodies shall be reunited with spirits to constitute eternal souls, through the universal redemption of the Savior. There will be general salvation for all in the sense in which the term is generally used, but salvation, meaning resurrection, is not exaltation. In the hereafter, as in this life, there are degrees of glory, preferential places and conditions. Goodness and obedience will bring their rewards, the highest of which is to dwell in the presence of God and His Son. The prescribed requirements of the Gospel, such as baptism, confirmation, and other ordinances are not prerequisites for the resurrection as many suppose. They are necessary only for exaltation,—the highest station.

Exaltation is not planned merely for a few select ones. It is designed for all who will prepare to enter the Kingdom. Everyone is given the opportunity to prepare, not only those living but they who have died, as well. Such is the justice of the Father.

THE PURPOSE OF TEMPLE WORK

That brings me to another inestimable contribution, wholly distinctive and novel. Strange it is that with the rather frequent mention in the Hebrew scriptures of temples and with the pointed and oft quoted reference to baptism for the dead that Joseph Smith should have been the first of all Christians to conceive the purpose of temples and institute vicarious work for the dead. This great project of the latter days deserves an extended treatise of itself. It must suffice for my present purpose merely to call attention to it. In its ramifications and comprehensiveness it embraces substantially the entire scope of the Gospel. The story of life is simplified for the understanding of men. Through the eternal powers of the restored priesthood, ordinances and ceremonies are administered in preparation for entrance into the Celestial Kingdom of our God, and the dead who have lived without opportunity to enjoy these high privileges are accorded, through the service of their kinspeople, the same rights as those who live.

One of the features of temple work should for emphasis be specially mentioned. It is the sealing of husband and wife in the eternal covenant of marriage. Joseph Smith taught that the family circle is the foundation of exaltation and that its projection into eternity is heaven itself. He sanctified the association of loved ones. He made the father a priest and the mother a priestess in the temple of the home. If his glorious interpretation of this divine institution could have general application, the ills of society would be cured and the brotherhood of mankind established. This contribution alone entitles him to a place

on the very summit of distinction among the world's philosophers and benefactors.

WISDOM SHOWN IN CHURCH ORGANIZATION

The limitations of this opportunity prevent any further elaboration of additional items within the scope of my theme. I must pass them with bare mention. The organization of the Church; its phenomenal growth; its quorums, divisions, agencies, authorities, officers; its incomparable missionary system were all the product of the inspiration, the wisdom and vision of the Prophet. He was also a builder of cities, a statesman of great foresight and such a leader of men that even after death his influence has grown with the years.

THE WRITINGS OF JOSEPH SMITH

His literary labors must not be forgotten. He produced more scripture, that is, the revealed word of God, than any other man of whom we have record. Indeed, his total scriptural productions would almost equal those of all others put together. Within the pages of the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, which came to the world through him, are to be found such truth gems as, "The glory of God is intelligence"; "Men are that they might have joy"; "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man"; a clear statement of the purpose of good and evil in the world, a philosophical problem which has baffled the scholars of all times, and many others of inestimable value. There also came from him such memorable sayings as, "It is impossible for a man to be saved in ignorance"; "A man is saved no faster than he gets knowledge"; "Whatever principle of intelligence we attain unto in this life it will rise with us in the resurrection." He wrote history and dissertations on many subjects and was an orator of magnetism and convincing force.

The world's enlightenment of the century following his life has not disclosed a single error in his theological and philosophical pronouncements, and the society which he established is without question the peer, and many students not belonging to it maintain it is the superior, of all social systems on the earth.

What is the explanation? How may we account for these remarkable accomplishments, these transcendent contributions to the learning, the knowledge and wisdom of this age?

JOSEPH SMITH CHOSEN OF GOD

The critics of Joseph Smith have ridiculed him. They have emphasized the crudity of his youth, his lack of education and deprecated his intelligence. In so doing, have they helped find the explanation? Perhaps they have, without intent on their part, for the more inadequate

by native endowment and training they make the Prophet, the more certainly do they lead the way to the inevitable conclusion that the explanation he makes of himself and his work is the only explanation. If he had been proved to be a person of unusual brilliance and education there might have been some warrant for the presumption that out of his own mind he had conceived and executed all, but those who have sought to destroy him have robbed the argument of that premise. Perhaps God willed it so. Even the inimical and abusive typesetter who printed the Book of Mormon unwittingly laid a stone in the foundation of evidence establishing the truth of the Prophet's account of the translation when he ridiculed the punctuation and composition of the manuscript, the sentences and words being run together as they naturally would be in the manner of dictation to the scribe described by the Prophet.

There is only one explanation which is tenable. God chose this man. He spoke through him. The virgin, unsophisticated mind of the youth was a fertile field for the planting of spiritual seeds. They grew and matured into a perfect faith that brought Joseph into partnership with God. When that came to be, there was nothing unattainable, for as we are told of old, one man and God are a majority.

Today we proclaim him Prophet and sing his praise as sincerely, as devoutly, as reverently as they did one hundred years ago when they sat in his presence and felt the inspiration of his influence and heard the word of God from his lips.

Praise to the man who communed with Jehovah!
Jesus anointed that 'Prophet and Seer'—
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

A CHARGE TO BE TRUE

It would seem scarcely necessary to point out the obvious conclusion and purpose of this recital. If any man has received in his heart the witness of the divine truth embraced in the contributions of the Prophet Joseph, I charge him to be true,—true to his testimony, true to the Prophet, the founder, true to the cause and its duly commissioned leaders, true to the covenants he has made in holy places, and true to the brotherhood of man in the service that he renders. If any man has not received this witness, I appeal for his thoughtful, prayerful, sympathetic consideration. I offer to him, out of the experiences of my life, a humble but certain assurance that if he will receive and apply the teachings of Joseph Smith he will be made happy. Doubt and uncertainty will leave him. Glorious purpose will come into life. Family ties will be sweeter. Friendships will be dearer. Service will be nobler, and the peace of Christ will be his portion. I so testify in the name of Jesus Christ, Amen.

A vocal solo, "The Lord's Prayer," (Malotte) was sung by Rampton Barlow.

ELDER NICHOLAS G. SMITH*President of the California Mission*

My brethren and sisters, it is a glorious thing to have the opportunity of coming home once every six months to meet with you in conference assembled and to hear the instructions that come to us from the brethren. The organization of this Church is marvelous, the opportunity it gives its membership to do good work is remarkable, and no one could be a worthy member of it except he or she do good work.

I bring greetings from California. We have 8,558 members in that great mission field, and 106 missionaries every one of whom is enjoying good health. The Lord has indeed been good to us and we are grateful for his blessings.

I was thrilled when President Grant said to us this morning that eighty-three of the stakes of Zion have reported that they are able to take care of their worthy poor. I want to say that the California Mission will take care of its worthy poor. The spirit of the membership of the mission is wonderful. The little branch of Douglas, Arizona, with 264 members, remitted only a few weeks ago a check for five hundred dollars, representing fast offerings which they desired to turn into the mission office that we might have means to help some other branch that is not so favored as are they. Reports from every branch indicate that they are able to provide for their own needs, and I was somewhat chagrined at the report from one branch president in answer to the questions that I sent out: "When the government withholds relief, will you be able to provide for those in your branch?" He replied, "Yes, for when our relief stops we will go back on our farms and earn our own livelihood."

This morning when President Grant spoke of the banker I thought of that instance. I wondered, how could it be possible that Latter-day Saints would sit idly by and eat the bread of the worker? Truly we have led the way. What marvelous editorials have appeared in the papers along the coast, commending the Church of Jesus Christ of Latter-day Saints for its stand! It has been thrilling to read them. *The San Francisco Chronicle* said: "If all churches would but follow the lead of the Mormons, there would be no want in the world."

When those who have shall give to those who have not; when the spirit of greed is overcome; when selfishness is done away, truly then are we a brotherhood. That of course is what we are as a Church, and faithful members of this Church shall never want. The Lord himself will open the way to provide for all. I am grateful for this move that has been made, I am grateful for the response that has come back to the brethren, that we stand behind them one hundred per cent. I am sure that the various nations of the earth must take notice of what love is accomplishing among the people in Western America.

About eight months ago a gentleman came from Salt Lake City to Los Angeles. He came to talk on "The New Day in Mormonism." I received a telephone invitation to appear at this meeting. When I arrived

there, to my surprise it was composed entirely of Presbyterian ministers, and this good man proceeded to tell them what the Mormons believed, and of all the absurd things I ever heard he uttered them there. I was astonished that in this day such accusations could be made. He talked of blood atonement. He told of a man who worked for Z. C. M. I. and disappeared over night, the supposition being, of course, that the Danites had taken him and his life had been sacrificed. I wondered how it was possible that such a thing could be, but there were many other things that were just as ridiculous uttered by this man.

Within the past week, in fact last Sunday, I was pleased to encounter a different spirit. Again I was invited to go to a meeting where a minister was going to talk on the Book of Mormon, "What the other man thinks." Imagine my astonishment when that good man stood up to begin his address, and began reading from the Doctrine and Covenants and the Book of Mormon, and declaring that this scripture was written a hundred years ago, and that the man who wrote it must have been inspired from Almighty God or he could not have said such things. Then he stopped and said: "I am a Presbyterian minister, I am not a member of the Mormon Church," and two or three times during his sermon he stopped to let us know that he was not a Latter-day Saint.

This man was Dr. Carl S. Knopf, dean of the School of Religion of the University of Southern California, where they have some eleven thousand students. He had touched "the hem of the garment" of one of the Apostles of the living God; he had come under the influence of John A. Widtsoe and so had been changed, for tolerance had crept into his heart and a spirit of fraternalism and a desire to clasp hands with the Latter-day Saints. All who were there were thrilled, and at the close of his sermon, as we went forward to shake hands with him, I told him it was the finest sermon I had heard on Mormonism for a long time.

A woman from Wyoming said: "I came to tell you that what you have said about this people is true. I was opposed to them, I hated the very word 'Mormon', but I was astonished when I went to Utah to live to find that they would come and help me to live and give me sustenance. I have been amazed at what I have seen there, and what you have said here is the absolute truth. They are the kindest people in the world."

At the conclusion of his sermon he uttered a prayer, and one of the missionaries wrote it down. He quoted from Moroni 8th chapter, 9th to 22nd verses, and explained it. He quoted from the Articles of Faith and pointed out in how many instances he could shake hands with us. He quoted from Moroni 9th chapter and 4th verse, and Alma 11th chapter 43rd and 45th verses. This was his prayer:

Our Father, it is just a little difficult to understand why thou hast so made us that we can have these radical differences of opinion and yet at many points have such wonderful ideals and all of us try in our way to follow in the footsteps of the Master, but, our Father, we do pray this, that if that is to be an exercise of good will and faith, if thou hast made us different just so we can exercise charity and love and learn how to love, even without having identical thought . . . we would pray that thou give us the spirit of understanding, that we may clasp hands with our

fellow men and even clasping hands with disagreement in some of our fundamental thoughts, yet clasping hands with agreement on some of the great issues. May we stand shoulder to shoulder for those issues and make the world better because we believe mightily in the things of the Spirit. So we pray that those who are Methodists may be good Methodists, and those who are Presbyterians be good Presbyterians, and those who are Mormons be good Mormons. O Father, we realize that in every one of these divisions of thy church there stands the central figure of Jesus Christ, that in every one of these divisions there are many good things. Help us to join together in the exaltation of the good. And now we pray for mercy and peace, the love of good, the faith, the fellowship of the Holy Spirit to be and abide now and always.

Dr. Knopf said:

I am reading from a book, not a cold book from cold library shelves, but I am reading from a book, (holding up the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price) that has been the inspiration of a young man who has now come to the University to teach courses there. When one of the professors came to teach religion he said that only one or two students would not suffice for his attention, that he might just as well close the whole thing up. This young Mormon man said he would be delighted to give all his time if he could save but one, and he would be happy to carry on his class.

The doctor was thrilled at the attitude of this young Mormon, Brother Byron Done, who is taking the place of Dr. Widtsoe.

God bless this Church and its leadership. I know that he is blessing it. I am grateful for the opportunity that has been given to serve in it, and hope that I shall always be worthy of the confidence that has been reposed in me. That God's blessings may be in each and every one of your homes, is my prayer in the name of Jesus. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Northwestern States Mission

I am indeed happy for the privilege I have in standing before you this afternoon and reporting briefly the Northwestern States Mission. We have been highly blessed in having President Grant speak to us in five of the largest cities of the northwest to record crowds. His inspiring sermons were received with gratitude and thanksgiving. It is beyond my power to express the gratitude we feel in having President Grant with us in these various parts of the country. We have also been honored and blessed with a recent visit of Apostle Stephen L. Richards who toured a part of the mission with us. He left valuable instructions and inspired the many people who gathered together to hear him. His advice to our missionaries was inspirational and very helpful to them. We were also highly favored with the presence of Apostle George Albert Smith and others of the general authorities of the Church. Naturally we feel very grateful for these leaders of the Church.

We have at the present time laboring in our mission, seventy-eight very fine missionaries. These young men and women are striving with

all their might to deliver the message that has been vouchsafed to them into the homes of many people, upon the streets, in halls, and in our various meeting places.

We have had some sickness among our missionaries, but I am very thankful to say that at the present time, they are all well. We appreciate beyond measure the help they are receiving from their homes. The faith and the prayers that are being exercised in their behalf are a sustaining power in the great responsibilities that have been placed upon them. These young men and women need the encouraging support of all.

I think one of the delightful things of missionary life is to see the development and growth that takes place in the hearts and in the minds of these young men and women. They of necessity learn the value of prayer. They appreciate that in their communion with God comes a strengthening of their faith. They have a deeper understanding of the Gospel, a finer respect for the authorities of the Church, indeed they develop an assurance that the work in which they are engaged is of God.

I believe in prayer. It brings you and me in closer touch with God, our Eternal Father. To my mind, there is no thought equal to a thought of God. It becomes the most precious and holiest thought we can hold. Prayer is the agency through which we obtain a firmer testimony concerning the divinity of this great and marvelous work that has been brought to us through the instrumentality of the Prophet Joseph Smith. Prayer is the mellowing power that gives us a love for our fellow man.

I shall never forget as long as I live the prescription that I received from President E. J. Wood, who was my mission president on the Samoan Islands. He said, "What you really need is three ounces of evening and morning prayer, three ounces of determination, three ounces of diligence; place them in a bottle of adaptability, shake with the hand of strength, administer with the power of faith, and I believe you will get along all right"—a good prescription for anyone. It needs daily application to understand its power and effectiveness.

I believe that prayer causes us or enables us to overcome our weaknesses. Just recently I picked up a *Millennial Star* and I read a fine article written by Elder Stephen L. Richards, a part of which I quote: "Youth should know that obedience is not bondage, but liberty—liberty under law; that the only real freedom is the freedom from our weaknesses, from the vices, the remorse of conscience, and the infraction of law. When youth understands that the bending of the will in obedience tends to liberty and joy, then lawlessness, disrespect, and irreverence will wane. I wish that youth could realize that the only death to be feared is the death that is the wages of sin, and that the Gospel program of living is insurance against that dreadful calamity; that the commandments of God, both the "shalts" and the "shalt nots," and the warnings, reproofs, and admonitions of God's servants are all kindly calculated to hedge around the precious age of youth with safeguards which shall protect its course until the age of wisdom and judgment shall be reached." These truths that are so beautifully expressed seem to me to carry a deep and abiding truth. When anyone succumbs to evil thoughts or

evil doings, he loses a certain amount of power and light; and because of this, he brings himself under bondage to sin. After all, freedom comes to one in overcoming evil tendencies. Prayer will enable us to overcome these weaknesses, and at the same time provide for us a faith that will assure us that God lives and that through the light and power of his Holy Spirit will lead us along the paths of righteousness. I believe that we should not only have a believing faith, but we should have a knowing faith. By a knowing faith, I mean the assurance that God lives and he does answer prayers. I think that one of the most satisfying things is that assurance that comes through the administration on the part of the Elders when they lay their hands upon the sick, that they will recover from their afflictions. This gift of faith is developed through the agency of prayer especially when that prayer is answered upon the heads of those who may be stricken with sickness and disease.

The assurance that we have when we read these sublime words in the Doctrine and Covenants fills one with joy and happiness: "That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." This is a perfect scripture—so full of faith and assurance. Again I quote: "Faith comes by hearing the word of God through the testimony of the servants of God, and that testimony is always attended by the spirit of prophecy and revelation." May I say to you, my brothers and sisters, that if there is any joy in the world it is that joy which accompanies one in lifting his voice in the defense of this great and mighty work which has been revealed to us in this day and time. When we are in possession of the light of truth, we are in possession of testimony; and when we are in the light of testimony, we develop a love for our fellow man, and without a love for our fellow man it would indeed be hard to impress him with the Gospel of our Lord and Master, Jesus Christ. It is through a love for our fellow man that we are able to place an interpretation upon the saving graces of the Gospel.

In closing, I desire to leave with you my testimony that I know that God lives, that he answers prayer, that he is a rewarder of them who diligently seek him, that the light of truth comes to us through humble and sincere prayer. I bear testimony that I know that Joseph Smith was indeed a Prophet of Almighty God, raised up in this day and time to restore the everlasting Gospel of our Lord and Master, Jesus Christ. I sincerely pray that God will bless this testimony to our good and to his service, in his name, Amen.

ELDER WILFORD W. RICHARDS

President of the North Central States Mission

My brethren and sisters, representing that great contribution of this Church, the missionary system, I have joy in speaking for the North Central States Mission. This is a fairly new mission in point of time. There is pioneering yet to be done, but growth and development are manifest.

We find unusual joy in our association with the young men and women who come to us as missionaries. Seventy-three of them are there at the present time, laboring in love and harmony and in loyalty. I think it would be impossible to find a sweeter spirit of service than that manifest by these young people. Pushed as they are to the limit of service, and oft-times feeling their personal weaknesses, they come to rely upon the Spirit of our Father in heaven, which is their safety. There isn't anything that they will not attempt when invited to do so. They are teachable, they are desirous of using sacredly the help which comes from their homes. As I talk to some of the missionaries about the use of their money, and the effort expended by their parents at home to secure it, I am reminded of that experience recounted in the life of King David of Israel.

King David and his men were being pursued by the Philistines and were seriously in need of water to drink. Some of his loyal soldiers took their lives in their hands and slowly worked past the lines of the enemy to secure water from the well in Bethlehem, where as a boy David had refreshed himself. When the water was brought to him, he was overcome by the sacrifice and could not drink it. He poured it out unto the Lord.

The money that comes into the missionary field is being used, we think, wisely. We hope that you parents at home will feel that our best wisdom will be used in instructing missionaries in its use. It is a sacred thing, this giving up a part of our lives and our money, to take the message to the world, and these your sons and daughters are doing it with dignity and power in the North Central States Mission.

We have many fine members in that mission, something less than three thousand, scattered through the States and some of the Provinces of Canada. These members are showing remarkable faith, they are diligent in their effort to understand and live the Gospel. They are sending their sons and daughters into the world as missionaries. We have ten in other missions giving regular and full time service. This greatly stimulates and strengthens the families and branches from which they came. It brings a number of our members to Salt Lake City with the missionaries as they depart. It encourages them to make an effort to go to the temple, and partake of those many other active spiritual influences which are here.

We want to thank you brethren and sisters here at home who have received so hospitably the members from the mission as they come to visit among you. They return to us greatly encouraged. They find the principles of the Gospel practiced here and rejoice in it. These members come back to us with increased spirit and testimony. It is an effective means of creating strength in our mission.

A number of things emanating from the headquarters of the Church are helping us in our work. For some time, of course, we have felt the power of the Bureau of Information work on this block. We find that those who have visited here are always ready to receive the missionaries and to learn more of the Church which they represent.

In our territory many families listen regularly to the Tabernacle choir and organ recitals, dedicating that Sunday morning period to worship with us. The Security Program offered by the Church has opened an avenue of discussion in the homes and the lives of many upon whom our missionaries call. Not only has it opened an intense interest, but it has also created a very definite responsibility. The eyes of the world are upon us and we are expecting to carry the program forward with complete success.

The travels of President Grant and the publicity given him have done much to give us audience. The radio talks and especially the *Church of the Air* programs are very effective for good.

All of these activities from the headquarters of the Church are opening up very definite opportunities for missionary service. It isn't often that we receive visitors from the headquarters of the Church. We have been recently favored with visitors from the Mutual Improvement Board—Brother Oscar A. Kirkham and Sister Clarissa A. Beesley—they left in our mission a message of Mutual Improvement work which shall inspire us for a considerable time. We appreciate their visit.

The outstanding experience of the year was the visit of Elder Charles A. Callis of the Council of the Twelve who spent three weeks with us. He went into some places where General Authorities of the Church have not been able to visit before. He attracted the attention of many people to our meetings who are not members of the Church. Some fifty per cent or more of all those who attended these twenty-four public meetings were non-members. He bore his testimony in power and explained the Gospel with clearness. Meetings were held with the missionaries in all our districts, he inspired them in their work and left them his blessing. We are grateful for his visit and the power of his message and testimony. We always greatly appreciate the visits of those who preside over us.

My brethren and sisters, this missionary work is making headway and is attracting attention—the lump is gradually being leavened. We feel that prejudice is being broken down in many places. We are able to contact people now where two years ago it would have been impossible. Many invitations are coming which heretofore never would have been received.

We are grateful for the kindness of the Lord unto us, for the trust and confidence of our brethren in presiding positions of the Church to sustain and support us in our work of responsibility.

May God bless you, my brethren and sisters, here at home. We are proud of your efforts and those of your missionary sons and daughters. We are trying to use those efforts to the glory of God in the North Central States Mission. May peace and harmony attend the members of this Church everywhere, to the end that we may all walk hand in hand with God and his purposes in the accomplishment of this great and important work, which I humbly pray in the name of Jesus Christ, Amen.

ELDER ABEL S. RICH

President of the Canadian Mission

It is a pleasure to meet you again in conference and partake of the fine spirit that is here. The friendly mountains surrounding these valleys are a welcome sight to those who have been away for a few months.

It has been in the mountains that God's people have always grown to strength. I rather think it was the sight of these towering peaks that caused Orson Pratt to select, as his subject the first Sabbath in the valley, Isaiah 2:2:

And it shall come to pass in the last days, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

At least, those of us who have once partaken of the spirit of these mountains always welcome the opportunity to return.

It is a pleasure to bring you greetings from the missionaries and saints in the Canadian Mission. Especially to those parents to whom I may not get to speak personally, I am happy to say that all the missionaries are well. I have just completed a tour of the mission and found the missionaries happy indeed in the great work they are doing.

The fraternal spirit among the missionaries is wonderful. The love the Gospel gives them for God's children seems to be intensified for their fellow workers until their attitude toward each other is wonderful, and the effect on their lives so wholesome that they are envied by the people of the world.

A bishop of the Church of the Christian Brotherhood told me that he had never met finer men than our Elders with whom he was acquainted.

The missionaries are a hard working group, meeting many obstacles as well as many happy situations. I know of no work that calls for greater versatility, better judgment and more sustained effort than to be a successful missionary, neither do I know any work that better prepares one for a happy, successful life.

Last June we were greatly blessed by a visit from Elder Charles A. Callis. We toured the mission by automobile covering 3,500 miles. The farther we drove and the more meetings we held the better Brother Callis seemed to like it. He inspired us all with his energy and zeal for the work, his appreciation for the beautiful and historic spots so numerous in the Canadian Mission, and above all with his knowledge and testimony of the Gospel.

Sister Beesley of the Mutual General Board came to Toronto and held a Mutual convention. Her visit was a delight to the large crowd that gathered from many parts. It is the first time, as far as I know, that a General Board member has visited the Canadian Mission. The people are still talking of Sister Beesley's splendid discussions and fine spirit. I am sure that the fruits of this visit will be seen in Mutual work throughout the year.

The auxiliary associations of the Church, especially the Relief Society, M. I. A., and Primary, are so different from anything found in the churches of the world and so admirably fill a felt need that they are popular with the people. M Men and Vanguard, Gleaner and Bee-hive classes are usually largely non-members of the Church and occasionally the entire class is non-members.

A mother in the City of Ottumwa came to the lady missionaries and asked them to try to interest her daughter in M. I. A, for she said it had had such a wholesome effect on the girl's older sister.

It has been but a short time since we established missionaries in the city of Orillia and although we have but very few members, the missionaries there established a Primary, and after the Primary work had been going for about three weeks mothers came to these young men and said: "We thank you for the fine wholesome influence which this work is having upon our children in their home life."

The genealogical work, also, is very attractive to the people. It appeals to everyone who hears it. A newspaper reporter came to our home a week or two ago to get a report of a conference we were holding in Toronto. We told her something of the genealogical work of the Church and then she said:

"That is the most interesting thing I have ever heard in all my life."

Thus the Gospel of Jesus Christ is filling a felt need in the world today.

Dr. George H. Betts, a noted psychologist, said that every thinking man is asking himself these questions:

1. Is there a God? Who? What kind? Whence?
2. Whence came and whither goeth man?
3. What has God to do with the running of our lives and the universe?

The answer of the restored Gospel of Jesus Christ to all these questions is so definite and clear that all may understand.

The same author says that religion should do the following three things for the individual:

1. Religion serves the individual by adding to his serenity of mind, giving him hope, sense of security, and happiness.
2. Religion defines a way of life, outlines a system of ethics, provides certain norms for conduct, sets up ideals.
3. Religion motivates certain lines of conduct, supplies the drive for the pursuit of ideals, gives fortitude to withstand hardships.

From this point of view it seems that religion was never so needed as in the present condition of the world.

But for religion to set up ideals and define life's goals and motivate conduct and supply the drive for carrying out the ideals it must be a religion from which one gets a personal testimony of God and his relation to God in this life and in the future.

So many people fail to find these fine things in religion because their religion has been a thing apart from their daily life and they have never received that touch of divine inspiration that gives newness of life.

The Gospel of Jesus Christ calls one to action, and through accomplishment we find the joy that passeth understanding.

From a clipping from a recent paper we get the following interesting item from Joseph Fort Newton:

NO PARKING

Einstein tells us that nowhere in the universe is there such a thing as a hitching-post. No doubt he is right; but why should he put the truth in the language of horse and buggy days?

To bring his idea up to date he should have said that no matter how far we go in the universe, we see the same sign which faces us on our city streets—"No Parking on Either Side at Any Time."

There it is, staring us in the face, whether we like it or not. If we try to pull up to the curb and stop, a blunt voice tells us brusquely to "Move on" even when we do not want to go on.

Otherwise we get in the way, hold up the traffic, and halt the human procession. Life is activity, growth, movement. It will not stand hitched. If we stop we are left behind, outdated, outmoded.

Life is effort, struggle, the putting forth of energy. It is by going that we arrive, by doing that we learn. We live on a slippery slope. If we do not go forward, we slip back and lose our footing.

It is so on all the roads of the world. In any walk of life, if a man stops thinking, stops studying and parks his mind, he loses the truth. He ceases to be a leader and becomes just a relic.

"The truth goes marching on," sings a thrilling hymn. "Time makes ancient good uncouth," a great poet tells us. Unless we keep step with the truth, keep our minds alert and active, we lose it.

There is always truth ahead, more truth, new truth, new light to break forth, new roads to travel, new goals to win, The Gospel of life is "The Gospel of going on and still to be," rejoicing.

Even at the end of life there is the same sign, "No parking." Death is only another beginning—the greatest of all adventures; and heaven is the place where lost things are found!

Thus from this man of the world we get a graphic picture of the principle of eternal progression so distinctly a doctrine of the restored Gospel of Jesus Christ.

Because of these outstanding things that the Gospel has for the world, that are so distinctly a part of the doctrine of our Gospel, we are happy in our work in the Canadian Mission. The missionaries are a loyal, faithful group. Together we are striving to carry out the work as outlined by the authorities of the Church. We feel keenly our responsibility and the trust placed in us and are thoughtfully and prayerfully endeavoring to discharge this responsibility to the benefit of the people among whom we are working and we are receiving a joy and happiness that gives our testimonies of the divinity of Jesus Christ and of the divine mission of Joseph Smith increased strength day by day.

I humbly pray that God will bless and strengthen this great work, and so guide and bless each of us that we can carry well our part of the great responsibility that our Heavenly Father has intrusted to us.

BISHOP JOHN WELLS

Second Counselor in the Presiding Bishopric

I am impressed to speak to you on the sacrament of the Lord's Supper. It was instituted near the close of the Master's life. His earthly ministry was over, his public service was ended. He was staying at Bethany when he said to his apostles, "We will keep the Passover." He sent Peter and John to prepare for this great annual event and said unto them:

Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

And whosoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

And he will show you a large upper room furnished and prepared: there make ready for us.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

No doubt his disciples went to the temple, purchased a lamb without blemish and prepared it in the room they had rented. And when the time was come he sat down with the Twelve. They partook of unleavened bread and bitter herbs which reminded them of their sufferings in Egypt, and of the roasted lamb procured at the temple, and no doubt performed the usual rites prescribed by the strict Jewish ritual.

When the Passover ceremony was completed and while they were still at the table in the room, the Master took some of the unleavened bread, blessed it and gave to each of his disciples, saying, "Take, eat; this is my body which is given for you: this do in remembrance of me."

He then took the cup of wine, which on the Passover day was usually three-fourths wine and one-fourth water, gave thanks and blessed it, and gave it to them with the command: "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

The simple ceremony of the sacrament of the Lord's Supper was inaugurated so that his disciples would perpetually remember his death, his atonement, and his teachings.

The Apostle Paul had raised up a branch of the church at Corinth. Learning that there were some abuses growing in this large branch, he wrote them a letter and in this letter he said:

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks he brake it and said, Take eat, this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat bread, and drink this cup, ye do show the Lord's death till he come.

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep.

The Apostles were no doubt strongly impressed with the solemn words he expressed on the night before his crucifixion. The unleavened bread and the lamb of the Passover were looked upon as memorials of their deliverance from Egypt. The Passover had already been instituted to remind the Jews of the coming of Christ, his great atoning sacrifice which he should make. Now the old Passover symbol had been fulfilled. Jesus was about to leave them. His public ministry was ended. He would no longer be with them and they needed some common bond which would link them to each other and to their Master, and in this simple but impressive manner was instituted the spiritual bond or covenant, the ordinance known to us as the sacrament of the Lord's Supper. The bread and wine, duly consecrated by prayer, became emblems of the Lord's body and blood, to be eaten and drunk reverently in remembrance of him. This ceremony is full of deep spiritual significance.

When the Master established his church on this western continent, he did not leave the Nephites in doubt as to his identity, nor as to his wishes concerning the Lord's supper. After the great destruction and cataclysm, many of the people who were left gathered around the Land Bountiful. A voice was heard among all the inhabitants of the land:

Behold, I am Jesus Christ, the Son of God. I created the Heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father and the Father in me; and in me hath the Father glorified his name.

I came unto my own and my own received me not. And the scriptures concerning me are fulfilled.

And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.

I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.

And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. . . .

Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

The Savior ministered to the Nephites and taught them the Gospel. Many marvelous things happened among this chosen people. But now he was about to leave and in order that they might be kept mindful of his coming and of his mission, he instituted among them the same sacra-

ment of the Lord's supper, as he had among the disciples on the eastern continent. He asked his disciples to bring bread and wine, and while they were absent he had the people sit down on the grass, and when the disciples brought this bread and wine he blessed it and broke the bread, gave it to his disciples, who afterwards gave it to the multitude. He said it should be given unto the people of his church and to all those who should believe and be baptized in his name. His final words were as follows:

And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.

And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my spirit to be with you.

He emphasized the thought that in partaking of the bread they do it in remembrance of his body, and in partaking of the wine they should do it in remembrance of his blood, and witness unto the Father that they would always remember him.

On the 6th day of April, 1830, when the Church of Jesus Christ of Latter-day Saints was organized, and after the usual preliminaries preparatory to organizing the Church under the laws of the State of New York, the Prophet and his friend, Oliver Cowdery, were sustained as the first and second elders of the Church, and then the sacrament of the Lord's supper was administered and partaken of by the baptized members of the Church present on that occasion. At that meeting the Saints were advised that it was expedient that the Church should meet together often, and partake of bread and wine in remembrance of the Lord Jesus. The prayers to be used in this sacred ordinance were also given. Later, while the Prophet was in quest of wine to administer the sacrament, he was told by the Lord:

For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.

The question might be asked, "How often should we partake of these emblems?" The Lord has not left us in doubt about this matter, for in a revelation given August 7, 1831, known as Section 59, the Lord stated:

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotion unto the Most High.

The records of the Church show that many members absent themselves from this important meeting. Does this mean that we do not fully understand or appreciate the importance of the sacrament and the

blessings that come from partaking of it? Every individual who has complied with the ordinances of the Gospel and has become a member of the Church is expected and required to attend the sacramental service on the Lord's day and there partake of this holy ordinance. It is a privilege to be counted worthy to partake of this sacrament.

We have considered the institution of the sacrament by the Master himself, with its impressive purpose of being an abiding memorial of the life, teachings and Gospel of the Master. Now let us consider its benefits and blessings to us as members of the Church.

The efficacy of partaking of the sacrament is contingent on our worthiness. We must partake of it in faith, must be sincerely repentant and desire forgiveness for ourselves and be ready to forgive others. If we partake of it worthily, with a broken heart and a contrite spirit, in meekness, reverence, humility, and in the spirit of worship, it will bring to us a chastening and purifying spirit.

What an inspiration and strength it gives to know there is someone who is so interested in us that if we will take upon us his name and keep his commandments, he, in turn, promises that his spirit shall abide with us. In the many trials and temptations of life, what a source of comfort this promise gives. When partaken of often and in the proper spirit, it is a safeguard against evil, and we shall develop an intimate fellowship with God and with one another. It will give us a richness of spirit, and it will uplift, ennoble and develop an active, living faith within us.

It is my sincere prayer for the Latter-day Saints that we may attend to our sacramental meetings and reap the rich blessings in store for us. May the Lord bless us in our endeavors to do so, I pray in the name of Jesus Christ, Amen.

The congregation sang the hymn, "How Firm a Foundation," after which the closing prayer was offered by Elder Elmer E. Hinckley, President of the Nevada Stake.

Conference adjourned until 10:00 Saturday morning, October 3.

SECOND DAY

MORNING MEETING

The Conference reconvened Saturday morning, October 3, at 10 o'clock a. m.

The Relief Society Singing Mothers (Sister Charlotte O. Sackett, director) provided the music for this session of the Conference, and sang as an opening number "Holy Art Thou," (Largo).

Elder Marvin O. Ashton, President of the Highland Stake, offered the opening prayer.

An alto solo, "List! The Cherubic Host," (Gaul), was sung by Mrs. Emery Epperson.

ELDER GEORGE F. RICHARDS*Of the Council of the Twelve Apostles*

APPRECIATION FOR BLESSINGS

I desire to express to the Lord in your presence, my brethren and sisters, the gratitude I feel this morning for the blessings of the everlasting Gospel. I am thankful that my grandparents heard and received the Gospel in their native land, England—that they forsook the traditions and the religion of their fathers and joined with the Saints in Nauvoo and later came to these valleys of the mountains, and that I had the privilege of being born of goodly parents under the Celestial law of marriage and have had the environment of the Gospel of Jesus Christ and of faithful men and women, and that my heart has been inclined to love and obey the truth.

I desire to show to the Lord my appreciation of his blessings in the ordinances, the gifts and all the blessings of the Gospel by living an orthodox life, being orthodox in thought and in my living and in my teaching. A true Christian—that is what I would like to be.

CERTAINTY CAME WITH VISION OF FATHER AND SON

Expressive of the principles of the Gospel, I desire to say that as I view it, the most important event in many centuries affecting mankind occurred in Manchester, New York, in the Spring of 1820 when the Father and his Son, Jesus Christ, revealed themselves anew to the world, through the instrumentality of the Prophet Joseph Smith, whom the Lord raised up for this and other important purposes pertaining to the welfare of mankind.

Mankind may now know of a certainty that the God of this world is a personage having a body of flesh and bones as tangible as the body of mortal man; and that he is an immortal being, glorified and exalted, in whose image and likeness man is created and made; and that the Son is in the express image of the Father. This revelation and the restoration of the Gospel which followed are what the people of this world needed more than anything and everything else.

THE GOSPEL NOT ALWAYS ACCEPTED

For more than a century we have, as a Church, been preaching the Gospel to the world; but as a rule people have not received it. They are not, however, unlike the people of other Gospel dispensations in this respect. The Prophet Isaiah preached the Gospel to the people of his day, yet we find him saying, "Who hath believed our report?" (Isaiah 53:1)

The Apostle Paul was a great preacher of the Gospel in his day, and yet we find him saying to the Romans, "But they have not all obeyed the Gospel, for Esaias sayeth: Lord, who have believed our report?" (Rom. 10:16)

Even the Savior's forceful teachings, accompanied by mighty miracles, did not convert all the people. It is our responsibility as a people to continue the preaching of the Gospel in all the world regardless of who may or may not accept it. To them that hear and understand the Gospel, it becomes as a savor of life or death, according as they accept or reject it.

We came to earth for the express purpose of working out our salvation according to the plan of the Gospel, which was instituted in the councils of heaven before the world was; and which has been restored to earth in these last days. One of the conditions of salvation is a belief in God the Eternal Father and in his Son Jesus Christ as they are, also a belief in the efficacy of the atoning blood of Jesus Christ.

BELIEF IN GOD AS A PERSONAL BEING

The first article of our faith reads, "We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." The Holy Ghost, unlike the Father and the Son, is a personage of Spirit, without flesh and bones. The faith of all intelligent beings is centered in God; and it is necessary that they have a correct understanding of his personality and attributes and the relationship they sustain to him. The scriptures of the Bible support the doctrine of a personal God; but religionists generally do not accept the teachings of the Scriptures on that point of doctrine.

There are, however, some independent thinkers who do. Henry Ward Beecher was one of them. In lecturing to a class of students who were preparing for the ministry he said:

I am compelled to say that I must form an ideal of God, through his Son, Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know him to be a spirit, into something that will nearly or remotely represent that which I know. I hold before my eyes a glorious form, therefore; but after all the glory, whatever may be the nimbus and the effluence around about it, it is to me a glorified form of a glorified man. And I therefore fashion to myself, out of the Spirit, that which has to me, as it were, a divine presence and a divine being, namely a divine man.—Lecture on Preaching, p. 129.

NEED FOR NEW REVELATION

As an evidence of the need for a new revelation of God, such as was given through Joseph Smith, I quote from a sermon by the Bishop of Liverpool, England, as reported in the *Lancashire Post*, of March 21, 1912, as follows:

One of the great needs of the Christian Church is power. We are living in an age of great material power. We have covered the land with new and restored churches; we have spent great sums of money on Colleges and ecclesiastical buildings; we have improved and enriched their services. We have planted new missions in foreign lands, and their settlements in all the great towns. Religion today is wearing silver slippers, and moving in high places, and yet I venture to think there is a strange want of power

about the Church of God, not only in our Church, but about every other branch. The Church at present seems almost overmatched by the power of darkness. Sometimes it seems as if the darkness is gaining on the light. What is the cause of the strange paralysis that has befallen the Church?

He "believed that the Church needed today a new discovery of God; the Church was weak today because God was so distant, so unreal, so dimly seen." The Bishop evidently had not learned of the new discovery of God through Joseph Smith; but to him the need for such a discovery was very apparent.

Naturally, one will desire to know what are the teachings of that great Angelican Church concerning God, that he should be to them so distant, so unreal, so dimly seen. It is explained in the first article of their religion as follows:

There is one living and true God, everlasting, without body, parts, or passions, of infinite wisdom, power, and goodness; the maker and preserver of all things visible and invisible, and in the unity of this Godhead there are three personages of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

Note: three persons of one substance, having no body.

We have considered the need the world had for the re-discovery of God by Joseph Smith. At that time, the Gospel was about to be restored in fulfilment of the Scriptures. Joseph Smith was raised up to be the instrument in the hands of the Lord in its accomplishment; and it was necessary that he have a correct understanding as to the personality of God, that he might be orthodox in his teachings pertaining to the Godhead, and that his faith and knowledge might sustain him in meeting the false ideas and teachings so prevalent at that time, and that he might be able to endure the trials and persecutions he would have to meet, for the Gospel's sake.

FULNESS OF GOSPEL REVEALED

This wonderful revelation of the Father and the Son was followed by the visitation of other heavenly beings—delivering to Joseph messages pertaining to the Gospel and the Church, and the keys of former dispensations, necessary in the accomplishment of his divinely appointed mission, with priesthood and authority from God to administer all the ordinances pertaining to the Gospel of Jesus Christ.

Many revelations were given to Joseph for his guidance in the restoration of the Gospel and the establishment of the Church and kingdom of God on the earth and for the guidance of the members of the Church.

FIRST PRINCIPLES OF THE GOSPEL

The fourth Article of our Faith reads as follows:

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord, Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

There are other principles and ordinances of the Gospel the acceptance of which is necessary to man's salvation. In the preaching of the Gospel we undertake to make plain all the conditions on which salvation is predicated, and to prove our position from the Scriptures. We have given some time to the consideration of the subject of faith as the first article of our religion. The subject of repentance follows faith in logical sequence, and is one of the most comforting of all the principles of the Gospel. By repentance our sins, though they may have been as scarlet, may be washed white as wool, through the blood of the Lamb of God.

Such are the teachings of the Scripture.

The third Article of our Faith reads as follows:

We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

All the principles, laws and ordinances of the Gospel are made effective for man's salvation through the atonement of Jesus Christ. Repentance means a forsaking of all evil and the doing of good.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.—Matt. 11:28-30.

This is a beautiful call to repentance. The burden of sin is hard to bear.

Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.—Doc. and Cov. 58:42.

For, behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink.

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken.—Doc. and Cov. 19:16-20.

Baptism naturally follows repentance, for baptism by immersion by one having authority is for the fulfilment of the law, for entrance into the Church and kingdom of God, and for the remission of sins, which have been repented of.

On the occasion of the Pentecost at Jerusalem, under the influence of the Holy Spirit, those of many nationalities were convinced that Jesus Christ, who had been crucified, was what he claimed to be, the Son of God and the Savior of the world. Faith had found place in their souls, and they said unto Peter, and to the rest of the Apostles, "Men and brethren, what shall we do?" (Acts 2:37)

"Then Peter said unto them, Repent, and be baptized every one of

you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38)

In this declaration of Peter’s, we have taught us in logical sequence, the principles of Faith, Repentance, Baptism and the bestowal of the Holy Ghost.

The Holy Ghost is conferred by the laying on of hands of those having authority, and upon those who have met the prescribed conditions, and are worthy. The Holy Ghost will not dwell in unholy tabernacles. But when a man has repented of his sins and has had them washed away in baptism, he is without sin and worthy to receive the Holy Ghost by the laying on of hands. It is the mission of the Holy Ghost to bear record of the Father and the Son, and of the truth of all things. By the Holy Ghost we may know the Father and the Son, whom to know is life eternal.

The Apostle Paul mentions these principles and ordinances in his epistles to the Hebrews, as follows:

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Heb. 6:1, 2.

The *Bible Commentary* by Matthew Henry has this to say with respect to the above quotation:

These are the greatest foundation principles, which ministers should clearly and convincingly unfold and clearly apply. In these the people should be well instructed and established, and from these they must never depart; without these, the other parts of religion have no foundation to support them.

GOING ON TO PERFECTION

The Apostle Paul says, “Let us go on to perfection.”
We read from Peter:

Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.—II Peter 1:5-7.

The thirteenth Article of our Faith reads:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

I bear you my testimony that I do know that the work in which we as Latter-day Saints are engaged is the Gospel of Jesus Christ, the plan and power of God unto salvation, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

We always have more speakers than we have time in which to hear them. A request was made yesterday, and I renew it, that when our good brethren from the mission fields speak to us they occupy not to exceed ten minutes.

ELDER JAMES M. KIRKHAM

President of the East Central States Mission

I appreciate the opportunity given me to report to you in representing the East Central States Mission. My heart is filled with gratitude for the honor and the privilege that have been given me to labor in that field in preaching the Gospel.

One of the recent outstanding events happening in our mission was the visit of Elder Melvin J. Ballard of the Council of the Twelve. He came just at a time when our missionaries were going into the country for their summer work, as we call it. His instructions and helpful suggestions were an inspiration to them. He promised them that if they would do certain righteous things, they would be blessed in many ways. I want to bear testimony in evidence to you that the promises that were made by him, a servant of God, to those young men and women, have been absolutely fulfilled.

While listening to about fifteen of them bear their testimonies just previous to coming to this gathering I was thrilled with the testimonies which they had, how the Lord had blessed them, and how he had been near to them. It came about, brethren and sisters, because those young people had humbled themselves before our Heavenly Father through prayer and humility. The suggestion was made that they go into the country without purse or scrip, and they did it. A greater part of our missionaries labored that way this summer, some of them going for a month, not spending five cents; they left their money at home, and the result was that they depended upon the Lord. That experience was rich to them because of the blessings which they received. They found the Lord and he blessed and never failed them at any time.

We are having an unusual experience in our mission, by being asked to preach the funeral services of a great many people, several of them non-members of the Church. Two hundred, four hundred, five hundred, and as many as a thousand people have attended these meetings. The sentiment towards the Latter-day Saints is changing wonderfully in that mission. You realize that years ago prejudice was very strong against us at times, but that sentiment has greatly changed. To illustrate: In the city of Goldsboro, North Carolina, where a few years ago we were not able to rent a hall, the great auditorium in the court house in that city was turned over to us when Brother Ballard was there, with an attendance of four or five hundred people. The change is so wonderful that we could use, I am conservative in saying, double the number of

missionaries we have in that field today, because of the opportunities we have. Not only are we finding places, but many people are writing and asking us, "Can't you send missionaries into this locality; we would like to help you?" That request is not confined to members alone, but non-members are offering suggestions such as this.

I have learned, and it has been emphasized to me this summer possibly more than any time else in my life, that if I want the blessings of my Heavenly Father I must live for them. I must get near to him, and I believe I can express to you this morning the sentiment of the young men and women who are laboring in the field, that when they get close to our Heavenly Father and have his Spirit with them it is most remarkable what they can accomplish. We have been able to touch the heart of stone, so to speak. Those who have been against us have in turn blessed and helped us in our work.

The work of the Lord in our mission field is progressing. We are happy. Young men and women are enjoying good health at this time, and the Lord is blessing us abundantly. I plead with you in all earnestness to send your boys and girls on missions, that they might have the joy and the blessings which come from this service.

A mission is two fold, it works both at home and in the mission field. If you have the faith, as President Grant told us at our last conference, nothing is impossible. What we need is greater faith, and if you have that I promise you that the Lord will bless you and open up the way so that you can send your sons and daughters on missions. My experience has proven it to me. May I be personal enough to say to you that our eighth child is now on a mission in the Eastern states. Recently I said to my wife, "We must send another one of our children on a mission, so that the Lord will bless us." My testimony to you is that when you have the proper faith the Lord will bless you. May we have sufficient faith to help us promulgate the Gospel.

In closing, I would like to say this: During my lifetime in the field of publicity, numbering some forty years, I do not know of any time when the world has watched and given us so much publicity as they have regarding this Relief Program, and every day they are checking our progress. If we do not make good we shall have—well, we are not going to fail—there is no such thing as failure with the Latter-day Saints. We cannot fail when the Lord is with us. The Church Security Program is going to be one of the outstanding testimonies and evidences of this work. I am glad to belong to an organization where the leadership has the inspiration of God to direct and help them, and to help us in all our problems that we have to meet. I pray that the Lord will be with the leaders of the Church and inspire them in the future as he has in the past.

It is my prayer that we may fulfil our part in this great work, because as sure as I stand here God's work is going forward, man cannot stop it. May you and I be able to do our part in this great service, I humbly pray in his name, Amen.

ELDER ELIAS S. WOODRUFF*President of the Central States Mission*

I echo the sentiments of President George F. Richards in his opening remarks when he said he was grateful to the Lord for membership in the Church and the experience which came as a result of it. I am grateful to the Lord that his blessings are everywhere.

When we leave this inspirational center and go to our fields of labor we do not feel alone. I find his blessings wherever I go; we are not alone in the great cities nor in the country places where our people gather. We feel that we are in his presence and that his power is over us.

In the twenty-five branches of the Central States Mission, the fifty-two Sunday Schools and more than a hundred correspondent Sunday Schools where our people gather, the inspiration and blessing of that Spirit is present. It is the light that shines in darkness, as expressed in modern revelation, but the darkness comprehendeth it not, and even those who sit in the light only partially comprehend the blessings which the Gospel brings to us and what it means.

We have two responsibilities in every mission; to look after the organized branches and the converted saints on one hand, and to direct the missionaries on the other. So far as we possibly can we try to keep the two separate; that is to say, allowing the saints and the local people to look after their own local organizations, get their own experiences and make their own development, and not lean on the missionaries. On the other hand to have the missionaries as free as possible to spend their time seeking out the honest in heart. It is not always possible to do this, because the missionaries at times must help the organizations. We try however to take the attitude that when a man presides over a branch he presides over the branch, and the Elders who go into the branch go to him and say, "President, if we can assist you in any way we are glad to do so." In a district where there are no organizations the Elders have the responsibility of taking charge.

To find the honest in heart we pray and ask the Lord to guide us and prepare their hearts to receive us, and yet when the Elders start out in the morning in the great cities or even in the country they hardly know which way to go. But it does seem that the Lord leads us many times to the very homes where he wants us to go. I frequently wonder how many homes there are that the Lord has prepared for us that we do not find, or how near we live to him so that we may obtain the revelations of the Holy Ghost to guide us to these homes. I have no idea how far we fail in that respect.

I am happy to say that the mission progresses and the branches grow in efficiency, particularly in the past year have I been able to note a vast increase in the interest in the genealogical department of the Church and temple work. Many people are now beginning to think about the genealogy of their fathers and we have organized junior genealogical societies with a degree of success that has been very satis-

factory. One young Elder travels through the mission promoting genealogy work. He usually stays about two weeks in a branch and shows them as nearly as he can how they should proceed to improve their work. He also spends the rest of the time in regular missionary work.

Another delightful thing is the development of the missionary. A man came to me yesterday who could hardly speak for the emotion which swelled in his heart. He said: "My boy is home again. I want to thank you for what you have done for him. He is not the same boy that went away at all."

I said to him: "My dear sir, it was the Lord and himself who did it. He submitted himself to the will of God and lived in the presence and power of His Holy Spirit, and he comes back sanctified, strengthened and made a strong character."

We are just trying to do our duty, brethren and sisters, in the Central States Mission. We use our efforts to the best of our ability and we find that the Lord blesses us and opens the way for us. Radio programs are open for us as far as we can fill them. Newspapers give us notices, people listen to our testimony wherever we go. We try to sing the Gospel and preach the Gospel, and put literature in the hands of the people. Your sons and daughters who are with us are performing splendidly. You can be very happy about them. At the present time we have only one case of serious sickness in the mission. We hope the Lord will preserve us from further serious sickness.

May he bless his servants who preside over this Church, that we may continue to enjoy their inspired leadership and your faith and prayers, which I ask in the name of Jesus Christ, Amen.

ELDER JOSEPH J. DAYNES

President of the Western States Mission

I am very grateful, my brethren and sisters, to bring you a report from the Western States Mission. We have there 82 Elders and lady missionaries at the present time, all of whom are very well. We have had some very unusual things transpire, unusual healings, unusual conversions, and particularly have I been impressed with the fine quality of good people who have recently come into the Church. We have had several conversions of friends from the Reorganized Church, and they are becoming a great power in our branches.

The Security project has met with great approval, and our people have been very desirous of doing their full duty. When the Church conceived the idea of asking each of the members to contribute as a Fast offering one dollar per capita, many of our Saints, some of them in remote places, desirous of doing their part have done it wonderfully. One man sent a check for forty-eight dollars to us, asking that we credit him and his family four years in advance with Fast offerings.

Our tithes show a very good increase, likewise our Fast offerings. We have had a number of wonderful missionaries go out into the field

from our mission. We have nine out now, and three others who will soon be in the field, making twelve from our mission who are spending their time in other missions of the Church.

The meeting to which President Grant referred, which was held in Estes Park, August 8th, being the convention of the Institute of Human Relations, was a privilege of unusual importance given this Church. I have heard President Grant give many marvelous addresses, but I think the one given there, in which he gave historical and doctrinal phases of Mormonism, is perhaps his outstanding address. He covered almost everything historical and likewise doctrinal that the Church presents to the world. Many wonderful reactions in the nature of complimentary praise regarding his address have come from those who were present.

Perhaps the outstanding thing that has occurred within our mission was the dedication of the Winter Quarters monument, which took place on the 20th of September, a week ago last Sunday. There were three thousand people at the dedication services proper, and there were fifteen thousand people who came onto the hill during the day, and there have been literally hundreds of people there every day since. In a letter received from one of our lady missionaries, she said: (she had been appointed to be there that day) "There were 150 people came on the hill to ask questions concerning the monument and what it stands for."

We have had a wonderful response from the officials of the city administration in their endeavor to give us that which we needed. I want to quote you just a few words from the remarks of Mayor Butler, given at the time of the dedication:

In meeting here to dedicate this memorial we are but acknowledging the debt we owe to the devoted men and women who gave their lives to the uplifting of this great western country.

We are all inclined, except at moments such as this, to forget how deeply we are indebted to the men and women who crossed the plains in the days when it required sublime faith and undaunted courage to face the dangers and the privations of the long journey.

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We are here, however, to do honor to those who did not reach the goal, to those that sacrificed their lives that others might go forward.

We would be ingrates indeed were we not to commemorate the heroism of these men and women in some lasting memorial such as this.

As the mayor of the city of Omaha I am happy to add my word of recognition of the sacrifices made by these pioneers and to express on behalf of the people of Omaha their appreciation of this monument which is to be unveiled here today.

Governor R. L. Cochran, governor of the State of Nebraska, paid a very beautiful tribute, and I quote a few words from his remarks:

No other events of human history are more soul-stirring than the chronicles of the struggles for the freedom of conscience. No battles ever fought have shown a higher courage than that manifested by a determined people in a peaceful exodus from the scenes and conditions of religious persecution. America was colonized by the refugees from religious intolerance in other lands, by men and women of conviction

who preferred self exile rather than suffer regimentation in the manner of their worship of God.

A century ago there was gathering on a peaceful, fertile Illinois prairie the nucleus of a colony of God-fearing people who sought to rear their children in their own particular faith.

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After a few pathetic years of resistance, during which time the leader, Joseph Smith, was killed, the colony decided to move far westward to establish new homes beyond the Rocky Mountains.

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This ceremony today is in proper keeping with the respect due to those purposeful pioneers who were first to leave their impress on the Christian civilization of the great plains.

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And so, down through the mist of the passing years the Mormon migration has become epochal, significant as an institution having an influence on the social standards of succeeding generations. Subsequent events would seem to have justified the losses suffered, the rigors met and survived. I am humbly disposed to pay reverent homage to the high purpose that inspired the heroic enterprise, and to look upon this field of unmarked mounds as symbolic of the sacrifice that life in every scheme of human endeavor, demands as the price for ultimate success.

I received a letter from the secretary of the Chamber of Commerce of Omaha the day before I left, and I quote a few words from him:

We of Omaha feel that this is one of the most inspirational meetings that has been held here for a long time, and I am sure that all of those who gathered on the hill above Florence left the place better for having been there.

You may be sure that we were more than willing to cooperate with your people in this ceremony, for the leaders of your Church approached this dedication with a dignity that was truly inspiring. The Church of the Latter-day Saints erected their own memorial to their own dead but were happy to have others join in the service. It is a great contribution to the memory of those who pioneered the middle west.

I quote from an editorial in one of the Omaha newspapers the Monday morning after the dedication:

Omaha listened yesterday while Heber J. Grant, president of the Mormon Church, and other eloquent speakers told of the struggles and triumphs of their faith, of its tragedies and blessings, its past and its present, and its hope for the future.

It is a tale that bears telling. Suppose its origin does appear fantastic to Gentile unbelievers. It is not more so than that of other religions that number adherents by hundreds of millions. It is worth while for its relation to humanity's search through the ages for truth.

Starting in New York, taking form in Ohio, coming to growth in Missouri, reaching strength in Illinois, until in Utah it mounted heights of power and influence, the story of the Mormon Church is fascinating as a human document.

Hardships endured at "Winter Quarters" tried their souls and tested their faith, but were borne with resignation. When Brigham Young organized the march to the region he had located beyond the mountains, with songs on their lips and prayers in their hearts, thousands followed on to Utah.

They made the desert bloom, they established cities, with all the

attributes of civilization, schools, churches, factories, to utilize their products, everything connoted by greatness.

Holding fast to their faith, they bore the shock of adversity, of ostracism, patiently striving for the goal they visioned. One need not be a Mormon, nor subscribe to any tenets of the Church, to admire the courage, the fortitude, the industry of this powerful sect.

It is marvelous the response we have had, my brethren and sisters. My testimony has grown day by day as I have studied the reaction of the people as they have contemplated the purposes of our mission. Our Elders and our lady missionaries are reaching many honest, God-fearing people who are receiving the message of truth. And I testify to you that I know that this Church is true, that the Gospel of Jesus Christ and the Church of Jesus Christ of Latter-day Saints are one and the same, inseparable and indivisible. As I learn of it and study it I am more convinced from day to day of its comprehensiveness, its beauty and its glory, and in my work I am happy that I am one who is undertaking to promote its glorious truths.

May the Lord bless us all, I humbly pray in the name of Jesus Christ, Amen.

The "Singing Mothers" and the congregation sang the hymn, "Praise to the Man Who Communed with Jehovah."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I feel to express gratitude for my membership in the Church. I know that Joseph Smith communed with Jehovah; that the Lord spoke to him and gave him commandment to organize the Church and to establish his truth once again in its fulness in the earth. I am grateful for all that has come through that restoration, the knowledge, the faith and the understanding which I have of the Gospel—and I say knowledge, because I have that knowledge.

ENDORSES CHURCH SECURITY PLAN

Just a word I desire to say in endorsement of the Plan which has been spoken of at other sessions of this conference, looking after the interests of the members of the Church. Some have said that this is new. I look upon it as a return to that which is old, which is always new when it is true, for that which is true never becomes old, but it is a return to first principles. I hope that it will lead us in love, in the spirit of sympathy, fellowship and brotherly love, to have the interest in our fellowmen that we ought to have, and increase in our hearts a desire to keep the commandments of the Lord and walk in the light as we understand that light, that we may be constantly guided by his Spirit.

OBSERVATIONS REGARDING TOLERANCE AND BROADMINDEDNESS

I would like for a few minutes to offer a few observations in regard to the question of tolerance and broadmindedness. We hear so much in these days about being tolerant and broadminded. I suppose the world will never know how many crimes have been committed through a misinterpretation and misunderstanding of these terms. Satan is very "broadminded," extremely so as long as he can get people to do evil and avoid the truth. He will teach any kind of theory, or principle, or doctrine, if it doesn't conform to the fundamental things of life—the Gospel of Jesus Christ. He is even willing to teach some truth if he can join that truth with error, and by teaching the error with the truth lead men astray. This is how broadminded he is, and that is how the apostasy came about in the primitive church. The Lord has given to man his agency. That is a divine principle—it is inherent, born with us. We have it because the Lord gave it to us in the spirit world. It is the only principle upon which exaltation can come. It is the only principle upon which rewards can be given in righteousness. Satan's plan in the beginning was to compel. He said he would save all men and not one soul should be lost. Surely he would do it if the Father would give him the honor and the glory. But who wants salvation when it comes through compulsion, if we haven't the power within ourselves to choose and to act according to the dictates of conscience? What would salvation mean to you if you were compelled? And so, that great gift of agency has been given to men. By it we may climb to the heights, we may enter the kingdom of God to sit on the throne and be exalted as sons and daughters of God, but we must be obedient.

Tolerance is not indulgence. I think sometimes the terms have been confused. We must not get so broadminded that we would throw over the fundamental things of the Gospel of Jesus Christ. I heard of one man—and I think he filled a mission—who made the statement, as the report comes to me, that in this enlightened age the Church of Jesus Christ should get away from the narrow idea that baptism for the remission of sins in water is essential to salvation; that we should be broader than that.

AN ANTHROPOMORPHIC GOD

Another man, with similar views, made the statement, so the report comes to me, that we shall have to cease believing in the anthropomorphic God; we must quit thinking of God as being in the form in which man is made. He ridiculed the idea by saying, "Can we worship a God who has to eat, who has to sleep, who has to take a bath?" Of course, in thinking of God as a person, in whose image we are created, we do not necessarily have to think of him as having to conform to all the conditions of mortal existence to which we, under present conditions, are forced to subscribe. But is there anything wrong in thinking of a God who eats? He did eat and has promised to eat again. What is wrong in it? He bathes, at least in fire, so he tells us. We are his off-spring, and he

has given us commandments to serve him in the name of his only Begotten Son as sons and daughters unto God.

BOUND BY LAW

Moreover, we know, because it has been revealed, that all kingdoms have a law given, and that includes the kingdom of God. It is not something that stands apart from all other kingdoms in this regard, and he himself has said: "Unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified."

The Lord is very tolerant, yet he declares that we are bound by law, and if we violate the law we are not justified, and must remain filthy still. You might just as well try to destroy the law of gravity, or say it is useless, that it has filled its purpose and is worn out, as to say that baptism is not essential to salvation. I believe in being tolerant, but I believe that that tolerance will teach me to observe and keep the law and constantly abide in it, and not to make excuses for my wrong doing by saying I am broadminded.

EVERY MAN'S PRIVILEGE

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may."

I am willing to defend any man in the privilege which is his by his agency. If he wants to worship a cat, or a dog, the sun, or the moon, a crocodile, or a bull—and men have done all these things—that is his privilege. But it is also my privilege and right to try to teach him to do better and to accept a better worship. I will defend him in his rights, and at the same time endeavor to teach him that he may see more clearly and walk in the light of truth.

The Prophet Joseph Smith once said: "The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a Mormon, I am able to declare before Heaven that I am just as ready to die in defense of the rights of a Presbyterian, a Baptist, or a good man in any other denomination, for the same principle that would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics or upon any other denominations that may be unpopular and too weak to defend themselves."

ONLY THROUGH COMPLIANCE WITH FUNDAMENTAL TRUTHS

I believe in that doctrine. At the same time I am satisfied and I know that the kingdom of God is governed by a definite, fixed law, that cannot be controverted. We cannot change it because we perhaps become modern and say we are broadminded, as some people understand broadmindedness and tolerance to be. It doesn't change the fact in the

least that if we would receive the kingdom of God and enter into its exaltation, we must comply with the fundamental truths, the laws upon which that kingdom is established. We have them, we are the advocates of these principles, they are in our keeping. Why, bless your soul, the whole world ought to come to us with songs of everlasting joy, singing their hosannas to embrace the truth; but I wonder sometimes if we do not stress a little too much the fact that they today are receiving us in kindness. Let us not pat ourselves upon the back too much because we have little opposition. I see a danger in it; but let us go on keeping the commandments of the Lord in humility and truth, and teaching the people the correct principles, drawing them to us by our lives as well as by our precepts. And so I pray in the name of Jesus Christ, Amen.

ELDER JAMES M. PETERSON

President of the Texas Mission

I am very grateful, my brethren and sisters, for the new opportunity which has come to me to go into the mission field once more. I am happy to report our work in the Texas Mission. I bring to you the greetings of our saints in Texas and Louisiana, as well as from the missionaries laboring there.

To the parents of the missionaries I am happy to report that they are well. During the past year we have enjoyed splendid health, and the blessings of the Lord have been with us. We have an exceptionally fine group of missionaries. The parents of these fine young people can well be proud of them. I am sure that they will bring honor to you and to the Church, and to the community when they return to their homes.

Much of the old prejudice and antagonism has disappeared, but there are still many things to dishearten and discourage the missionaries. They need your support. When you write to them write only encouraging things, and avoid anything that may tend to discourage them in their work.

This year Texas is celebrating the one hundredth anniversary of her freedom. At Dallas a fine exposition has been built. Millions of dollars have been spent in the erecting of buildings and places of amusement. We are fortunate in having a booth in the Exposition, manned by our Elders who labor there. Thousands of people stop to see the pictures of our various temples and to hear the discourses of these fine young men. The Gospel message, my brethren and sisters, is finding its way into the homes of both the great and the small. The advancement and growth of the Church, and the publicity which has recently come to it through our relief program and the addresses of President Grant abroad, as well as other favorable publicity, have opened many a door to our missionaries.

Due credit must be given to our Tabernacle Choir and the Organ for the splendid broadcasts coming from this famous old building.

I think I am safe in saying that our most direct contacts come from these broadcasts and the favorable expressions which we hear with reference to them.

We are happy in bearing testimony of the revealed Gospel, knowing that as we are instrumental in bringing people to a knowledge of the truth we are more firmly establishing ourselves in the kingdom of God.

Some years ago there came to our house quite frequently a dear little old lady. She often stayed with us four or five days at a time. At the dinner table we would discuss the topics of the day, the disasters, the storms, the drouth, the difficulties of the business world, and invariably when we had finished she would place her hand on my arm and say: "Never mind. Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It is strange—possibly it is not strange—how our experiences affect our view-point. For instance, I was looking casually through a magazine and came upon a couple of verses which told of early pleasant experiences and the failure that followed an attempt to find the old pleasures in the doing of those same things. It was beautifully written and touched me. I read it to my wife and she shared my appreciation of it. Then at the dinner table with a group of young people I proffered to read it. I put into it all the pathos of which I was capable. When I finished some of them laughed, and others, more respectful, smiled and wondered why my eyes were filled with tears. So it was when this dear little old lady continued to repeat those beautiful words: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." I only smiled and thought of it as another Bible quotation.

With the passing of the years there has come possibly some slight degree of wisdom, and with it the experiences that enable one to see more clearly. But not until I had seen the world turned upside down, so to speak; not until I had seen gigantic financial institutions topple as a house of cards; not until I had seen the fruits of a lifetime of labor and sacrifice and hardship swept away as with a puff of wind; not until I had seen men go down to work in the morning hopeful and full of enthusiasm, and then saw them standing at night, heartbroken and penniless, did I come to realize, in a degree, the meaning of those precious words.

My brethren and sisters, are we seeking first the kingdom of God and his righteousness? Are we giving ourselves freely and willingly to his service? A missionary told me this story of his sister who had written him from home for advice. A young man had come to pay his attentions. He was tall and handsome as young lovers go; she was young, vivacious and liked him. Came the end of the week, and he proposed a trip into the mountains for the Sabbath. She hesitated and then quickly remembered that she was a Sunday School teacher, and that her class of little ones would be waiting for her on the morrow. So he went with others into the mountains and left her with her Sunday School. Came the end of another week, and the renewal of the proposal

that they spend Sunday in the mountains. Now she had had time to think it over and was ready with an answer. She told him that the Sabbath was a very sacred day to her; that she had been taught from childhood to remember to keep it holy, and that she could not be induced to break it however tempting the invitation. The next morning as she was leaving her home for Sunday School a large automobile drove up to the house and in it were the aforesaid young man and a group of young people. With all the enthusiasm of which young people are capable they urged her to accompany them and all but lifted her into the car. I do not know the workings of her mind; I do not know the vision that held her to the right. I am inclined to the belief that she knew nothing of these sacred words of the Master, but somewhere in her mind was the essence of that commandment: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

True to the teachings of a fine Latter-day Saint home she has found the way to the kingdom of God. And so may we and all who seek him and strive to keep his commandments. But let us not suppose that we may find it by a mediocre or haphazard living of the Gospel; but rather let us dedicate ourselves, brethren and sisters, to the service of the Master, and in remembrance of his suffering and sacrifice for us devote ourselves to the keeping of the commandments which he has given us, that we may come to know the beauties of his kingdom and the joy of his eternal progress, I pray in Jesus' name, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I pray that what I say this morning may be dictated by the Spirit of the Lord.

An ancient American prophet whose name was Moroni once wrote:

And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

* * * * *

Awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.

James, a disciple of our Lord, says:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

There is something calamitous happening in the world today; it has slowly been destroying our spiritual lives. I refer to the fact that human life on the one hand and religion on the other have been drifting apart. They are drifting apart today, and this is one of the greatest

calamities of all history. We realize that the world has made wonderful strides in science and invention during the past century. From a material standpoint no one doubts the greatness of the age in which we are living. Electricity and mechanical inventions have changed our economic and social lives. Magnificent have been the achievements of men; still more splendid will they be. The nations of the world have accumulated great wealth but the love of money has pushed aside their love of God. The conscience of Christian creeds has become blunt to the primary distinctions of right and wrong and the world is drifting to some ignominious end.

When we look back to a century ago, we see here in America, a people strong in honesty and fortitude, subduing nature and building homes and cities. They traveled in small boats, ox-carts, and horse drawn wagons. The farmer was using the type of tools that resembled those that were used in the days of the ancient prophets. It took from May to early autumn to travel from the Atlantic to the Pacific ocean. There were no railroad trains; and steamboats were just beginning to ply the rivers of the West. Newspapers were printed by hand at the rate of two hundred copies an hour. Thought was transmitted only as fast as one could travel. Then came the age of machinery. Inventors gave us the telegraph and telephone; modern farming machinery, and ultimately the automobile and airplane. During the last years, the science of medicine has all but conquered disease. Space has been annihilated by the forces of travel, and the radio has brought the voices of men from the far-off quarters of the earth. The age has been one of marvelous thought and progress, the like of which the world has never seen before.

As a result of this progress in the line of science, and the coming of foreigners to our shores, our civilization has become complex. Law-making bodies have created laws by the thousands, until we have come to believe that government is the source of righteousness; that government by external means is the spring of morality and spiritual life. The morale of America has drifted to a very low state; this is also true of all the civilized world. Our moral autonomy has gone, and men and nations have forgotten God. Satan is offering the kingdoms of the world to those who will fall down and worship him. The temptation of Jesus after his baptism has become today the temptation of men. Yet nations are crying for Peace. They have organized leagues of peace; they have made some determined efforts to do away with war; they have all failed for the reason that peace movements have not been founded on a proper comprehension of righteousness and truth.

When our forefathers met in Carpenter's Hall in Philadelphia in 1774 to draft some system of government by which the colonies could carry on, an old minister, Dr. Jacob Duche, was called in to offer a prayer, and as he prayed, John Adams tells us that tears "gushed into the eyes of all present." It was a fervent prayer to the Lord and I quote it in full for it carries a message of faith to us:

O Lord, our Heavenly Father, high and mighty King of Kings, Lord

of Lords, who dost from Thy throne behold all the dwellers upon the earth, and reignest with power supreme and uncontrolled over all kingdoms, empires and governments, look down in mercy, we beseech Thee, upon these American States who have fled to Thee from the rod of the oppressor, and thrown themselves upon Thy gracious protection, desiring to be henceforth dependent only upon Thee.

To Thee have they appealed for the righteousness of their cause. To Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care. Give them wisdom in council, and valor in the field. Defeat the malicious designs of our cruel adversaries. Convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purposes, O let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop their weapons of war from their unnerved hands in the day of battle.

Be Thou present, O Lord of Wisdom, and direct the Council of the honorable Assembly. Enable them to settle things upon the best and surest foundation, that the scene of blood may speedily be closed; that order, harmony and peace may effectually be restored, and truth and justice, religion and piety, prevail and flourish amongst Thy people.

Preserve the health of their bodies, the vigor of their minds. Shower down upon them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Savior. Amen.

When the government of the United States was finally organized under the God-inspired Constitution, it was the result of toil and blood; and faith in the providences of God. The age-long barriers of class were done away with, and those founders declared that here in this nation, there should be no slave; there should be no king; nor master; nor subject. The fathers of the republic said to us: "We are all children of God, free and equal."

Are we going to abandon our heritage? Shall we "look unto the rock whence we were hewn?" It was a wise piece of advice when the ancient psalmist wrote: "Remove not the ancient land-mark which thy fathers have set." Have we come to the time when we shall have to guarantee payment in silver before our citizens will go to war to protect the ideals of our government? If we have, then our citizenry have lost the ideals of the founders, and have forfeited their rights and the finer feelings of what we call patriotism. When the American Revolution and the Civil War were fought, men went to war because of their love of country. They believed it a divine duty to die for their country. They were reared in the belief that sacrifice for truth is a divine injunction of God. Many of us recall the words of Garibaldi, the Italian liberator, when he spoke to the youth of Italy. Said he:

Fortune, who betrays us today, will smile on us tomorrow. I am going out from Rome. Let those who wish to continue the war against the stranger, come with me. I offer neither pay nor quarters, nor provision. I offer hunger, thirst, battles and death. Let him who loves his country with his heart and not with his lips only, follow me.

Hunger, thirst, forced marches, battles, death.

Such was the offer—nothing more—remarks the historian Tre-

velyan. Today we are purchasing souls for war; we are offering idleness for work; we are dissipating the resources that God gave us; we are trying to solve our problems from without, and not from within. Jesus said on one occasion: "I am come that they might have life, and that they might have it more abundantly." This sentence was the basic thought of his religion. He gave us the meaning of rich and radiant living. He told us to live our lives from *within*; and in this should be our power, which is the "inner light," the light of God ever leading us on. The forces which are to make the world the world it ought to be, are now within it. These forces are the divine principles that were taught by Jesus Christ our Lord. By these principles knowledge will be higher, ambition nobler, and life more divine.

My brethren and sisters, it is religion that must solve the problems of our civilization today, and if we do not go back to God and the religion of the Master, our western civilization is destined to be destroyed. Religion at its best has supplied, and it can now supply, "the motives, faiths, insights, hopes, convictions, by which men inwardly come to terms with themselves and with their fellow men." We must come to a new spiritual ascendancy over our *baser selves*. To achieve *peace* in this world of ours, this will have to be done. We must come to religion by way of life, and a deeper desire within to live life well. As soon as we strike this road again, we will find the high way where the seers and prophets of the spirit are walking; and above all we will distinguish there the footsteps of the Son of God. We will bring our lives into the inner world of man's divine life and light. Once more we will bring God and his Son back to us through the inward and not the outward; through our faith and confidence in the Savior of the world.

You and I and all people will have to do away with hatred in our hearts. The inner light is the light of God; it is the light of love and truth. As I walked to this meeting this morning a man handed me a vicious document of hatred for the Jews. I wish to say unhesitatingly that I love the history of the Jews. They gave us the greatest book of all time, the Holy Bible, and they played a large part in the American Revolution. A Jew raised his voice in the Continental Congress one time and said, "It is for God and hence for right." The Jews are, as a whole, a noble race. All people have their failings but we must come to love the peoples of the world and do away with hate.

The German Lessing, who wrote "Nathan the Wise," put these words into the mouth of the Jew and the Christian who were conversing. The Jew said: "O Christian, I understand you now because of the spirit of your Christ that is in my soul." And the Christian replied: "O Jew, I understand you because of the spirit of your God and our God."

The spirit of the American government must be restored. Man must earn his bread by the sweat of his brow, then the old time patriotism will again be in the hearts of men.

The real test of the strength of civilization is in the moral capacity of the rank and file of the citizens to give up the pleasures of the present

for greater rewards in the future. This quality is the foundation of both moral and spiritual character. The social security of a nation is based on the character of the citizens, not on the amount of material comforts the government may bestow upon them. Hard work and sacrifice make men strong. Ease and gifts from any source are destructive to efficiency, character, and citizenship. Social security is in the character of the citizens and hence must come from within. Social security can not be bestowed from without.

The Abby Genty, a French savant during the French Revolution, declared before the students of Paris University that "the independence of the Americans is the event most likely to accelerate the revolution which is to renew the happiness of the world. In the bosom of this new nation are the treasures which are to renew the world." He named the relief to crowded Europe as one of the blessings to come to mankind. The Emancipation of Slaves, the End of Conquest, Universal Peace, the Conversion of the World to Christianity, are others. All these were to spring from the truth, honor, and the virtue of three millions of Americans who believed in God. America has given us an ideal. It is not gold, nor silver, nor brass, nor iron which makes success. It is truth, honor, and justice. It is faith, hope, and love. It is, as the learned Abby suggested, on the virtues of mankind and the freedom of mankind that the future of mankind is to be builded.

When we have learned the Christian way of living and have gone back to God, then the words of another sage will come true:

It will change everything.
 I can see the end of war in this, some day.
 I can see the joy of women and little children, some day.
 I can see cities and great spaces of land full of happiness.
 I can see love shining in every face.
 There shall be no more sin, no pain, no loss, no death—
 Only Life, only God—some day when
 The world shall have learned.

I pray that we may sense keenly two things this day. I pray that the Spirit of our Lord and Savior may find lodgment in our souls as never before, and that we may hold sacred as a trust of God, the Constitution of the United States. God grant that we may always see the right, I ask in Jesus' name. Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

I am thrilled with the thought today that this body of men and women have enjoyed, since this conference convened, the true spirit of the Lord Jesus Christ, and, that from the very commencement of our exercises advice and admonition have been given to this people in a spirit of love and solicitude, and also in a way and manner which

will, I feel sure, sink into the hearts of us to the end that we shall not be turned aside from the sacred duties which devolve upon us.

I am reminded of the statement of one of the prophets of old when he said: "Oh Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

And, so, as I cast my eyes over this great congregation and think of the things that have transpired, the things which today are transpiring, and the things which in the future will transpire, I feel sure that this prophecy was not directed to the individual, but rather to the collective horde of mankind upon the earth. Surely and truly this people should be a people filled with gratitude and praise unto God our Eternal Father for the mercies and the blessings which have come unto them. We have had evidence of God's handiwork in all we have been hearing, and even in these past two weeks I personally think, at least to me, has come another testimony of this Gospel, which in no other way could have come.

I refer to the pilgrimage which will become history, which was taken back over the familiar pioneer trail to Florence, Nebraska. There, upon that sacred hill, made so by the bodies of hundreds—they say nearly 600 people—who laid down their lives, and at a time when it was virtually a wilderness, and under the most trying circumstances. There came from their ashes and their dust a spirit which blended into the lives of the men and women who fortunately attended this dedicatory service, a something which bore to them the truth and divinity of this great work in which we are now engaged. When we heard our leaders, the authorities of our Church, telling of this wonderful pilgrimage of our forebears, and then heard the governor of the state of Nebraska, the mayor of the city of Omaha, and Carl R. Gray, the president of the Union Pacific Railroad System, all uniting their voices with ours in testimony of that which had been done, surely, I said to myself, this is virtually a whispering spirit from the dead. And, at night, as we assembled in that great and wonderful Joslyn Memorial, that great temple of marble, erected in Omaha with its art gallery, and the seats upholstered in the last word of the art of the upholsterer, and saw our brethren who were there, the Presidency of the Church, the Apostles and others as they sat on the stand and spoke to that large audience, surely gratitude filled every heart of those who had gone to pay honor to their departed loved ones who were buried in the Florence cemetery. It was my privilege to sit next to two gentlemen who were inclined to talk a little, and they said as the service went on: "They are all spellbinders, aren't they?"

Then, as Senator Smoot finished his address one said to the other: "You know a man of such national prominence as Reed Smoot, who will give attention and pay heed to that which he is saying certainly deserves attention; we ought to do something ourselves, because I am sure that what he says has in it all the earmarks of worthwhile endeavor for mankind to listen to and follow."

These things, coupled with the things which today are going on in our very midst, the advice and counsel of the authorities of the Church, asking us to go forward and carry out this wonderful system of our relief program, and that system which has arrested the attention of the United States as a whole, and, I am sure, foreign countries as well, ought to speak to you and to me this word, that it is truly the inspiration of the Holy Ghost through God himself that these things come to this people who a few years ago were persecuted and driven from pillar to post, and yet today stand out shining lights before many people, exhibiting that which the Gospel has produced among the children of our Lord and Savior Jesus Christ. Truly, in the world today, if we will stop and think of the prayer Orson Hyde uttered on that sacred hill in Jerusalem, it is being more fully realized and comprehended than we ourselves, I think, can understand. God has said to us that he would make us lie down in green pastures, and lead us beside the still waters; that he would guide us in paths of righteousness for his name's sake, and I am sure he is doing it. I know that the statement of Jeremiah is being fulfilled wherein he said: "Oh Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

My prayer is for courage, faith, hope, and above all, thankful and grateful hearts to God for that which we have received, and that which we are receiving. May God grant us these things, I humbly pray in the name of Jesus Christ. Amen.

The "Singing Mothers" and the congregation joined in singing "The Star Spangled Banner."

Elder Lorenzo H. Hatch, President of the Granite Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference commenced promptly at 2 o'clock Saturday afternoon, October 3, with President Grant presiding.

The Relief Society "Singing Mothers" furnished the music for this meeting. The opening number was an anthem, "How Lovely Are Thy Dwellings, O Lord." (Rheinberger).

The opening prayer was offered by Elder Martin Twitchell, President of the Garfield Stake.

The Relief Society "Singing Mothers" sang "Seraphic Song" (Rubenstein)—Mrs. Bessie Morley, Alto; William Hardiman, Violinist.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I feel very grateful to be in attendance at this conference. I have been thinking of the brethren who are not here because of illness or due to the fact that they are in foreign lands. They are deprived of the companionship that we enjoy but wherever they are if in the line of duty they may partake of the Spirit of our Heavenly Father.

I have rejoiced in the sweet strains of music to which we have listened, to the prayers that have been offered and to the discourses that have been delivered.

ETERNAL HAPPINESS THROUGH OBEDIENCE AND SERVICE

We are greatly blessed as a people and we have need to express our gratitude in service, not only in lip service, but by giving of ourselves to the blessing of mankind. Our eternal happiness will be in proportion to the way that we devote ourselves to helping others. It will be conditioned upon the things that we do and say while we are here in mortality.

This is a probationary condition for us. Our Heavenly Father gave our first parents an opportunity to come and he told them what they ought to do, and all down through the ages he has been instructing us through his prophets. Wherever the people have listened to the prophets they have had success and happiness and they have been making preparation for eternal joy. Where they have refused to be mindful of the teachings of the Lord through his servants, they have paid the penalty. Not only have they suffered in mortal life, but they have forfeited the blessings that they might enjoy in immortal life.

Think of the experiences through which we personally pass while here in the world and of the centuries of history available from which we may learn valuable lessons.

DESTROYED BECAUSE OF THEIR WICKEDNESS

By reading the Old Testament we learn that for a long period of time after Adam came, the people, exercising their agency, determined to have their own way and followed after the teachings of the adversary until they were too wicked to live. The flood came and only those were left who had been obedient and had sought to do the Lord's will. Abraham tells us of the destruction by fire of the people of Sodom and Gomorrah because of their wickedness.

Why was it necessary for the flood to come? Why did the Lord permit the cities of the plains to be destroyed by fire? It was because the people would not take advantage of their opportunities. They were not only wasting their lives here upon the earth but were also bringing into the world another generation which would follow their bad example. In both cases, it seems to me, our Heavenly Father in his wisdom and mercy cleansed the earth by the flood and cleared the way for a righteous

people to dwell here if they would. The cities of the plains were burned that their wickedness might not continue to jeopardize other communities and children as yet unborn.

THE EXPERIENCES OF JACOB AND HIS SONS

We remember the experiences of Jacob. He resided in a country which was fruitful and he was prosperous but in the mercy of the Lord who knew all things, Joseph, one of Jacob's sons, was sold into slavery by his own brothers and taken to Egypt. After he had been there some time Joseph being inspired by the Lord became the chief adviser to Pharaoh and directed the people to prepare for a deadly famine that was to follow seven plentiful years. Joseph not only brought a blessing to the people of Egypt but because he kept the commandments of the Lord he was the means of saving his father's household from starvation by bringing them to a land of plenty.

Then Moses came, and, directed by the Lord, led the people who had become slaves in Egypt out of their bondage, into the Promised Land. When they kept his commandments they prospered; when they refused to keep his commandments they paid the penalty of their disobedience.

These were the people that were saved from the Egyptians and from drowning in the Red Sea when the Egyptian army was destroyed there, who were fed by quails and by manna from heaven, saved from thirst at Horeb when water gushed forth from the rock when commanded to do so by the Lord, and guided by a pillar of cloud by day and a pillar of fire by night.

PRINCES OF ISRAEL—DISOBEDIENCE AND DESTRUCTION

There were in that day, as there have always been, those who prided themselves upon their intellectuality and ability. Upon one occasion while in the wilderness Moses told the camp to do certain things. There were some of the princes of Israel, men held in high esteem—among them Korah, Dathan and Abiram—who refused to comply with the request of Moses and informed him that they were holy. Because they had transgressed and become darkened in mind they didn't realize that the adversary was influencing them. They refused to do what the Lord wanted them to do—not what Moses desired of them but what the Lord required of them. And then they defied Moses and criticized him and found fault with him. The result was that a large number of them were swallowed up in an earthquake, and about fourteen thousand seven hundred others who complained because of what had happened to Korah and his followers were suddenly swept away by a plague.

All down through history not only has there been spiritual distress but physical distresses have followed the people of God when they have been instructed what to do and have refused.

AT THE TIME OF THE SAVIOR

We come to the time of the Savior. He was the Son of God, and as

long as people listened to his advice and counsel they had their blessings, but they failed to keep his commandments and the result was that the people from whom he came were scattered. Jerusalem was destroyed and a terrible condition arose. But prior to that time the Lord knowing what would occur took a remnant of his people and brought them across the mighty ocean to the Western Hemisphere.

THE DESCENDANTS OF LEHI

It was during the reign of King Zedekiah, six hundred years before the birth of Christ, that Lehi, a servant of the Lord, crossed the ocean with his family. It was a new world to them. They were at the mercy of the winds and waves of the sea, but the Lord provided them with a compass whereby they might know which way to steer their vessel to arrive at their destination.

But some of the sons of Lehi rebelled and whenever they rebelled the compass would not work and they drifted hither and thither until they would repent. When they turned to the Lord the compass operated and they could steer their vessel in the direction of its destination.

They came to this country. Soon after their arrival Laman and Lemuel became rebellious and they and their group refused to listen to the advice of their father or their younger brother Nephi whom the Lord had inspired. Nephi, desiring peace, went into another section of the country with his followers and left that which they esteemed to be a better part to Laman and Lemuel and those who followed them.

What was the result? Those who kept the commandments of the Lord prospered. As long as they were faithful they were blessed and became a mighty multitude. Those who followed Laman and Lemuel because of their wilfulness were cursed with a dark skin and later became known as Indians. They lost their written language. They retained the story of their former lives and the lives of their parents by tradition. Nephi's people remained white and as long as they honored God and obeyed him were marvelously blessed.

After his resurrection the Savior visited America as he had promised and conferred upon the faithful people the same blessings that he bestowed upon those at Jerusalem. He gave them the priesthood and ordained apostles. He told them what they should do as a Church, and for two hundred years they were a righteous people. They kept his commandments and they were happy. Then came a period of wickedness and the destruction of the white race by the Lamanites.

When Columbus discovered America the Lamanites were here in large numbers. They had lost their written language and knew of their ancestry only by tradition. They were a degraded people. They had suffered the penalty of refusing to take advantage of the opportunities that the Lord in his mercy had offered to them when he brought their ancestors to America.

MODERN PROPHETS AND EXPERIENCES

The Lord raised up mighty men to establish the United States of

America, and we became a nation. He gave us a glorious Constitution for our guidance and protection. He revealed himself again to the children of men and gave us another prophet. This prophet was only a youth but the Lord blessed him and magnified him and gave to him revelations. He organized a Church as commanded and we are members of that Church.

The purpose of it was to prepare us to live eternally right here upon this earth, not upon some other earth. The Lord in his mercy restored the priesthood that had been lost to the earth. As martyrs for the truth, this prophet Joseph Smith and his brother Hyrum sealed their testimonies with their blood.

But the Lord raised up another leader. Brigham Young was called. And the people followed him and came into these mountain vales. I know of no people who have ever lived that have been more wonderfully blessed than have the people who followed President Young out into this section of the country. It has been my privilege within the last few days, in company with three of my brethren, to cover most of that trail. We came from Nauvoo along the route the first company followed and saw where they were camped at Sugar Creek, Garden Grove, Mount Pisgah, and other places. They were a courageous people.

Winter Quarters, where the monument was dedicated two weeks ago yesterday, has been referred to here. The people were absolutely expatriated from their own lands, not for any wrong that they had done, but the Lord as in the case of Joseph in Egypt had a mission for them to perform. Joseph had not committed any wrong when he was sold into slavery and cast into prison, but he was needed and he had the courage to face his problems and became the savior of his race.

So it was with those who had turned their backs upon civilization, many crossing the Mississippi river and the plains of Iowa in the winter. Many came later to the valley of the Great Salt Lake from other parts of America and from Europe.

I stood just a few days ago upon the ground near Iowa City where three thousand of our people who had come from the east and from the old world, desirous of being with the body of the Church and unable to afford teams and wagons, began their pilgrimage with handcarts. We went over the trail where they traveled and saw where they had been. Many of them laid down their lives as a testimony of their faith in God. They gave their all and thereby became martyrs for the Gospel of Jesus Christ. They have earned eternal life in the celestial kingdom, the highest reward of all.

Driven from their homes in so-called civilization they suffered from exposure and the want of every comfort, facing dangers seen and unseen and passing through every unpleasant experience that you can think of they laid the foundation of this beautiful city and other happy communities. They gave to us this building in which we worship today. They began the Temple that is upon the ground just east of us. And we

were fully established in the tops of the mountains before the passing of Brigham Young.

NO SAFETY EXCEPT IN RIGHTEOUSNESS

I have covered several thousand years of time in a few minutes but the thing that I would like to emphasize is that all through this period those who kept the commandments of the Lord were laying up treasures in heaven that nobody can take from them. They are sure of eternal life in the celestial kingdom. What of those who refused to do what the Lord would have them do? Think of those people in the days of Moses who ignored the advice of our Heavenly Father and were swallowed up by an earthquake or were destroyed by a plague. They forfeited all because of disobedience. But do we realize that in our own day and in our own time if we fail to keep the commandments of our Heavenly Father the difficulties and distresses that afflict mankind generally will come to us. The only assurance we have of safety is on the score of righteousness. There is no other way.

OUR PRESENT PRESIDENT'S ADVICE REJECTED

There are those among us today who have been blinded by the philosophies and foolishness of men. There are those who reject the advice and counsel of the man that God has placed at the head of this Church.

I am grieved as I stand here and think of the way we rejected the counsel of President Grant. And I don't want to be counted among that "we" for I was not—but there were those among us who rejected the advice of the President of this Church and voted to repeal the Eighteenth Amendment and approved of bringing intoxicating liquor back into our community and legalizing it. That action has increased our accidents and murders and thousands of the sons and daughters of America are losing themselves and are being debauched beyond the possibility of recovery.

Had we listened to the man who stands at our head and done our duty we would not in this valley and other places be suffering from the distresses that have come upon us, at least, we would not be responsible for them.

People who haven't very much information suddenly come along with a bright idea, and they suggest "this is the way" or "that is the way," and although it is in conflict with the advice of the Lord some are persuaded to try it. The Lord has given safe advice and appointed the President of his Church to interpret that advice. If we ignore what he advises, as the President of the Church, we may discover that we have made a serious mistake.

THE LORD INTENDS WE SHALL WORK

He has advised us to work. He has advised us to take care of our-

selves and not become objects of charity. He has advised us not to look forward to the time when we can sit down in ease and live upon the efforts of somebody who is more industrious or more successful or more faithful.

He has advised us to be real men and real women. I want to say to you, my brethren and sisters, if you will take that counsel, if the membership of this Church will carry out the program that has been started God will bless us. We will have joy and satisfaction in our homes. We will not be concerned as to the conditions that exist abroad. More than that, there will be peace and love in our homes and that comfort that can only come from our Heavenly Father. That is the plan. Do you believe it? Do you believe that this is the Church of Jesus Christ of Latter-day Saints? Do you believe that Joseph Smith was a prophet of the Lord? Do you believe that the man who stands at the head represents our Heavenly Father? He may make mistakes. The Prophet Joseph made his. Moses, the greatest leader of ancient times, made his mistakes. But I want to say that as long as the Lord sustains his leaders we should sustain them. Today the men who stand at our head are unselfishly giving of their time that not only we but the world in general may be blessed. As long as the Lord gives them physical strength, mental power and spiritual light, if we are wise we will follow their advice and counsel.

When I think of those who came here into this arid country, how they divided the little substance they had with one another, how they worked with their hands, not only the men but the women and the children, I tell you it is a serious thing whenever we or any other people set up a regulation that says to our boys and girls: "You shall not work until you are eighteen years of age."

That is not the Lord's way. Our Heavenly Father intended that we should work. He made it possible for us to work in this land and will continue to do so. One of the greatest curses that could come to humanity would be to lose the power to work, and yet many seem not to appreciate that fact.

WHAT OF THE FUTURE

I am thinking of the future. I am thinking of the handwriting upon the wall in the days of Daniel and Nebuchadnezzar. I am thinking of the conditions in the world today. The Lord has drawn you out of the world, has brought you to the fastness of these great hills, has given you an opportunity that you may be preserved from the evils of mankind if you will, and has promised you eternal life in the celestial kingdom if you will be faithful.

I am grateful today for the blessing that is mine. I am thankful for membership in this Church. I am happy to be identified with the men who are in its leadership and I am thankful to be a member of the Church to which you belong and to associate with you in the flock.

We can read the history of mankind and see that when men honored

the Lord they were happy and prosperous; when they turned their backs upon him and listened to the adversary of all righteousness, they lost their blessing and were often destroyed. Yet, with all that information before us, there are good men and good women in our own communities who are blinded by the philosophies of mankind, and they are going along in the broad way that leads to destruction and unless they repent of their sins and turn back, they will be lost.

HAPPINESS IN PROPORTION TO RIGHTEOUS LIVING

There are many things that might be referred to wherein we are falling short, but I see many successes attained. I also see the joy and happiness in the homes of our people, and I pray that as a people we will look for the light and not for the darkness, that we will follow our leaders and not the trailers, that we will go forward, each realizing that we live independent lives, and our eternal happiness will be in proportion to our righteous living. The Lord has offered us opportunities for development that the world has never known before. Are we going to be blinded by the foolishness of others and lose our privileges, or will we cling to the iron rod with our faces to our problems and our backs to those who would lead us astray?

So, Father in heaven, we are grateful for our membership in thy Church. We desire to be worthy of it and with thy help we will prove our devotion to thee and thy cause. That we may continue so to do and gain eternal life in the celestial kingdom in the companionship of the best men and women that have ever lived or will live upon the earth, I humbly pray in the name of Jesus Christ. Amen.

ELDER ORLANDO C. WILLIAMS

President of the Spanish-American Mission

My brethren and sisters, this glorious sight takes my breath away from me. This is a glorious privilege that I am today adding to my privileges and blessings that have come to me as a result of this Gospel, and I am grateful to my Heavenly Father for it.

I am happy to report the Spanish-American Mission. Although it is new in name yet this mission has existed for many years as a part of the Mexican Mission.

I say to the parents that your boys and girls, the Elders and lady missionaries in this mission are well and happy in the work that they are doing in spreading the principles of this Gospel. We have had very little sickness among the missionaries during the summer months, some slight colds as a result of extreme heat in the southwest and along the Mexican border, but at this time they are all well and happy.

It would be a source of joy and would gladden the hearts of each and every parent if they could hear the prayers that the missionaries are offering daily in their behalf, giving thanks for the privileges given them,

and they are praying that the Spirit of the Lord will continue to bless you at home, that you will enjoy the same privileges, the outpouring of the Spirit of the Lord that they enjoy, and that it will be possible for you to continue the means whereby they are sustained in the mission field.

Brother George Albert Smith in speaking of the Book of Mormon and the promises of the Lamanite people therein contained, reminded me of the fact that my assignment is to this people, that it is my duty through the help of the missionaries that have been sent to me, under the inspiration of the Spirit of the Lord, to carry the Gospel to this people, that they, through the blessings of the Gospel, may be redeemed, that they may be restored to the former knowledge that their parents had, and that they may be again restored to that glory that once obtained upon these continents, as evidenced by the wonderful ruins that have been excavated in Mexico and in Central America.

Theirs was a mighty race, a vast civilization, at one time. As has been stated here previously in this conference, these things were unknown at the time of the coming forth of the Book of Mormon. The Prophet Joseph Smith was an instrument of our Father in heaven and gave to the world a knowledge of things that were past and a knowledge of things that would be proven to them in the future.

Today these are demonstrated facts.

I was interested in the remarks of President Richards before the class at the Mission Home this morning, wherein he said that in the early days of this Church, the missionaries were sent forth among the inhabitants of the earth to tell them that the restoration of the Gospel was about to take place—that the priesthood was to be restored and that the keys would be restored to the Prophet Joseph and his associates by those heavenly messengers who had held them in former dispensations. He pointed out that the duty of the Elders and the missionaries in the world today had changed—that it is their duty to testify that these are demonstrated facts, that these heavenly messengers have come, that the Gospel has been restored, and that they are messengers bearing the authority of the living God in representing these keys and giving this message to the world.

I rejoice with you in the priesthood and the authority that is in this Church. I rejoice with you in the leadership thereof.

It is my prayer that we shall ever be found in harmony with it. I hope the day will never come when I shall be without responsibility in this Church, because it is the one thing that will keep us safe, that will keep us in the paths of truth and righteousness and that will make of us servants of our Heavenly Father and enable us to do his will here upon the earth.

I rejoice in the inspiration that has come to us today and yesterday through the previous speakers. I only hope that through the Spirit of the Lord I shall be able to carry this enthusiasm and these messages back to our missionaries—and that we may spread it to the people with whom we are called to labor.

I would like to say to the parents who are sending missionaries into

the mission field that the people among whom we labor are some of the finest people that inhabit the earth. They are a kindly people. It is true they are meek, but I am reminded that in Matthew, the Savior speaking on the mount, is there reported to have said: "Blessed are the meek for they shall inherit the earth."

I am wondering if this has any significance when applied to the Lamanite race. I believe that it has. They are humble; they are meek; they are in humble circumstances. They have been a down trodden people for many generations and yet back of all that are the promises contained in the Book of Mormon to Lehi and his family when they were guided to this land, that it was to be a land of promise to them and their posterity forever—a land choice above all other lands.

Is it possible that the day is at hand now when those promises will be fulfilled and when this meek, down-trodden people will inherit the earth? I hope so. I believe that it is here. If you could see what the Gospel is doing for this people, how it lifts them out of bondage and raises them to new heights, I am sure you would feel as I do the thrill that comes to those who see the lives of these people and the transformation that comes to them through the blessings of the Gospel.

It is my desire to work earnestly and faithfully to discharge our obligations, to carry this message to this people, that in the own due time of our Heavenly Father these blessings will come to them, that these promises may be fulfilled, that they may return to a knowledge of the Gospel and that they might again become a white and delightful people, full of truth and zeal and of the energy and the faith that was exhibited during their periods of faithfulness in the Book of Mormon times.

I want to say to you that when the Gospel has reached them and touched their hearts there is not a more faithful people, a more diligent and obedient people upon the face of the earth than are these Mexican or Lamanite people, because they strive earnestly day and night to keep the commandments of the Lord, to gain more knowledge and a greater testimony and they are really enjoying the Spirit of the Lord.

It is a significant fact that although some missionaries from distant points, who are not acquainted with the Lamanite people, feel that they would rather go to some other mission, they feel that this people is not worthy, possibly, of their attention, but they all testify after a few months in the mission field and after becoming acquainted with this people, that they are thankful to their Father in heaven that they are permitted to labor as missionaries among this people and take to them the message of the Gospel.

I pray the Spirit of the Lord to continue with us throughout the remaining sessions of this conference and that we may go back to our homes and our various fields of labor, filled with the Spirit of the Almighty and carry to them the messages that we have received here from our leaders, and I pray that we as a people will always be found sustaining our leaders, not only by word of mouth but upholding their hands in every way possible through our work and faith, that we may sustain

them that they may carry on the tremendous burdens that are upon their shoulders.

I thank my Father in heaven every day for the acquaintance I have with the leaders of this Church, that he has permitted me to become acquainted with them and receive of their confidence and respect.

I pray for his blessings upon them and upon all of us, and I do it in the name of his son, Jesus Christ, Amen.

Vocal solo, "I Will Extol Thee, My God, O King," by Rosa Sheranian.

BISHOP SYLVESTER Q. CANNON

Presiding Bishop of the Church

It is a source of gratitude, my brethren and sisters, to be with you in this conference and enjoy the good instructions, the spirited remarks and the beautiful music that we have heard. I rejoice in the splendid spirit and the very good counsel that has been given us throughout the entire sessions. I pray that the Spirit of the Lord may attend me in what I may say.

THE PRESIDENT AN AMBASSADOR OF GOOD WILL

I am very happy in the excellent health that President Grant enjoys. To hear his clear ringing voice and see his alert, vigorous, active personality in his eightieth year is certainly interesting and remarkable, and a source of satisfaction, I am sure, to every member of the Church. He is a powerful ambassador of good will among the people of this nation in promoting friendship and removing prejudice, overcoming ill-will and misunderstanding regarding this great work in which we have part. He is doing an important work in that respect, and in his visits in the various wards, and dedicating meeting houses, the people of the Church are having the opportunity of coming in contact with him to a greater extent, possibly, than with any other President since the Church has grown so extensively.

WAYS AND MEANS OF REMOVING PREJUDICE

There are various means that are being developed and have been developed in the Church that are helping materially in removing prejudice and giving the people of this nation and other nations a much better understanding of what this people actually believe,—what they stand for,—what their habits are and what their desires and purposes and ideals are.

BUREAU OF INFORMATION—TEMPLE SQUARE

These things have been mentioned in part during this conference. One of these is the Bureau of Information on this Temple Square. During the past summer there have been more than 250,000 visitors in our midst who have come to the Square and have received information regarding the history and the ideals of this people, and have become friends.

A great work is being done as can be declared by those who live in other sections who have been here and whose minds have been changed toward this people in many respects and have come to have a better understanding of our principles and motives.

TABERNACLE BROADCASTS

Another means, as has been stated, is the regular weekly broadcast of the Tabernacle Choir and Organ, and other broadcasts, such as the *Church of the Air* in which we participate from time to time—and other programs over the air. They are all very helpful in overcoming prejudice and promoting good will.

CHURCH HISTORICAL MONUMENTS

In addition, the various monuments and places of historical interest, such as the Hill Cumorah, the Joseph Smith Home at Palmyra, the Joseph Smith Birthplace in Vermont, and Winter Quarters, are all proving very attractive to many visitors. They are helpful means of teaching the remarkable history of this people and the foundations of our faith.

LIMITED EFFORTS OF INDIVIDUAL MISSIONARIES

It is remarkable, also, what development is taking place in ways and means of promulgating our message of good will and peace not only throughout this nation but in other places. When I was on my first mission some thirty-seven years ago in the farthest corner of Belgium, in common with other missionaries, I used every available means to make known our message: tracting, conversations, holding meetings, etc. We held meetings both in French and in German among the people who were living there. We visited those who would permit us to enter their homes and held cottage meetings; and yet I thought at that time that my efforts were relatively limited in trying to get this message before the millions of people. In that little country of Belgium alone there were several million people at that time. I suppose it is the most densely populated country in Europe—over 640 people per square mile,—a nation that exemplifies the bee-hive. It doesn't have that motto, but it is honey-combed with industries of all kinds, and the people there are generally very busy.

SCIENTIFIC DEVELOPMENTS IN COMMUNICATION

When I read and declared the fulfilment of the promise made by the Apostle John that an angel should come forth "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," it seemed to me an almost overwhelming task to undertake. I could not see how it could be accomplished. In the thirty-seven years that have elapsed since that time I have come to realize more fully, particularly recently, that there are ways and means being provided whereby this Gospel of peace can be declared in a very

much wider circle and in a very much wider range than has been the case heretofore.

GREATER PROGRESS IN PROSPECT

We are on the eve of greater developmnets. At the present time, for instance, we have an offer to install a television transmitter in this city; and while, of course, it is new and is experimental in a sense, and its range is relatively small—about twenty-five or thirty miles, and the receiving sets are rather expensive—it is an indication of additional means whereby, not only the voice, but the face and figure of the one who may be speaking can be shown successfully over considerable areas.

MESSAGES TO BE CONVEYED TO THE ENDS OF THE EARTH

Likewise, the matter of developing increased power for broadcasting is at our very door. Almost at this moment in the City of Washington, the Federal Communications Commission is holding a hearing on applications from some of the largest stations in this country to increase the power under which they operate, ten times as much as the power that is now being used generally throughout the country. The result of such increase cannot be calculated at the present time. Not only that, but the use of what is known as a short wave, quite different in its range, although it is of the same character, an electrical wave for the conducting of messages to the very ends of the earth, is being developed. So, I can appreciate in a larger measure that means and ways will be made available for the great missionary work we are now doing and that is to be done in the future, both in the world at large and in the various localities where Saints are established in the stakes and wards; and that the Lord will fulfil his purposes.

GROWTH OF THE CHURCH

I rejoice in all of these things. I rejoice in the growth of the Church as it has been described by President Grant. I just happen to remember that recently in the *Christian Herald*, a publication that circulates widely throughout this nation, comparisons were shown for last year of the growth of the various churches. By the way, may I state that it is shown in the article in that publication that the Christian churches of the United States are growing faster than the population of the country, so that Christian membership is increasing throughout this nation.

Among other things it is shown that there are thirty-three church groups that have a population of over 50,000 each; and in those groups the Latter-day Saint group is twelfth in number. We have advanced from fourteenth place, in recent years, to twelfth; and our percentage of membership gain for 1935 is more than double the average of that group of thirty-three and the highest of the twelve. In percentage gain we are among the highest of the thirty-three groups. In the past nine years our percentage gain is nearly twice the average of the thirty-three groups.

IMPROVEMENT IN TITHEPAYING

As stated by the President, also, evidences of the faith of the members of the Church are shown by the improvement made in various temporal activities—notably in the observance of the principle of tithing. I am sure that through the appeals and the instructions of the First Presidency as well as through the improved general economic conditions, and better crops and prices in the farming districts, there has been a material increase in the tithes for the first six months of this year, which is the latest report that we have, as compared with the same period of last year. This amounts to approximately twenty per cent increase in tithing. In regard to the number of tithepayers, there has been an increase of about ten per cent showing that those who are observing the principle of tithing are paying largely in proportion to their increased income. Regarding farm crops and prices, it is well to remember that the agricultural industry is a very important factor in our economic welfare. When farm crops are good and prices are normal the nation prospers. During many years past, whenever prices of farm products have been at normal level, economic conditions have been favorable.

OBSERVANCE OF FASTING AND FAST OFFERINGS

In regard to the matter of improvement in the observance of fast offerings, of course, there have been only about three months, as shown by the report, since the instruction and encouragement given by the First Presidency; but the fast offerings have increased for the first six months of this year forty per cent as compared with the same period last year, and the number who have paid fast offerings has increased forty-one per cent. There has been an increase in per capita of practically the same proportion. One of the interesting evidences of what can be done with regard to fulfilling the request of the First Presidency that there be not less than one dollar paid during the year per capita of the Church membership by all members of the Church is shown by one ward, at least, in the Church, during the past four or five years. That is the San Francisco ward of the San Francisco stake. For the past five years, they have had an average of over one dollar per capita of Church membership in that ward; and it is a ward that is made up largely of wage earners and people who are engaged in daily labor and earning moderate amounts.

WHAT FAST OFFERING REPRESENTS

The fast offering, of course, is intended to serve two purposes: the first is that it represents the fasting of the members of the Church,—the abstaining from two meals,—and the attendance at fast and testimony meeting. The people are strengthened spiritually through such fasting, praying, and testimonies. Secondly, in recognition of the needs of those who are not so fortunate as they, that they give the equivalent in value of those two meals. Thereby, they suffer no financial loss and they gain a great spiritual benefit. That is the true spirit of the observance of fast offering.

It is reported to us that, in some instances, in order to make a better record, bishops have encouraged the giving of funds or obtaining of funds to be credited to their ward that do not represent the individual giving by the head or the members of the family. We would suggest that the spirit of this principle and the manner of observance should be carefully followed. It is for the spiritual benefit of all Church members as well as for the aid of those who are in need, and should be carried out in the spirit thereof as instructed by the First Presidency.

EXTENT OF RELIEF

Now, with regard to the matter of relief extended: There were about 16,100 people, as I remember it, who were assisted by the bishopric and the Relief Society of the various wards during the past six months, which is approximately three hundred fifty less than a year ago for the same period. The tithes expended in the relief of the poor throughout the Church have increased during the past six months as compared with the first six months of 1935—about 31 per cent. In addition to the tithes expended, of course, there are the fast offerings and the help extended by the Relief Society. The total expended for relief by the Church increased about 11 per cent.

There appears to be some misunderstanding in Utah regarding the Federal appropriations. The so-called "dole" was abandoned in 1935 and replaced by work relief for all able-bodied persons in need, and by direct relief for those who are incapacitated.

SPLENDID EFFORTS OF RELIEF SOCIETY

I rejoice in the good report that has been given and in the work that has been accomplished during the past few months under the Security Plan. There has been a prompt and active response throughout the Church to the appeal of the First Presidency made at the April Conference. I would like to express particular appreciation to the Relief Society throughout the Church for the splendid work they have done. Their willingness to sacrifice and the energy they have put into the work that has been entrusted to them of doing so much for the welfare of the poor is very praiseworthy.

In many cases, these women,—housewives, mothers in homes, officers of the Relief Society,—have given a tremendous amount of service. In fact, according to the reports that come to us, some of them are almost worn out, because of the service they have given. Of course, it is expected and intended that as many as possible of those in need who are to get the benefit should contribute of their labor for the accomplishment of these things—the securing of food and taking care of it and the providing of clothing and bedding and things of that kind. Everyone who expects to get relief should work for it.

SELF-SACRIFICE OF STAKE AND WARD OFFICERS

In this great undertaking I have been greatly impressed and filled with appreciation for the devotion and the fine spirit shown by the stake presidencies and the ward bishoprics throughout the Church. Their willingness to serve,—busy men as they are, having their own living to earn, volunteering their services so readily to the Church—is admirable. They have given their time, sometimes at the sacrifice of their own occupations, in order to carry out the request of the First Presidency in this work which we are undertaking. I pray the Lord to bless and sustain them. I appreciate always the service of these men who are called to preside, because the heavy burden of this responsibility rests primarily upon the bishop and the stake president and they give that service willingly and freely.

SPIRITUAL WELFARE OF OUR CHILDREN

There is one other thing I would like to mention, my brothers and sisters, and that is this: We are all concerned with the spiritual welfare and the training of our children. They are a source of blessing to us if we train them and teach them in righteousness. If we fail by example and precept to stimulate them in high principle and right living, they may be the cause of sorrow and remorse to us. A great responsibility rests upon us as parents. These souls are precious in the sight of God. We should recognize their true worth, and do our utmost for their proper development. We have a rare privilege in the Church and that is the opportunity of receiving, enjoying and serving in the priesthood. That is the very foundation of the Church,—the source of its divinity. I am concerned, of course, for the girls as well as for the boys, but primarily my responsibility concerns the boys who may receive the priesthood. I realize that through the encouragement, the help, and the inspiration of the parents, the boys who should receive the priesthood can become worthy to receive it and be inspired and encouraged to carry on their responsibilities in that priesthood.

TRAINING IN THE PRIESTHOOD

That is, primarily, the parents' responsibility. In addition thereto the various auxiliaries—the Primary Association, the Sunday School, the Mutual organizations, and, of course, the priesthood leaders themselves—are helping materially in the teaching and training of these young men. I feel that of all things that are of concern in this Church, the training and welfare and development of these young men in the spirit and power of the priesthood is of first importance. They are the hope for the future progress of the Church. In order to best qualify these young men for the greatest good, they are entitled to have systematic teaching and training under inspired leadership, and to perform regularly all the varied duties of their callings in willingness and the spirit of true service. I think we, as leaders of the Church in the various divisions thereof,

ought to give great consideration to the advancement, welfare and functioning of these young men in the various labors and duties that they are called to fulfil, that they may measure up to high standards and get the spirit of the priesthood. The youth of the Church will qualify if only we give them the proper leadership. Shall we accept this challenge? "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D. & C. 107:99).

May the power and spirit and blessing of the Lord attend us all, I pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I am very sorry that we have not time enough to hear addresses of fifteen or twenty minutes each from the brethren of the First Council of the Seventy, but we shall have to ask them to limit their remarks to ten minutes.

ELDER RULON S. WELLS

Of the First Council of the Seventy

The most blessed thing, and the greatest thing, that has ever come to mankind in all the history of the race since the dawn of creation is the Gospel of the Lord, Jesus Christ. There is nothing of so great importance to every one of us as to make a practical application of that Gospel.

It is for that purpose that we have been placed here upon this earth, that there might be made a practical application of those principles which have within them the power of God unto salvation, power to bring us back to God from whose presence we have wandered far away.

These principles are everlasting and eternal in their very scope. I am going to quote a few things in regard to these principles. People may wonder and think, "Oh, are you going to talk about faith and repentance?" Most assuredly, there isn't anything else to talk about. The Prophet Joseph Smith gave instructions to the early missionaries of this Church that they should speak none other thing to this generation than repentance of sin.

Faith is an attribute of God. Hope is a divine attribute. Charity is a divine attribute. It is a part of that image in which man has been created. Every one of those attributes form a part of the image. When we read in the scriptures, "So God created man in his own image, in the image of God created he him, male and female created he them," it means not only in the physical image of God but in all of his divine attributes.

God is love and man is love. There is love in every human creature. There is faith in heaven and there is faith upon the earth. There is faith in man; just as there is hope and charity in every human being. No man, however savage or ignorant, has ever been discovered without these divine attributes.

We have inherited all of these divine attributes because we are the children of God in very deed, and so man is made in the image of God both in spirit and in body, in physical form and in all of his faculties; the difference being that in the one they exist in their perfection, in the other in very imperfect form. And, there is meaning in the commandment of the Saviour when he said: "Be ye therefore perfect, even as your Father in heaven is perfect."

If we ever attain to those divine perfections, it will be because we have made the practical application of those principles that have within them the power of God unto our salvation. Every one of these attributes is susceptible of being developed and made perfect through the application of the principles of the Gospel, the most blessed thing, the greatest boon, the very pearl of great price that has been committed to men for the express purpose of perfecting their lives and preparing them for celestial glory. To accomplish this divine purpose God made this earth and placed us here upon it.

Let me now quote a few passages from the Apostle Paul's epistle to the Hebrews; defining faith, he says:

Now Faith is the substance of things hoped for, the evidence of things not seen.

What wonderful meaning is contained in these words! The very substance of things hoped for, the essence itself, a divine attribute and part of God.

Faith is the very substance of "the things hoped for." What are we hoping for? If we are hoping for the sordid things of the world or for the gratification of evil desires or of unworthy ambitions, then our faith is likewise bad. If our hopes are evil, then our faith is evil, for faith is the very substance of our hopes.

People who devote their whole lives in hoping for the things that are evil may know it is their faith that is guiding them. So we should be careful what we hope for. Faith is a wonderful principle.

A man once said to me—he was a clergyman, a minister—he was not orthodox—he made this statement; "You have one principle in your Church that I do not like." This man that I am speaking of was a learned man. I visited him in his home in his large living room that was literally lined with books from the floor to the ceiling, a man of scholarship, scholarly attainments. He said,

"You have one thing that I do not like."

"What is it?" I asked.

"It is that principle you call faith."

"What is the matter with faith?"

"Just think of it," said he, "to believe anything that you hear."

What a misconception he had of faith. He had no conception whatever of it. Faith doesn't mean to believe everything you hear. The Lord doesn't want us to believe everything we hear. He does not want us to believe lies or liars. He does not want us to believe falsehoods. What does he want us to believe?

“Believe in the Lord Jesus Christ and thou shalt be saved.” Believe the Truth. Believe in his Gospel; his Gospel is the truth. That is what the Lord wants us to believe and he has not left us without the means of knowing, for the spirit of Christ has been given to every man that he might know good from evil, (B. of M., Moroni 7:16) and by that spirit we know when we are doing right and when we are doing wrong, and if our hopes are right and if our deeds are right then we know what we shall believe. We shall believe the truth as it is embodied in the Gospel of the Lord Jesus Christ.

Faith is a principle of power, for we read in the same Epistle, “Through faith we understand the worlds were framed by the word of God.” What was that word? In the very beginning, “Let there be light,” and the whole universe was ablaze with it, and the worlds were framed by his unbounded faith and his almighty word, the word of the Lord Jesus Christ. “All energy manifest on this planet is transmitted to us through the light of the sun,” said one of the scientists in the recent world congress in Chicago. Modern revelation informs us that all the energy of the universe emanates from the Light of Christ. (D. & C. 88:7-13).

Again, let me quote:

“For without faith it is impossible to please God.” If you want to please God you must have faith. “For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.”

Surely no man will bend the knee in humble prayer unless he has faith in God. If you really desire to please God then seek him diligently and your faith will never fail.

There are many people who foolishly think they know all there is about faith and repentance. As a matter of fact such people are totally ignorant of them. A prominent teacher, a scholar and withal a fine Latter-day Saint, once said to me that he would like to have something new to learn. He knew all there was about faith and repentance; he wanted to study something else. To which I replied; “If you know all about these doctrines then there is nothing else that we can teach you, for they include everything that there is to learn.”

These doctrines are all-inclusive; they enter into all the affairs of men; into every thought and into every action. They have to do with all our business transactions, all our amusements and recreations and indeed with every thought, every desire, and every ambition that enters into the human heart. This will be apparent to every thoughtful mind when we consider the fact that there is a right way and a wrong way of doing everything. Good and evil are ever present. The Spirit of Christ is given to every man that he might know good from evil (B. of M., Moroni 7:16); but the devil came also; the necessary opposition which places us in the position where we have to choose whether we want to or not. There is no escape from this responsibility for we are endowed with our own free agency, without this there could be no progress. There is no compulsion. To choose the good is faith—to reject the evil is repentance. “Whomsoever ye list to obey his servant ye are”; therefore, “Resist the

devil and he will flee from you. Draw nigh unto God and he will draw nigh unto you." Drawing nigh unto God is faith—resisting the devil is repentance. These, then, should be the governing principles of all human conduct. Then "Believe on the Lord Jesus Christ, and thou shalt be saved."

Now, hope follows our faith be it good or evil. What should we hope for? Surely not for the sordid things of the world but on the contrary for the triumph of God's work that his kingdom may come—his will be done on earth as it is in heaven; for a life beyond the grave and a happy reunion with loved ones that have gone before. Yes, let us hope for eternal life, God's greatest gift to man. Whence come such hopes as these? Only from faith in God. Who inspires us with these exalted hopes? Only our Lord and Savior Jesus Christ who overcame death and the grave. Then true and living faith in him, which is only manifest in the works of obedience to his will, is the very substance and assurance that God gives us that our exalted hopes shall surely be realized.

Some people say they have no faith, no hope, when we die that is the end. What darkness! What despair! How I pity such people.

"Cease every joy to glimmer on my mind,

But leave, oh leave the light of hope behind," says the poet.

Now comes charity, the greatest of all the divine attributes. "Though I speak with the tongues of men and angels, and have not charity I am become as a sounding brass or tinkling symbol."

The biggest thing in all the world, then, is charity. We must not confuse that with what we call almsgiving. Almsgiving is very truly a part of charity and I might say a very important part of it, but charity goes far beyond that. It means to give all that we have and all that we are, our whole being, and even life. Christ was the embodiment of that love and that charity, for he gave his life and suffered on the cross for the whole world, and "greater love hath no man than this, that he lay down his life for his friend."

"Charity is the pure love of Christ," is among the sayings of one of the prophets of the Book of Mormon.

"Now abideth faith, hope and charity."

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

The love of Christ is the perfect thing that will supersede everything else. Then cultivate these Christian attributes, these divine attributes. They are ours to develop; they are in us, a part of our nature. Develop and practice them by seeking the Lord, "if, happily, you may feel after him and find him, for he is not far distant from every one of us, for in him we live, and move and have our being."

God help us to do so I pray in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I crave an interest in your faith and prayers, my brethren and sisters, that in the short time that I stand before you I may be able, under the guidance of the Spirit of the Lord, to give utterance to a thought or two that I have had in my mind for some time.

There have been several references to the dedication of the very wonderful monument at Winter Quarters. It was my good fortune, together with my wife, to be numbered with that party. I sat under the canopy and listened to the wonderful addresses that were made by our own leaders and the leaders of the State that was host to us on that occasion. I had very many interesting thoughts pass through my mind as that program unfolded. The outstanding feature of it all, of course, was the very friendliness of the people who were receiving us and bidding us welcome, a very great contrast to the condition that prevailed at the time when that cemetery in which we were dedicating the monument became a necessity.

I sat right behind the Governor of the State of Nebraska when the President of the Church made reference to the fact that our people had been driven from one place to another until they were finally forced to occupy Winter Quarters under the very adverse circumstances which prevailed.

The Governor turned to the Mayor and said, "We must remember that that was twenty years before the State of Nebraska came into existence." They were very grateful for the fact that they had not been a party to that persecution.

My mind went back to the organization of the Church and the very difficult task which devolved upon the Prophet in its organization in the harmonizing of the many conflicting attitudes of men who came into the Church in the early days. His was, indeed, a herculean task, and he did his duty well and nobly. I am quite sure that without the inspiration of the Lord which he enjoyed this task would have been impossible. To bring from the many nations of the earth the people that he did, and to crystallize their thoughts into a unit and harmonize them in their activities was indeed a tremendous task, and he did it well.

It brought into my mind a picture with two sides. I saw on the one side men and women of sterling character, firm in their purpose, true in their faith and courageous in sustaining their officers, willing to do as those people did who lie buried in that cemetery—to lay down their lives at any time should it be required. I am sure that my grandfather and grandmother stood ready to do that, along with yours. A faithful people they were, a struggling people, trying to find the truth, or to live according to the truth they had found, and do their full duty.

On the other side of that picture, I saw a smaller number perhaps of people who had come into the Church with different motives, whose faith was not of the same high and pure and holy character, who were

avaricious, ambitious, and designing men who came in and availed themselves of the counsels of the Prophet and the leaders of the Church only to misapply them and turn against them. I believe that the persecutions that came upon the people were largely due to the activity of such men. So the Evil One came in, as he always does, and opposed the truth. I believe that to be an actual fact.

I believe also this to be true: that there is a way to bind the Devil—the way of faith. If we want to bind him up and bind him strong, we will unite ourselves together in a solid band, with a single purpose, to sustain our leaders, to live the Gospel, and to honor God. If our people at that time had been a unit in that purpose, had there been no opposition and no treason within the Church, I wonder if the sacrifices of Winter Quarters would have been necessary. I believe they would not. To bear me out in that statement, I am going to read just one or two verses from the 105th Section of the Doctrine and Covenants:

Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now.

That is the answer to that question in my mind. If they had been sufficiently united, sufficiently of one mind and one purpose, had they been able to so completely eliminate from their hearts selfishness and greed and avarice, so that they could walk together with their arms around each other in that unity of purpose, then the redemption of the center stake of Zion would, according to the word of the Lord, have been a possibility.

They were not so united, unfortunately, and they had to pay the penalty in trouble and sorrow and death to learn the lesson. Now out of those experiences, evidently, we have learned some lessons, because we are now, I believe, a more united people, and I believe that that is the reason the Lord turned the good will of the people who were once our enemies to us and that we are now enabled to be friends with them.

That does not mean in any sense that we tolerate the things which we deem sin, which some people indulge in and which we try to eliminate from our midst—not by any means. But it does mean that we can be charitable towards them, that we can lend them the hand of fellowship and assistance where it is possible.

We are faced with a problem right now. The Presidency of this Church has made a promise to the people, not only to the people of the Church but to the people of the world, and we have the problem of redeeming that promise. It will be possible only through a united effort of this people. If there be those among us who go around sowing the seeds of dissension, distrust and criticism of their policies, success will not be so great. But if we can eliminate from our hearts all distrust

and attack our problem with a sympathetic urge and an interest in its accomplishment the world will see this people redeem that pledge.

I trust that we may rally to it, every man and woman of us, that we may show the world that there is in this Church a power in the priesthood which is active, vigorous, and will endure.

God bless you all. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

I am very happy, my brethren and sisters and friends, to be able to attend this conference and listen to the testimonies that have been borne. The addresses that have been made have all been for our good and benefit.

The longer I live the more I am convinced that the Lord, our God, has a planned program and that he is anxious that it be taught to his children in their daily walks of life. I am sure that the Savior had received this plan from his Father when he said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."

I think the scriptures are absolutely correct in their teachings concerning the great work which our Father intended should be done by his sons and his daughters. Men and women were known of him long before the foundation of this earth was laid. He knew them and gave them promises upon their obedience, as a result of the life they had lived.

When the Lord showed unto Abraham the intelligences that were created before the world was organized and that among them there were many of the noble and great ones, he said: "These I will make my rulers. . . . Abraham, thou art one of them; thou wast chosen before thou wast born."

And again to Jeremiah: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

I think we knew the plan that was to be brought about in this earth. There were great men and undoubtedly great women in the spirit world, who were selected, and ordained to take part in the work to be accomplished for the salvation of men. In that pre-mortal state men and women enjoyed free agency. They enjoyed the gift of intelligence and had the power to choose their course, and through faith and works they achieved success. They were known unto the Lord, and they grew and developed in character under the leadership and under the planning of God. They were to be prophets when they came into the world. They were to be leaders of men.

We find that in this dispensation of time in which we live the Prophet Joseph Smith made the statement that every missionary who has a call to go into the world was ordained to that calling before the

world was. And that tells me that those men had an understanding of the plan of God so far as they had lived it, and that they were given the right and the privilege of coming into the world to preach the Gospel of Jesus Christ, and to bear testimony to the children of men concerning the great plan of God. This plan, fully substantiated in Holy Writ, is taught by this Church, and all men and women need only to make investigation of it.

I hope and pray that the honest in heart may be reached, that they may be led to conclude that this is not the beginning of men's strength or ability, but that the Lord God gave them strength,—his strength and his power,—and planned for them to take a part in the great program that he would establish in these, the last days.

I think the Latter-day Saints are carrying out the program of God. There is faith in the Church and diligence. There is power among men where they stand together, as this people stand together, for the things that are taught them by the leaders of the Church. They become convinced that only through obedience to God can they grow or can they become useful. The Church of Jesus Christ of Latter-day Saints is making history—marvelous history in this dispensation; the leadership of the Church has been inspired; they have been prepared for the emergencies that they have had to meet, and will have to meet.

I recall the statement that President Grant made yesterday when he told of how he and Francis M. Lyman took horses and wagons, buggies, etc., and traveled all through this country building up the Church and Kingdom of God—sleeping on the ground, taking their chances with the elements, with nothing in their minds but the fact that they were called of God to build up and establish Zion in this great inland country. They planned better than they knew.

The Lord has produced out of that pair of missionaries two great men. President Lyman through the powerful testimony he bore and the great work he accomplished has left a name in the earth; and President Grant, who stands here today in his eightieth year, is a leader directed by the inspiration and power of God. He is given strength to go and come and to speak in the name of God, thereby reaching the hearts of the children of men. It is faith-promoting to contemplate such lives as those of these two men. In them we see the fulfilment of the promises of the Lord.

This Gospel is the plan of our Eternal Father. His program will be more fully revealed. This last movement (the Church Security Plan), pertaining to us temporally, will be just as He has planned. It will be made a method by which our Lord will introduce the thing that is most needed in the Church and in the world at large.

I pray for the blessings of the Lord to hold us together, that we may be cemented as one, and stand together as his sons and his daughters, and carry on, as we are able to do, his purposes in the earth. May we hold up the hands of those who preside over us, that his work may be effective and that his work may be sure. That we may be able to take part in it I pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

As you all are aware, Brother Joseph F. Merrill and Brother Richard R. Lyman are absent from this Conference, also Brother Alonzo A. Hinckley. Brother Lyman is presiding over the European Mission, having succeeded Brother Merrill who is on his way home. Elder Hinckley has returned from California and is at the home of one of his daughters in this city. He is greatly improved in health and is gaining in flesh. He is on the high road to recovery.

The Relief Society "Singing Mothers" sang "Inflammatius" (Rossini)—Margaret Stewart Hewlett, soloist.

Elder Edward J. Wood, President of the Alberta Temple, offered the closing prayer.

Conference adjourned until 10 o'clock Sunday morning, October 3.

THIRD DAY**MORNING MEETING**

Sunday morning, October 3, 1936.

Long before the time arrived for commencing the fifth session of the Conference every seat and available space in the great Tabernacle auditorium and galleries was occupied, and thousands of people assembled on the Temple Block and in the large Assembly Hall immediately south of the Tabernacle, where, by means of amplifying equipment that had been installed, they listened to the Conference proceedings.

The meeting commenced promptly at 10 o'clock.

President Grant announced that the congregation and the Tabernacle Choir would sing the hymn, "O Say, What Is Truth?"

After the singing of this hymn, the opening prayer was offered by Elder George E. Jorgensen, President of the Carbon Stake.

ELDER REED SMOOT*Of the Council of the Twelve Apostles*

My brethren and sisters, the audience in this wonderful building is an inspiration, and it reminds me of the great faith and confidence of the members of the Church in its divine organization.

IMPORTANCE OF SERVICE

During the few moments that I shall occupy I desire to call your attention to what I think is of the greatest importance not only as affecting the Church and its growth, but in every worthy avocation of

life; that is, service—service to our God, service to our country, service to the family, service to the Church. Without such service, it seems to me, my brethren and sisters, there would not be in the hearts of the people a full knowledge of their duty, not only to God and country, and family, and the Church, but to all the activities of life in which they become engaged or interested.

Service to our God—I doubt whether there is a people living on the earth as near to God and who recognize the duty that they owe to our Heavenly Father as do the Latter-day Saints. I am proud to say that I doubt whether there is a people—in fact I am positive of it—whose loyalty and service to the country is greater than that of the members of the Church of Jesus Christ of Latter-day Saints.

We believe that the Constitution of the United States was an inspired instrument from our Heavenly Father, and we believe in being loyal and true to that document and to every requirement made of us as citizens of the greatest country in the world.

We believe in service to family, one of the great and important things of life. I sometimes think, my brethren and sisters, that men of affairs give less attention to their own loved ones than they do to public interests. I hope not, I pray not, but I am fearful that some of us are guilty of this. There is no question in my mind about our loyalty and service to the Church. This vast audience demonstrates beyond question of doubt your loyalty, and we know of your service.

So, my brethren and sisters, I desire to call attention this morning to some of the fundamental principles that should be in the lives not only of the Latter-day Saints, but in the lives of honest, devoted, true men and women no matter what church they may belong to.

THE BURDEN OF DEBT

We are living in a day of extravagance, and I might say not only we as individuals of the nation, but I am fearful that extreme extravagance reaches into every organization—city, county, state, and nation. I know how hard it is to reduce an obligation, even that of the government of the United States. At the close of the World War our government was owing \$26,187,000,000. For ten years succeeding that time every effort was made, and I assure you that everything that I could do as chairman of the Finance Committee and the ranking member of the Appropriations Committee, was done to raise the money and meet the obligations of our government. It took ten long years to reduce the government indebtedness to \$16,000,000,000. Now we are about to enter into the thirty billions. I want to call attention to that fact, not by way of criticism, but to emphasize what I have already said, that in the family, I care not where that family may be, every member of it, should be acquainted with what the head of the family receives, and make a plan to live within that income; and I am going to add, if there is any possible way of saving a little each year do that.

We do not know what is coming; we do not know, my brethren and sisters, altogether what obligations we will be called to meet, but

I pray you to keep out of debt if it is possible for you to do so. I may say that the members of the home must be united in order to carry out this desirable condition.

THE HUMBLE HOME OF A PRESIDENT

I remember that upon one occasion I was asked by President Coolidge to attend a conference to consider the policy to be adopted by the United States respecting the indebtedness of foreign countries to the United States. The meeting was held at his father's home. I shall never forget the thoughts I had when I was called to the boyhood home of the President to consider the question of our national indebtedness. It was built scores of years before, and as I ride through the different settlements of our state and look at some of the humble homes built years and years ago I say: "There was a home of a President of the United States that was just as simple, no more pretentious." Inside the home the fixtures and furniture were what you would expect to see inside a home in any of our little towns or cities within our own state. It taught me a lesson, and I then understood why he as President of the United States watched and guarded personally every item of expense, and wherever in his judgment there should be a reduction he never hesitated to call it to the attention of the Appropriations Committee.

So, my brethren and sisters, the few words that I have said in relation to the matter of being careful, prudent, and saving are said in the hope that you will be watchful that nothing is done by way of extravagance to bring a debt upon yourself and loved ones.

A PRAYER FOR BLESSINGS

Father in heaven, we jointly ask of thee at this time for wisdom and judgment to carry on thy work, and may we all be loyal and true to the great cause that we have espoused. How wonderful has been its growth, and what an influence for good it is to be in the future and in the affairs of the world we cannot know, but we do know that it is going to be a power for good. God grant his choicest blessings upon the Presidency of this Church. Lead and guide them by thy Holy Spirit, that they may have the love, and the honor, and the respect of men of the world who are honest in heart, and that they may be upheld by the prayers of the people of this Church, that they may be one united body, with one thought in mind, that is: God's great work upon this earth, I humbly pray in the name of Jesus Christ, Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

From 10:30 to 11:00 the following program of choral and organ music was presented by the Tabernacle Choir and Organ which program was broadcast by radio throughout the United States and Canada through the courtesy of the Columbia Broadcasting System, originating over Station KSL, Salt Lake City:

"Glorious Things Are Sung of Zion" (Daynes)—Choir.

"Prelude to the Deluge" (Saint Saens)—Organ.

"Listen to the Lambs" (Dett)—Choir.

"Toccata" (Boellman)—Organ.

"Music When Soft Voices Die" (Dickinson)—Choir.

"In the Forest" (Durand)—Organ.

"Worthy is the Lamb" (Handel)—Choir.

CHURCH OF THE AIR BROADCAST

At the conclusion of the Tabernacle Choir and Organ broadcast, a thirty minute program was presented on the Columbia Broadcasting System's regularly scheduled Church of the Air series, this being a nation-wide broadcast. The radio announcer was Richard L. Evans.

The program opened with the Tabernacle Choir and the congregation joining in the singing of the hymn "High On the Mountain Top."

Elders John A. Widtsoe and Melvin J. Ballard were the speakers.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

The second greatest question of life was asked by the ancient psalmist: "What is man, that thou art mindful of him?" In importance, this query is next only to that concerning the nature of God.

Inability to answer this question has often defeated fervent faith. The correct answer has enabled men and nations to build their futures securely. Faith has been most effective when accompanied by an understanding of man's relationship to Deity. The way out of the world's tragic chaos—the terror of poverty, sickness and war—must be illuminated by a comprehension of man's nature and destiny.

Man is one of the eternal, imperishable realities of the universe. His story begins in the infinite past, before the earth was made. His eternity reaches into the yesterdays as into the tomorrows. He belongs to the endless ages.

MAN A CHILD OF GOD

In the beginning, man was with God, a child of God, begotten by Him. He has a divine pedigree. In the pre-existent, spiritual domain, as a son or daughter of the divine Father, he increased in knowledge and power and grew in spiritual stature. At length he was prepared for the earth career and willing to accept its conditions. Man is not an accidental or transient invader of earth. Instead, he is a creature of plan and progress.

As a child of God, man partakes of the divine nature of his Father. Within him lie germs of infinite development. Potentially he is a God-like being. Therefore he may rise eternally toward the likeness of his Father in heaven. Upward, divine, unending, is man's high destiny.

The long climb of man from the dim beginning to the noble present, came from self-effort guided and directed by the Lord. His future ascent into glorious realms beyond human understanding will likewise

result from his own strivings and struggles. True, man "lives and moves and has his being" under the law of progression; but progress is ever an inward, not an outward process. His increasing progress is not imposed upon him; salvation is a cooperative enterprise between God and man.

All men are the very children of God. They are brothers. Every man, however humble, of whatever race, has the same origin and possible destiny. The heavens and the earth were made and the plan of salvation was provided for each individual member of the human family. God is not a partial Father; each child is alike in his love. Since the plan of salvation is for all, it is fully consummated only when it has been accepted by all. Therefore it becomes a common concern to save every soul. Hence every man bears a direct responsibility for his brother.

WERE MAN'S DIVINE ORIGIN AND DESTINY UNDERSTOOD

Were this conception, which raises the individual man to immeasurable importance, more fully comprehended, there would come great modification of man's treatment of man. The inhumanity of man to man would soon vanish from the earth. The law of the beast would be replaced by the law of God. Love would triumph over hate. The record of history declares that nations which have recognized in part the true nature of man, have prospered most and survived the longest.

Little men who seek to take advantage one of another; rulers who look upon their people as pawns in a game; nations who wantonly toss thousands into battle to be maimed or killed—these would falter in their evil designs before a knowledge of the divine origin and destiny of every human being, of his God-like nature. Righteousness would increase in the earth. We prattle about the brotherhood of man, but true fraternity can be realized only upon the acceptance of all men as our very brothers, possessing equal rights with us. There should be a comprehension of the innate greatness of every dweller on earth, of the possible attainment by the humblest man of an infinitely high goal. Such knowledge, wide-spread over the earth, would refine individual conduct, make men take thought before action, and would help bring about peace, the world's greatest need.

INDIVIDUAL RESPONSIBILITY

A sense of individual responsibility grows out of an understanding of man's relationship to other men and to God. The world is in serious need of a compelling sense of personal, individual, responsibility. As men are, so is the social group. A righteous nation is but the assemblage of righteous men. National prosperity is but the sum of personal prosperity. When each man sets his own house in order, the whole world will be in order. There is much talk of governmental or other organized provision for our wants, material and spiritual, when in reality our greatest needs must be satisfied from within ourselves. To lean upon others for support enfeebles the soul. By self-effort man will attain his high

destiny. It cannot be placed as a cape upon his shoulders by others. Upon his own feet he must enter the kingdom of God, whether on earth or in heaven. By conquest of self he shall win his place in the everlasting glory of God's presence.

"What is man that thou art mindful of him?" He is a very son of God, endowed with God-like power, who, if he respect his divine origin and high destiny, may bring to pass the long sought reign of righteousness on earth.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

The Church of Jesus Christ of Latter-day Saints has a sacred mission to perform in the world. One of the most important features of that mission is to provide new witnesses to this doubtful and skeptical generation that Jesus is indeed the Christ, the very Son of the living God, who died for men and is still interested in them and presides under his Father over the destinies of this world. We proclaim with John that by him, as the Father's representative, was the world made. In the character of Jehovah before he dwelt among men in the flesh, he was the Spokesman of his Father, Elohim, delivering the commandments, inspiring the prophets and ultimately coming to dwell among men in the flesh, thereafter to be called Jesus Christ. He gave himself as a ransom to save the world and mankind; first, from the consequences of the fall which brought mortality and death. He brings us to immortal and eternal life. And through our obedience to his Gospel he redeems us from the consequences of our own sins.

But his interest in this world did not end when he had performed his great sacrifice. He is the Savior of all men, no matter where or when they have lived upon the earth. To his disciples at Jerusalem he said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16) It is generally agreed now that when he spoke those words there was a mighty multitude of people living in this western world. He was their Savior and knew of their existence.

A TESTIMONY

Prominent among the witnesses this Church produces to support the testimony of the disciples at Jerusalem concerning Christ and his ministry is the testimony of a nation living upon this western hemisphere which was visited by him after his resurrection. Unto them he said, "Ye are the other sheep of whom I spake." Great destructions had occurred in this land at the crucifixion of Christ. The multitude who survived were standing about one of the temples marveling at the great changes which had taken place. The following account of this visit is recorded in the Book of Mormon, the bible of America, Third Nephi, 11th chapter:

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him. (3 Nephi 11:3-17)

SPENDS THREE DAYS

Jesus Christ spent three glorious days with the peoples of America. He organized his Church and taught them the same doctrine he had delivered to his disciples in Jerusalem. As he left them he promised to come again. This historic visitation is supported by the traditions of

all the Indians of America who have the same story, that their fathers were visited a long time ago by a fair God who taught his Gospel and blessed them, promising to return again. The conquest of Peru and Mexico by a handful of white men was possible because of this tradition of the promised return of the white God.

And now another witness which this Church furnishes that Jesus Christ not only lives but that he is deeply interested in this generation as he was in them of old is the witness of Joseph Smith and Oliver Cowdery that on the third day of April, 1836, one hundred years ago, in the Kirtland Temple, built by divine command to provide a place for the Lord's appearance, the following event occurred:

A VISITATION

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. (Doctrine and Covenants 110:2-4)

PURPOSE OF VISIT

He further announced that the purpose of his visit and the sending of prophets of ancient times, who held keys of authority, was to inaugurate the dispensation of the fulness of times spoken of by the prophets, wherein all keys and authority of all former dispensations were to be reintroduced among men in the building and establishment of Christ's kingdom triumphant in the earth to which he would come to rule and reign as King of kings and Lord of lords for a thousand years, as the prophets had foretold. Jesus announced in this dispensation, therefore, that the hour had come when a great and marvelous work was about to commence among men, wherein everything would be shaken that could be shaken and only the truth would stand, and that the prophecies of old were about to be fulfilled, when the Spirit of God would be poured out upon all flesh and old men should dream dreams and young men should see visions (Joel 2:28), and that as a result of it men would see wonders in the heavens and upon the earth.

What has happened in this world since that visitation a hundred years ago is in part at least a realization of the promise, for greater human progress has been made in the development of science in the last hundred years than in all the preceding ages combined. Surely the Spirit of God has been poured out upon all flesh, and men have caught visions of the secrets of God and the materialization of these visions has produced wonders in the heavens and upon the earth. The Lord's hand is in all that is now going forward. The conflict between good and evil will be fierce but out of every struggle will come the victory of the right and of the truth. Every man-made institution that stands

in the way of God's purposes will be shaken and fall to the earth, and his kingdom shall come and his will be done upon earth as it is in heaven.

GIVES TESTIMONY

Let all believers in Christ doubt not, for he delayeth not his coming, neither has he gone afar and forgotten us. Let us all join in continuing the glorious warfare to win this world for Christ, its rightful Ruler.

I bear witness that I know that he lives and that he is the Redeemer of the world. When that day shall come that I may stand in his presence and hear his voice, or like the doubting Thomas thrust my hand into his wounded side and hands, I shall not know any better then than I do today that he lives and that he has visited the earth in this age in the reintroduction of his glorious Gospel in its fulness and that it shall be triumphant in the earth. God speed the consummation of this happy event. I pray in the name of Jesus Christ, Amen.

A selection, "Lo, My Shepherd is Divine," (Haydn), was sung by a mixed double quartet.

A selection, "Blessed Be the Lord God" (Buck), was sung by a mixed double quartet, after which the Tabernacle Choir and the congregation joined in the singing of the hymn, "Redeemer of Israel."

(End of Church of the Air Broadcast)

PRESIDENT HEBER J. GRANT

We have with us seven brethren who have recently returned from presiding over missions in Europe and in the South Sea islands. On account of the two national broadcasts occupying so much time—a full hour—we have not been able to hear from them as yet. We are going to take an extra half hour this morning, and before the close of the meeting this afternoon we would like to hear from all these brethren as well as from the General Authorities who have not yet spoken. We will ask our brethren from foreign missions to occupy not more than ten minutes each.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

INTRODUCTION

The Lord has said: "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

Your unison in song in the national broadcast this morning deeply impressed me—yours were truly songs of the heart. I pray that they will be visited with blessings upon your heads, and that this choir in rendering such a wonderful service to the Church, to the State, and to the Nation may receive added blessings. I would that the same oneness, unity and harmony manifested in that congregational singing might characterize

every righteous endeavor of the Church. God bless those who have this music in hand, and bless him also who arranged the continuity and carried it out so successfully.

THE CHURCH SECURITY PLAN

Throughout this Conference frequent reference has been made, and appropriately so, to the plan inaugurated by the General Authorities of the Church for the relief of those who are unemployed. It is at present one of our greatest, and one of the most important concerns of the Church. During the few minutes allotted to me I desire to call attention to the spiritual value of this important and far-reaching undertaking.

In the 29th Section of the Doctrine and Covenants, we are told that "all things unto the Lord are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

The development of our spiritual nature should concern us most. Spirituality is the highest acquisition of the soul, the divine in man; "the supreme, crowning gift that makes him king of all created things." It is the consciousness of victory over self and of communion with the infinite. It is spirituality alone which really gives one the best in life.

It is something to supply clothing to the scantily clad, to furnish ample food to those whose table is thinly spread, to give activity to those who are fighting desperately the despair that comes from enforced idleness, but after all is said and done, the greatest blessings that will accrue from the Church Security Plan are spiritual. Outwardly, every act seems to be directed toward the physical: re-making of dresses and suits of clothes, canning fruits and vegetables, storing foodstuffs, choosing of fertile fields for settlement—all seem strictly temporal, but permeating all these acts, inspiring and sanctifying them, is the element of spirituality.

SPIRITUALITY EVEN IN ADVERSITY

There are those who have met disaster, which almost seems defeat, who have become somewhat soured in their natures, but if they stop to think, even the adversity which has come to them may prove a means of spiritual uplift. Adversity itself may lead toward and not away from God and spiritual enlightenment; and privation may prove a source of strength if we can but keep the sweetness of mind and spirit. "Sweet are the uses of adversity," said Shakespeare, "which, like the toad, ugly and venomous, wears yet a precious jewel in his head."

Job at one time possessed wealth in abundance. He numbered his sheep, camels, and oxen by the thousand. His sons and daughters were prosperous, and Job was happy and righteous in his prosperity. He was the greatest of all men in the East. Then came disaster. The Sabceans

stole his cattle and slew his servants; fire consumed his sheep and the men who tended them; Chaldeans drove away his camels; his sons and daughters perished in a cyclone. Then he himself was smitten with a loathsome skin disease. In the depths of his affliction his wife came to him and said: "Dost thou still retain thy integrity? Curse God and die." Yet from the depths of financial ruin, physical suffering and harrowing accusations of his would-be friends, Job rose to the very heights of spiritual exultation when he declared:

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God.

"To bear adversity with meek submission to the will of God, to appear cheerful amid surrounding gloom, hopeful amidst despondent circumstances, happy in God, when there is nothing else to make one happy; he who does this has indeed made great advance in the divine life."

CONTEMPLATION OF PLAN GIVES SPIRITUAL UPLIFT

There is spirituality even in the conception of the plan that is going to carry alleviation to the suffering and comfort to the down-trodden and poor. An intellectual glow, if not a spiritual blessing, comes even in the contemplation of such things. No one can consider, however superficially, its motives and objectives without comparing in his mind the strife and selfishness as exemplified in the law of nature, which is a law of the survival of the fittest, with the spiritual law expressed by Jesus when he said: "He that will lose his life for my sake shall find it." And associated with that thought this: "Inasmuch as ye do it unto the least of these my brethren, ye have done it unto me."

You see on every hand the struggle that goes on in nature. Birds are killing birds, animals are killing animals; men, too, in the highest scale of existence are struggling and taking advantage of one another. "Envyings, murders, drunkenness, revellings, and such like" manifestations of the "works of the flesh" are rampant; "and they which do such things shall not inherit the kingdom of God;" they are not in accordance with the law of the Lord, nor in accordance with the law of happiness.

Thank heaven, we can see also indications of tendencies to deny oneself for the good of others. Evidences are increasing daily of the fact that man is striving for higher things than the mere selfish and the sordid. "The race of mankind would perish," says Sir Walter Scott, "if they ceased to aid one another. We cannot exist without mutual help. All, therefore, that need aid should receive it from their fellowmen, and no one who has the power of granting can refuse it without guilt."

SPIRITUALITY EXPRESSED IN GIVING

There is more spirituality expressed in giving than in receiving. The greatest spiritual blessing comes from helping another. If you want to be miserable, just harbor hate for a brother, and if you want to hate, just

do your brother some injury. But if you would be happy, render a kind service, make somebody else happy. The poet was right when he expressed the truth in these lines :

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying deed, one word
That eased the heart of him who heard—
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, thru all the livelong day,
You've cheered no heart, by yea or nay,
If through it all,
You've nothing done that you can trace
That brought the sunshine to one face—
No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

There is another thought, however, which I think reflects this spirituality, and that is the realization, the consciousness that we are approaching, in desire at least, the two great commandments: "Love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself." All who have participated in the achievements reported October 1 by the stake presidencies have experienced this feeling. Tens of thousands of people who have cooperatively worked to make this plan a success have been motivated by a desire to have the Church a living activity for good. Christ's Church is his vineyard in which he invites everybody to work. The almost universal response seems to indicate that the Latter-day Saints throughout the land realize that a lazy church "tends towards unbelief; and that an earnest, busy church, in hand-to-hand conflict with sin and misery, grows stronger in faith."

Associated with this thought is the realization that we are doing something to make the world better. The well-known statistician, Mr. Babson, says:

People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor, but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement in service. This is the law of life, and now is the time when it should be taught in churches, schools and colleges.

The Church is a means of rendering in order and wisdom mutual service. Jesus Christ is its author and the divine head. He himself, while in mortality, was the personification and exemplification of brotherhood and spirituality, and it is he who says to you and to all the world, "Learn of me and listen to my words; walk in the meekness of my spirit and ye shall have peace in me."

God help us to obtain that peace by mutual helpfulness I pray in the name of Jesus Christ. Amen.

The congregation and the Tabernacle Choir sang the hymn, "Come, Let Us Anew."

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

Listen to this glorious truth—It is found in the Book of Mormon:

For it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him. (2 Nephi 9:5).

SERVICE THE PRICE OF CONTENTMENT

Consecrated service is the road to the hearts of men. The mother becomes subject to her family, so to speak, by sacred service and sacrifice, and therefore her high position as queen of the home is eternally assured.

The sublime truth which I have quoted from the Book of Mormon foreshadows the condescension of God Almighty. Because of the Fall men were cut off from the presence of the Lord. Only an infinite atonement could save mankind from spiritual death and bring about the power of the resurrection to fallen men and make them incorruptible, immortal, living souls.

To secure this priceless boon the Creator suffered "the pains of every living creature, both men, women, and children, who belong to the family of Adam." Mankind was delivered by the power of the Holy One of Israel by his atonement. We belong to him: we are not our own. He bought us with the price of his precious blood.

The Savior said: "My Father worketh hitherto and I work." I believe that work is the weapon of honor. One of the evils that is oppressing this nation is the failure of a large number of men to work: many people unfortunately cannot find employment. Every able-bodied man should have "a mind to work."

The locomotive that runs light is more likely to jump the track than the one that is pulling a load. If more of the young men and women in our country were married there would be fewer social and industrial disturbances. Long engagements, as a rule, are not good. There are too many men running light in this old world. More personal responsibility is needed. Henry Ward Beecher said that the darkest hour in a young man's life was when he sat down and planned and devised how to make a living without work. Without mental or physical labor an honest living cannot be made.

When Erskine, the great British advocate was addressing a jury—the first time, by the way, that he had made an address in a court of law—he said that he must succeed for he felt that his wife and children were tugging at his coat tails.

Jesus said: "And whosoever will be chief among you, let him be

your servant ; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." To give his life for a ransom for many—that was the grandest service ever beheld in the universe of God.

We read in the New Testament the profound truth that God permitted His Only Begotten Son, the Being who created the world, to work in a carpenter shop at the carpenter's bench. I think as I read the Savior's words "Take my yoke upon you and learn of me * * * for my yoke is easy, and my burden is light," that he, the divine Son of God, made yokes in that workshop for beasts of burden. The yokes were so well made that they made no sore places. The man who wears the yoke of Christ has no sore spots on him, for in the wearing of that yoke there is perfect liberty and joy. He that would be great let him be the servant of his fellow creatures and minister to their needs.

AN ILLUSTRATION OF UNSELFISHNESS

Once upon a time, as the story goes, two men owned a field jointly, and side by side they planted, they watered, and they shared the crops share and share alike. One of these men had seven sons. Zimri lived by himself. One night when the crops were harvested, Zimri said, "I am alone, and my brother has seven sons ; it is not pleasing in the sight of God that I should have as much as he." So he stole forth from the field and took one-third of his sheaves and placed them with Abram's sheaves. Abram awoke and he thought of Zimri, and said he : "Here am I, surrounded by my sons, and Zimri is alone. At the end of the day's labor he goes to a cold, lonely home. I am going to give him one-third of my sheaves." He did so. The next morning both were astonished to find when they arose that they had not lost anything by giving to each other.

The next night Zimri went into the field and took a third of his sheaves to Abram's pile and placed them there and then he hid. He saw Abram coming out. And now the words of the poet :

Then Abram came down softly from his home
And looking to the left and right, went on,
Took from his ample store a generous third,
And laid it on his brother Zimri's pile.
Then Zimri rose, and caught him in his arms,
And wept upon his neck, and kissed his cheek ;
And Abram saw the whole, and could not speak ;
Neither could Zimri, for their hearts were full.

"He that hath pity upon the poor lendeth unto the Lord," for "when ye are in the service of your fellow beings ye are only in the service of your God." May this heavenly duty shine in our hearts with a broad and glowing light, I humbly pray, in the name of Jesus Christ, Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

With the blessing of the Lord and your help I trust that I may give voice to a thought or two that may be helpful to us.

On Friday when we heard the report of the Social Security Plan read I thought of the question asked by the Pharisees of the Christ. You will remember, a lawyer asked the Christ which was the greatest commandment. And the Savior replied :

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

You will notice that the two commandments which I have quoted commence with the affirmative, "Thou shalt." There are people who feel that the Lord is behind the times educationally when he uses the negative form "Thou shalt not" in some of the commandments, so to bring the Ten Commandments up to date they want to reword them, or at least feel obliged to apologize when they quote the ones that are stated in the negative.

I can understand why some people outside the Church desire to change and make constant explanations about the negative form of some of the Ten Commandments but it is hard to understand why any of us belonging to the Church should want to modify or think it necessary to reword the Ten Commandments so that the phrase "Thou shalt not" will be eliminated. I hope that we shall have the good sense, the propriety, and the faith to retain the thought and the wording as it came from God.

My thought in connection with the two great commandments is their practical application to the Social Security Plan. At the present time there is a great emergency in the Nation and in the Church, and it has existed for some time. Although we may have thought about it and done some good things, seemingly we were not able to get together and agree on a common plan. But as soon as the people of the Church under its splendid leadership unite and agree to handle this emergency the success of the undertaking is assured. We immediately unite together and get the feeling or power and ability to do great things in the Church not only as individuals but as members of wards or stakes. And so, we have at the present time a splendid demonstration of all of the Church being united in common thought with common desires, trying to follow the admonition of the Lord wherein he said: "If ye love me, keep my commandments." And the two great commandments are the love of God and the love of neighbor.

Our tithes and our fast offerings have increased, because our faith and our love of God have increased. Our ability to do the righteous, consistent thing in the Church is dependent upon the love of God that we have in our hearts. We can do other things in the Church in the same

way if we will unite ourselves together just as closely and just as splendidly, realizing that it is the work of the Lord.

The Social Security Plan is not the only thing in the Church that we all need to get behind and support. I remember that when we had Prohibition we used to hear young and old people say that the reason they drank and the reason they smoked was the prohibition part of it—that part, like the Ten Commandments, which said you could not do a thing—and the argument was that if we would eliminate this commandment and this process of compulsion, the young and the older people would very willingly walk forward in righteousness so far as the Word of Wisdom was concerned. We are where we are today in that commandment because we lack unity of purpose and desire. We know that it is not the way a commandment is worded or even a knowledge that the thing is right which keeps us from smoking or drinking, or breaking any other commandment. The thing that keeps us straight, the thing that helps us to be obedient unto the law of God, is our love for God demonstrated in our lives.

May the Lord bless us and help us to appreciate his commandments and to unite together spiritually and temporally in the keeping of all his commandments as we are now united in this great social program, that we may grow spiritually and progress in God's church, I pray in Jesus' name, Amen.

ELDER ARTHUR GAETH

Former President of the Czechoslovak Mission

My brethren and sisters, I appreciate the opportunity of being again assembled in conference with you after a long absence.

I wish to bear testimony to you this morning in behalf of our eighteen missionaries laboring in Czechoslovakia among the fifteen million people of that country. Eighteen among fifteen million is rather a small number, but we feel that our efforts have been blessed and that we have made an impression upon the people of that nation. The Lord has opened up the way so that we have, on different occasions, been able to bear a message to multitudes, not only to small gatherings of people. The Lord has led us so that we have been able to touch the hearts of the officials of the country, and have been able to obtain the right to preach and teach the Gospel in a time when much of Europe is being regulated and regimented, and when it is difficult for the voice of God to find its way into the hearts of the people. We have been preaching the Gospel under disturbed conditions. The people are beginning to lose faith in religion, because religion has not been able to light the way, has not been able to appease the hearts of men and to make them see the truth and live according to the principles for which Christ laid down his life. Because people have lost faith and confidence in each other, they have lost faith in the government by the people, so many of the nations today

are in the hands of a few who are not being directed by the Spirit of the Lord, but who are striving to gain in their selfish way more of that which belongs to their neighbors. But in spite of those difficulties we have found a few who have listened to our message, and who have accepted the Gospel. Europe needs the Gospel of Jesus Christ today as she never did before, and we need to send our young men and young women, and our old men among those people to preach the Gospel to them.

I feel that in our mission we have needed older men, men of experience with burning testimonies of the Gospel, to move the hearts of those people, and I hope that as our economic program takes some of our older men and women from daily occupation that they will find the time and the courage to undertake a mission in a foreign country. I am of the opinion that any man who had the ability to learn a foreign language when he was 22 years of age still possesses that ability at 65 or 70. We have had experiments in our work with English Clubs, and have discovered that old men and women, after they had been pensioned, have been able to acquire French, English, Spanish and other languages if they had the desire.

I bear you my testimony that we are not of the world; we are for the world, but as Christ said: "Ye are not of the world." And, therefore, it becomes necessary for us to be a light unto the world. I am thankful that the Lord has inspired our leaders in this Security Program, so that the people of this Church may be drawn closer together, that they may solve their own problems not according to the ways of the world, but according to the ways of the Lord and according to the inspiration which he vests in those who have been called to guide and direct this great work here upon the earth. And so I bear you my testimony that the Lord has spoken, and Joseph Smith was selected as an instrument to restore the Gospel of Jesus Christ in these the latter days. I am thankful for the privilege I have of mingling my voice with those who have borne testimony here, for I know that the Lord lives, and that he is in a position to answer our prayers if we will but bend our knees occasionally and ask for guidance and help. May the Lord bless us in our efforts, may he add to the number of those who are now engaged in missionary work among the peoples of this earth, I ask in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I never see an audience such as we have here today—all the seats taken, the aisles crowded, and people standing in the gallery—that my heart is not filled with gratitude for the wisdom and inspiration of Brigham Young in furnishing us with this magnificent auditorium.

The Choir sang the "Hallelujah Chorus" (Handel).

Elder George A. Bean, President of the Union Stake, offered the benediction.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened in the Tabernacle at 2 o'clock p. m., Sunday, October 4. Again the great Tabernacle auditorium and galleries were crowded with people, and again thousands of people gathered in the Assembly Hall and on the Tabernacle Square, where they listened to the Conference proceedings as they were broadcast from the Tabernacle by radio.

The Tabernacle Choir furnished the music for this session, and sang as an opening number "How Beautiful Are The Feet of Him Who Bringeth Glad Tidings" (Handel's Messiah).

Elder Horace A. Hess, President of the Yellowstone Stake offered the invocation.

The Choir sang "The Music of Life" (Noble Cain).

PRESIDENT J. REUBEN CLARK

First Counselor in the First Presidency

My brothers and sisters: The Church as a whole, and we who are assembled particularly, rejoice that today we have among us again Brother Alonzo A. Hinckley. We thank the Lord for preserving his life, and he has our constant and daily prayers that the Lord will soon restore him completely to health and strength.

FAITHFULNESS OF CHOIR COMMENDED

Again, I would like to pay my homage to the Tabernacle Choir mission. I am sure that from one conference to another we can see a decided improvement. Brother David A. Smith informs me that this organization has an average attendance, counting its Thursday night rehearsals, its Sunday morning broadcast, and Sunday afternoon service, of better than 82 per cent. That is a record which is probably not excelled by any other organization in the Church.

I want also to extend my congratulations and appreciation to the *Singing Mothers* (they delighted us, as always) and also to the *Tabernacle Choir Male Chorus*. I told Brother Cornwall the other day that we should expect to hear from this chorus more frequently in the future. And, lastly, we are grateful for those who have sung for us here in solos. Sometimes I feel that we get nearer to the Lord through music than perhaps through any other thing except prayer.

I am grateful to the Lord, more than I can tell, for the cultural life which is among this people. Those who are not familiar with us and our achievements sometimes speak as if we had no culture, but I am sure there is no group of an equal size in the whole world that has a

higher cultural rating than has this people, in music, in art, in literature, in science.

PURPOSE OF THE SECURITY PLAN

We have heard much during this conference regarding the Security Plan which the Church is putting into operation. That plan has behind it two essential things, first, that we shall see that nobody shall starve or really need for the things necessary for life; and, secondly, and just as importantly, that every one who can work shall have some work given to him or to her to do. I wish it were within my power, as I know it is not, to express what is in my heart regarding this great plan, and to say how I feel about the dignity and the honor of work.

WORK THE LAW OF THIS EARTH

I endorse everything that was said this morning by Brother Callis. Work is a great thing. It is the law of this earth. When Adam was cast out, upon him was passed the glorious sentence, "In the sweat of thy face shalt thou eat bread." Man as he is would not and could not have existed except for the promulgation of this law. Work is a wonderful thing, no matter what that work may be.

The great Milton, in that wonderful poem, "Paradise Lost," pays this tribute to work, which he expresses, after he opens to us the vision of Adam and Eve in the Garden of Eden:

God hath set labor and rest, as day and night,
To men successive . . .
Other creatures all day long
Rove idle, unemployed, and less need rest;
Man hath his daily work of body and mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways;
While other animals unactive range
And of their doings God takes no account.

My brothers and sisters, if we can just get into our minds the dignity and the honor of work, no matter what that work may be, most of the ills from which we suffer will be solved. During the whole range of man's existence there has never yet been any plan by which men may live righteously in idleness, and no such plan, it is my faith, will ever be devised.

RELIEF SOCIETY AND PRIESTHOOD PRAISED

I want to thank the sisters of the Relief Society for the wonderful work which they have done in this Security Plan. We hear that many of them have worked and worked until they are worn out. This of course must not be. But how glorious is a tired body when in it there beats a heart filled with the light of righteousness. The exaltation and the exultation of having done one's duty!

How infinitely better to have a tired body from work and service for our fellow men than to have a nerve-torn body coming from the bridge gambling table, cocktails, and whiskey and sodas, with the moral decay which goes with them.

I want to thank the Priesthood who have been untiring in their efforts. Brothers and sisters, I marvel, sincerely and truly marvel, at the work which this people can do when it sets its hands to do it; and I repeat what I said last night, that there is nothing that can stop this people in any movement which it sets up for the advancement of humanity if all will work together. No power on the earth or under the earth can defeat our purpose along these lines. And so I thank all the brethren from the bottom of my heart for all that they have done—including the general committee that is getting this Security Plan started. There is still work to do, brethren and sisters, if we are to carry on.

TRUE HEROES

As I observed last night, the distribution of this fund is going to be more difficult, in one sense, than its accumulation. The Bishops will have to supervise the distribution and it must be done in the spirit of love, in the spirit of fatherhood, without fear, without favor, without partiality. In no other way shall we succeed.

Then I want to thank, and devoutly thank, that great group of Latter-day Saints who under this terrible depression, deprived of their jobs and livelihood, have lived on, struggling, using up the accumulation of the years that they might keep off the "dole," holding fast to the truths of the Gospel, cheerful, courageous, even to their last cent. They are true heroes, my brethren and sisters, and we whom the Lord has not so disciplined have been deprived of the blessings which that discipline has brought to them. To live on as they have lived, courageously, straightforward, honest, requires far more will and far more character than for us to live who have been blessed with a little more. Never forget them, my brothers and sisters. I repeat, they are the heroes of this terrible time.

GOSPEL AN INDIVIDUAL PLAN

We have proclaimed to the world, and we have proclaimed what we knew, that we have the Gospel plan, and that the Gospel plan not only takes care of our spiritual needs, but our temporal needs as well. Under this plan there comes to us a double responsibility, for the plan provides how we shall guide and direct our work individually. It is an individual plan; it provides how I shall live and you shall live day by day, day in and day out, week in and week out, and throughout a long lifetime. For the individual, it leaves nothing to be desired; it leaves nothing still necessary. But this plan does more than that, it teaches us how to live in a group under an organization and principles which enable us to live together as brothers and sisters, equal in all things insofar as we live for that equality.

That places upon us a responsibility because this plan which has been given to us is a plan by which Christian rule can come and will come to the nations of the earth. We are in charge of that plan. No other people have had it given to them. We alone in all the world are possessed of this wonderful thing, this Christian plan, this Christian rule and the responsibility not to be escaped, is upon us, to make this rule known, to propagate it among the nations of the earth, in order that they may also know how to live as a truly Christian unit. We may talk and talk about Christian rule in the world but that rule will not come by talk. But we can bring Christian rule immeasurably forward if we shall ourselves adopt it. This Security Plan, which goes back to the principles which were given to the Church over a hundred years ago, puts us once more on the road leading to the establishment of a Christian rule.

My brethren and sisters, such is our responsibility; and our destiny is that if we shall live ourselves the Christian rule the Lord intends to use us by reason of our experience and our discipline, to extend this Christian rule throughout the world. We shall do it, by love, by mercy, by charity, by righteousness, by living the Gospel.

LIGHT GROWS WITH RIGHTEOUS LIVING

Every human being is born with the light of faith kindled in his heart as on an altar, and that light burns and the Lord sees that it burns, during the period before we are accountable. When accountability comes then each of us determines how we shall feed and care for that light. If we shall live righteously that light will glow until it suffuses the whole body, giving to it health and strength and spiritual light as well as bodily health. If we shall live unrighteously that light will dwindle and finally almost flicker out. Yet it is my hope and my belief that the Lord never permits the light of faith wholly to be extinguished in any human heart, however faint the light may glow. The Lord has provided that there shall still be there a spark which, with teaching, with the spirit of righteousness, with love, with tenderness, with example, with living the Gospel, shall brighten and glow again, however darkened the mind may have been. And if we shall fail so to reach those among us of our own whose faith has dwindled low, we shall fail in one of the main things which the Lord expects at our hands.

My brethren and sisters, may the Lord bless us. May he give us faith, and hope, and charity; may he give us the vision to see the wisdom of the immediate task in which we are engaged.

WIDESPREAD INTEREST

I repeat what I have said several times since this conference began: The eyes of the world are upon us, newspapers from all over the United States are sending to us for information about this Plan of ours, and they want the details, how it is working, and why it is working. We are the city set upon a hill. If we should fail in this, and the Lord will not let us fail, great would be our condemnation. We should have

lost the opportunity that has again come to the Church now after its early coming at the beginning of our Church life.

I say, may the Lord bless us, bring us the vision of what we have undertaken and what we should do, give us the faith and the courage to carry on, as we know we should carry on; give us unity, take from our minds and our hearts all bickerings and jealousies, and build us up into one great united people, is my prayer, in the name of Jesus, Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brothers and sisters, I have been thrilled with the spirit of this conference. I was thrilled in the first session of the conference and with the sessions that have followed. I was greatly thrilled with the broadcast this morning, with the singing of the choir which has never in my judgment been better. I was deeply impressed and thrilled with the singing of the "Singing Mothers." I was thrilled when I looked upon these flowers, these beautiful flowers—a bouquet of Dahlias—because they are the expression of God's creative power, and I am deeply thrilled beyond expression standing here looking into the faces of this great congregation.

There is a power here, my brethren and sisters, and an influence that is overwhelming.

I was deeply thrilled with the Priesthood meeting last evening in this building. Think of it!—this great Tabernacle filled to overflowing with men of the priesthood, men representing divine authority. What power can stand against the influence of such a representation as we had here last night.

THE LATTER-DAY SAINTS A BLESSED PEOPLE

I would like to say a few words this afternoon on a great and important subject that is intimately related to a situation in the spirit world affecting the future welfare of a multitude of spirits who once dwelt in the flesh upon the earth.

The great majority of them lived and died without hearing or receiving the Gospel message. The reason is obvious. The true Gospel of Jesus Christ in its fulness and power was not to be found in their day upon the earth.

The Latter-day Saints are a blessed people. Fortunately for them they were permitted to come forth in the flesh in a Gospel dispensation, which Gospel is described by Paul, the apostle, as "the power of God unto salvation to every one that believeth."

They have the priesthood among them as I have already said, which is divine authority in men. They have a temple (in fact, they have a number of temples) of the Lord, the sanctuary of great and mighty blessings conferred upon the faithful without money and without price.

CLOTHED UPON WITH DIVINE AUTHORITY

They have a living prophet in their midst, a man who is clothed upon with divine authority, a man who holds the keys of the kingdom of heaven upon earth. And where in the world will we go to find a man of this kind? How did that authority come to this man? It came to him very much as it came to Peter. On one certain occasion Jesus said to Peter: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

What great and almighty authority was this? But it constituted Peter a living prophet of God in his day, clothed upon as he was with divine authority.

Very much the same language was used by the Lord in conferring upon Joseph Smith, the prophet, like authority. You will find the words recorded in Section 132, most impressive words, most wonderful words! The Lord said to Joseph Smith, the prophet:

For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens.

It is such a blessing, my brethren and sisters, that constitutes a man a prophet of God. Surely it must be so. And the blessings of the holy temple of God were restored to the earth. These blessings are dispensed to those who are faithful but cannot be purchased by money. Gold and silver instantly lose their value when compared with these mighty blessings.

ORDINANCES OF LIFE AND SALVATION

Strangers come and look upon the temple here and marvel at its appearance of strength and beauty. They are eager to go into the temple, to walk through it, to see what is there. If they were permitted to go through it, they would simply see that which constitutes the furniture and furnishings of the temple. It is not the building or furnishings that give it value but it is the ordinances of life and salvation that are performed therein.

Now, brethren and sisters, in the providences of the Lord the splendid blessings of the temple have been given to us while that great group of spirits beyond the veil heretofore mentioned through untoward circumstances are deprived of them. Thus you see their situation is very different from ours. They lived and died at a period when the true Gospel in its fulness and power was not upon the earth and they therefore could not receive it or secure the blessings thereof.

OUR OBLIGATION TO THE DEAD

Are we not under obligation to do what we can for them since the blessings of salvation both for the living and the dead can only be had through the temple ordinances administered on the earth?

Surely some plan was needed whereby these blessings could be given to the dead. Happily, a plan was instituted by our Heavenly Father to meet the situation.

The Savior emphasized the vital importance of baptism in the plan of salvation when he said to Nicodemus, (John 3:5) "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

When Jesus said "a man," he meant every man (and every woman of course) whether they be living or dead.

THE COMING OF ELIJAH

Further light is thrown upon this important subject in the last chapter of the Book of Malachi, as follows:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4:5, 6)

Joseph Smith, the prophet, and Oliver Cowdery testify that Elijah, the prophet, appeared in the Kirtland Temple on April 3, 1836, in direct fulfilment of Malachi's prediction, stood before them, and said:

Behold the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D. and C. 110:14, 15, 16)

Since that day the hearts of the fathers in the spirit world have been turned to us their earthly children; surely our hearts have been turned to them.

THE GATHERING OF GENEALOGY

The spirit of gathering genealogy is abroad among the nations. Many people are influenced by it. They know not why, but we understand it perfectly.

If we would do the work of our fathers who have gone hence, we must have their genealogy that a proper record can be made of it and laid up in the archives of the Temple. Bear in mind, brethren and sisters and friends, that we are told in holy writ that "for this cause was the

gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Peter, 4:6)

It should also be remembered that when Christ was crucified, his body was laid in the tomb but his pure spirit went into the spirit world. He was not idle there. The record tells us that he preached the Gospel to the spirits in prison. Many of those spirits were doubtless ancestors of people now living.

ORDINANCES PERFORMED IN TEMPLES

If it is possible for us to bring salvation to them by proxy through the temple ordinances, and it is, ought we not to be up and doing? Well, the Latter-day Saints are working at the problem and something definite has been accomplished.

There are nine temples in the Church, the Kirtland temple, the Nauvoo temple, St. George, Manti, Logan, Salt Lake, the Hawaiian, the Alberta and the Arizona temples. You will be interested to know what has been done in these temples covering the period from Nauvoo days until the present time, or until the end of 1935. The statement follows:

	<i>Living</i>	<i>Dead</i>
Baptisms	37,062	9,740,433
Endowments	275,362	7,104,659
Ordinations	3,439	3,021,797
Sealings—couples	136,514	1,305,612
Sealings—children	116,272	2,156,648
Adoptions	2,338	13,923
Special ordinances	14,777	6,208

or a total of ordinances for the living of 585,764 and for the dead 23,349,280, and a grand total of 23,935,044 ordinations and ordinances for the living and the dead in these temples.

SPIRITS DEPENDING UPON US

That appears to be a pretty good start. When, however, you think of the great multitude of spirits that depend on their earthly children for help, it is evident that we have hardly touched the problem.

Let me plead with the Latter-day Saints not to forget their temple work. Your ancestors are waiting upon you and have been waiting hundreds of years, anxiously, no doubt, for this work to be done for them. It devolves upon you. What you have received it is up to you to give to others.

God bless you in the name of Jesus Christ, Amen.

The congregation and Choir sang the hymn, "We Thank Thee, O God, for a Prophet."

ELDER DANIEL J. LANG

Former President of the French Mission

It was over three years ago that, in company with my wife, I left home to fill my third mission among the French-speaking people. This missionary part of my life, aggregating over seven years, has been a rich experience. I am thankful to my Heavenly Father for the privilege of having performed this service,—for the protection that he has given us in our extensive travels, and for his inspiration that we have felt in our ministry.

It has been a joy to see the fruits of our labors, as made manifest by the increased number of baptisms performed. As fast as branches grew sufficiently in membership and in understanding, the local brethren have been given the priesthood and organized on a self-government basis. The auxiliaries are functioning in the French Mission. We now have all the auxiliary organizations represented, thanks, largely, to the efficient and devoted efforts of our lady missionaries who came into that mission recently. The recreational entertainments given under the auspices of the Sunday School, the M. I. A., the Relief Society, Primary, etc., compare very favorably with the entertainments here at home—of course with our numbers very much smaller.

It is interesting to see Zion being built and established in Europe, and to see the Latter-day Saint ideals permeating the homes of the faithful members of the Church. We feel the wholesome influence in these homes, just as fine and sweet as the influences we find existing in well regulated homes here. The Lord is blessing these people by inculcating into their hearts firm testimonies of the truthfulness of the Gospel. They are thereby given the strength to overcome many obstacles that beset the pathways of life in which worldly influences are very strong and sometimes tend to almost overwhelm them.

We are building churches in Europe, and these are fine edifices. They are outstanding landmarks that make for stability among the nations in which we labor. It is gratifying to note the change of sentiment in favor of the Church. In traveling, especially on the steamers, we have many occasions to engage in conversation. We find people very much more interested in our work. In consequence of this, it was our joy in recent years to find that we have placed literature into the hands of many people who have studied and appreciated it. People coming from Algiers, from Morocco, Egypt, Palestine, India, Siam, China and Japan have accepted eagerly our literature. The newspapers are publishing items that are very much more favorable to the Mormon people than formerly. When they publish things that are untrue, we usually are able to get favorable responses in these newspapers.

We are courteously received by the officials, and as a consequence we are introduced into some of the very best circles. Our greatest obstacle, of course, is the indifference among the people. I feel, however, that this indifference as to religious matters is not greater in France

than it is in any other country. The French people may be considered a religious people. They are a thrifty people and they are very moderate in their habits. We have learned to appreciate this condition very much. I don't think that the French people are very much different from others; and, everything considered, I think the results will be just as great among them if we are able to put the effort in the missionary work there.

I desire to say that those in charge of the Mission Home here and especially those in charge of our seminaries are very much to be congratulated for the fine work they are doing. The morale of our French missionaries is splendid, and especially is this true of the Elders coming into the field recently. I attribute this condition very much to the fine work that is being done in these institutions.

I would urge also that our young men be taught the functions of our auxiliary organizations and especially the Relief Society for these are very valuable helps in proselyting in the world. We are pleased to report the excellent morale among our people and especially among our Elders. I believe that the spiritual development of our Elders in the French Mission is just as great as in any other mission because the opportunities are good. Our young men get to love the people, love the country and reluctantly leave the mission field. I wish to emphasize this. I find, also, that in the mission field we view with better retrospect the great work that is being done here. Certainly nowhere do ministers of the Gospel speak with greater strength, fervor, knowledge, and authority, and convey greater conviction to the human heart than the instruction that is given here by our brethren in this sanctuary and its dependences. Nowhere else do men proclaim with such certainty and with such a firm conviction that God is our Father, that Jesus is the Christ. They affirm that by keeping God's commandments, as he has revealed them in the latter days to the Prophet Joseph Smith, it will produce the happiness and heart righteousness so much needed to heal the wounds of this woe-stricken world today.

This message of salvation is broadcast by word of mouth and sung into the souls of the human beings encircling the whole globe. It is like a pebble being thrown into a pool of clear water. The waves go afar, and we in the mission field feel those waves. The brethren here are giving instructions that are valuable and they are permeating the whole world, and we feel the force of this in the mission field. I hope that we fully appreciate the blessings that we enjoy. I am thankful to be home and to associate with my brethren. I am thankful for the opportunity that has come to me.

The other day a man who is more or less faithful said, "I don't know whether it is worth while for you men to go out and proclaim the Gospel." He was not living as he should live, and if he is under the sound of my voice I wish to tell him this: That no material advantage can compare with righteous impulse and the joy that is given us in going out into the world to do missionary work. I believe that we are building better than we know, that this great truth is permeating the world, and the time is not far distant when there shall be a spontaneous

seeking for the principles of righteousness as taught by the Gospel of Jesus Christ revealed in these latter days. I believe that is the only way that peace and joy can come to this world.

May we appreciate our blessings. May we go forward with fervor. May we endeavor to do right in the material things of life. I rejoice in the practical way in which we apply the Gospel. The world is beginning to sit up and take notice. I hope that everyone will do his duty fully and that God will give us strength to carry on, and I ask this in the name of Jesus, Amen.

ELDER CASTLE H. MURPHY

Former President of the Hawaiian Mission

Since my childhood it has afforded me great joy to attend the general conferences of this Church, and because of the thrills which have come it has been my pleasure, on various occasions, to invite my children and other people's children to attend the conferences with me. This afternoon it was my pleasure to bring two small girls into the balcony that they might see the General Authorities of this Church, know something of their background, and appreciate the more their testimonies which they give to us on these great occasions.

For six years I have been absent from these conferences, and I, therefore, am thrilled today in the privilege which is mine to attend and sit in conference with you, my brothers and sisters, and be lifted up and built up in my faith because of the testimonies which are borne by the leaders of this great Church.

It is my desire to report for a moment the physical, spiritual, and moral progress in the great mission which I had the pleasure of serving in, even that of Hawaii. I was called six years ago, with my wife, to go to Hawaii to preside over that mission, and to preside, also, in the Temple.

The thrills which have come have caused me to rejoice more than I ever felt I might rejoice in the testimony which has been mine from childhood—that God lives, that Jesus is the Christ and that his authority is here in the earth to guide the people of these latter days.

The Hawaiian Mission has progressed physically. We have built in six years eleven chapels, four mission homes, renovated and changed and improved eighteen buildings, secured eight pieces of fine land, to be used for chapel sites, from the Governor of the territory and from the managers of the various plantations.

Spiritually we have progressed. The people of Hawaii have manifested their appreciation for the organizations of this Church, for the organizations which we have been privileged to establish among them and for the inspiration of Almighty God in the various districts of the mission. On each island there was organized, some five years ago, district councils, composed of ten or more men who, under the direction of the missionaries, labor perhaps in a way similar to that of a stake presidency in Zion,

directing these councils, and they have succeeded in increasing the faith of their people to the extent that already the Authorities of the Church have found it wise to go to Hawaii and organize a stake there.

I rejoice as I read and hear of the progress of that mission and of that stake—that the movement is ever forward. We rejoiced in Hawaii to have a visit from the General Authorities of the Church. President Grant, President Clark, their wives and their party came to Hawaii and visited each of the districts there. Many tears fell. The courage of the people was greatly increased because of the fact that they had the privilege of touching the “hem of the garment” of these fine men of God. Later on, President David O. McKay and his wife came and inspired us.

We rejoiced in their testimonies and I shall never forget the thrill that came to me as these brethren went through our mission, leaving their testimonies, singing the songs of Zion to the people and permitting them to look into the faces and feel the spirit of the Authorities of the Church, even the mouthpieces of the living God. As I contemplated the work which they performed there and the work which they are performing here, I could not but thank God for the spirit of the present day and the spirit of times gone by.

If you will look into the scriptures, you will find that nearly 2,400 years elapsed from the time of that prophecy of Daniel, the 2nd chapter, the 44th verse, to the effect that in the days of these kings, the God of heaven shall set up a kingdom. 2,400 years, I say, elapsed from the time of that prophecy until its fulfillment.

Then again we often quote from the 14th Chapter of Revelations, the 6th verse: that John saw an angel, flying in the midst of heaven. Seventeen hundred years elapsed from the time of that prediction until the angel came to visit the earth again and visited Joseph Smith, the Prophet of God.

If you will read in I Kings (8:41), you will find that at the time of the dedication of Solomon's temple, Solomon, in his prayer, asked God, our Eternal Father, that he would remember a stranger who should come there and ask God that he would hear the words of his prayer and answer those words in behalf of that people. 2,845 years elapsed from the time of that statement until Orson Hyde went to the Holy Land and dedicated it for the return of the Jews. We do not think today that the prophecy of one of those who stand at the head of the Church should carry on for many years.

The Prophet Joseph stated thirty years before the war between the North and South broke out—the Civil War—that it would come. A very short time after that he stated that the Saints would be driven to the tops of the Rocky Mountains. That was fulfilled. Later he said, “I go like a lamb to the slaughter.” That was fulfilled almost immediately.

In this day I have listened to the mouthpiece of God. I have heard President Grant make statements and promises to me, and I say to you that within a very short time those promises, those prophecies have been fulfilled. I thank God for the fact that I know that at the head of this Church there are prophets and that this is the Church of the living God.

I bear testimony to you that it has been a joy to serve in Hawaii among those loving and lovable people. I bear testimony to you that they are receiving the truth and rejoicing in it and that their movement is ever forward.

May God bless us that we may support those who stand at our head and that we may rejoice in life because of rendering that support, I pray in the name of Jesus Christ, Amen.

ELDER MILTON H. KNUDSON

Former President of the Norwegian Mission

My dear brothers and sisters: I bring greetings to you from the land of the midnight sun where we have descendants of Ephraim, a branch of Joseph. I feel in this land we have, to a very great degree, the blood of that noble son of Joseph. As we sang this afternoon, "We Thank Thee, O God, for a Prophet," I felt the same spirit as when I heard it sung in the far north. I want to bear testimony to you that those people of the north, when they sing that same grand and glorious song, they sing it from the depths of their hearts, just as we do here. What would you think if you had an assembly of several hundred people, every one of them being non-Mormons, with the exception of the mission mother and father and the two Elders, singing that song and singing it with a fervor such as we hear it sung in the assemblies of the Saints? That has been our experience. Thanks to those noble Elders who teach those people to sing these song of Zion.

Norway is ready for the Gospel. Thousands have come out of that country. There are thousands of others that will come. God is working with that people. Those people are seeking for the Gospel, but they are blinded by the craftiness of men. But the Father in his kindness is going to move that veil, for those people are noble sons and daughters of God.

I bring a message to you parents from those fine sons of yours. They are doing splendid work. They are being well received by the people. I want to bear testimony to you that the work that President Widtsoe commenced, of having the auxiliaries organized thoroughly, being manned by the local brothers and sisters, is a very effective program. Some of the most effective work that we have at the present time is being done by our auxiliaries. What would you think of a Primary organization, hundreds of miles north of the Arctic circle consisting of ninety boys and girls, five nationalities being represented, and only one of that ninety a "Mormon" girl, with an average weekly attendance of over eighty, meeting all through the winter period? That is what the Primary work was doing in one of our branches in Norway, in the hands of our Elders last winter. The M. I. A. work with its wonderful program is bringing converts to us, and as a result of all these various activities the mission work in that foreign land is growing. Zion is being built there.

I wish to bring a testimony to you concerning the faith of that people, particularly of those sons and daughters of the far north who have accepted the Gospel. They believe, and they show their belief and their faith by their acts, in paying their tithes and their offerings; and every man and woman of that mission who is paying tithing honestly has good employment. I would like to bring the testimony to you of one of our prominent brethren who is president of one of our districts, a local brother, a very prominent merchant, internationally known, who said, "When I established myself in this community, Trondheim, I was not worth very much, financially. Shortly after that I joined the Church."

He showed me a written statement of the banking institutions of that city, showing that he was the best recognized financial man of that entire community. He said, "It has been because I have paid my tithing."

I want to bear my testimony to you of the power of healing among that people; that is, they have faith, and through that faith, which is promised to us all, the deaf hear, evil spirits are driven out, the blind receive their sight, and those that may be broken down in health are marvelously healed.

Brothers and sisters, it does one good to know that the God of heaven recognizes his children. When you hear the testimonies of our fine Elders, those sons of yours, in our mission meetings, and in the meetings of Saints and strangers—bearing testimony that when they make promises, the God of heaven recognizes those promises and they are fulfilled, it fills one's soul to overflowing.

I would like to say a word about the land of Norway. Many people think that if you go to Norway you go to a land of bleakness and have to live with polar bears. It may surprise you to know that during the three years that we were there, we never once saw zero (Fahrenheit) weather. The marvelous Gulf Stream really has its source in the tops of these Rocky Mountains; the waters that fall in the Rockies flow down to the Gulf of Mexico, are warmed there by the sun that God has created to give light, flow up to the north in that mightiest of all rivers on the earth, the gulf stream, and warm those shores; and those people live there in happiness, thousands of miles north of us.

It is a goodly land. It is a beautiful land. If you receive a call to go to that mission, accept it gladly. I want to bear my personal testimony to you that you will not suffer from the cold and you will have the happiest surprise of your life coming to you, to see how moderate the climate is and to see how profusely nature produces flowers, fruits and all kinds of vegetables.

I know that God lives. I know that Jesus is the Christ. May we each and every one resolve to follow the example of that great man of God, Joshua—let us this day choose whom we will serve; let us say that we will serve the Lord God of Israel, I pray in the name of the Lord Jesus Christ, Amen.

ELDER HUGO D. E. PETERSON

Former President of the Swedish Mission

My brothers and sisters, it is a pleasure to me and a great honor to be called on to report the Swedish Mission. I have walked, as it were, in the air since a few days ago, when I arrived back home. On the afternoon when my wife and I left for Sweden two years ago last spring, we were surrounded by our children and grandchildren who bade us farewell at the station. The emotions we had to fight back as we left them, we two aged, grey-haired people going out into the cold world to teach the Gospel, were quite different from those that we had when we returned.

God's anointed servant had called us on this mission, and who were we that we should not be willing to accept?

We are glad to be home again among God's people, to be among our loved ones and to see the faces of our file-leaders and to hear their voices. Some of my brethren have spoken and complimented themselves on having the opportunity to come back every six months to be encouraged by our leaders and to enjoy this beautiful sight of thousands of people in the congregation. It is quite different from being away for two and a half years and not having one of our leaders visit us and encourage us, but we have had the Lord to whom we could go, and he has been very kind to us.

I also want to bring greetings from our missionaries to their parents. When I left Sweden we had forty-eight missionaries in that mission, besides the president and his wife. Two are on the way there now and there are some more, I understand, ready to go. They are doing a fine labor. Some of them are learning the language very quickly. They are determined to do their duty and they are a fine lot of young men, most of them at the age between nineteen and twenty-three years.

Paul wrote once to his young friend Timothy, "Rebuke not an Elder but entreat him as a father." My wife and I have followed that advice. Our missionaries have been like a family to us, and we love them and have found them willing to do anything that we asked them to do.

The Swedish people are a good people to labor among, but, as Elder Gaeth said regarding the people in Czechoslovakia, they do not like religion very much. They like pleasure, and yet there are tens of thousands of people there looking for the truth.

"I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." That is pretty much the condition in Sweden today, and for their sake—those who come in their own name and introduce teachings of men—I want to continue, shall the truth be spoken evil of, and it is, although many are seeking after it.

I am a great believer in prayer, which I learned at my mother's knee. When I arrived in Sweden in 1934, there were nineteen mission-

aries in that mission, and a number of them were ready to be released to return home. I wrote the president, Joseph F. Merrill, and asked him to present our case to the First Presidency that we might have some more help and assistance. Shortly thereafter I received word from him that the depression was still on and it was hard to get missionaries to go out from home. He said, "It is most likely that you will not have as many missionaries this year as you had last year in the Swedish Mission."

I turned to the mission secretary and asked, "How many missionaries did we get last year?"

He said, "We received three."

I said, "Nothing doing. The Lord has sent me here to do his work and I cannot do it without help."

I went before God on my knees and asked him for assistance. I told him I was willing to do my part but he must assist me. When the year was ended I counted up and found that we had received fourteen Elders. We have now about fifty or a few more in that long stretched-out country of six million people.

I feel sometimes that it is a day of gleaning, and yet if we had say ten native Elders to work with the American Elders who are there we would do much better. However, we have had more baptisms so far this year than we had last year at the same time.

Among our missionaries we haven't so many of the Andersons, Petersons, Johnsons, Carlsons, and so on, nowadays as we have others whose names are sometimes hard for the natives to pronounce. We have Atkinson, Young, Clinger, Choates, Boyd, Coles, Barnes, Wasden, Crowther, Burke, Cahoon, Shurtliff, Newey and Cook; and the reason for this is that their mothers were born in Sweden or of Swedish parentage, and they are trying to redeem some of their relatives.

I wish to mention that I believe in the Word of Wisdom. We were visited by Dr. E. G. Peterson of Logan, the president of the Utah State Agricultural College, this summer. He is a member of one of the national clubs. He told me one day, "I wish you would go with me to visit the Rotary Club tomorrow."

And we went. I shall not endeavor to tell you in one minute what I said in seven on that occasion. There were present five foreigners—four Americans and one Canadian. I did not enjoy my meal for once, because I did not know what to say and how to say it, but Dr. Peterson gave me the key, and I was happy. He had been introduced as Peterson No. 1, and I was introduced as Peterson No. 2. I was the last speaker.

He said, "I am a Mormon and so is my friend, Mr. Peterson," and he explained our belief. He told them that he was not there as a representative of the Church on that occasion but that I was, and there was no escaping—I had to represent the Church.

When the time came for me to speak, I said,

"Gentlemen, you were no doubt very much surprised to have two Mormons in your midst today."

There were present about fifty or sixty of the most prominent men of Stockholm.

"You have heard some stories about our people that are not very nice to repeat. Isn't that true?"

They nodded their heads and smiled.

"Now let me tell you something about the good side of the Mormons. They must not use tobacco in any form and they cannot use liquor and be good Latter-day Saints."

These gentlemen were smoking all around us and they were drinking their coffee and they had a good time. They laughed at what I said.

I said, "The Lord did not mean you, particularly, when he spoke about it. We all have our free will, but he advises us not to use it."

Dr. Peterson introduced me as a seventy-five year young man and I said,

"I have never used these things and that is perhaps one reason why I have all my faculties and all my strength."

I referred them to the scripture which says:

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you; if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are"—a mighty good lesson to some of our own people.

While I was talking I was surprised at being applauded several times. After I sat down the chairman stood up and said,

"I know that the Mormons live these principles. One of my relatives is a Mormon and she repeated these things to us often when we were in her company, and I will say this: If that is true—and I have no reason to doubt it—then we have something to learn from the Mormons."

You may imagine how happy I felt when he said this, and how thankful I was that the Lord had put words in my mouth to speak.

Brothers and sisters, let us be honest and true to ourselves. (The clock before me runs too fast, but it reminds me that I am talking on somebody else's time.) Let us be true and honest to our leaders who, night and day, are planning for our welfare. Let us be honest and true to our God, is my humble prayer in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

We are very grateful to Brother and Sister J. P. Fugal of Pleasant Grove for these very beautiful flowers. They were sent to my wife, who is a Pleasant Grove woman.

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and General Officers of the Church, all of whom were unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Alonzo A. Hinckley

The counselors in the First Presidency, and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball

Rulon S. Wells

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Richard R. Lyman
J. Reuben Clark, Jr.	John A. Widtsoe
David O. McKay	Adam S. Bennion
Rudger Clawson	Joseph F. Merrill
Joseph Fielding Smith	Franklin S. Harris
Stephen L. Richards	Charles A. Callis

Franklin L. West

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

AUDITING COMMITTEE

Orval W. Adams

John F. Bennett

TABERNACLE CHOIR

David A. Smith, President; J. Spencer Cornwall, Conductor; D. Sterling Wheelwright, Assistant Conductor.

ORGANISTS

Edward P. Kimball
Alexander Schreiner

Frank W. Asper
Wade N. Stephens, Assistant

PRESIDENT HEBER J. GRANT

We are very grateful to Brother and Sister J. P. Fugal of Pleasant Grove for these very beautiful flowers. They were sent to my wife who is a Pleasant Grove woman.

EXPRESSES APPRECIATION AND GRATITUDE

I want to endorse all of the very splendid compliments that have been paid to the Choir, the organist and the soloists, and I am very grateful for the remarkable attendance at this conference.

I am particularly grateful for the rich outpouring of the Spirit of the Lord in our Priesthood meeting last night. It was a marvelous sight to see this entire building filled with men who were here because of their love of God and their desire to serve him.

ASKS GOD'S BLESSINGS UPON THE PEOPLE

So far as it is within my province, I pray God to bless this people with whom I am faced at the present time, and to bless the Latter-day Saints at home and abroad, to prosper those that are in the mission field proclaiming the Gospel, and to bless the soil that it may yield abundantly.

I pray that the Lord may forgive each and all who have made

mistakes. We find recorded in the Doctrine and Covenants, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

JOY COMES FROM KEEPING COMMANDMENTS

I have nothing but love in my heart for the Latter-day Saints; I have nothing but a desire for their welfare here and hereafter, and one of the principal reasons that I have pleaded and continued to plead with the people to serve God is because it is the duty of every human being, young or old. The Lord blesses us with the spirit of joy when we keep his commandments. "Man is that he might have joy," and obedience to the laws of God brings supreme joy.

IN BEHALF OF ELDER HINCKLEY

I desire to express my particular joy and gratitude that Brother Alonzo A. Hinckley was able to be with us for a short time this afternoon, and I ask for a continuation of the faith and prayers of the people in behalf of Brother Hinckley. May we continue to supplicate the Lord to give him back that vigor of body and of mind and that wonderful force of character and integrity and devotion that he has manifested all the days of his life.

May the blessings of the Lord attend us one and all until we meet here again is my humble prayer, and I ask it in the name of our Redeemer, Jesus Christ, Amen.

The Choir sang the "Hallelujah Chorus," from the "Messiah" (Handel).

Elder Henry C. Jacobs, President of the North Sevier Stake offered the benediction.

Conference adjourned for six months.....

The music of the Conference was under the direction of J. Spencer Cornwall, Conductor of the Tabernacle Choir, assisted by D. Sterling Wheelwright, Assistant Tabernacle Choir Conductor. The singing at the Saturday sessions by the *Relief Society Singing Mothers* was conducted by Sister Charlotte O. Sackett.

Accompaniments and interludes on the great organ were played by Frank W. Asper, assisted by Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson,

JOSEPH ANDERSON,
Clerk of the Conference.

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Man a child of God, 97—Were man's origin and destiny under- stood, 98—Individual Responsibility, 98.	
Williams, Elder Orlando C.	
Woodruff, Elder Elias S.	
Young, Elder Levi Edgar	

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These are the books which form the basis of the Mormon religion. They are the books which the Mormons regard as the word of God. They are the books which the Mormons regard as the basis of their faith.

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Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

April 4, 5, 6, 1937

With Report of Discourses



Published by the
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Salt Lake City, Utah

PRINTED IN THE UNITED STATES OF AMERICA

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One Hundred Seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday, Monday, and Tuesday, April 4, 5 and 6, 1937.

All the proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant was in attendance and presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, *, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen**.

Of the First Council of the Seventy: Jonathan G. Kimball, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors, Presidents of Temples, high priests, seventies and elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; Bryant S. Hinckley, Northern States; Wilford W. Richards, North Central States; Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; Joseph J. Daynes, Western States; Nicholas G. Smith, California; Preston Nibley, Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Orlando C. Williams, Spanish-American; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

*Richard R. Lyman was absent, presiding over the European Mission.

**Albert E. Bowen was sustained as a member of the Council of the Twelve to fill the vacancy caused by the death of Alonzo A. Hinckley.

FIRST DAY

MORNING MEETING

The Conference was held in the great Tabernacle.

As the time approached for commencing the services, the first session of which was held Sunday morning, April 4, at 10 o'clock a. m., the great Tabernacle auditorium and galleries were filled to capacity with people who had come from the Stakes and Missions of the Church. In addition, thousands assembled on the Tabernacle grounds and in the Assembly Hall immediately south of the Tabernacle, where, by means of amplifying equipment they listened to the proceedings as they were broadcast from the Tabernacle.

President Heber J. Grant who presided, opened the meeting promptly at 10 o'clock and announced that the Tabernacle Choir and the congregation would sing the hymn, "O Ye Mountains High."

After the singing, the opening prayer was offered by Elder Charles R. Jones, President of the Arizona Temple.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Read the financial and statistical report of the Church, as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1936:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses	\$ 769,473.41
For ward maintenance expenses	741,596.60
For stake maintenance expenses	254,551.29
	\$1,765,621.30

Education:

Expended for the maintenance of Church school system....\$ 657,455.23

Temples:

Expended for the maintenance and operation of temples....\$ 238,447.37

Missionary Work:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions

	\$ 827,132.03
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Total	\$3,488,655.93
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which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the

Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charitable and mission activities.

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment	\$ 234,019.17
In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$554,349.93, which amount added to the \$234,019.17 paid from the tithes, makes the total charity assistance rendered by the Church.....	\$ 788,369.10

Primary Children's Hospital:

One hundred forty-three children were treated at a cost of \$24,450.00, of which amount \$3,000 was appropriated by the First Presidency and \$21,450 contributed by the Primary Association	\$ 24,450.00
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Church Security Program:

In addition to the charities shown herewith, the following donations of cash and commodities have been received:	
Cash (not including tithes and fast offerings)	\$ 50,350.00
Total for charities	\$1,097,188.27
37,661 bottles of fruit and vegetables.	
175,621 cans of fruits and vegetables.	
1,393 quilts.	
168 cords of wood.	
29 tons of coal.	
105,350 pounds of flour.	
363,640 pieces of clothing.	
1,934,536 pounds of fresh fruit.	
134,425 pounds of fresh vegetables.	
3,369 pounds of dried fruit.	
8,457 pounds of dried vegetables.	
264,513 pounds of grain.	
381 pounds of sugar.	
1,000 feet of lumber.	
23,975 pounds of meat.	
217,770 pounds of hay.	
1,937 pounds of honey, sorghum and molasses.	
658,334 pounds of potatoes.	
37,608 pounds miscellaneous.	

Summary—Erection and Improvement of Church Buildings—1936

Appropriated for ward and stake buildings	\$ 769,473.00
Amount raised locally (40%)	513,000.00
Total	\$1,282,473.00

Improvements in Temples	61,282.00
Appropriated for mission buildings	160,997.00

Grand Total\$1,504,752.00

Employment—Church Security Program:

Number of persons provided temporary or permanent employment in private industry to Dec. 31, 1936.....	2,292
Approximate number of persons on farm, canning, sewing and other projects during 1936	
Those who needed assistance	3,865
Those who did not need assistance	13,712
Total number of individual persons in families who secured assistance from May 1 to Dec. 31, 1936	24,317

Fast Offerings—Information:

	Increase over 1935
Fast offerings paid in wards	125%
Fast offerings paid in missions	26%
Total fast offerings	107.3%
Number who paid fast offerings in wards	76.4%
Number who paid fast offerings in missions	25%

Total who paid fast offerings	68%
Average per capita fast offerings in wards	120%

The following wards merit worthy commendation for leading the Church in the payment of Fast Offerings.

You will remember that the Church Security Plan was not inaugurated until April—practically May—1936.

Please keep in mind also as I read these figures that the value of Fast Offerings lies in membership participation. Everybody denies himself or herself for the good of those in need. The amount per capita in these wards is not the result of any large contribution from one or two men, but from many who have conscientiously paid their offerings:

81 wards paid over \$1.00 per capita.

Wards showing highest per capita fast offerings:

Manhattan Ward, New York Stake	\$ 1.91
San Francisco Ward, San Francisco Stake	1.79
Grant Ward, Rigby Stake	1.77
Rosette Ward, Curlew Stake	1.53

Missions showing highest per capita fast offerings:

Czechoslovak	\$ 1.96
Palestine-Syrian .....	.59
Swiss-German .....	.59
Eastern States .....	.55

Expended for the Maintenance of Missionaries:

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance	\$ 82,368.65
Average cost per missionary in the missions during the year 1936, \$29 per month, or a total of \$348 per year per missionary. There was an average of 1,794 missionaries in the various missions during 1936, making a total average expense for the year, (\$348.00x1,794)	624,312.00
Estimated average earnings per missionary \$900 per year, 1,794, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of	1,614,600.00
Making a total estimated contribution of missionaries and their families to the Church for the preaching of the Gospel	\$2,321,280.65

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS
FOR THE YEAR 1936

There were on Dec. 31, 1936: 118 Stakes of Zion; 1,001 Wards; 80 Independent Branches; or a total of 1,081 Wards and Branches in the Stakes of Zion; also 34 Missions (including the European Mission), 933 Mission Branches, and 219 Districts.

CHURCH MEMBERSHIP

Stakes	607,202
Missions	153,488
Total	760,690

CHURCH GROWTH

Children blessed and entered on the records of the Church in the Stakes and Missions	20,499
Children baptized in the Stakes and Missions	14,034
Converts baptized in the Stakes and Missions	7,081
Number of long-term missionaries from Zion, December 31, 1936	1,813
Number of short-term missionaries from Zion, December 31, 1936	30
Number of local missionaries	97
Total number of missionaries in the missions of the Church	1,940
Number engaged in missionary work in the stakes	1,649
TOTAL MISSIONARIES	3,589
Number of missionaries who enrolled in the Missionary Home	823
Persons recommended to the temples from the stakes	84,104

SOCIAL STATISTICS

Birth rate, 30.6 per thousand.

Marriage rate, 17.8 per thousand.

Death rate, 7.2 per thousand.

Families owning their own homes, 59.7%.

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH
ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE

New Mission Presidents:

Hilton A. Robertson has been appointed president of the new Japanese Mission, with headquarters at Honolulu, Hawaii.

Thomas L. Woodbury appointed president of the Tahitian Mission to succeed Pres. LeRoy Mallory.

Preston Nibley appointed president of the Northwestern States Mission to succeed Pres. Joseph Quinney, Jr.

Elray L. Christiansen appointed president of the Texas Mission to succeed Pres. James M. Peterson.

William W. Seegmiller appointed president of the Western States Mission to succeed Pres. Joseph J. Daynes.

New Temple President:

Pres. Joseph Quinney, Jr., appointed to preside over Logan Temple to succeed Pres. William A. Noble (deceased).

New Members Appointed to General Committee—Church Security

Program:

William E. Ryberg.

Robert L. Judd.

Marvin O. Ashton.

New Stake Organized:

Chicago Stake created in the Northern States Mission. The new stake is composed of Logan Square, University, North Shore and Milwaukee Wards and Racine, Rockford, Aurora, Batavia and Milwaukee (South Side) Branches.

New Stake Presidents Appointed:

William A. Matheson appointed president of the Chicago Stake.

Wayland R. Wightman appointed president of the Nebo Stake to succeed Lee R. Taylor.

Harvey Fletcher appointed president of the New York Stake to succeed Fred G. Taylor.

Leslie V. Merrill appointed president of the Franklin Stake to succeed Walter K. Barton (deceased).

Arnold D. Miller appointed president of the North Davis Stake to succeed Pres. Henry H. Blood.

Joseph Elmer Williams appointed president of the Blackfoot Stake to succeed Pres. James Duckworth.

New Wards Organized:

Melba Ward, Boise Stake, organized from independent branch.

Nyssa Ward, Boise Stake, organized from independent branch.

Logan Square Ward, Chicago Stake, formerly branch in Northern States Mission.

Milwaukee Ward, Chicago Stake, formerly branch in Northern States Mission.

North Shore Ward, Chicago Stake, formerly branch in Northern States Mission.

University Ward, Chicago Stake, formerly branch in Northern States Mission.

Kelly Ward, Idaho Stake, organized from independent branch.

Long Beach East Ward, Long Beach Stake, created by the division of the Long Beach Ward.

Eastmont Ward, Los Angeles Stake, created by the division of Belvedere Ward.

Rupert Third Ward, Minidoka Stake, created by the division of Rupert First Ward.

Pioche Ward, Moapa Stake, organized from independent branch.

Ruth Ward, Nevada Stake, organized from independent branch.

Vallejo Ward, Oakland Stake, organized from independent branch.

Rosemead Ward, Pasadena Stake, created by the division of Alhambra Ward.

San Fernando Ward, Pasadena Stake, organized from independent branch.

Pomona Ward, San Bernardino Stake, organized from independent branch.

New Independent Branches Organized:

Cody Branch, Big Horn Stake, organized at Cody, Wyoming, with about 30 members taken from Cowley Ward.

Homedale Branch, Boise Stake, was formerly dependent branch of Caldwell Branch.

Aurora Branch, Chicago Stake, formerly branch in Northern States Mission.

Batavia Branch, Chicago Stake, formerly in Northern States Mission.

Milwaukee (South Side) Branch, Chicago Stake, formerly branch in Northern States Mission.

Racine Branch, Chicago Stake, formerly branch in Northern States Mission.

Rockford Branch, Chicago Stake, formerly branch in Northern States Mission.

Redlands Branch, San Bernardino Stake, created by a division of the San Bernardino Ward.

San Rafael Branch, San Francisco Stake, created by a division of the Bay Branch.

The name of Bay Branch has been changed to Santa Rosa Branch, San Francisco Stake.

Wards Disorganized:

Ivins Ward, Idaho Stake, disorganized and annexed to Bancroft Ward.

Alta Vista Ward, Los Angeles Stake, disorganized and merged with Belvedere Ward.

Palisade Ward, Teton Stake, discontinued and annexed to Tetonia Ward.

Mt. Glen Ward, Union Stake, disorganized and transferred to La Grande Ward.

Branches Disorganized:

Penrose Branch, Big Horn Stake, disorganized and transferred to Byron Ward.

Ridgedale Branch, Malad Stake, consolidated with Wheatland Branch.

Church Leaders Who Have Died:

Apostle Alonzo A. Hinckley.

Wm. A. Noble, president of Logan Temple.

Walter K. Barton, Franklin Stake president.

Henry W. Peppert, Sacramento Stake Clerk.

Heber B. Smith, Cottonwood Stake clerk.

Bishop John E. Fowler of Ogden First Ward, Weber Stake.

Edward P. Kimball, Tabernacle organist; chorister, organist, and official guide at Washington, D. C., L. D. S. Chapel.

George M. Cannon, Sr., member of General Board of Deseret Sunday School Union.

Lillie T. Freeze, former member Primary General Board.

Hazel Hill Greenwood, former member General Board Relief Society.

Luella Ferrin Sharp, leader in Church musical organizations.

Ella Hirte Stoof, wife of former South American Mission president, Reinhold Stoof.

Axelina N. Peterson, wife of former President of the Swedish Mission.

Harden Bennion, former member of Salt Lake Stake Presidency.

TABERNACLE CHOIR AND ORGAN BROADCAST

The regular Conference proceedings were interrupted at 10:30 a. m. to permit the presentation of the usual Sunday morning Tabernacle Choir and Organ broadcast. The following program of choral and organ music was rendered from 10:30 to 11:00, and was broadcast by radio throughout the United States and Canada, over the Columbia Broadcasting System, originating over Station KSL, Salt Lake City:

"Chorale and Prize Song" (Die Meistersinger—Wagner).....Choir
 "Though Deep'ning Trials" (Careless)Organ
 "Jesu, Priceless Treasure" (Bach)Choir
 "Finlandia—On Great Lone Hills" (Sibelius).....Choir and Organ
 "And then Shall Your Light Break Forth" (Elijah by
 Mendelssohn)Choir

The Tabernacle Choir was conducted by J. Spencer Cornwall.

Organ accompaniments and organ solo presentations were played by Frank W. Asper.

The Choir sang the hymn, "God Moves in a Mysterious Way."

PRESIDENT HEBER J. GRANT

I feel that a great mistake was made in announcing that there are 10,000 people here; I am sure the number is nearer 12,500, if it is not 15,000. This building seats 8,000 people comfortably, and there are many of you that are not very comfortable now.

Brother Richard Evans has given me a subject. I had not fully made up my mind what to talk about here today. I have marked a half dozen passages in the Doctrine and Covenants, and I have thought of three or four poems that I repeated this morning before leaving home and also before getting out of bed. I take the following from the continuity used by Brother Evans:

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

* * * * *

A little that a righteous man hath is better than the riches of many wicked.

I receive regularly any number of anonymous letters. I receive any amount of advice as to what I should do, even over the signatures of Latter-day Saints.

GRATEFUL FOR SUPPORT OF MEMBERS

I am very grateful to know, as I am entering upon the eighty-first year of my life, that the Latter-day Saints are behind me. I believe and acknowledge here today that the remarkable and splendid health that I enjoy is due principally to the faith and the prayers of the Latter-day Saints, and to God hearing and answering those prayers.

Since we last met I have celebrated my eightieth birthday, and since that time I have put in as many hours in working, if not more than the average in years gone by, and have done so without fatigue and without feeling the least injury by reason of the labor that I have done. I desire here to render to the Latter-day Saints, from Canada on the north to Mexico on the south, and in the islands of the sea and our missions all over the earth, my sincere and heartfelt gratitude and thanks for the many wonderful letters of congratulation that I received for my eightieth birthday.

I am truly grateful to all those who saw fit to contribute articles

to the November number of the *Improvement Era*. I am particularly grateful to Brother Richard L. Evans for the great amount of work and study and research that he has given, and for the work that he did in asking people to contribute articles for that issue of the *Improvement Era*.

ACTS WITH FULL APPROVAL OF OTHERS

I want the good people to know that I am not wasting any time or any sleep, in thinking or planning because of the anonymous letters that I receive and the advice that I get from a great many good Latter-day Saints, first-class Latter-day Saints, full tithepayers, who think that I am making a mistake. I want you good people who are here assembled, and all the members of the Church, to know that I shall do nothing but what I have the approval of my counselors and of the Council of the Twelve Apostles. I want you to know that from the day that I became the President of the Tooele Stake of Zion, in 1880, I have desired to know the mind and the will of the Lord. In humility and in prayerfulness I have sought for that, and I pledged myself in Tooele to give the best that was in me for the advancement of the work of the Lord in that Stake of Zion, and I have fulfilled that pledge. I made the same pledge to the people who were assembled in this building when I first became the President of the Church, over eighteen years ago, and I rejoice that I have kept that pledge. I have but one desire and that is the advancement of the work of God and the individual salvation of those who have received the witness of the Holy Spirit. My constant prayer is that my ideas and desires shall be subordinated to the desires of God. I am anxious only that the will of our Father in heaven shall be carried out in all the works of the Latter-day Saints.

CHURCH SETS EXAMPLE TO WORLD

I am grateful for the loyalty of the Latter-day Saints. I believe there is no other spot in the world where an audience of this kind can be brought together—in fact, I am sure of it—in which, almost without exception every one has an abiding testimony and a knowledge that God lives, that Jesus is the Christ, the Savior of the world, and that in very deed Joseph Smith was a prophet of the true and the living God. The Prophet Joseph Smith went willingly to martyrdom for the cause, and made the statement that he was going like a lamb to the slaughter, but that he had a conscience void of offense towards God, and towards all men, and that it should yet be said of him that he was murdered in cold blood. I believe that that fact is acknowledged today all over the world.

To me one of the greatest of all the great evidences that he was a prophet of God is shown by the wonderful revelations that were given to the people before the Church was organized. Revelation after revelation tells that the field was white already to harvest, and those who would thrust in their sickle should reap. It is marvelous when we contemplate the way in which this hymn that we have sung here today,

"God Moves In A Mysterious Way," has been fulfilled by the record of the Latter-day Saints. This was the favorite hymn of the late President Wilford Woodruff. He loved it. We sang it, I am sure, sometimes twice a month in our weekly meetings in the Temple, and very seldom did a month pass by when that song was not called for by Brother Woodruff. He believed in this work with all his heart and soul, and labored with all the power that God gave him for its advancement. That hymn is an inspiration.

HYMNS FOUND AID IN GOING TO SLEEP

This morning I repeated ten hymns while lying in bed, trying to go to sleep. Sometimes I can get to sleep before I can repeat all the verses of "A Poor Wayfaring Man of Grief,"—seven long verses. Generally I can get to sleep by the time I have repeated four verses; but I tried to get to sleep this morning by repeating ten first-class prayers to the Lord. The song of the righteous, we are told, is a prayer unto the Lord, and I rejoice in praying to the Lord in those songs morning after morning, and have done so, I am sure, for thirty long years. I have learned that by repeating hymns, and taking some exercises, and then sitting up and talking to a dictaphone I become level enough in my mind to go to sleep. After trying for about two and one-half hours to go to sleep this morning I finally did get to sleep.

By the way, something else that I generally repeat nearly every morning while I am lying awake in bed is a revelation given to the Prophet Joseph Smith, after, please remember, a court martial by the entire forces of the State of Missouri had tried him and had condemned him to be shot to death the next morning, as I remember it, at nine o'clock. But he told his friends they need not worry, that God had told him his day had not come. To my mind, one of the greatest of all the revelations that he received was given to him while he was lying on a stone floor in Liberty jail.

QUOTES FROM MEMORABLE REVELATION

I quote from that revelation:

How long can rolling water remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw

themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called but few are chosen.

Now mark this:

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distill upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

VIRTUE SHOULD GARNISH THOUGHTS

What a marvelous revelation! What a wonderful word from God to us through His prophet! How I wish that the Priesthood were always exercised with love. How I wish that virtue garnished our thoughts unceasingly. How I wish that no man holding the Priesthood of the living God was ever guilty of allowing any words to fall from his lips that he could not repeat in the presence of his mother. Then he would be, to a very great extent, in that straight and narrow path that leads to life eternal.

There are very few things in all the world that are more demoralizing than what are known as "shady" stories. There is nothing in all the world of the same value as a love of God and a desire to do those things that we know would please God.

USE OF LIQUOR VIOLATION OF GOSPEL

Let me say to you Latter-day Saints that any man or any woman professing to be a Latter-day Saint who keeps liquor in his or her home is not living the Gospel of Jesus Christ. We know that there are girls—good, fine, true, virtuous girls—who have lost their virtue because of liquor in the homes of Latter-day Saints. They lose their senses, become drunk, stupid, and then they lose their virtue; and I know what I am talking about.

DRUNKENNESS SINCE PROHIBITION REPEAL

With the help of the Lord, to the very best of my ability, I warned this people not to vote for the repeal of the Eighteenth Amendment. I warned them against lies that were being circulated to the effect that there was more drunkenness and more use of liquor than there had been when we did not have Prohibition. Millions of dollars of money, I am sure, was expended to have the Eighteenth Amendment repealed. I have seen scores and scores of drunkards since it was repealed, and I have seen women go into restaurants and sit down and drink those things that we as Latter-day Saints know they should not drink. I never saw a drunken man in Idaho during all the times that I went there to attend conferences when we had Prohibition, but on the second trip I made there after Prohibition was repealed I got on a bus at Pocatello and there were two drunken men on the bus going from Pocatello to Idaho Falls. I waited fifteen minutes as I remember it, at Idaho Falls, in the early morning, about six o'clock, and I saw three more drunks, before the car arrived to take me to Rexburg. We see them now on all hands. The money that is being expended in Utah for liquor would take care of those that need help if used for that purpose.

CRITICISM SHOWS FAILURE TO OBSERVE LAW

The Lord God Almighty gave to us a revelation, and there is seldom a conference when someone does not take it upon himself to tell us: "Please do not speak on the Word of Wisdom. We hear it so much, we are sick and tired of it." Let me tell you something: No mortal man who is a Latter-day Saint and is keeping the Word of Wisdom is ever sick and tired of hearing it. When a man leaves a meeting and says (I have heard it in the dark): "Can't they find something else to talk about besides the Word of Wisdom; I am sick and tired of it"—of course he is, because he is full of stuff that the Word of Wisdom tells him to leave alone. In the slang of the town, he could not "give himself away" any plainer than when he says he is sick and tired of the Word of Wisdom. I thank God nearly every day of my life for the Word of Wisdom.

I never thought of speaking regarding the Word of Wisdom in my remarks today, until now, but here it is:

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—

We are here in Zion.

To be sent greeting; not by commandment or constraint—

Some people say, "It is not given by commandment or constraint, and therefore I can take just a little sip." But what does it say?

"WILL OF GOD" TO BE EMPHASIZED

Not by commandment or constraint, but by revelation, and the word of wisdom, showing forth the order and will of God—

The will of God! Write it down, underscore it three times, and then, if there is anyone here who is not keeping it, get down on your knees and pray to God with all your heart to help you keep it in the future, that your example may perhaps save some pure, innocent, sweet woman from losing her virtue.

Showing forth the order and will of God in the temporal salvation of all Saints in the last days—

The money that is expended for tea, coffee, tobacco and liquor would take care of all the poor people in the world, it would save the world, financially.

Given for a principle with promise.

For whom is it adapted?

Adapted to the capacity of the weak and weakest of all Saints, who are or can be called Saints.

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving you this Word of Wisdom by revelation.

HIGH SALARY PAID EXECUTIVE

"Evils and designs." I have read that one million dollars a year in salary is paid to the president of a tobacco company. As I remember it, 140-odd billion cigarettes were consumed last year, and the tobacco interests are now planning to make it 200 billion in the next two years. What is a billion, speaking in dollars? The great New York Life Insurance Company had its actuaries make a calculation during the World War, and they announced that one billion dollars was the equivalent of a dollar a minute for every minute from the time of the birth of the Saviour until the World War; and we put over our share of the six billion dollar Liberty Loan drive in Utah, and I was the chairman of the Liberty Loan committee. 140-odd billion cigarettes were smoked in the United States of America in one year—the equivalent of 140 a minute for every minute from the time of the birth of the Saviour until the World War and now they want to make it 200 billion.

AVOID HAVING WINE IN HOMES

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father.

Speaking of wine, we happen to know that in a Latter-day Saint home wine made from our own grapes made some people drunk. Wine is just about the finest thing in the world to make people drunk. Home-made wine is just as bad today as the other kind if you keep it long enough. Don't have it in your house, and then your children can not drink it. Once more I say: no true Latter-day Saint will have anything of this kind in his home for young people to drink. We happen to know of cases—I wish I could tell them all to you—that would make your hearts ache. Perhaps these things might come home to somebody's own child

if we do not learn to study the word and will of God and then try to keep it.

LIQUOR, TOBACCO FOR OTHER PURPOSES

And, again, strong drinks are not for the belly, but for the washing of your bodies.

And, again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

We arrest people if they set houses on fire, but we do not arrest them if they burn up millions upon millions of dollars in tobacco and in so doing destroy their vitality.

And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man—

Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly.

And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

WORD OF WISDOM, PRAYERS AND HEALTH

I think that another reason why I have very splendid strength for an old man is that during the years we have had a cafeteria in the Utah Hotel, I have not, with the exception of not more than a dozen times, ordered meat of any kind. On these special occasions I have mentioned I have perhaps had a small, tender lamb chop. I have endeavored to live the Word of Wisdom, and that, in my opinion, is one reason for my good health, and another, for which I thank the Lord, is the prayers of the Saints that have been offered and answered in my behalf.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth.

And these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground;

Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

BENEFITS ACCRUE FROM KEEPING COMMANDMENTS

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones.

And shall find wisdom and great treasures of knowledge, even hidden treasures.

And above all, they shall be successful financially. One of the main

things—no, it is not the main thing—the main thing is that they will grow in a love of God; they will grow in a testimony of the divine mission of the Prophet Joseph Smith; they will grow in ability and strength to set examples before their children, that they will have those children eternally, instead of perhaps setting examples that will cause their children to depart from the faith. I call to mind the sons and daughters of some of my nearest and dearest and finest friends, that started with a little cigaret; then that was not strong enough and they used a strong cigar or a pipe; in time they started drinking whiskey; and finally they were excommunicated from the Church because of losing their virtue while under the influence of liquor.

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

50,000 COPIES OF PAMPHLET DISTRIBUTED

We published and distributed 50,000 copies of a pamphlet containing the remarks of Creed Haymond, Paul Kimball and Joseph J. Cannon, proving by demonstration in rowing and in running foot races the fulfillment of this promise.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

CHURCH LEADERS BLESSED

Do you want to live a long time? I do. I would like to stay here at least another twenty years, and I would like to work every day during that twenty years; and I expect that maybe I may do it, if I live as I ought to live. The Lord has been very good to men who have stood at the head of this Church.

Did you ever stop to reflect upon the fact that Brigham Young was a man of great strength, physically, when he was called away. I am sure he had appendicitis, and we knew nothing about appendicitis at that time. Did you ever stop to reflect upon the fact that John Taylor was 70-odd years of age when he came to the presidency of this Church? Did you ever stop to reflect upon the fact that Wilford Woodruff was over 80 years old when he came to the presidency of this Church, and he gave us ten long years of splendid work? Lorenzo Snow came to the head of this Church when he was 85 years of age, and in three years he accomplished some of the most remarkable and wonderful things for the Church that have ever been accomplished. President Joseph F. Smith was past the time of retirement, according to some people, and should have been drawing a pension for two years, at the time he came to the presidency of the Church. He was 62 years old, and he lived to be 80, giving to this Church 18 years of vigorous, strong, forceful leadership. I came to the presidency of this church when I was 62 years old, and, lo and behold, everybody tells me I look younger and stronger and better than I did 18 years ago. Let us remember a poem that I have repeated,

first in San Francisco, and later in New York, Detroit and in many other places:

Age is a quality of mind;
If your dreams you've left behind,
If hope is cold;
If you no longer look ahead,
If your ambitions' fires are dead—
Then you are old.

But if from life you take the best,
And if in life you keep the zest,
If love you hold;
No matter how the years go by,
No matter how the birthdays fly—
You are not old.

EXPERIENCES IN EUROPE

I can prove that. I went up to Scotland, when I was presiding over the European Mission, and an old lady asked me my age, and I told her that if I lived so many weeks I would be 50. She said: "Oh, nae, nae; nae, nae, President Grant; never see 65 again."

Brother Charles W. Penrose arrived in Liverpool to take my place as the President of the European Mission, and he brought with him a lot of Elders, 25 or 30, and we had about the same number of missionaries going back to their homes that very day. In those days we used to send 100 to 150 emigrants to America in a company. They could come here and go up into Idaho and other places, preempt a piece of ground at \$1.25 an acre and have a fine farm that afterwards became worth \$100.00 an acre or more. But that is all stopped now. We had a company going to America that very day, and we were very busy.

At night the shipping firm with whom we had done business for many years sent us four tickets to the Shakespeare Theater. When Sir Henry Irving, and Ellen Terry, or some other great actor was there they would send us tickets. They did this two or three times a year and even oftener. I turned to my wife and said: "I wouldn't go to the finest theater on the face of the earth. I am tired. I am going to bed to rest and sleep. You take a missionary to bring you home from the theater, and a couple of the daughters, and use these tickets."

Brother Penrose spoke up and said, "Sister Grant let the old man go to bed; I will take you to the theater." (Laughter).

I had just purchased, with the approval of President Joseph F. Smith, a very fine home, much better than anything we had had while I was there. He came over to England. I told him what I wanted to do, and took him into the place. The minute he went into it he said, "Buy it quick, Heber, before they change their minds." I had written him pleading with him to let me come home, that I had something to tell him, and I felt I could not do it by mail. I was afraid that I would not be able to get what I wanted. And, lo and behold, he was on the ocean at the time I wrote that letter. He said that I should not only buy the place but I should get all the furniture I could at the same time.

We were so busy that day, with 100 or more emigrants and 25 or more new missionaries, and 25 or more elders going home, that I did not even have an opportunity to show Brother Penrose his new home, although all we had to do was to walk up a few steps and over a wall, and we were in the backyard of the new home. Immediately after breakfast the following day I took him to the new home, and somebody asked the man who was moving his furniture out to guess our ages. He looked us over carefully, and he said, "I should say that Mr. Grant is 65, and that Mr. Penrose is 60."

I said, "I have heard that a man is no older than he feels, and a woman no older than she looks. I felt so old that I went to bed last night because I was tired, and this old man here, 25 years older than I am—so, you have only made a mistake of 30 years—took my wife and daughters to the theater."

The next Sunday I thought that I would get that corrected. I did not appreciate those three compliments. While at Birmingham I asked the president of the branch who he thought was older, Brother Penrose or myself—expecting to have a correct answer—and he said, "The idea of asking such a ridiculous question; anybody can see you are very much older than Brother Penrose." (Laughter)

I hit the table, and said "That settles it, no old man will ever take my wife to the theater again," and he never has. (Laughter).

HEEDS ADMONITION TO LIMIT LENGTH OF REMARKS

I should very much like to occupy the other twenty minutes, but I firmly believe that if you hire a man to do a certain work, and he knows how to do it and you do not, it is a wise thing to let him do it. Now, I have a very dear friend who is my doctor, George W. Middleton, and he tells me that 40 or 45 minute speeches should be about my limit, and I have only two more minutes.

BLESSINGS AND ADMONITIONS

The Lord bless you and help you to keep his commandments, and to set an example of honesty, integrity and devotion; and to be willing to take care of yourselves, and not to ask anybody else to do it—if you have strength to do it yourself. And above all, may he help you so to live that there will not be a thing in your home that you can not go down on your knees and thank God that it is there, and that you will not do or say a thing that will be displeasing to the Lord. I do not expect any of you to ask God to bless you for keeping wine or making wine in the home and letting it get old and strong enough to make your children drunk; but if you cannot ask God to help you in what you do, repent and so live that you can. With the help of the Lord I will never do a thing that I can not get on my knees and plead with God to help me to do it, and I ask no more of any man than I am willing to do myself.

God bless you all is my humble prayer, and I ask it in the name of our Redeemer, Amen.

The Choir and congregation joined in singing the hymn "For the Strength of the Hills."

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

I am delighted to be here this morning, my brethren and sisters, and to have listened to the stirring address of our President. If the Latter-day Saints will follow his instructions and advice, the voice of the Lord will come to them through his Holy Spirit and they will be impressed anew with the grandeur of this latter-day work and they will realize that a mighty power came into the earth when the Lord revealed to the Prophet Joseph Smith the Gospel in this dispensation.

A short time ago a prominent man in our country—a financier—made the assertion that there can be no successful operation of religious work without the cooperation of all the people, and that one church organization would be the thing to accomplish it. He expressed the wish that all the different churches might get together and become united. Naturally, as an organizer and leader of men, the benefits which would result from such a union of the churches appealed to him from a business point of view.

But this gentleman did not realize that the mere coming together to join their interests and to find common objectives and principles of belief would not in reality make the churches one. Such a movement, if promoted with sincere intent and in brotherly confidence and love might indeed be a step in the right direction; but more, far more than this is necessary to unite men in the Church of Christ. Divine authority is necessary to declare and make plain the Gospel plan with its principles and ordinances for man's salvation; the gift of the Holy Ghost is requisite to give witness to the people that the plan is true and divine; and it is essential that there be an organization of men holding the Priesthood of God to teach and administer the same.

In the days of Christ and the Apostles the Church was set up and the Gospel preached for the very purpose of uniting the Saints, and all men were invited to come into the fold, under one great head, that there might be one Lord, one faith and one baptism.

I remind you of the words of the Apostle Paul when he said that he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the Saints, for the work of the ministry, until they should all come to a unity of the faith, unto a knowledge of the Son of God.

In the days of our Savior's ministry he called men to the apostleship. He gave Peter the keys of the kingdom. He placed him at the head of the Church, and gave him power to seal on earth and to seal in heaven, to perform the work that he should do himself, had he remained. He brought forcefully to our attention the need of leadership and unity. Upon one occasion he said:

Whom do men say that I the Son of Man am?

And they said; Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

But the gates of hell prevailed against Peter. It has been taught that he was to remain, that his power was to be in the earth. Well, that is true so far as the influence of the doctrine he taught was concerned. but the gates of hell did prevail against Peter, prevailed against the work of God. Christ himself suffered death, and his apostles also, whom he had chosen to represent him in the earth. The establishment of his work was accomplished in the day and generation in which he lived.

And there came an end in that dispensation to the power of the Priesthood, for the power of the evil one destroyed the individual, Peter, who held the keys of the Kingdom, who had the power to seal on earth and to seal in heaven.

But the power to reveal anew was still in force, for the Savior said: "Upon this rock I will build my church"—the rock of revelation—and the gates of hell could not prevail against that. When the time came for our Eternal Father to establish again that which had been taken from the earth, he did as he said he would, and he revealed the truth anew to men in the earth. He spoke to one man and to another as he did in the days of Abraham, and he re-established the plan by which the children of men might be saved, by which men and women might become enlightened and work out their own salvation, in obedience to the plan of our Eternal Father.

He instituted again the true interpretation of repentance from sin that has been stressed here this morning by President Grant. He brought into the world again the ordinance of baptism by immersion. He revealed unto the children of men the truth that there should verily be one Lord and one faith and one baptism, one God, the Father of us all. This is indeed the great plan by which the children of men may work and accomplish the things that they came forth to do, when they came from the presence of our Eternal Father into this world.

So this Church of Jesus Christ of Latter-day Saints has been established with apostles and prophets, and they are here for the perfecting of the Saints, for the work of the ministry, until all men shall come to a unity of the faith.

There can be a unity of the faith, a universal acknowledgment of our Father's work, if men and women will only listen to the revelations of God that have come to the children of men in this dispensation of time in

which we live. If they will make an investigation, in full, of the principles and doctrines of Christ, that he himself established in the day when he walked among men, if they will make an investigation of the words of the prophets that were spoken from the day of Adam until Christ, they will find recorded here in the earth at the present time the fulness of the everlasting Gospel, the plan by which our Eternal Father revealed that men should be saved, and in no other way.

If they will become acquainted with the history of the Church of Jesus Christ of Latter-day Saints, they will discover that here is the Church under whose banner all men may unite. There need be no diversity of opinion; there need be no such thing as antagonism, for the Lord's work does not admit of diversion or contention or antagonism, only against the powers of evil. They will find in this Church that there is salvation for the living, salvation for the dead: that the power of God is vested again in the Saints; that the power of his Priesthood is complete, that his commandments are certain, and that his ways are sure.

If there is anything in the world that is precious to me it is the great truth which our Lord has revealed. There isn't a single thing in it that is weak. It is the strongest evidence of our Eternal Father's plan. It will stand the most rigid analysis. It is the thing that will bring men and women together, and cause them to repent, and do away with the things which destroy the human family. It will give them character and energy and power to carry on as individual sons and daughters of God ought to do and came in the earth to do.

I pray the Lord to bless us in the name of Jesus, Amen.

"Doxology" was sung by the Choir and congregation.

Elder Franklin S. Harris, President of the Brigham Young University, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference was held Sunday afternoon at 2 o'clock.

Once more the great Tabernacle was crowded, every available space being occupied, and again thousands of people congregated in the Assembly Hall and on the Tabernacle grounds, where they listened to the Conference proceedings as they were broadcast from the Tabernacle.

The Tabernacle Choir and the congregation sang the hymn, "Now Let Us Rejoice."

Elder Thomas M. Irvine, President of the North Weber Stake offered the opening prayer.

An anthem, "Prayer of Thanksgiving," was sung by the Choir.

PRESIDENT J. REUBEN CLARK, JR.*First Counselor in the First Presidency*

PAYS TRIBUTE TO SINGERS AND MUSICIANS

My brethren and sisters, I am indeed honored to be with you again and to partake of the spirit of this conference.

I should like again to pay my tribute, for I feel they richly deserve it, to this great Tabernacle Choir mission. The influence which they are radiating for good, and the prejudice which they are overcoming cannot be measured. I am grateful for the devoted service of every member of the choir, for the devoted service of Brother Cornwall, their leader, of Brother Asper, the organist, and of Brother Evans who makes the announcements. Each is doing a splendid job.

During the course of the conference I believe we are to hear again from the *Singing Mothers*, under the direction of Sister Lottie Sackett. I should like to pay to them my respects and my assurances of appreciation of the great work they are doing. They are indeed becoming one of the great musical institutions of this Church. May the Lord continue his blessings unto them.

SAVIOR HAD TWO GREAT MISSIONS ON EARTH

When the Savior came upon the earth he had two great missions; one was to work out the Messiahship, the atonement for the fall, and the fulfillment of the law; the other was the work which he did among his brethren and sisters in the flesh by way of relieving their sufferings, and again by teaching to them the great spiritual facts out of which by observance may come eternal life. He left as a heritage to those who should come after him in his Church the carrying on of those two great things—work for the relief of the ills and the sufferings of humanity, and the teaching of the spiritual truths which should bring us back into the presence of our Heavenly Father.

This afternoon I wish to speak somewhat concerning matters which are directly related perhaps to the work of relieving our sufferings and our human ills, and I shall leave to others primarily the instruction with reference to those great spiritual truths which shall bring us back into the presence of God.

RESPONSIBILITY OF AUTHORITIES

I want to read you the last verses of the first chapter of Jacob in the Book of Mormon, and the second verse of the second chapter, as indicating to you the responsibility which I regard the Authorities of this Church to be under as between themselves and yourselves and between all of us and our God.

For I, Jacob, and my brother Joseph had been consecrated priests and teachers of this people by the hands of Nephi.

And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if

we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God.⁹

I am not proposing to talk to the people about their sins, but I am hoping to say to you by way of warning and admonition some of the things which have come within my knowledge and of which I feel under a solemn duty to tell you.

Recently I have had opportunity to discuss world conditions with men from both sides of the Atlantic who are leaders in industry and finance.

BY WAY OF WARNING AND ADMONITION

Pursuant to the responsibility of which Jacob spoke, I deem it my duty to tell members of the Church, by way of warning and admonition, of what the near future may bring insofar as these men can foresee. I devoutly hope they may be in error in their judgment; I fear they may speak too near the truth. But whatever the eventuality may turn out to be, I am now giving the soundest human forecast of which I know.

MILLIONS SPENT ON WAR MATERIALS

European industrialists make these statements: That European countries are now spending eleven billions of dollars a year on military armament; that Great Britain alone is spending two billion dollars; that European nations are piling up enormous quantities of raw materials used in war, particularly the metals; that one nation has placed an order for the total world output of a certain metal for a year and a half ahead; that stocks of raw materials of all war-like sorts now accumulating are many times greater than were gathered together at the end of the World War. On this statement it is clear that these gathered materials are not now destined for any useful purpose; that they are not for the service but for the destruction of man; that if they shall be used in war, they will be just that much human labor burned up without beneficial return to man—just as if so much money were burned up in a furnace. It will be a tragic and wicked waste.

PURCHASES REACT UPON COMMODITY PRICES

These men also assert that these tremendous purchases of war stocks have advanced prices of the materials concerned; that these price advances have reacted on other manufactured commodities, the prices of which have also advanced; that these advances have resulted in advances of labor costs; and that on account of all these advances, there will be in the immediate future a period of prosperity or inflation, which ever you choose to call it, in which the costs of living will go up, and we shall pay

more for food, clothing, fuel and shelter. American financiers say this means the value of the dollar will go down—that is, a dollar will buy less and less of the necessities of life.

EXTERMINATING WAR AND/OR CHAOTIC DEPRESSION

These experienced financiers and industrialists further say that this prosperity period will be over—some say in two years, some say in ten, that if war shall come, the period will last till the end of the war; but that if the war does not come, then this prosperity period will end so soon as the nations feel reasonable security in a period of peace.

These same authorities declare that if war shall come, its ending will leave the world in a state of exhaustion heretofore unknown to modern times; that the depression from which we are now emerging will be but as a shadow of the real hard times which will then come. They affirm that if war does not come, but instead this sense of temporary security, that then the nations will dispose of their excess war materials, that this will close great industries and bring idleness; that the resulting loss of markets and trade will bring ruin to industries, and that the depression and industrial paralysis which follows will be the full equal of that which would follow another World War. They feel that this next world depression will be near, if not quite, a chaos which will, in the existing state of mind of the peoples of the world, threaten the very existence of government, of property, of human rights, of liberty, even of the family itself.

Everyone who reads the newspapers knows that the naval and military leaders of all nations believe the next war will look to the extermination of nations, not the destruction of armies; that not alone shall the able-bodied soldiers be cut down, but that innocent babes, their mothers, the aged, decrepit, and infirm are to be slaughtered. Great Britain is providing a gas mask for every man, woman, child and infant in the United Kingdom, and the people are being trained to use them as a protection against the poison gas their enemies are expected to use. The next war will not be a series of battles, but of butcheries.

EUROPEANS PLAN TO HAVE U. S. PAY FOR WAR

Notwithstanding the fact that our former associates in the World War owe us the money which we lent them amounting to over ten billions of dollars, and also owe us the great bulk of the interest which we, the people of the United States have been paying on that loan, and notwithstanding they took tremendous loot from Germany at the end of the War of which we did not, I am proud to say, take a cent, war loot, counting the German colonial possessions, many, many times greater than the money they owe us, nevertheless there is strongest reason for believing that some of the most skilled, astute, and shrewd diplomats, politicians, and statesmen of all Europe are now planning to have the people of the United States finance the next European war either before the war begins or during its progress.

Furthermore, certain of these same diplomats, politicians, and states-

men are planning to entice the United States into an offensive and defensive military alliance in order that we shall participate in that next world war by sending our young men to the battlefields of Europe. The argument they now plan to use to bring this about is that in this way only can the peace of the world be preserved. While this is a most profound fallacy, it will unfortunately find a sympathetic ear among many of the people of this country who do not fully understand international relations. It will require the wisest statesmanship on our part to prevent the United States from becoming again the victim of a world military catastrophe.

TERRIBLE DEPRESSION INDICATED BY SIGNS

We shall hope and pray that these men who predict such a dire future are in error. But whether or not these men are seeing false visions or are peering accurately into the future, yet I know of no responsible authority who challenges the forecast that within the next few years we shall, in the normal course, suffer a depression far more serious, affecting intimately far greater numbers of the people, than the one we are now finishing.

This prospect gives a new significance to the Church Security Plan and gives the final but unneeded evidence of the inspiration which led President Grant to inaugurate that great and far-reaching movement. If that chaos shall come which these men fear, then those only will survive who shall extend the one to the other a mutual, brotherly, loving, unselfish help. In this view we may not believe we are at the end of the Security Plan; we are only at the beginning.

These men to whom I have referred bemoan with united voice this great world-wide tragedy which they feel they clearly foresee, but which they assert they have no power to avert. Indeed, one feels, rather than sees, that no human power can cope with and ward off this threatening cataclysm.

Reading together the Scriptures and the signs of the times, and remembering that the measure of time with God is not the measure of time with man, one cannot but consider whether we be not now in the very times foretold by the Savior in his great discourse on the Mount of Olives, and predicted by the prophets from most ancient times. Are not the anti-Christ's now walking the earth?

STRENGTH NEEDED TO MEET EMERGENCY

When we see how far beyond the reach of human mind and hand the world today has gone, when we calmly ponder and reflect upon the crumbling of human ideals and institutions no matter how sacred they have been heretofore held, and when we peer down into the unfathomable abyss into which man seems ready to plunge, unless in God's mercy he shall be drawn back, we do glimpse darkly and in broadest outline only, the working of those great infinite forces of right and wrong which had their birth, so far as we know, when Satan and his hosts were thrust

from heaven, and truth and falsehood began their millenniums of conflict for mastery. May the Lord give us strength to meet this test if it shall come.

PRECAUTIONARY MEASURES SUGGESTED

What may we as a people and as individuals do for ourselves to prepare to meet this oncoming disaster, which God in his wisdom may not turn aside from us?

First, and above and beyond everything else, let us live righteously, fearing God and keeping his commandments, that we may in part claim his blessing as of right, and not as of mercy only. Along this way only lies happiness and salvation. For the Lord has said:

Wherefore, fear not even unto death; for in this world your joy is not full. * * * *

Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul.

And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life." (Doctrine and Covenants 101:36-38.)

Let us avoid debt as we would avoid a plague; where we are now in debt let us get out of debt; if not today, then tomorrow.

Let us straitly and strictly live within our incomes, and save a little.

Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead. You of small means put your money in foodstuffs and wearing apparel, not in stocks and bonds; you of large means will think you know how to care for yourselves, but I may venture to suggest that you do not speculate. Let every head of every household aim to own his own home, free from mortgage. Let every man who has a garden spot, garden it; every man who owns a farm, farm it.

Let us again clothe ourselves with these proved and sterling virtues—honesty, truthfulness, chastity, sobriety, temperance, industry and thrift; let us discard all covetousness and greed.

MAN MUST WORK

We must purge our hearts of the love of ease; we must put out from our lives the curse of idleness. God declared that mortal man should earn his bread by the sweat of his brow. That is the law of this world. In the past it has taxed our economic strength and system to keep the relatively very few idle rich. That task shows us that no great groups can be kept in idleness. It surely is not natural to believe that they may. People have been insufficiently fed and clad with every one working who was able to work. Why delude ourselves into thinking that a third of us may live in idleness and all of us be better off? If a third may be idle, and all be better off than now, then why not a half idle and increase the prosperity; and if half, why not two-thirds, and if two-thirds, then all of us idle and have every man a millionaire, and nobody working.

Furthermore, to provide by law that a third shall live off the two-

thirds, is to set up a legal slavery of the two-thirds who work. As one within the age of the proposed idle class, I protest with all the spirit and strength I possess against the infliction upon me of such a curse. May the Lord forbid that this shall come.

For the decrepit and infirm, from any cause, I have, we all have, the deepest sympathy, as also for those in distress from causes beyond their control. To all such we owe a sacred duty to help. God's law has always been "Thou shalt love thy neighbor as thy self." This we must do. But side by side with this law is that other law, declared from the beginning, that while man can work, he must work. These are the two great laws, the two fundamental principles behind the Church Security Plan. The aim of that plan is to put those two great truths into the lives of all of us.

May God give unto us the power always to see the truth. May he increase our faith day by day. May he enable us from hour to hour to live more nearly to him, to keep his commandments, to follow along the lines which he has marked out for us. May he give us wisdom to foresee and to vision the future. May he give us the strength and the power of the Spirit, to prepare for that future, whatever it may be. That these blessings may come to us, I ask in the name of Jesus Christ. Amen.

The Choir sang the hymn, "O My Father," Claudius Doty, soloist.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

This morning as I listened to the sincere and earnest appeal made by President Grant to the people of the Church to obey the Word of Wisdom and other commandments of the Lord, I was reminded of a significant saying of Jesus recorded in the 7th chapter of Matthew. This afternoon I wish to associate this passage also with the warning and admonition given by President Clark:

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock.

I commend this passage of the Savior to every Latter-day Saint, and trust that we may be not forgetful hearers, but doers of the word.

A number of these have come to my mind, each of which is worthy of consideration at this conference, but none seems to me to be more timely and of greater significance than respect for law. Our twelfth Article of Faith says:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

MORAL SENSE BASIS OF ALL SOCIAL LAW

Law, particularly in a democracy, is a system of social order established and enforced by society.

Divine law has its origin in Deity; social law sprang primarily from the moral sense of the community. In a democracy in which the will of the people is sovereign, law is successfully operative only to the extent that the moral sense of the community is in sympathy with it.

The three significant words used in the 12th Article of Faith express the proper attitude of the membership of the Church toward law. These words are—obey, honor and sustain.

The Article does not say we believe in submission to the law. Obedience implies a higher attitude than mere submission, for obedience has its root in good intent; submission may spring from selfishness or meanness of spirit. Though obedience and submission both imply restraint on one's own will, we are obedient only from a sense of right; submissive from a sense of necessity.

Honor expresses an act or attitude of an inferior towards a superior. When applied to things it is taken in the sense of holding in honor. Thus, in honoring the law, we look upon it as something which is above selfish desires or indulgences.

To sustain signifies to hold up; to keep from falling. To sustain the law, therefore, is to refrain from saying or doing anything which will weaken it or make it ineffective.

We obey law from a sense of right.

We honor law because of its necessity and strength to society.

We sustain law by keeping it in good repute.

One of the principal functions of religion is to develop a sense of confidence in man, and faith in God as the Father of men. If the Church (of Jesus Christ) cannot do these things, then it will have failed in fulfilling its divine destiny. However in efforts to establish confidence in man and social institutions, we must not shut from our minds certain unpleasant facts which tend to undermine confidence and disintegrate the very foundation upon which society is built.

DISRESPECT FOR LAW AMONG WORST OF EVILS

Disrespect for law is among the worst of such evils. It is regrettable that the United States today has the reputation of being one of the most lawless of nations. This unsavory reputation is attributed largely to the shattering during the World War of long-cherished ideals and the lowering of moral standards; and it is true that "the war was in every respect a vast school of demoralization." Every rule of morality, public and private, was openly infringed.

There are those who blame Prohibition for the wave of lawlessness that has been sweeping over the country, but since repeal, the illicit traffic in booze still continues unabated. Drunkenness is increasing, and so is the number of intoxicated drivers who imperil the lives of innocent people on the public highway. In the use of tobacco the law is flagrantly violated and dishonored.

Note the following: "Any person who sells, gives or furnishes any cigar, cigaret or tobacco in any form, or any opium or other narcotic in any form to any person under 21 years of age is guilty of a misdemeanor."

And again, "Any person under the age of 21 years who buys, accepts or has in his possession any cigar, cigaret or tobacco in any form, or any opium or any other narcotic in any form is guilty of a misdemeanor or shall be deemed a delinquent child as the case may be."

VIOLATIONS BODE ILL FOR SOCIETY

It augurs ill for society when in the face of such a law on the statute books, many high school boys from 15 to 19 years of age indulge openly in this pernicious habit. That such violations occur constantly in our own community none can deny.

Petty thefts, holdups, and robberies of various kinds and degrees are all too common.

Illegal possession of corporate property is a new menace. Millions of dollars are being lost to laborers, and bitter animosities engendered by sit-down strikes, a new weapon in the hands of unionism which may prove a boomerang to honest labor. If lawlessness or even disregard for the rights of employes on the part of employers is the cause of sit-down strikes, then the menace of such strife to the stability of society is only increased.

These things which I have merely named indicate the trend to disregard law and order. Of all crushing taxes that impede the economic recovery of the American people, the crime tax is the greatest. The cost of our crime has now reached the staggering sum of 13 billion dollars a year, an amount equal to the entire revenue of the United States. Every year twelve thousand persons are murdered, three thousand are kidnaped, 100,000 are assaulted, and fifty thousand are robbed.

America is a land of boasted liberty, but liberty may be either helpful or fatal according to the use made of it. Is it liberty when a group of men with threats of violence prevent an employer from entering his own property? No! Liberty is shackled and violence rules! "Liberty is an atmosphere of the higher life, and it is only by a slow and patient inward transformation that one becomes capable of breathing it."

MAN MUST BE MADE WORTHY OF LIBERTY

Liberty?—it is respect; liberty?—it is obedience to the inner law; and this law is neither the good pleasure of the mighty, nor the caprice of the crowd, but the high and impersonal rule before which those who govern are the first to bow the head. Shall liberty, then, be proscribed? No; but men must be made capable and worthy of it, otherwise public life becomes impossible, and the nation, undisciplined and unrestrained, goes on through license into the inextricable tangles of demagoguery."

Members of the Church of Jesus Christ of Latter-day Saints are explicitly enjoined to uphold the law. The Lord says in Section 58 of the Doctrine and Covenants, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

Reverence. Akin to the respect for law and a contributing factor

toward it is reverence for sacred things. It has been truly said that reverence is the noblest state in which a man can live in the world. If that is true, then irreverent man has a crudeness about him that is repellant. He is cynical, often sneering, and nearly always, iconoclastic.

RESPONSIBILITY TO TEACH CHILDREN REVERENCE, OBEDIENCE TO LAW

Reverence and obedience to law should begin at home. Indeed, too much emphasis cannot be laid upon the responsibility of parents to teach their children reverence for God in all things sacred, and to honor and uphold the law.

The true expression of reverence is found in the Saviour's admonition—"Love the Lord thy God with all thy might, mind and strength, and thy neighbour as thyself."

As a Church in our worshiping assemblies, we have much room for improvement in this regard. Stake officers, Bishops, Quorum Presidents, Auxiliary leaders should make a special effort to maintain more reverence during hours of worship. Children should be impressed with the inappropriateness of confusion and disorder in a worshiping assembly, and should be made to realize that it is the height of rudeness to leave service before dismissal. Young people who ignore such proprieties are two hundred and fifty years behind the times. They should have lived in colonial days when just to make sure that they stayed out the service, young men were locked in their pews by their superiors.

REVERENCE ON DECLINE AMONG MANY

Charles Edward Jefferson, the author of "The Character of Jesus," says:

We are not by nature or by training a reverent people. There are those who say we become less reverent as the years go on. The older people are constantly lamenting that they miss a certain beautiful respectfulness, a lovely reverence which were more common many years ago. There are wide areas of American society from which the spirit of reverence has been banished. Men and women in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life—they have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things.

He has come far down in the scale of being who in order to display his powers finds it necessary to ridicule those things which have been prized by all good men. When one enters the world of our present-day reformers he is impressed by the large number who lack the upward look. Many of these men are tremendously in earnest, they see the crying evils of the world; their sympathies are wide and their zeal is hot, but they have no sky above their heads. They aim to glorify no Father who is in Heaven. Some of them claim to admire the Man of Nazareth. They extol His character and His teachings. Yet strange to say, they do not imitate His reverence, or cast a single glance in the direction in which His eyes were always looking. One finds this lack of reverence even in the Church. In every community there are those who treat the house of God as they treat a street car, entering it and leaving it when they

please. Even habitual Church attendants often surprise and shock one by their irreverent behavior in the house of prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence.

WHAT LIES BEHIND DECADENCE OF REVERENCE?

Why is it that reverence is apparently in a state of decadence? Is it due to our improper reading? The press is constantly exploiting the sordid side of human nature, calling our attention to moral collapse and degradation, and it may be that our familiarity with vice in its varied forms is taking off the edge of our sensibility so that we no longer respond readily to the things which are noble and high. What has the stage to do—do you think—with our loss of reverence? It is lamentable that so large a proportion of plays move in that border-land which lies between decency and indecency. The openly immoral play cannot as yet be endured, but the play that is most popular is often a play which skirts the edges of the realms of the indecent. Theater audiences seem to like a sentence now and then which looks in the direction of the unclean, and to relish an occasional insinuation or remark which leads down to the mud. Our imagination may be so coarsened by the realism through which it travels as to lose the capacity for feeling the rapture of the sense of awe.

REVERENT PEOPLE LAW-ABIDING

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also.

I speak of Reverence in connection with obedience to law because a reverent person is law-abiding. No one can love God sincerely and harbor in his heart enmity for his fellow men. Enmity is sin and "who-soever committeth sin doth lawlessness; for sin is lawlessness."

Brethren and sisters, the time calls for Latter-day Saints everywhere to demonstrate by deeds as well as by words that we love God, revere sacred things and places, and obey, honor, and sustain the law. God help us in our efforts so to do, I pray in the name of Jesus Christ. Amen.

The Choir and the congregation sang the hymn, "O, Say, What is Truth?"

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I have been enjoying to the fullest extent the fine meetings of this General Conference. I bear witness that we have listened to servants of the Lord giving us instruction. They were inspired by him who is the Author of our being. Unselfish advice has been offered to us by those whom the Lord has called to teach.

Conditions in the world at the present time are a problem to me because of the diversity of interests that seem to be operating every-

where. Selfishness, jealousy and hatred have taken possession of the human family to a remarkable degree and warfare is in the air.

HELPED BY WISE COUNSELS

When I was a child I had great satisfaction in hearing those who addressed us in this building. As a youth I used to come quite regularly to the Sunday afternoon services held here and listen to the great choir and organ and to the instructions of the servants of the Lord. Most of those men have finished their work and passed to the other side, but from their wise counsels I received much that has helped me in my life to choose the better part, and to obtain happiness in the companionship of our Father's children.

I learned while young to revere those who have been called to direct us in this Church and have continued so to do.

It is only six months ago that sitting here with us was our beloved brother, Alonzo A. Hinckley. We did not know at that time that he was to leave us so soon. One by one, stalwarts who have given the best that was in their lives to encourage, uplift and bless us are called home to their reward. Others are raised up to take their places who are willing to carry on, and notwithstanding the responsibilities are great and the burdens heavy, men and women just as fine as the world has ever known have accepted the call to service in this Church, and many today are serving unselfishly for the blessings of our Father's children.

SCRIPTURE TEACHINGS APPROPRIATE TODAY

President Clark referred to the words of Jacob in the Book of Mormon. I feel to repeat a portion of what he read to us:

Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, that I might rid my garments of your sins, I come up into the temple this day, that I might declare unto you the word of God.

I recommend that when you go home that you read the second chapter of Jacob, all of it, for it is full of excellent advice and counsel, and if Jacob had been speaking today it could have been no more appropriate. He realized the responsibility of his leadership among the people and had the courage to counsel them.

"We are living in a day when we must choose for ourselves as did one of old. Read what this prophet said to Israel in the 24th chapter of Joshua. Read it all. It is excellent advice to us today. In warning the people Joshua said, "Choose you this day whom ye will serve, * * * but as for me and my house, we will serve the Lord."

THE PURPOSE OF CONFERENCES

As I look into the faces of this great congregation of wonderful men and women and listen to the tuneful voices of these sons and daughters of the living God, and realize that we are all here in the house of the Lord to worship and to be instructed, not by man only but by

the inspiration of our Heavenly Father, who is the Author of our being, my soul is refreshed.

If we have come in the spirit of repentance and humility, we have a right to receive instruction that is necessary for our development. If we have come to worship with the prayer in our hearts, "Father in Heaven, teach us," we are entitled to receive the promise that he has made that "Where two or three are gathered together in my name, there am I in the midst of them."

We are here, not two or three, but a great multitude, privileged as are few of our Father's children in the world. We are living not only in the day in which he has spoken, but we are offered the opportunity to listen to the voices of men who receive his inspiration when they teach us. If therefore we fall into by and forbidden paths we will not be able to blame anybody but ourselves, because if we are teachable, if we are humble, if we are willing to do what the Lord would have us do, we have the information at hand, not only in the records that have been handed down to us by those who have given their lives that we might have the truth, but we also have the privilege of listening to the voices of living oracles who are as unselfish and faithful as those that we revere because of the records that they have left behind.

The adversary is not asleep. He is deceiving many and leading them to sin. Reference has been made to the fact that in our own community there are those who fail to appreciate their privileges. There are some who are teaching false doctrine; and some who are seeking to persuade men and women to violate the commandments of our Heavenly Father. There are those who pretend to be inspired and who would take the leadership of the people, if they were so permitted. Of course they are not capable to lead and in their own lives are living improperly, and the adversary is using them as tools by which others may be deceived.

THE PATH OF SAFETY

There is only one pathway of safety for me in this day and that is to follow those whom the Lord has appointed to lead. I may have my own ideas and opinions, I may set up my own judgment with reference to things, but I know that when my judgment conflicts with the teachings of those that the Lord has given to us to point the way, I should change my course. If I desire salvation I will follow the leaders that our Heavenly Father has given to us, as long as he sustains them.

If the members of this Church who find fault with the leaders of the Church and criticise those who are giving their very lives to bless and benefit us would only pause long enough to ask prayerfully, "Which of these teachers is it safe to follow?" they would have no difficulty in finding their right course and would sustain those whom the Lord sustains.

We are living in a day when we need humility, when we need charity, when we need patience, and we are living in a time when it is the privilege of every man and every woman to do great good by setting righteous examples.

I feel sad sometimes when I hear the unkind things that are spoken, not only of people in our Church, but of people in the world. Unkind things are not usually said under the inspiration of the Lord. The Spirit of the Lord is a spirit of kindness; it is a spirit of patience; it is a spirit of charity and love and forbearance and long suffering; and there are none of us who do not need all these virtues that are the result of the possession of the Spirit of our Heavenly Father.

KINDNESS TOWARDS THOSE WHO ERR

There are those who will make mistakes. There are those among us today that have gone astray, but they are the children of our Lord and he loves them. He has given to you and to me the right to go to them in kindness and love and with patience and with a desire to bless, seek to win them from the mistakes that they are making. It is not my privilege to judge some of these that have made mistakes and are still making mistakes, unless I am so called by reason of the authority that may be conferred upon me. But it is my privilege, if I see them doing the wrong thing, to in some way, if possible, turn them back into the pathway that leads to eternal life in the Celestial kingdom.

The Presidency of the Church have counseled us today. They are the representatives of our Heavenly Father, not only to this people, but they represent him to all the people of the earth. We would do well if we would magnify and honor these men he has placed at our head. They are men with human frailties, they will make mistakes, but if we will be as charitable to the mistakes that they make as we are to our own failures and mistakes, we will see their virtues as we see our own.

UNKIND CRITICISM UNBECOMING IN LATTER-DAY SAINTS

I stand here to plead with you, my brethren and sisters, not to permit words of criticism or of unkindness to pass your lips about those whom the Lord has called to lead us. Do not be found in the companionship of those who would belittle them or weaken their influence among the children of men. If you do, I can say to you that you will find yourselves in the power of the adversary. You will be influenced by him to go as far as possible from the pathway of truth, and if you do not repent you may find when it is too late that you have lost the "pearl of great price." Because of your selfishness and your blindness you will have been led away, and your loved ones who have given their very lives in order that you might enjoy the blessings of the Gospel of Jesus Christ will be sorrowing on the other side of the veil because of your weakness and your folly.

You know we are all tied together by the great work that is being done in the temples of our Father, where families that have not been united before are brought together by the power of the Holy Priesthood. The Lord intended that every one of his sons and daughters should have the opportunity to be blessed, not only here upon the earth, but to enjoy eternal blessings.

Think of the devotion and the faithfulness of those who day after day go into these temples and officiate for those who have passed to the other side, and know this that those who are on the other side are just as anxious about us. They are praying for us and for our success. They are pleading, in their own way, for their descendants, for their posterity who live upon the earth, many of whom, because they have been unwise, have been betrayed into fighting the Church and Kingdom of God and opposing those who are its leaders.

INFLUENCE OF HOME

Brethren and sisters, I plead with you that when you return to your home you see to it that your children are properly taught. Only a few days ago I saw a letter from a man who had probably lived half his life. In writing to his father he said: "Your consideration for your loved ones, your teaching of me, the examples that you set me, have been an inspiration for me to do what the Lord would have me do. I have felt in following in your footsteps I would be safe." That was a wise father, that was a blessed father, who could plant in the mind of his son such confidence. The son has lived much in the world, but because of the conduct of the father—at least he gave his father credit in his letter—because of the example set in his home, he is today one of the stalwarts of this Church. He can live in the world and keep the commandments of the Lord. His anxiety to do good was inspired by the home in which he lived. He did not discover selfishness in the home, but unselfishness. The parents were not anxious to get all that they could and hold it selfishly for their own, but they went about seeking those who needed them, encouraging and blessing them. All the talking in the world would not have put into that man's heart that which he has today, but it was the example that was set by his parents, by those who lived in the home in which he lived.

I have no doubt there are hundreds of men and women, thousands of them, perhaps, in the communities in which we live and in the world, who would say the same thing of the teachings of their fathers and their mothers. But I fear there are some of us who are influenced by the customs of the world and are obsessed with the idea that we have to follow the crowd regardless of what they believe or do. In that case our example will not be a blessing but may destroy the happiness of our children.

Permit me to direct your attention to chapter 8 of 1st Nephi in the Book of Mormon wherein the Lord showed to Lehi in a dream or vision the condition of the people of the world and the influences that did and would exist among them. A few would seek righteousness but the multitude would seek pleasure and unrighteousness. He saw an iron rod along a path that could be followed that would lead those who held to it into a place of safety and happiness. Those who held on to the iron rod—and they were the minority—found the tree of life. The majority went into a large and spacious building that was shown to Lehi as the abiding place of those who did not understand or would not receive the truth.

They failed to gain an inheritance of celestial glory. Lehi was desirous that his family should hold to the rod and join him at the tree of life, but he was shown that there were those in his own household that would not do so. Are we living such lives that those who follow our example will find the tree of life?

SAFETY IN LIVING THE GOSPEL

God has spoken. The Gospel of Jesus Christ, our Lord, is upon the earth, with power and authority. We live in the evening of the fulness of times. The world will soon be devastated with war and carnage, with plague and all the distresses that the Lord has promised unless they repent; but he has indicated that they will not repent, and distress must come.

You, my brethren and sisters, have been called out of the world. Opportunity has been offered to you to understand what we may expect and what we will receive if we are faithful and labor in kindness and love. Under the leadership of the best men and the best women that have lived upon the earth, Zion's sons and daughters are going forward, and if we will follow the advice and counsel that the Lord has given, our pathway will be one of happiness. It will be a pathway, perhaps not of ease and comfort always, but in the end it will terminate in the presence of our Heavenly Father, and glory, immortality and eternal lives will be our portion.

Is it worth the effort? Shall we close our eyes and in carelessness and indifference follow the crowd, or shall we hold to the iron rod, looking forward and upward, determined that we will earn the better part, and in the end receive the welcome of our Father, Well done, my good and faithful son, my good and faithful daughter; enter into your rest?

I am grateful for my membership in this Church and am thankful for all the blessings that are mine. I appreciate the brethren with whom I associate, and am thankful for you, my brethren and sisters, with whom I mingle in the Church, for your fine fellowship and for the wonderful kindness that you manifest as we minister among you.

SET HOMES IN ORDER

I pray that you may have wisdom to set your own homes in order today, not delaying. Set them in order while there is yet time. Call your families about you, and if you have failed in the past to give them an understanding of the purposes of life and a knowledge of the Gospel of our Lord, do it now, for I say to you as a servant of the Lord, they need it now and they will need it from now on.

I pray that the Lord will help us, that he will give us patience and love for our fellows, that we may be worthy of the high calling that has come to us as his servants, holding his Holy Priesthood, or as his daughters, blessed with knowledge such as women in the world do not possess. That we may be worthy of his continued favor and love one another, as he has commanded us to do, I humbly pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

We are living in a rapidly changing world. The old is giving way to the new. We have new thoughts and feelings, new ways of doing and living. So rapid are the changes that many of us are more or less dazed and in danger of being swept off our feet. In a sense there is a confusion of tongues—certainly a confusion of plans, teachings, remedies, panaceas and whatnots. Some people are beginning to lose their anchorage and drift out into tempestuous seas without chart or rudder. In thus speaking I have in mind tendencies of the times, exhibited by many people. To what extent our people are affected by these things I do not know. I would like to believe that all of us deeply cherish our heritage of truth and stand immovable for the fundamental principles and doctrines that have characterized our Church from the beginning.

TIME CANNOT CHANGE FUNDAMENTALS

Fourteen months ago I was asked by a very intelligent lady in London what the characteristic doctrines of Mormonism are. I recited some of the Articles of Faith. Her reply was that most of these could not be characteristic for she knew non-Mormons who believed many, if not all, of these Articles, though, she admitted, there might be some differences in detail. I answered we certainly have some major characteristic beliefs. What are they, do you say? They constitute the chief features of our message to the world. And however rapid the changes of the times in this or in future generations these major characteristics will always remain fundamentals in our religious faith. Time cannot change or efface them. What are some of these?

THE FIRST VISION A REALITY

The first one that I shall name is a belief in the divinity of Joseph Smith's call to set up Christ's authorized Church in this dispensation. We believe in the reality of his first great vision, wherein he saw the Father and the Son, heard their voices, and received messages from them. In this miraculous vision he learned that these two heavenly Beings are separate and distinct personalities in whose form man is made, thus confirming the teaching of Genesis that God created man in his own image.

From that moment Joseph's ideas relative to the persons of the Father and the Son were correct and definite, and he taught them with convincing certainty, thus restoring to the world long lost precious truths. Their persons are limited in form to the bodies they occupy and are not diffused as an essence or shapeless entities throughout the immensity of space. They are real, living, glorified Personages. They had actually answered his earnest but simple prayer. He knew that they lived, for he had both seen and heard them. This definite knowledge of the personality of God had been lost to the world and with it a solid basis upon which faith could be built.

RESURRECTED BEINGS APPEAR

But further exceedingly important knowledge was later given to the Prophet. The Angel Moroni appeared to him. Who was Moroni? A tangible, resurrected personage who had lived upon the American continent about fourteen hundred years before. Moroni could be resurrected because Christ had previously been resurrected, breaking the bonds of death and thus achieving a victory over the grave not only for himself but for all the human family. The reality of a bodily resurrection is a fact which became known to the youthful Prophet.

This knowledge was made doubly certain when the resurrected John the Baptist appeared to Joseph Smith and Oliver Cowdery May 15, 1829, and ordained them to the Aaronic priesthood. Both of these young men thus learned that tangible, resurrected beings live in the heavens.

The Baptist came as a messenger from God in answer to fervent prayer. Knowledge is obtained by various means, one of which is by the exercise of faith resulting in divine revelation. So the Prophet Joseph became wiser than all the learned divines of his day, getting abundant absolute knowledge from God through the visitations of several heavenly personages, including the Father and the Son, and also through numerous revelations. His knowledge was pure truth, for he was taught from on high. His teachings were therefore free from false notions.

AUTHORITY RESTORED

Upon him and Oliver was bestowed the holy Priesthood through the laying on of hands of qualified personages sent from the throne of God. Thus the authority to act for and in the name of Christ was again restored to the earth and the Prophet was commissioned to set up Christ's own Church. He energetically went about doing this work. Now while there had been teachers and reformers before Joseph's day who were doubtless more or less inspired, getting glimpses of gospel truths, none of them had received the Priesthood. Hence while their work and sacrifices were necessary to establish religious tolerance sufficient for the coming of the Prophet, none of them could organize Christ's Church, due to a lack of authority. This is a vital point and one on which we cannot compromise.

We are willing to bless any non-Mormon man or organization for the good he or it may do. But this must not imply that we are ready to grant that what is done by any others, however great the good, is accomplished in the authority of the Priesthood. In fact we hold otherwise. Priesthood is a characteristic of Christ's Church and of none other.

THE BOOK OF MORMON A PHYSICAL EVIDENCE

Another outstanding characteristic of our Faith is a belief in the divine authenticity of the Book of Mormon. I have many times said this book is perhaps the best physical evidence we can offer to the world of the divinity of the Prophet's call. With us this sacred volume is the

most remarkable book in print today. It came forth through the miraculous manifestation of God's power. This claim is made for no other book in the English language. And though the Book of Mormon has been ridiculed and various hypotheses advanced to explain it, none of these has stood the test of investigation, hence has gone into discard. The truth is the Book perhaps stands more unimpeachable today than it has ever stood before. Further, countless thousands who have read the Book in the way suggested in the 10th chapter of Moroni have solemnly testified that they know the Book is of divine origin. God revealed this truth to them. There was no other way for them to get a testimony of its divinity.

FAITH A GIFT

The truth of this sacred Book is another fact that admits of no compromise. Yet we do not quarrel with honest doubters who do not believe in the divinity of this Book. But we are sorry for their unbelief, recognizing that faith is a gift of God, withheld from everyone who does not fulfil the conditions necessary to have faith. The Prophet Joseph tells us in section 130, Doctrine and Covenants: "There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God it is by obedience to that law upon which it is predicated." This states a great law that applies not only to the spiritual world but to the material world as well. Should we not be very grateful to our Father that he has given us faith to believe? Not boastfully but very humbly and in deep gratitude we accept the gift of faith as a special favor of the God we worship.

GOSPEL TEACHES UNIVERSAL SALVATION

Another very important and highly distinguishing feature of Mormonism is the doctrine of the universality of the plan of salvation—of the saving and redeeming power of Jesus Christ. The fact that the doctrine of salvation for the dead is a part of Mormonism is a powerful evidence that Joseph Smith was called of God and commissioned to restore to earth the Gospel of Jesus Christ in its plainness and fulness. Among all the scholars and teachers of religion in this and past generations, where can you find outside of this Church any one who understood or understands the significance of the Apostle Paul's question, "Else what shall they do which are baptized for the dead, if the dead rise not at all"? Or, of Peter's statement, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

During the winter of 1935-36 there was a series of weekly addresses on religion delivered in London over the radio. Most of the addresses were printed in the *Listener*, a weekly magazine published by the British Broadcasting Corporation. The magazine printed letters in its forum columns commenting on the addresses. Many of the letters declared Christianity, as the reverend doctors taught it, could not be true for it pictured

God as wholly unjust and unfair. To be saved, a confession of Christ in this life was necessary, the preachers taught. Yet the vast majority of the human family now dead, and many millions of people now living had never even heard the name of Jesus Christ. Why, the writers asked, should all of these be damned through no fault of their own? Can there be a loving and just God who would do a thing so manifestly unfair and monstrous as this? No! the letter writers said.

But the glorious doctrine of salvation for the dead makes everything clear. It reveals God's all-comprehending love for his children, and shows him to be a wise, just and merciful Father. But the Christian ministry knew nothing of this beautiful doctrine. Where did Joseph Smith learn it? From his divine teachers and the revelations of God. There was no other source from which he could have learned it. Of this wonderful doctrine he knew more than the rest of all the world combined. Was he a prophet of God? Who can make an open-minded, thorough study of the character and teachings of the Prophet and deny his divine inspiration?

God is the Father of the spirits of all men. Not one of them will be denied the privilege of accepting of their Savior, Jesus Christ. Every one born into mortality will have a chance to hear the Gospel in this life or in the life to come—in the spirit world beyond the grave. Death is only a separation of the spirit and the body. The latter returns to dust and the former to the spirit world to await the time when it will reunite with the body, for the resurrection will be universal and will eventually come to every one born into mortality—unto both the just and the unjust. Not one will be denied. How beautiful and marvelous the plan!

ACTIVITY IN THE SPIRIT WORLD

In the spirit world there is great activity. The Elders of this Church who have gone thither are very busy preaching to those who once lived in mortality. Even during the brief period when the body of Jesus lay in the tomb the Master was not idle. "Today," he said to the thief dying nearby on a cross, "shalt thou be with me in paradise"—a place in the spirit world, but not heaven as we commonly understand the term. The Apostle Peter gives us light on this point when he wrote of Christ's whereabouts while his body lay in the tomb: "He went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Is it not probable that very many more of God's children are today hearing and accepting the Gospel in the spirit world than they are doing here on earth? During the year 1935 ten thousand names were sent to our temples from Germany for ordinance work. And all our temples are busily engaged in doing vicarious work for the dead. This work will continue with an ever-increasing rate. More and more temples will be built and will be kept fully employed. The great doctrine of salvation for the dead is one of the most outstanding and characteristic of Mormonism and helps to stamp Joseph Smith as the greatest prophet who ever

lived on earth, excepting only Jesus Christ himself. Will the world not yet say there is no exaggeration in this statement? Very likely. For the world, at the moment indifferent to any religious propaganda, will show an increasing interest in the message of Mormonism. This is not said in boasting. It is only an indication of what will surely come.

THE LAST DISPENSATION

Now, among other things the Prophet Joseph taught was that he inaugurated the last dispensation, the dispensation of the fulness of times; that God had set up his Church for the last time; that it would not be taken away or given to another people. These ideas, like salvation for the dead and many others, were not Joseph's. They did not originate with him. They came through messengers and revelations from heaven; and therein lies their vast implications.

INSPIRATION CONTINUES WITH LEADERS OF THE CHURCH

The Prophet and his brother, the Patriarch, were martyred. Their enemies hoped and believed that the Church would fall with its leaders. How greatly they were disappointed. They had forgotten that new strength to a religious cause always springs from the blood of its martyrs. Brigham Young, the rightful successor to Joseph, became the new prophet and leader. The Church was not born to die. God had so spoken. It should continue and grow until it filled the whole earth. The mantle of Joseph had fallen upon Brigham and in turn successively upon John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant, where it now rests. In his turn each of these was sustained by Jesus Christ and the faithful members of his Church as prophet, seer and revelator and as president of the Church. Faithfully and to the very best of all his strength each of these brethren has served in the position to which God and the Church membership called him. The single purpose of each one has been to guide the Church as Christ directs through inspiration and to function for the good of the people. President Grant is faithful and loyal to this purpose. Can any faithful member of the Church point to one single thing that President Grant has said or done that is not in harmony with this lofty purpose?

A WARNING OF DANGERS AHEAD

Brethren and sisters, the times through which we have been passing have indeed been trying to most of our people. And I am sorry that trying times are still ahead. The sure word of prophecy and the signs of the times do not permit me to believe otherwise. We shall not have the peace and security we so greatly desire until we repent of our sins, turn to the Lord in real sincerity, and deal righteously with all men in all our relations with them.

In conclusion I want to call attention to the fact that many winds of doctrine—social, economic, political—are blowing among the people. Individuals, ambitious for position and power, employing all kinds of propa-

ganda, are and will continue to be busy among the people to win their support. Such things are not new. They have long existed and have been particularly prominent in periods of great distress and chaos. And they are especially dangerous in countries ruled by democratic forms of government. The dictatorships of Europe were born of the distresses of the people. Orderly government in these countries was secured at the price of individual liberty. There the state is everything, the individual only the tiniest cog in a gigantic machine.

Dangers ominously threaten in this great country of ours. Our government had one great test—the Civil War of the sixties. It will have other tests. But it will triumph so long as the people remain true to their heritage and maintain the ideals of liberty and justice set up by the fathers of our country.

DIVINE GUIDANCE NECESSARY

What would I have the Latter-day Saints do? Just this: Remain calm; do not be carried away by prejudiced and emotional appeals. Use your intelligence and try to be wise in all things. Carefully and prayerfully consider and study every new proposition. Look for the real motives behind propaganda and agitators. Make yourselves worthy of and seek for divine guidance in all of your affairs. Keep your eyes upon God's prophet, the head of the Church, and be faithful and true to the covenants you have made with one another and with God. There is safety in doing these things. May the Lord give all of us wisdom and strength to do them, I pray in Christ's name. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Logan Temple

Brethren and sisters, I am grateful beyond my power to express for the privilege that is mine in standing before you to bear my testimony to the divinity of this great and mighty work. I appreciate the things that have been said to us by the Presidency of our Church and those who have spoken to us during this Conference. There is absolutely no question as to the truth that has been presented to us here this day.

I believe with all my soul that if you and I can follow the instructions that have been given to us, we will come nearer to our Heavenly Father.

I believe also that if we pray more earnestly day by day, we will receive the spirit of light, and of wisdom, and also that sustaining power to uphold and support those who have been placed in authority to lead and direct the affairs of the Church in this day and time.

I believe with all my soul in that quality of prayer that brings us in close contact with our Heavenly Father. May I say there is a believing faith; there is also a knowing faith. Perhaps we should differentiate between the two. This knowing faith comes to us through our devotion to God our Eternal Father as we approach him, not only in our family prayers, but in the silent hours of life when we come to him alone, when we unfold what is in our hearts and invite him into our confidence, and

have him know and understand that we love his work and those who have been called to preside over us.

The quality of prayer that is most useful to any of us is that quality that develops the finest there is in human life, that brings us into fellowship with God and our fellowman, that develops within us that absolute faith that is so necessary in order to retain and obtain the light of truth, which of course is a testimony of the Gospel.

Any one who is earnest and sincere in his or her prayers cannot in any way mistake the meaning of what was said to us by our beloved President this morning, when he impressed us with the thought that if we observe and keep these commandments that God has given us by the revelations through the instrumentality of the Prophet Joseph Smith, we will retain our fellowship and our knowing faith, that faith that gives us the absolute assurance that this is indeed God's work. President Grant, not so long ago, made this impressive statement: "Let us gather faith as a people. Let us so order our lives that we are entitled to an increase of that faith. I am thankful that I know of no man or woman who has joined this Church and attended his or her sacrament meetings, partaking of the sacrament in remembrance of the suffering of our Savior and his death, who was honest in the payment of his or her tithing, who divided with the Lord as perfectly as he would ask the Lord to divide with them if they were making up an account, who has kept the Word of Wisdom—I have never known of such a person to lose his or her faith." This is indeed a marvelous measuring tape.

There are many things, I am sure, that have come into your minds and into my mind this day, as we have been confronted, not only with the great things that have been said, but the realities of these things and the sincerity in which they have been called to our attention. Indeed we have been made to feel the divine and powerful leadership of our President and of the Authorities of the Church. It seems to me therefore, my dear brethren and sisters, that the obligation resting upon you and me, as Latter-day Saints, should carry the spirit of humility to seek our Heavenly Father for his sustaining power, that we might be able to retain this testimony concerning the divinity of this work, and uphold and sustain those who are placed in authority over us. They are men of God.

I desire to bear my testimony concerning the divinity of this work. I know, as I know that I breathe the breath of life, that God lives, that Jesus is the Christ, and that Joseph Smith was the instrumentality through which God operated in bringing to pass the restoration of the saving graces of the Gospel of our Lord and Master, Jesus Christ.

I am grateful beyond words for the great blessings that have come to me in the various calls that I have had, from time to time, in lifting my voice in the defense of this great work in many lands and in many climes. I am grateful now for the privilege I have in presiding over one of the temples of God, in witnessing the faith of the many people who come to officiate for their kindred dead, who feel the relationship that belongs to the Gospel of our Father in Heaven, to know of a surety that

this is a reality, that our dead can be saved through our faithfulness in the discharge of that obligation by officiating for them.

May God bless us with the spirit of appreciation. May we be humble and prayerful. May we find ourselves always in full fellowship and harmony, exercising that consideration, that kindness, the spirit of the Gospel toward all with whom we associate and come in contact, is my humble prayer, and I ask it in the name of Jesus Christ, our Redeemer, Amen.

An anthem, "Praise to the Lord" (Christensen) was sung by the Choir.

Elder James Brown, Jr., President of the Woodruff Stake, offered the closing prayer.

Conference adjourned until 10 o'clock a. m. Monday, April 5.

SECOND DAY

MORNING MEETING

The Conference reconvened Monday morning, April 5, at 10 o'clock a. m.

The congregation sang the hymn, "How Firm a Foundation."

Elder Mark W. Cram, President of the Sacramento Stake, offered the invocation.

A vocal solo, "Come Ye Blessed," was sung by Sister Jessie Evans.

PRESIDENT HEBER J. GRANT

We have decided not to call on all the mission presidents to speak at this Conference, and we may not call on all the General Authorities. We have tried and tried in vain to include all the people from whom we would like to hear, but we have not the time to hear from them all unless we should finally conclude, in years to come, that we should have four days of Conference instead of three days.

ELDER BRYANT S. HINCKLEY

President of the Northern States Mission

My brethren and sisters: It can never become a commonplace to speak in this historic tabernacle, nor in this presence. We are living a long way from home. We miss the mountains, the people and the tabernacle. The generation of men who laid out this city, erected this temple, and builded this house, built far better than they knew. I do not think there is another place in this broad land that people look to with more interest than they do this Temple Block. Whether they belong to our faith or not there is something that radiates from here that interests and satisfies them.

On November 28, last, President Grant arrived in Chicago to organize the 118th Stake of Zion. He was received with great respect. The organization of the Stake was effected on Sunday, November 29. This was an additional confirmation of the fact that the Church is moving forward on many fronts. It visions a world-wide establishment. Its benefits and blessings are not limited to any people or to any location. It can serve the people of Chicago and California, of New York and Hawaii, just as efficiently as it can serve the people of Utah. It can help those that dwell upon the Islands just as effectively and well as those who live upon the continents of the earth. Mormonism is just as strong to save the people east of the Rocky Mountains as it is those west of the Rocky Mountains. No matter how far flung its Stakes, how wide the territory which it covers, how numerically great and strong it may become, it has the divine genius of reaching the individual, of lifting him up; of filling his heart with hope, and inspiring him to great endeavor. The humblest Saint living in the remotest corner of the land may know that the Gospel is true, with the same assurance that the Saint who lives under the shadows of the Temple may know it.

Men frequently comment upon the marvelous organization of which we are a part. They not only comment upon it, but they have tried to copy it, but they cannot make it work. It is not a man-made institution. It is of divine origin. The Almighty accomplishes his purposes through men. They are his agents. He clothes them with the holy Priesthood which is the strength of the Church, the source of authority. Referring to this Priesthood—I was deeply impressed with what the President said yesterday. All my life I have read or listened to the other people read the 121st section of the Doctrine and Covenants. The President said that this great revelation was given to the Prophet Joseph Smith while he was a prisoner in Liberty Jail, Missouri. No mortal man ever gave to the world a better plan for the government of men than is contained in this revelation. It declares, "The powers of the Priesthood are inseparably connected with the powers of Heaven." Think of it—as powerful as this Priesthood is, as mighty as it is to save, it can only be exercised upon the principles of righteousness. No matter who the man is who bears this Priesthood nor the circumstances under which it is exercised—to be effective it must be exercised in harmony with the powers of Heaven.

Yes, the Church is moving forward on many fronts and no one need be alarmed over its growth nor apprehensive about its motives, for all its purposes are beneficent and its objectives are righteous. It is more than an intelligent plan for the betterment of the world, it is an institution inspired of the Almighty through which he will work out his purposes.

Every missionary bears this testimony and I want to testify that the Almighty has set his hand for the last time to establish his work upon the earth and that it shall never be thrown down and given to another people, that it shall roll forth until it fills the whole earth—He has so declared it. His power permeates this great work and in his own due time and in his own appointed way he will make it victorious in the

earth. Every man clothed with divine authority should walk in humility before his Maker.

A missionary's voice in this world is a very small voice. The discourses which he delivers are not so convincing as the life which he lives. God be praised for this great system of building character in men and boys. May he help those who have been commissioned to bear his message to the world, I pray in the name of Jesus, Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

If I could say anything that would contribute to a larger appreciation of the Priesthood of our Church I would be grateful indeed. I can scarcely hope to add a new thought about it. It is an old principle of our religion and all religions and it is a common subject of discourse. Because it is old, however, and because it is common, it is not stale nor trite and it is not cheap.

THE PRIESTHOOD DEFINED

The Priesthood is a priceless thing. It cannot be bought; it cannot be sold,—at least not for considerations that are monetary. Its values are measured in terms of benefaction and blessing. While it is essentially spiritual in nature and essence, the results which flow from its use and administration are often temporal and material. It is at once the key to the "mysteries of Godliness" and the power and authority underlying the ecclesiastical organization of God's work in the world. It is everlasting in duration. It existed before the foundations of the earth were laid and will endure eternally. In its last analysis it is the enduring, perpetual power of the Gods,—that is, Elohim; the power by which worlds have been and will be created; the power by which all everlasting covenants and conditions are established and perpetuated; the power and the only power which gives warrant and convincing assurance for the fulfilment of the highest and noblest aspirations of the human family.

The Priesthood is usually simply defined as "the power of God delegated to man." This definition, I think, is accurate. But for practical purposes I like to define the Priesthood in terms of service and I frequently call it "the perfect plan of service." I do so because it seems to me that it is only through the utilization of the divine power conferred on men that they may ever hope to realize the full import and vitality of this endowment. It is an instrument of service. Its uses and purposes are all defined in terms of service and the man who fails to use it is apt to lose it, for we are plainly told by revelation that he who neglects it "shall not be counted worthy to stand."

ACTIVITY REQUIRED

The Priesthood is not static and a man's ordination to it is not a static investiture. There may be some men, however, who so regard it, for they seem to be so smug and content with their ordinations.

I can well imagine such a man going into the presence of the great Eternal Judge and saying in substance, "While I was on earth I was a High Priest. I come now to claim the reward of a High Priest." I think it is not difficult to suppose what may be his answer. He will likely be met with such questions as these, "What did you do when you were a High Priest? How did you use this great power which you held? Whom did you bless with it?" Upon his reply to such interrogatories as these will his reward be predicated.

PRIESTHOOD COMPARED WITH A STREAM

I have sometimes compared the powers of the Priesthood bestowed on men with the waters that flow from our mountains down into the valleys below, as those waters are controlled and regulated by the law of irrigation which prevails in our western states. An early settler might have diverted from its natural channel the whole of a mountain stream upon lands which he occupied and thereby set up a claim of right and ownership to the entire flow, but the law said, "No, you cannot have the whole stream. You may have only so much of it as you can put to beneficial use in the culture and production of crops on your land,—no more." Is it not so with the great stream of power that flows from the fountain-head of God down to his servants in the earth? Can anyone claim the right to more of that power than he uses wisely and well for the blessing of his fellowmen? I think not and I believe that if he indulges such a hope he will be disappointed.

A PERFECT PLAN OF SERVICE

But the Priesthood is not only *a* plan of service, it is *the perfect* plan of service. All worthy service is commendable. The man who builds my house to shelter my family from the storms and the elements merits my approbation and gratitude. I am indebted to the man who tills the soil, for food and bodily sustenance. To the scientists, the inventors, the skilled artisans and mechanics and the captains of industry, we owe lasting praise and thanksgiving for innumerable comforts and conveniences that make life easy and desirable. The artists of the world have gratified our inner craving for expression of beauty in tender and lofty sentiment in art, music, literature and idealism.

How grateful we are for all these benefactions! We almost worship the modern medical man who, with patiently developed skill and large scientific knowledge, is able to relieve our bodily distresses, mend our broken bones, and set us up in health and vigor. We venerate our statesmen and cheer to the echo the heroes of our society.

But, who of all these, who serve so well and so nobly the interests of the human family, can do for me a service that in real vitality, in everlasting benefit, is comparable to that performed by a humble Elder in the Church who takes me into the waters of baptism and raising his hand to high heaven, truly says, "Having been commissioned of the Lord Jesus Christ, I baptize you in the name of the Father and the Son and the Holy Ghost." What service is there that man can give which

approaches in importance and eternal beneficence the laying on of the hands of the Priesthood and the utterance of those divine words "Receive ye the Holy Ghost" and "be confirmed a member of the Church of Christ"?

So I pronounce the Priesthood "the perfect plan of service" because through its administration and offices our lives are eternally blessed. Not only is it essential for our induction into the Church and fold of Christ but is it of constant application. We use it in the blessing of our sick, to relieve suffering, physical, mental and spiritual; for the encouragement and direction of our officers and missionaries as they are set apart for their respective duties in the Church; for the blessing and naming of little children; for the administration of the Sacrament of the Lord's Supper in the partaking of which we continue frequently to renew our covenants with the Savior; in the ordination of men and boys to offices in the Priesthood which are so widely distributed in our Church; and lastly and perhaps more importantly than any of the items I have mentioned, in the carrying forward of our temple work which is so unique in the world of religion and so distinctly a product of latter-day revelation in which, through the authority of the holy Priesthood, vicarious work is done for kindred dead, transcendently beautiful ceremonies and ordinances are performed for the holy, eternal, celestial marriage of man and wife, for the sealing of children to parents, for the establishment of eternal bonds and covenants as an endowment of men and women by which they make preparation to come back into the presence of God the Father and His Son, Jesus Christ.

I said the Priesthood is widely distributed in our Church. There are 180,000 men and boys who hold it. The boys have what is termed the lesser or Aaronic Priesthood. The men are ordained to the higher or Melchizedek Priesthood. Within these orders of Priesthood several offices are designated by revelation and the duties thereof prescribed. The men and boys are divided into quorums or groups in numbers conveniently designated for the establishment of fraternal relations and the accomplishment of service in the Church.

THE PRIESTHOOD IN THE HOME

Every man is made a better man by reason of his membership in one of these quorums and by reason of his ordination to the Priesthood. A man with the Priesthood is a better father and husband than he would otherwise be; that is, if he appreciates and uses the powers conferred upon him. He presides over his household in dignity and love. He wins the respect of his wife and children by his constant solicitation, not only for their temporal but for their spiritual welfare also. Children in a home presided over by the Priesthood do not flippantly and disrespectfully refer to their father as "the old man" or their mother as "the old woman." The very nature of the government of the Priesthood precludes such impropriety. A wife does not begrudge a man of the Priesthood his position as head of the household. She honors him as such and teaches her children to do likewise, for she well understands not only what the

Priesthood means to her husband but what it means to her too. She knows that if she sustains her husband in his Priesthood calling she has assurance of exaltation with him, and she knows moreover that if he is true to his Priesthood he will always be kind and faithful and righteous. I feel sure that if we could have more of the authority and influence of the Priesthood in the homes of the land we should have infinitely less disrespect for law and order and the established institutions of society than we now see about us everywhere.

The man of the Priesthood is a better citizen and a better neighbor than he would be without it. Holding authority himself, he is constrained to respect authority. Being a part of the government of God, he sustains all governments. His life is dedicated to service. He must be a good neighbor, serving the needs of those about him.

The man of the Priesthood loves knowledge and education. He is taught that "the glory of God is intelligence," that "man cannot be saved in ignorance," and that knowledge is power. He is enjoined to teach truth and righteousness and he knows that he cannot teach unless he learns.

HUMILITY AND INTEGRITY

While the Priesthood is a principle of force and action it nevertheless makes a man humble. The realization of the responsibility it entails,—this partnership with God in the exercise of His power, and the very nature of the grant itself tends to subdue natural human egotism. When one blesses the sick he knows that it would be futile to rely on his own talent, his own influence, or fine words in the presence of distress and suffering and the imminence of death. His native powers seem as nothing. He realizes that it is only through faith and with a pure heart that he can pronounce, with a power superior to his human faculties, a blessing that will be efficacious.

Those who bear the Priesthood know too that their lives must be consistent with the divine commission which has come to them. No man can lie, steal, malign his neighbor or pollute his body with poisons and defile himself with sin and expect the stream of God's power to flow through him. The holding of the Priesthood stimulates a man more than anything I know to conform his life to the standards and attributes of the Master whose authorized representative he is.

PRIESTHOOD FROM DIVINE SOURCE

And it is true that a man who has been properly ordained to the Priesthood in the Church of Jesus Christ of Latter-day Saints is an authorized and duly accredited representative of the Lord Jesus Christ. To many, no doubt, this appears as a bold and highly presumptuous statement to make. But it is a fact substantiated by creditable evidence. I am not infrequently asked, particularly by those whom I ordain, as to the derivation or lineage of my Priesthood. I reply by setting forth four steps only: I was ordained by President Joseph F. Smith, he by President

Brigham Young, Brigham Young by the Three Witnesses, one of whom, Oliver Cowdery, was ordained by the angelic ministers, Peter, James and John at the beginning of this dispensation. So the authority of the Priesthood which we bear is proximate to the divine source from which it emanates. Neither its origin nor its descent is beclouded and obscured in remote antiquity by equivocal and doubtful beginnings and transfers. Living witnesses or the recorded testimony of those who have recently passed away attest the validity of each act and event which has brought to us this delegation of divine power.

Not only are we able to establish the legality of our credentials to participate in this great work but in addition thereto, I feel sure that the experience of our people with the powers of the Priesthood, extending now for more than a century of time, furnish irrefutable proof of the genuineness and divine nature of the powers which have been exercised. Spiritual manifestations and temporal blessings derived through the Priesthood have been altogether too numerous to estimate or recount. Under the Priesthood the Church was set up by a young man unlearned in the things of the world. Its marvelous organization, its procedure and practices, its ordinances and ceremonies and its incomparably beautiful and uplifting interpretation of the Gospel of Jesus Christ are all attributable directly to the powers of the holy Priesthood. Even its temporal successes and those of its members, the migrations of the people and their establishment in different sections of the earth are due to the inspired direction of the Priesthood of the Church. So that, if you ask any man who has had experience with the Church or knows its history what one thing it is that more definitely distinguishes our people from any other group and what one thing is most accountable for all our successes and achievements, he will readily respond: the Priesthood of the Church of Christ.

ATTRIBUTES OF PRIESTHOOD

I wish all the world would come to understand the real essence and inner nature of this precious power. I fear that there are too many who look upon it as autocratic, compulsory and dictatorial. The Lord has set forth its nature and constitution in a revelation, which, it seems to me, more nearly breathes the true, kind, loving, considerate, merciful and righteous spirit of Christ than anything we have on record. I will not quote it here because you are all familiar with it. You well know how it enjoins humility, "long suffering, gentleness and meekness and love unfeigned" upon those who minister with the Priesthood, warning against any compulsion, unrighteousness and ulterior motives and advocating methods only of kindness and persuasion.

Knowing the attributes of the Priesthood as we do, we do not fear it. Our unanimity of thought and action in response to its suggestions or nominations is not constrained upon us by domination and coercion. It is but the natural product of our accord with the wisdom and the inspiration of our leaders and the persuasion of righteousness and truth. We who give our allegiance to the Priesthood are not slaves and puppets,

we are free, and the more perfectly we yield to the doctrines and the dominion of the Priesthood, the more unanimous we become in its support. It is the truth that makes one free. Error is bondage.

Very often things that are common come to be regarded as cheap. If gold were as common as clay it might not be the standard of values in the world. I fear that in some instances and with some people the extensive and common bestowal of the Priesthood upon the men and boys of our Church tends to lessen respect and deference for it. Being easy of acquirement, its value is sometimes deprecated.

This is a great and serious mistake. In the first place the Priesthood has not been easy of acquisition in this or any other dispensation when it has been in the earth. Those who acquired it in the beginning of our Church and those who have preserved it and passed it on as a heritage to this generation suffered for it and endured trials, tribulations and even death that it might be established and preserved. In the second place, it is not common among the peoples of the world. If all of our men and boys who bear it were to be distributed among the people of the world there would be but one in every ten thousand of the world's population who would hold the Priesthood of the living God. If such a distribution were actual, I have an idea that no man would look upon his Priesthood as being common or cheap.

ADMONITION TO BE TRUE

So I say: men of the Priesthood, be true. Use the power that God has given you. Bless your fellowmen with it. It will save you and it will save the world.

And to the sisters may I say: support your husbands in God's work. Encourage them and commend them in the performance of their duties. It is not always easy for a tired wife to forego the help and companionship of her husband in the evening when she needs his assistance and his comfort in the care of the family. It is a real sacrifice to have him go to his duties in the Priesthood. But urge him to go; you will never regret it; your sacrifice will be rewarded.

I wish I could say something about the quorums of the Priesthood, those divinely appointed organizations which are designed to promote and conserve the education, the brotherhood and the service of the members, but time will not permit. I must close.

In closing, I offer my personal testimony. I do so with some hesitation because my personal conviction seems so private and so sacred to me. I am constrained to do it by the hope that the assurance which has so blessed my own life may bless the lives of others.

A STRONG TESTIMONY

I know with a conviction that satisfies every knowing faculty that I possess, that the Priesthood of God is real and genuine, that it is a vital essence of force and power. I have felt its influence; I have been consciously aware of its passing from me as I have laid my hands on the

heads of others in the administration of its kindly offices. I have seen its effect. I know that it is more than a name and a symbolism. I prize it above all earthly possessions. I look upon it as the key to all the happiness and joy and glory for which I aspire and I would rather lose anything else that has ever come into my life than to lose my Priesthood.

I humbly pray that I may prove in some measure worthy to hold and exercise the divine power which, in the providence of God, has come to me, and that I may be worthy of the association which I have been so highly privileged to enjoy with President Smith and President Grant and the other noble men with whom my lot has been cast. I pray also that like blessings may come to all my brethren who bear the Priesthood of the Lord Jesus Christ. In His name, Amen.

The congregation sang the hymn, "We thank thee, O God, for a Prophet."

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

The prince of this world cometh, and hath nothing in me. (John 14: 30.)

These words were spoken by Jesus in his last discourse before his crucifixion—the discourse which ended with that divine prayer that flowed from the soul of the Redeemer. That glorious sermon began with the words that have cheered myriads of souls, "Let not your heart be troubled; ye believe in God, believe also in me." In the Savior alone are found all the treasures of love, true science and infinite wisdom. He is the joy of the desolate, the hope of the penitent.

RIGHTEOUSNESS BINDS SATAN

The prince of the world is Satan. He is the prince of darkness. Satan could find no taint of sin in the Savior. In the Lord there was nothing for the evil one to fasten on, for he was without blemish and without spot.

Last summer, in a certain park, I observed that a number of the trees were fast losing their beautiful leaves. They were attacked by caterpillars and worms. It was evident that these pests were attracted to those trees. In the same park were other trees; their foliage was lovely with bright colors. There was nothing in these trees to invite the destroyers. They were immune.

It is possible, thank God, for every righteous man to bind the evil one so far as he himself is concerned. The Almighty alone knows the wonderful help and example we extend to our fellow creatures when our lives are such that Satan can find nothing on which to fasten.

Each man makes his own stature, builds himself,
Virtue alone outbuilds the Pyramids,
Her monuments shall last when Egypt's fall.

WORKS OF THE FLESH

And Jesus said,

That which cometh out of the man, that defileth the man.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

All these evil things come from within, and defile the man. (Mark 7:20-23.)

After enumerating the works of the flesh and declaring "that they which do such things shall not inherit the kingdom of God," the Apostle Paul says:

WORKS OF THE SPIRIT

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts. (Galatians 5:22-24.)

There are certain institutions that can create and maintain a nation. They are the foundation stones of any nation that hopes to endure. Chief among these institutions are marriage, virtue, sobriety, industry, obedience to law, loyalty to country, love of fellowman and an affectionate respect and reverence for God, our Heavenly Father. But when a republic or a monarchy rejects these foundation stones, these roots of Christianity, there shall arise another Gibbon to write the decline and fall of a nation that rejects God and disobeys his commandments. "Righteousness exalteth a nation but sin is a reproach to any people."

FREEDOM IN RIGHTEOUSNESS

There is something grand in being free, and true freedom is found in righteousness. There are those who say that Christianity has never had a fair trial in the way of relieving economic distress, but it has had a fair trial and it has succeeded in improving the temporal needs of the people whenever and wherever it has been conscientiously observed.

In the Book of Mormon we read of a nation that lived in peace for over a century and a half. They had all things in common. There were no rich. There were no poor. Each man loved his neighbor as himself, and they prospered: they became exceeding rich as to this world's goods. Moreover they prospered in the unsearchable riches of Christ, the only riches that endure. But pride crept in, the pride that goeth before a fall, and the words of Byron portray the unhappy result:

Here is the moral of all human tales.

'Tis but the same rehearsal of the past;

First freedom and then glory; when that fails

Wealth, vice, corruption, barbarism at last,

And history, with all her volumes vast,

Hath but one page.

AMERICA—LAND OF PROMISE, CONDITIONALLY

Moroni, an inspired prophet, whose words are in the Book of Mormon, declared that America is a land of promise, choice above all other lands, but he said, by the word of God, that "whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ," or they would perish when the fulness of his wrath came upon them because they were ripe in iniquity.

That same prophet, in giving this warning, looks down the ages and talks to the people of this great God-established, glorious republic. He warns them of the evils that have brought other nations down into obscurity and covered them with destruction, and says:

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done. (Book of Mormon, Ether 2:11.)

Our father's God, to thee,
Author of liberty,
To Thee we sing.
Long may our land be bright,
With freedom's holy light,
Protect us by thy might,
Great God, our King.

DESTRUCTION IN UNCHASTITY

I want to say to you, my brethren and sisters, that the sinister crime, that destructive sin, which brings down the fulness of the wrath of God upon the people, the iniquity in which they ripen, is the sin of unchastity, uncleanness. Men's hearts are filled with the things that the Savior said defiled them, and of these things they must repent; for if they do not purge themselves of these things God has forbidden, no matter how great their might, they will go down, for sin never was happiness.

I don't know, I am sure, how long this nation will survive disregard of God, unchastity, Sabbath breaking and other evils that are in our midst. Tennyson said:

Ring out the old, ring in the new,
Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand!
Ring out the darkness of the land.
Ring in the Christ that is to be.

I humbly pray that every Latter-day Saint and all men may live such lives that with their blessed Redeemer they can say:

The prince of this world cometh, and hath nothing in me.

God help us to reach that heavenly, soul-saving ideal, I humbly pray, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

I feel greatly honored to be permitted to stand before you brethren and sisters and take part in this great Conference.

Brethren, and all who are members of the Church, I have discovered that I am still alive, and I am very pleased to be living and to be in your midst.

I have nothing in the world before me that has any great value, other than faith and hope and love of God and his commandments. I can think of nothing before me that has any greater value than the Gospel of Jesus Christ.

I have tried to impress the people that I was sincere, frank, and honest in my beliefs. I think I have had a pretty hard time in the last year, a sort of a crucial test as to just how I will finish my work. I have been with you people in conference assembled pretty nearly a half a century, and at no time during my life have I been treated more kindly, more courteously and more helpfully than during the past year.

I have spoken at several Priesthood and Seventies' meetings during the past year. A little over a year ago I attended a young peoples' meeting in Forest Dale. I was in my usual physical condition. I undertook to speak to the young people. In about five minutes I went silent. I sat down. They dismissed their meeting. I went home. I felt then: "I am through; I have finished," but it hasn't come true, because I am still alive and trying to fulfil my mission.

I have great joy and pleasure. God knows that I still want to fill a mission and be honorably released and return from whence I came.

When I was sixteen, my father, Heber C. Kimball, was sixty-seven years old, as strong, powerful, masterful a man as ever lived; with a great family—twenty-five sons and ten daughters. He was injured by accident and later was paralyzed—I can remember the very day when he was stricken—and he never spoke afterwards, although he was conscious of his surroundings.

Well, I have been favored in the past year. About one year ago I went to California. Mrs. Kimball was very sick, unable to walk. I am not telling you a hard luck story. While I was there I was stricken blind for eleven or twelve days. I have overcome that partly, and I am able to see.

Now, I don't know of anybody here present that has a greater reason to be thankful than I have. I may be ungrateful at times, and I may be unthankful, but I honor God, the eternal Father, and His Son Jesus Christ. I believe with all of my soul that Joseph Smith is a prophet of God; that Brigham Young was a prophet of God; that Heber C. Kimball and all those other great men were inspired of the Lord. As far as I am concerned, if these things are not true, and the Gospel of Jesus Christ

is not true, I wouldn't give you twenty-five cents for what you leave behind you. But it is true. It is my testimony to you that it is true.

Before I conclude I want to say to you brethren that I have been personally acquainted with the First Council of Seventy since the days of President Seymour B. Young. The Council that we have now—I happen to be senior President but am not able to do very much—this Council has sustained me. They have been so kind and considerate that I honor them. I am testifying to you good people—and we have ample proof of it—at no time in the history of the Seventies has the First Council been more faithful as witnesses for God to the nations of the earth, and preachers of righteousness, than these men are; the Twelve Apostles the same; and the First Council is under their direction. They have been greatly blessed by the Lord, and they are, through the Seventies, doing a wonderful work, fulfilling a great mission among the stakes of Zion, and at no time have they accomplished a greater work. They have the spirit of their office and calling. I sustain them. I want to leave my testimony with them. If it isn't true, as I said before, there is nothing true.

I pray the Lord to bless you. I pray God the Eternal Father to bless President Grant. It isn't the man. We don't worship men. I don't. I have never believed you get on higher ground by worshipping a man. I am a good deal like my father. Before he died he was praying. He called together this great patriarchal family of his, and he got to praying. When he prayed, he just talked to the Lord. He wasn't talking to men; he was talking to the Lord. So father finally burst out in a laugh and he said: "Oh, Lord, forgive me. When I pray for some men I have to laugh." He had to apologize to the Lord, because it amused him to pray for some men.

I honor President Grant. I have every reason for it. I have known him all during my ministry; and it isn't the man; it is the prophet. God bless the prophet whom God raised up to guide and direct his people, I humbly pray, in the name of Jesus Christ, Amen.

ELDER DON B. COLTON

President of the Eastern States Mission

My brethren and sisters, something has been said during this meeting regarding the respect shown to the Authorities of the Church, and the love and esteem in which they are held by those who are working with them. I share in that esteem. Fortunately for me, I have known many of them for many years.

The thing, however, that impresses me most in this respect is the fact that our missionaries, young men and young women, called from remote sections of the Church, have the same testimony, and support these Authorities with the same enthusiasm and zeal with which they are supported by those who know them best.

It has been my great privilege to labor among these missionaries. I love them. This great missionary work has become dear to me. One

of the finest things about it is the attitude, my brethren and sisters, of your sons and daughters with respect to God and the Gospel of Jesus Christ. I have seen them, in a few short months, transformed from hesitating and doubting boys and girls to mature, earnest men and women. The thing that pleases me most is to hear them bear their testimony. They speak the truth. They are not seeking to deceive.

The words of the Apostle Paul, in writing to Timothy, come to me:

I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry * * *

And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

We have had a great experience during the last six months in the Eastern States Mission. We have been blessed with a great deal of publicity. Newspapers have treated us kindly. They have spoken well of the great movements of the Church and of the people. Now I am wondering, and the challenge that seems to come to me is: How can we somehow make the people of the world realize that the people, in and of themselves, are no greater than other people, but that something has come into their lives to make them worthy of the things that are said of them and the things that they are doing? How can we put over the message that water does not rise above its source; that "men do not gather grapes from thorns, or figs from thistles;" that there is something in this message, of itself, inherently, that makes this people do what they are doing?

If we can do that, if we can make them know that we believe that the greatest character who has ever crossed the pages of history is the Lord Jesus Christ, and that we serve him best when we keep most perfectly his commandments, and that we are what we are because of him, then we have done well. If we have faith in this world only, in the Savior, then well might the Apostle Paul say: "We are of all men most miserable." If we can somehow get the people to understand that whatever there is great among the Mormon people it is because there has been translated into their lives the principles and teachings of our Savior, and unto him we give the honor, the praise and the glory: If we can let them know, in the language of the Book of Mormon, where Mosiah said: "Moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord omnipotent;" and that because we get these truths into the lives of people we succeed in getting them to accomplish the things for which we are commended. It is the Gospel of Christ that has made the Mormon people what they are.

To me, our great mission and work in the field is to preach Christ and him crucified. I rejoice also that in gaining a testimony of the Savior our missionaries are impressed with the fact that as they study

Mormonism, so-called, they see that it is but the pathway, the guide to life eternal, through the course mapped out by our Savior. They sustain these men as prophets of God, because God gives them a testimony of the Gospel, not because they know them personally. Those of us who know them personally can bear testimony to their integrity, but I rejoice that the young people, particularly the missionaries, throughout the world say that they are prophets of God, because they know the Gospel is true. They have learned that by finding out that Christ is the way to salvation and life, and that in this Gospel are found the teachings of that Lord and Master; that the same principles which he advocated are advocated now; that the same powers, the same saving graces, the same gifts and blessings that were given to his people anciently are given now, if we are obedient unto that Gospel.

They discover that these men, these principles, these things that are making us known, are but the results of the Gospel of the Lord Jesus Christ being translated into life.

Oh, I pray that we shall appreciate sincerely that the good things that are being said of us shall be said of us because we are worthy; that we shall indeed translate into our lives these glorious principles of the Gospel; that in all things Christ, the Redeemer and Savior of the world, shall be magnified and his name glorified in all the earth.

In humility I bear witness, too, that I know that he lives, and that he is the Redeemer of the world. As has been said by Brother Stephen L. Richards, this testimony is peculiarly sacred to me, but I feel, nevertheless, constrained to bear this witness unto you, and to say that the most glorious privilege of my life has been preaching our Lord and his work in the earth.

I close with a voice of prayer, in the language of one of our poets:

Oh, Thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hath trod;
Lord, teach us how to pray.

May the Lord teach us to be obedient, to love and keep his commandments, and translate into our lives the things that are worth while in the Gospel, I humbly pray, in the name of Jesus, our Redeemer, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I feel my weakness this morning, and seek your faith and prayers. I have been happy in listening to the testimonies of my brethren, and especially the words of counsel and warning which have been given unto us by those who have spoken thus far.

PEACE TAKEN FROM THE EARTH

We are living in perilous times. The world is in commotion. One hundred years ago—to be exact, in November of 1831—the Lord gave

his Preface to his Commandments. You know the Doctrine and Covenants is different from any other book. It was not written by Joseph Smith. It is the work of God, and as its author he had the right, of course, to write his preface, which he did, and he said this:

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

One year after the organization of the Church, peace could not have been taken from the earth, in justice, but the Lord said the time would speedily come. That time has come. Peace has departed from the world. The devil has power today over his own dominion. This is made manifest in the actions of men, in the distress among the nations, in the troubles that we see in all lands, including this land which was dedicated to liberty.

There is no peace. Men's hearts are failing them. Greed has the uppermost place in the hearts of men. Evil is made manifest on every side, and people are combining for their own selfish interests. Because of this I was glad to hear the warning voice raised by our beloved President and by his counselors, yesterday, and by others of the brethren who have spoken; for I think this should be a time of warning, not only to the Latter-day Saints, but to all the world. We owe it to the world, to raise a voice of warning, and especially to the members of the Church.

A TRUE CHURCH

I would, with all my heart, that we, the members of this Church, were living in unity and peace and the love of the Gospel of Jesus Christ; which is perhaps more than we can expect under mortal conditions, for the Savior, in one of his parables, stated that the kingdom of heaven was like a net that was cast into the sea; it gathered of all kinds, some good, some bad, some neither good nor bad, and they had to be sorted.

The Lord also said in this preface, that this is the only church upon the face of the earth with which he is pleased. Let me give his exact words:

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.

I say if the Lord had to make such a statement as that in 1831, how much more necessary would it be today? He would have to say that this Church is the only church upon the face of the earth with which he is pleased (because it is his Church; he organized it; but he would also have to say he is speaking collectively and not individually, simply because there are so many professing membership in this Church, who are not abiding in the laws and the ordinances of the Gospel, nor are they true to the

covenants and the obligations that they have taken upon themselves, to keep his commandments.

I want to read to you another passage of scripture. This was given in the year 1833, after trouble had come upon our people, and they had been driven from their homes, because they had failed to keep the commandments:

ZION TO REJOICE

Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion, *the pure in heart*; therefore, let Zion rejoice, while all the wicked shall mourn.

For behold, and lo, vengeance cometh speedily upon the ungodly, as the whirlwind; and who shall escape it?

The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come.

Therefore I can say there shall be no peace come to this world until Christ comes to bring it.

For the indignation of the Lord is kindled against their abominations and all their wicked works.

Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

But if she observe not to do whatsoever I have commanded her, I will visit her according to her works, with sore affliction, with pestilence, with plague, with the sword, with vengeance, with devouring fire.

Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her.

JUDGMENTS COMING UPON THE WORLD

As I observe conditions among the people I cannot see how we are going to escape when the judgments are to pass over the nations, which are promised in this revelation and in others which I cannot take time to read. Because of our disobedience and our failure to keep the commandments of the Lord, the righteous, as in times past, may be called upon to suffer with the unrighteous among us.

So I rejoiced in having the voice of warning raised. Are we keeping the Sabbath day holy, as Latter-day Saints, when the picture shows are filled every afternoon and evening, and that, too, in communities of Latter-day Saints; when the pleasure resorts are crowded on the Sabbath day; when we turn our attention to pleasure rather than to the worship of God? Do we have a claim upon his blessings, and are we entitled to have the angels of destruction pass us by, according to the promise that is given here, *if we will keep the commandments of God*? Are we doing it?

FAULT-FINDING

Are we guilty of finding fault with those who preside over us? Are we willing to listen to the counsels that they give to us, and receive the voice of God as it comes through the one who stands to represent him as his mouthpiece upon the face of the earth? How many of us are willing

to do that? We stood upon our feet here this morning and sang: "We thank Thee, O God, for a Prophet," and yet there are some among us who criticise him, who find fault with him. When he speaks by the power of the inspiration of Almighty God, we are ready to condemn him, as we have done in times past.

Do you think, under these conditions, that we are prepared to escape from these penalties here enumerated in this revelation, given on the 2nd day of August in the year 1833, a month after our people had been driven from their homes for violating the commandments which they solemnly had promised they would keep?

I want to raise the warning voice, and I am doing it among the stakes of Zion, as you happen to know. I want to cry repentance. Are we keeping ourselves clean and pure and unspotted from the sins of the world, and are we entitled to receive the blessings?

PREDICTIONS BEING FULFILLED

I want to tell you the judgments have gone forth and they are going forth. All these strikes that are taking place, this commotion, this unrest, this dissatisfaction, this desire on the part of people to overthrow governments—and that is going to come, for hasn't the Lord said that he will make an end of all nations? Is it not so recorded in these revelations? And so it must be. The angels of destruction have gone forth upon their mission.

WARNING OF PRESIDENT WOODRUFF

Permit me to read a few words from President Wilford Woodruff. This seemed to be the burden of his message from the time of the dedication of the Salt Lake Temple until his death, for he repeated it time and time again, and I heard him:

What are the signs of the times? Do the Latter-day Saints comprehend them? This is a fast age. The Lord is going to cut his work short in righteousness. Read these revelations, for they contain the history of what is coming to pass in the earth.

That is, these revelations out of which I have been reading.

The Lord said to Joseph Smith in the beginning of this church—

Then President Woodruff read from Section 86 of the Doctrine and Covenants, verses 5 to 7, in regard to the wheat and the tares. You know in that revelation the angels cried to the Lord that they might go forth and reap down the earth. After reading that passage President Woodruff said:

What is the matter with this world today? What has created this change that we see coming over the world? Why these terrible judgments? What is the meaning of all these mighty events that are taking place? The meaning is, these angels that have been held for many years in the temple of our God have got their liberty to go out and commence their mission and their work in the earth, and they are here today in the earth.

I feel in saying this to the Latter-day Saints there is a meaning in these judgments. The word of the Lord cannot fall unfulfilled. If you want to know what is coming to pass, read the revelation of St. John. Read the Book of Mormon and the Doctrine and Covenants. These things are at our doors. What is the matter with this nation,—thousands of men striking, mobs raising up and destroying property; tribulation prevailing!

I want to say that you will all find, before you are many years older, that Utah is a pretty good place to live in.

Now, I can't take time to read more of it, but he raised this warning voice, and I believe Utah will be a pretty good place to live in, and other stakes of Zion, for I don't believe President Woodruff intended to confine this to the borders of Utah, but to the stakes of Zion. But the judgments of the Almighty are being poured out, and they shall continue, for the Prophet of God has said it. We shall not escape, unless we repent, turn to the Lord, honor our Priesthood and our membership in this Church, and be true and faithful to our covenants, which I pray we may be, in the name of Jesus Christ, Amen.

The congregation sang the hymn "Praise to the Man who Communed with Jehovah."

Elder J. Frank Killian, President of the Emery Stake, offered the benediction.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference was held Monday afternoon at 2 o'clock.

The congregation sang the hymn, "Redeemer of Israel."

Elder Joseph B. Harris, President of the San Juan Stake, offered the opening prayer.

A vocal duet, "I am Sure I Shall not Pass this Way Again," was sung by Sisters Ruth Jensen Clawson and Alice Jensen Holbrook.

ELDER LeGRAND RICHARDS

President of the Southern States Mission

It is a great pleasure, my brethren and sisters, to meet again with you in a General Conference of the Church. I feel sure that our prayers have been answered, for have we not asked our Father in heaven to enable our leaders to give unto us that which would mark clearly the way in which we should go?

As I listened to President Grant yesterday morning, when he spoke on the Word of Wisdom, I could not help but feel that I hoped the Lord would give him a desire to preach on that principle of the Gospel as long

as he lived, and when he is no longer with us, that the Lord would raise up another who could preach on it with the same power that he does.

I believe that when the Lord announced to the Prophet Joseph Smith that a marvelous work and a wonder was about to come forth among the children of men, that work was to include many important things, one of which I think is the Word of Wisdom. I believe that in that alone we shall always stand out as distinguished from all other religious denominations in the world. While today men are talking of uniting the churches, they never will want to unite with the Church of Jesus Christ of Latter-day Saints, as long as we are true to that great principle.

Speaking of the marvelous work and wonder that was to come forth, in our mission we try to help the missionaries to grasp the truth of that statement, and to interpret the Gospel in terms of a marvelous work. Referring, for instance, to the Book of Mormon, great stress is laid upon the value of that book as the most tangible evidence of the divine mission of the Prophet Joseph Smith. Sometimes it seems rather insignificant, when you take the Book in your hand, to think of offering it for fifty cents to the people you meet. Then, when you stop to analyze what it really is, in and of itself, it is a marvelous work and a wonder.

I read an article in a newspaper recently on a visit to this land of the United States by Dr. William A. Kennedy, of Lima, Peru. He was here in the interest of securing financial support for the establishment of a university there to investigate and make research into the early civilization of the Americas, particularly dealing with the civilization of the Incas and the Mayas, and President Herbert Hoover had been asked to serve as one of the directors in this school, for which I understand a franchise has already been issued.

The paper reported that he had been assured of an endowment of \$30,000,000, which amount would be increased to sixty or seventy million dollars within the next ten years.

Now, think of that! The value of the history of the early inhabitants of this land is considered to be worth at least \$70,000,000, and we offer them more than they will ever know, after all their research, for the price of fifty cents! After they have searched all the archives and the discoveries of men, then they will only have a dead record. It will speak only of the past. Whereas the Book of Mormon does not only tell of past civilizations, but it declares in most emphatic terms the ultimate destiny of this great land. Who can read the words of the prophets, and not know that, from the time when God first led his children here, after the destruction of the Tower of Babel, he designated this land as a choice land, choice above all other lands, and from that time until this it has been preserved as in the hollow of his hand, to serve some great destiny.

Read the words of the Book of Mormon, declaring that upon this land the New Jerusalem of the Lord, our God, shall be builded, which shall ultimately be taken to heaven and again return when the earth is purified. Read the promise contained in that Book, that Jesus

Christ is the God of this land and the king thereof ; that every nation that shall lift its hand against this land shall perish, "For I, the Lord, the king of heaven, will be their king." I wonder what the nations of this world would think if they knew that the God of heaven had decreed that he would fortify this land against all other nations.

When we stop to analyze and think what the Book of Mormon contains, in addition to what might be discovered through the expenditure of this \$70,000,000, is not this a marvelous work and a wonder? I would like every missionary in our mission to feel when he approaches a home, offering a Book of Mormon, that he is offering something that is worth more than all the gold and silver of this world. If they read it and are touched by the divine spirit contained in its pages, they certainly cannot help but believe it.

Years ago, when I was doing short-term missionary work in the Eastern States, we were out on the street corner one night, and a young missionary said to me, following the meeting: "Brother Richards, I don't know the Gospel is true." I said: "You don't?" and he said "No." I said: "You take the Book of Mormon and go home and read it, and don't you quit reading it until you know the Gospel is true." We went out on the street about two weeks later and he stood up in his turn and said: "If the Book of Mormon isn't true, you tell me how Joseph Smith knew that those cities were buried in the depths of the earth out in Central and South America." When he was through I patted him on the back and said: "It works, doesn't it?"

When I was in Holland a sister came to me whose love for the truth had been somewhat disaffected, even though she had been a former worker in the Church, but through jealousy she had become lukewarm. Following a very inspirational meeting she said: "Brother Richards, tell me how I can get my testimony back." "Well," I said, "I will tell you if you will follow my instruction," and she said she would. I said: "When you can put all malice out of your heart, you go in to your own secret chamber and ask the Lord to reveal unto you the truth of the Book of Mormon, and then you read it chapter by chapter." She said: "I don't need to do that. I already know the Book of Mormon is true." "Then," I said, "you know all the rest of the story that goes with it."

Now, I am grateful, my brethren and sisters, that in the analysis of every phase of our work, to me it is a marvelous work and a wonder.

A young man arrived in the mission field a few months ago. He had had two years of college work. He said that he had received his call two years ago, but it took him that long to make up his mind to accept it. He said: "You know, I am a very practical man. I like to be able to go out in the orchard and pick the pears and eat them, and then I know it is a pear tree." When he was through I said: "Now, my boy, I want to tell you that pears grow on our tree too. Here is the Book of Mormon. With your analytical mind you take the little book, the "Seven Claims of the Book of Mormon," prepared by Dr. Widtsoe and Dr. Harris, and when you have analyzed those claims and the Book of Mormon, you come

back and tell me if there isn't just as tangible proof that that Book is true as the eating of a pear is that the tree is a pear tree."

I met him out in his district about six weeks later and he gave a fine testimony. I put my arm around him, and said: "Have you found any pears on the tree?" He said: "Oh, forget it, Brother Richards."

Now, my brethren and sisters, I want to say to you that I thank the Lord for my membership in this Church; and I thank him for every opportunity of service that has come to me. I am on my fourth mission. I have presided twice as a bishop, once as president of a stake, served on two high councils, and I want to testify to you that the Lord or this Church owes me nothing. I have been repaid a thousand fold for all I have ever done for the Church, and I hope I shall never falter.

God bless you all, I pray, in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My brethren and sisters, I pray that while I stand before you my remarks may be guided by the Spirit of God in whose name this Conference is conducted.

I have listened with a great deal of interest to the statistical summary of the condition of the Church, the admonitions and the suggestions made by the brethren during these two days of conference. I have tried to probe into the heart of that which has been said to discover what I should say to fit in with that which has been said.

PROGRESS BRINGS RESPONSIBILITY

Many thoughts have come to me,—first and foremost a sense of gratitude for the progress of the Church, and secondly, a sense of the responsibility that rests upon every person who receives great favors. As I have thought these things over one thought has come to me more than any other—it has presented itself over and over again—an old and simple thought, one familiar to every Latter-day Saint and to every God-fearing man upon earth. I would like to present that to you even though it be elementary in its nature.

As a young man, when I began my training for my life's work, I dipped into science and history, and gave attention also, I am grateful to say, to the restored Gospel of the Lord Jesus Christ. I was thrilled by the thought that I belonged to an advancing day, that the day to which I belonged was not as yesterday, but was moving onward; throughout my life I have gloried in and thrilled to the thought that I live in an advancing day and age in the history of the world.

PERMANENCE ENCOMPASSES EARTH'S CHANGES

Of late, however, within the last few years at the most, I find that we no longer speak of an advancing day. We speak now of a changing day. This has greatly disturbed me because change is not necessarily

advancement. I must know in what direction change takes place. If I live in an advancing day, then I know the change is one that I may favor and to which I may cling. But unless I am certain of the direction of change, I hesitate to accept it.

We do live in a changing day. There is no question about that. We have the steamboat, the railroad; electricity with all its wonders; the radio, magnifying my voice at the present moment; we have a thousand other wonders which have changed the older day. But, I cannot believe that these changes represent anything of real, fundamental importance to me as a son of God. I cannot help but believe that the elementary, the eternal, the fundamental things are just as they were thousands of years ago.

This is not a changing world in the last analysis. This is a permanent world. Change, at the best, is but a play upon permanent, unchangeable, eternal principles. It cannot be otherwise. The mountains may be worn down; they have been worn down; the high mountain may be reduced to a valley—but that which made up the mountain still exists. The particles, the elements, are but used in some other day for the furtherance of the great purpose back of all existence.

DESIRABILITY OF PERMANENCE AND PROGRESS

There is no change of value to us, unless it be upward, onward, forward, advancing. That is the thought that has been with me these two days. If any principle or change is connected with and uses eternal principles then it becomes progress. If it is not attached to such eternal, unyielding principles, it may be nothing more than chaos. I must search out for myself these eternal principles and by their use make this day one of permanence and progress. My message to the Latter-day Saints on this occasion is that we would do better not to speak so much about the changing day but say more about the day of permanence,—the day which has existed from the beginning in the mind of the Almighty who is the same yesterday, today and forever.

"TO YOUR FIRST PRINCIPLES, O ISRAEL"

I think that my friend had that in mind when I met him on the street the other day. He said to me, "We would better get back to first principles." I remembered then an old slogan, an old battle cry handed down from the days of Israel "To your tents, O Israel," said the Prophet of old, and all Israel went to their tents and carried on in new and better ways.

The Prophet Brigham Young made the same statement when he began the exodus into the West, "To your tents, O Israel." And today, "To your first principles, O Israel," should be our battle cry. We need not make a slogan of the minor things that sometimes disturb us and blind our vision.

You would like to ask me as I speak on this subject if there are any principles of conduct to which we may cling with certainty. We have many. There is the code for human conduct given thousands of

years ago known as the "Ten Commandments." These were given to the Prophet Moses amid the thunderings and lightnings of Sinai—a code which I am fully convinced was known to our Father Adam. I know that some people in our day say that "The Ten Commandments belong to a by-gone day, to a horse and buggy day." That I do not believe. To love God, to be kind, to be merciful, are as safe guides for human conduct today as they ever have been. We shall never out-live the eternal principles contained in the Ten Commandments. I have the feeling that if this people and the world at large would read and re-read, would practice and practice again, the simple commandments given on Sinai, we would solve many of the problems that disturb us today. It seems an intellectual folly or a mental aberration for men to disobey these fundamental invariable principles, commandments of God, and then attempt to solve the larger and more difficult problems of human existence.

"Thou shalt not kill. Thou shalt not lie. Thou shalt not steal." Do we kill, in this age? Do we lie, in this age? Do we steal, in this age? Suppose we search our own hearts! Suppose this nation search its great heart to discover if these simple commandments are being obeyed. Do we return the dollar we find on the street when we know the owner? Do we use the law as a shield to defraud the widow, and call it business? I would like to put questions like these to my brethren and sisters who are before me and to all the Church. These are fundamental questions. Until we learn to speak the truth, to be honest, there will be no safety in the world. There can only be chaos and commotion and blood-shed and wars. We do not need to read books of philosophy to solve the problems of this day. The principles we need to follow have been given us throughout the ages by the Lord from our Father Adam until the present day.

OBSERVANCE OF TEN COMMANDMENTS A PRESENT-DAY OBLIGATION

As I have said some people hold that the Ten Commandments belong to a by-gone age. That cannot be so for I remember that the Lord in this generation reiterated to the Prophet Joseph Smith the principles that are found in the Ten Commandments, and the Lord in this day added something to the Ten Commandments as reported by Moses; and he made them more emphatic, for he said not only "Thou shalt not steal; thou shalt not lie;" but added, that "he who steals or lies shall be cast out unless he repents."

I feel deeply on this matter, my dear brethren and sisters. It grieves me that I am not able to hang my overcoat in a public corridor for a half hour and then reasonably expect to find it again. It grieves me to know I cannot trust the people of my generation, my fellow men; that they are directed by selfish motives to the extent of telling untruths.

I would like to say also, that that which we do in opposition to the simple commandments of God, so often forgotten, changes and injures the very being of a man. The body is changed as well as the mind and soul, by that which we do. It is now a finding of modern science that

prayer itself and the life of truth influences definitely and favorably the body itself, nerves, blood, the muscles, every part of us, physically, as well as mentally and spiritually. We are touched and changed by that which we do, for good or evil. The dishonest man corrupts his body; the honest man makes it grow into greater strength and power. Therefore it is not a little thing to keep the eternal commandments given for our guidance in life. We reap our reward as we go along life's pathway.

SECURITY IN OBEDIENCE

We have many speakers and little time. I bear my testimony to the virtue and value of obedience to the simple commandments of Almighty God, those contained in the Ten Commandments, in the Beatitudes, in the messages that come to us from time to time from the inspired leaders of the Church who have spoken to us during this Conference.

I bear witness to you that Jesus Christ is the Son of God. We are engaged in his work. Joseph Smith is a Prophet of God, called in this day and generation to establish the work of God. We are traveling on safe ground, for Revelation is the rock and foundation of the work. I rejoice in my possession of this testimony, and I pray that it may grow within my heart, and within the heart of every Latter-day Saint, and I do it in the name of the Lord Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

Only a few days ago there was being commemorated the greatest event of human history, namely, the resurrection of Jesus Christ, our Lord, which only a few days earlier was preceded by its companion event, namely, his crucifixion.

This year, as well as in years gone by, many prominent speakers have so ably discussed these important and hope-inspiring events that it may seem rather presumptuous, on my part, that I should undertake to make further comment, and yet there are a few features which I would like to emphasize in which there appears to be a variety of conflicting views, and which, if the Lord will guide me by his Holy Spirit, I shall endeavor in part, at least, to clarify. In doing this I shall give heed "to the more sure word of prophecy"; nor shall I deviate therefrom, nor yet attempt any private interpretation of my own.

These two wonderful events must be considered jointly if we are to understand their real meaning. They represent the burning questions of life and death; not only for Christ, our Lord, but for all mankind.

Let us first consider the crucifixion:

The crucifixion represents death, and suffering, or punishment for sin. We cannot appreciate the enormity of that suffering—that punishment for sin, which Christ endured in the garden of Gethsemane and upon the cross. "But," says one, "Christ did not sin." Very true, and yet he suffered for sin, not his own sin, for he had none; but Christ suffered for

sins, the just for the unjust that he might bring us to God. (I Peter 3:18.) This intense pain and unbearable agony of his suffering we may not know, and yet he, even the Son of God, suffered these things, which suffering both in body and spirit, caused him to tremble with pain and bleed at every pore, even causing him to pray, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt." But this had been ordained of God in order to satisfy eternal justice, and so, we read—

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I. (D. and C., 19:16-17.)

And again:

Except ye repent, ye shall all likewise perish. (Luke 13:3.)

Was this death and all this suffering for Adam's transgression only? No, not by any means. The penalty attached to Adam's action was death, not only for himself, but for all his posterity, and again, not only was it the temporal death, or death of the body, but also spiritual death, which is banishment from the presence of God. And thus Adam and all his descendants would have been eternally lost unless some plan had been provided for their redemption.

Adam and Eve transgressed the law under which they lived in the Garden of Eden. The Lord said to them:

Of every tree of the garden thou mayest freely eat.

But of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.

While the Lord forbade it, as we see, yet it was a part of the great plan of salvation, essential to the salvation of man, and we speak of it as a transgression of the law of heaven that mortality might be granted unto man. The will of the Lord is done in heaven. Why did the Savior teach us to pray: "Thy kingdom come, thy will be done in earth as it is in heaven"?

Obedience to the will of God is the law of heaven—a necessary condition. Any deviation from his will would create confusion, disorder and disaster, and heaven would not be heaven if his will did not prevail. In this great sidereal universe there is an equilibrium maintained and upheld by the laws of God who created it; let one of those laws, or forces of nature, as some are inclined to call them, either centripetal or centrifugal forces, be suspended even for a day, and this universe would suffer crash in violent collisions, or disintegrate by its members flying off into an endless space never again to return. The equilibrium of heaven must also be maintained and upheld by strict obedience to the will of God.

Adam and Eve hearkened to the devil and hence were cast out of Eden, which was paradise. But, shall we suffer for Adam's transgression? In answer let me quote the second Article of our Faith:

We believe that men will be punished for their own sins, and not for Adam's transgression.

But, is there no escape from this suffering—this punishment for individual sin? Yes, if we will repent.

Now, let us consider the resurrection.

The resurrection from the dead is the redemption of the soul. (D. and C. 88:16.)

Redeemed from what? Redeemed from death and the grave. "O death where is thy sting? O grave where is thy victory?" This is what the resurrection of Christ means to us.

The resurrection then represents life, joy; immortality which is universal; for all are made alive again; and eternal life in the presence of God, which comes only to those who repent, and for all such there is no more suffering, no more punishment for sin, for Christ suffered for all who would repent, but if they would not repent then shall they suffer for their own sins even as the Lord Jesus Christ suffered. They will have to pay the penalty themselves, being cast down to hell to endure the punishment which comes to those who will not repent, even though their punishment should last for a thousand years. (D. and C. 76:84, 85.)

How beautifully these two events are symbolized in the ordinance of baptism. The Apostle Paul had a very clear understanding of it as shown in his epistle to the Romans:

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (Romans 6:3, 4, 5.)

How completely then are the crucifixion and the resurrection of our Lord, these two historic events—the greatest events of human history—how beautifully are they symbolized in the holy ordinance of baptism by immersion for the remission of sins. And what an unjustifiable change the sectarian world has perpetrated by substituting sprinkling in lieu of immersion, thus destroying utterly its sacred meaning, its beautiful symbolism of the death and burial of our Redeemer on the one hand and on the other his glorious resurrection. A base perversion of a holy rite almost amounting to a sacrilege.

All through the history of God's dealings with the children of men these two great historic events have been proclaimed both in prophecy and in symbols in order to impress upon their hearts their only hope for a life beyond the grave—the sacrifice for sin, the passover, the slaying of a male lamb without spot or blemish, and with its blood striking the door posts as a means of saving the children of Israel from the plague decreed upon the first born of the Egyptians; Abraham's offering of his son Isaac; Job's testimony of his own resurrection and of his living Redeemer. All these and many more proclaim the supreme sacrifice made by Jesus Christ, the Lamb of God, who was indeed without spot and

without blemish, and who suffered for our sins—the sins of the whole world if they would repent.

These events are also symbolized from the very beginning even in the Garden of Eden. God planted a garden in the east of Eden with trees that provided for the bodily needs of Adam and Eve of which they were freely to partake, but in the midst of the garden he also planted the tree of knowledge of good and evil and forbade them from partaking of its fruit.

Also the tree of life was planted in the midst of the garden just as was the tree of knowledge of good and evil, and lest Adam and Eve might partake of the fruit of this tree and live forever in their sin they were cast out of Eden and cherubims with flaming swords were placed at the entrance to guard the way to the tree of life. Thus it will be seen how these two events are symbolized in the Garden of Eden. Death and suffering, or punishment for sin, symbolizes the crucifixion of the Son of God, and his resurrection is symbolized by the tree of life, or in other words, life after death, which comes to all, and also *eternal life* which, however, is withheld from men unless they shall repent.

Now, let me quote the third Article of our Faith:

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

What are these laws and ordinances through obedience to which all mankind may be saved? They are:

1st—Faith in the Lord Jesus Christ.

2nd—Repentance.

3rd—Baptism by immersion for the remission of sins.

4th—Laying on of hands for the gift of the Holy Ghost.

Those who have faith in the Lord and repent of their sins and who render obedience to these outward laws and ordinances—which, however, must be performed by one who is commissioned of Jesus Christ to perform them—shall be saved. Washed clean in the blood of the Lamb of God, the suffering of Christ, shall also secure to them complete freedom from all suffering or any future punishment for sin.

But, are we not to be judged according to the deeds done in the body? The right answer to this question is: "Most assuredly yes." And when we are finally brought to judgment before the Great Judge the books will be opened wherein our works are written—our deeds both good and evil—according to which we shall be judged. It will surely appear that there are two sides to our account—one for the good and one for the evil—the debit side and the credit side. And, if it shall be written on the credit side that we have believed in the Lord Jesus Christ and do now believe in him; that we have truly repented of all our sins and do now repent of them; if it shall be recorded that we have been baptized by immersion for the remission of our sins by one duly commissioned to perform that sacred ordinance, and that we have received the gift of the Holy Ghost by the laying on of hands by one having authority to bestow

that blessing, then our account is balanced. Yes, far more than balanced. There will be a glorious credit balance that shall secure to us the Divine approval, and another book shall be opened which is *The Lamb's Book of Life*, and our names shall be entered therein, and we shall then receive the crown of Eternal Life—God's greatest gift to man—which he has promised to them who love him and keep his holy commandments.

But, if when the books are opened it shall appear that we have rejected the counsels of God against ourselves, and have no such entries on the credit side of our account because we would not repent, the suffering of our Lord will not apply to us and we shall be cast down into hell to suffer for ourselves, and that too until the uttermost farthing has been paid—until our sins are purged away, even if it takes a thousand years and until the day of the Lord, when we shall have atoned for our own sins, and when that time comes then shall the gates of hell be burst asunder and the captive shall be let free. Even the gates of hell shall not prevail against the Church of Christ. All mankind shall be saved in one or another kingdom. Even the wicked, after they have paid the debt shall be admitted into the Telestial Kingdom, the glory of which surpasseth all understanding, but where God and his Christ are they shall never come, worlds without end. Thus God has provided for the salvation of all his children excepting only the sons of Perdition, those who shed innocent blood and who deny the Son after the Father has revealed him.

These are a few of the reflections which come to me as we celebrate the Easter festival in commemoration of the resurrection of our Lord, and in giving expression to them I have endeavored to portray the true meaning and significance of these historic events as I find them recorded on the pages of Holy Writ. And, as I reflect upon them, my heart is filled with joy and gladness even to overflowing, and with gratitude and praise to him, the Giver of all good.

May the Lord add his blessings, I pray, in the name of Jesus Christ, Amen.

ELDER JOSEPH J. DAYNES

President of the Western States Mission

My brethren and sisters, the admonitions, the encouragement, and the advice given in these sessions of Conference I feel will be appropriate, useful and beneficial to all who accept of the same.

I was impressed this morning very much with the warning given as to the conditions existing in the world, and I am reminded of a passage of scripture which I should like to read:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord:

And they shall wander from sea to sea, and from north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

Likewise, I read these words:

For the Lord is not the author of confusion, but of peace, as in all churches of the saints.

It is said that a wise philosopher made this observation:

I have diligently searched the Heavens and nowhere have I found God.

I think if we look around the world today we will find that confusion is everywhere to be found; misunderstanding, misinterpretation, doubt, and uncertainty are all ever present. The world is fraught with anxiety. We read an article in the paper the other day concerning a condition existing way off in Egypt, where, in a monastery of one hundred monks, these monks went on a sit-down strike because they wanted to go modern.

From Canton, China, we read an announcement that the police raided a southern province of China known as the "Superstition Belt," and confiscated one thousand man-made gods in an effort to stamp out idolatry. The authorities, fearing that wide-spread opposition would follow the drastic measures for the destruction of the metal and clay images, confined the images to a god concentration camp where the populace would be able to pray and burn incense to their favorite deity.

We read in an Associated Press dispatch from Chicago of a large convention of churches there advocating the unification of a system that would make one church instead of many. In fact, there were forty different organizations represented, and the great bishop in charge said that he felt it was time for us to drop these different theories and ideas and be united under one new organization to be called the United Christian Advance.

We read of the conditions existing in Russia; that the preaching of religion is forbidden. There are twenty-five million children of school age who have been taught that there is no God. The teachers are forbidden to teach religion of any kind in the schools, all religious publications are banned, and 4,200 priests and those in charge of the churches have been confined to concentration camps and many have died in oblivion. At Moscow, where there were four hundred and fifty-four churches in existence, only some thirty now remain. Fourteen thousand churches were closed last year and few are left anywhere throughout the Russian countries.

Many of these conditions that exist today, as we know, have been brought about as a result of confusion and misunderstanding with reference to religion. It is astonishing how men's ideas are warped; how small they become; and, not being sensitive to the promptings of the Spirit of the Lord, they do not desire to have truth penetrate their souls. If truth could make its imprint upon the hearts of men as the Lord intended, what a marvelous and wonderful thing it would be.

Truth is a virtue akin to the divine, "eternal, unchanged evermore."

The Gospel of Jesus Christ stands for the highest in intellectual development. It invites all men to come from wherever they may to join

the great pilgrimage that will lead us to our great eternal home. It is marvelous when our souls are touched with the influences of the divine. It enables us to overcome prejudice and bigotry and become mellowed in our feelings, thus permitting the influence of God Almighty to touch us.

I thank the Lord that this Church is one that has never had to change its policies, never had to change its creed or its doctrine; that there never has been a period when there has been a decline in enthusiasm or in numbers, but that it has grown year by year since its inception one hundred and seven years ago with a very meager beginning of six members, until today approximately eight hundred thousand are following the banner of Jesus, the Christ, the crucified Lord.

I thank the Lord that there has come to me the opportunity of becoming a member of this Church. I thank my sainted mother and father for the glorious teachings that they gave me as a child to honor and sustain the Authorities of this great Church. It has been born and bred into me that if I will abide the counsel of those who preside over me I will never go astray, and I have undertaken in my weak and humble way to teach these same principles to my own boys and my girls and also to the wonderful missionaries in our mission, that they might have implanted in their hearts and souls that integrity and devotion that will make of them real, genuine, honest-to-goodness Latter-day Saints.

This Church invites the world to come to it. It is the Gospel of Jesus Christ, in fact the Church of Jesus Christ and the Gospel of Jesus are one and the same, inseparable and indivisible, and we who have embraced its truths and live according to its glorious ideals and standards will assuredly go to our eternal homes, and there will be unfolded to us a glory and a beauty that will be very graciously received by us.

I want to say to the Latter-day Saints that the three and a half years that Sister Daynes and I have spent in the Western States Mission have been the most beautiful picture in our lives. We have learned the meaning of love, of loyalty and likewise that of faith. We have undertaken to teach these precious truths to the missionaries sent us and to likewise stimulate the faith of the members of the great Church within the boundaries of our Mission.

I am very happy to say that every one of our missionaries, some eighty-six in all, is well and happy and giving vigorously of his or her efforts for the great truths of the Gospel.

My testimony has never lessened. It is greater and stronger and more fervent today because I know that the Gospel is true, God being my witness. I hope that I shall continue in the faith and be true to every trust that may be reposed in me. My peace and blessings to you all, my brethren and sisters.

May God ever direct us in every path of duty I pray in the name of Jesus Christ. Amen.

The congregation sang the hymn, "High on the Mountain Top."

ELDER RUDGER CLAWSON

President of the Council of the Twelve Apostles

My brethren and sisters, we have had a wonderful Conference thus far. We are a greatly blessed people, but we find ourselves in a world that is sometimes designated as "the lone and dreary world," and as we pass along we encounter many dangerous pitfalls, but the Lord in heaven has provided a guide to take us safely through.

FOUR IMPORTANT BOOKS

Let me draw your attention to the fact that we have four great and important books, comprising the standard works of the Church—namely, the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. These four precious volumes which contain the word of God to the children of men constitute the best library in all the world. I say this confidently without mental reservation.

GIFT OF HOLY GHOST NECESSARY

In connection with these important books that mean so much and are of such inestimable value to the Latter-day Saints, we have the gift of the Holy Ghost. This is highly essential because it is well understood that the prophets of old wrote and spoke as they were moved upon by the Holy Ghost. And in order to understand and comprehend their writings we must study those writings with the same spirit by which they were written. So that I think I can safely say that this gift which is given without exception to every member of the Church, at the time of his or her baptism, enables Latter-day Saints, and even young children, in great measure, to understand the glorious doctrines of the Gospel; whereas without this gift the most learned and cultured people on earth could not comprehend the words of these sacred books.

A SURE GUIDE

In addition to all this, as constituting a sure guide, we have the living oracles of the Church. The prophets in the meridian of time have spoken to us, and now the prophets of the latter days speak; and it should not be forgotten that we have also had one hundred years of most important and valuable experience behind us. We have been well looked after. The Lord has ever been mindful of his people. He is near at hand. He hears their prayers and answers the righteous desires of their hearts.

There are three great things connected with the guidance alluded to. First, during the past one hundred years a great and marvelous work has been accomplished by the Latter-day Saints; secondly, at the present time a further great and marvelous work is being accomplished; and, thirdly, there is room for great improvement.

THE PURPOSE OF LIFE

We read in the Book of Mormon the words of the prophet Lehi

(and, mark you, he was a great prophet),—he said: “Adam fell that men might be, and men are, that they might have joy.” In that line of but a few words is disclosed the purpose of life: The very purpose of life is then that men might have *joy*.

Many people may be happy. Many people may be joyous. But no person, or people, can have a fulness of joy except under certain stated conditions, and those conditions are set forth in one of the great revelations given to Joseph Smith, the prophet. The words are these:

Man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy. (D. and C. 93:33.)

THREE DIFFERENT ESTATES

We are told in the Pearl of Great Price that man's experience has come to him through certain estates. There is the first estate and the second estate and the third estate. In the first, pre-existent, estate man's experience was spiritual in its character. We were spirits there and we were happy. We belonged to a great family of spirits. It was a heavenly place and we were happy but we could not altogether appreciate that happiness because we had had no experience for comparison. We must have lived a great while. We must have learned much in that pre-existent state but something further was essential; something needed to be added to us that was lacking, and that is shown to be the case by certain scriptures that are found in the Holy Bible wherein it is said, “God formed man of the dust of the ground and breathed into him the breath of life, and he became a living soul.”

Previously he was not a living soul, he was a living spirit. You are living souls; I am a living soul. Satan is not a living soul, neither are those wicked spirits who went with him, who rebelled in heaven and were cast out and came down to earth. Their punishment, according to the words of Joseph Smith, the prophet, is that they should not be given bodies.

And so this gives us an idea of how very precious and desirable is the body. It is called the tabernacle of the spirit. It is called a living temple of God, and how wonderful that is, and it is only when we have attained to that condition that we can rise in the resurrection, after taking up these bodies, to exaltation and glory in that future third estate; so that we have in this matter of three estates a perfect brief citation of the purpose and meaning of life.

THE IMPORTANCE OF THE BODY

Bernard McFadden, the publisher of the Physical Culture Journal, pays a glowing tribute to the importance of the body. It is so much in line with the teaching of the Church of Jesus Christ of Latter-day Saints that it seems to me possibly you would be interested in hearing what he says about the body.

The title of this editorial is “Making our Body Glorious.”

Glorify God in your body is a Biblical command. It is a command also dictated by common sense. Your body is the house in which you must live all through life. You cannot move out of it until you make your last trip to the cemetery.

To exalt and beautify the body exemplifies the highest degree of culture and intelligence. Your body should be treated with reverence. It should be cared for daily, and given every consideration. You should assume the responsibility as a sacred trust. Therefore, the acquirement of buoyant, vital health is a duty no one should neglect.

Many of the tragedies that are so interestingly present in the vivid, life-like stories, were made possible because the body was treated with indifference.

When you possess a hardy, vigorous body, your physical instincts give poise and add force to your character. Your very soul is more keenly alive. And you then have a foundation for spiritual power, that should be invaluable in the attainment of life's great riches of mind and soul.

Nearly all criminals are physically as well as mentally defective. They have sinned against the body, and they had to pay the associated penalties.

Man was made in the image of God, so the Good Book tells us. If you expect love and romance to come into your life, you should try and make your body godlike in its proportions. It is only then that masculinity and femininity possess the fascinating lure that leads to a sacred love. The glamor of romance, after all, serves a very practical purpose. It is made to perpetuate the home and guarantee the continuance of the race. Therefore, do not decry the body—your flesh and blood home. Give it careful consideration every day of your life. Make it strong, fine and splendid throughout its every part.

In I Corinthians 3:16-17 we read: "Know ye not that ye are the temple of God?" * * * "If any man defile the temple of God him shall God destroy for the temple of God is holy, which temple ye are." Regardless of your religious views, you cannot get away from the truth of this divine philosophy.

Our bodily house can be built with such fine material that it will stand the stress and storm of the most severe nature.

Even the most devastating sorrows that seem to sear the soul to the very limit can be lived down and the sunlight of life can still add zest and glory to your daily life if you properly assume the sacred trust of building and maintaining that hardy strength which is our natural heritage.

THE SPIRITUAL AND THE TEMPORAL

I have no doubt, my brethren and sisters, that we all concur in what is said in this splendid editorial because it is in harmony with the teachings of the Gospel. The spirit is precious, the body is precious, and when joined together they constitute the soul of man. The spiritual body is greater than the temporal body, but even so we see how very important is the body and how careful we should be to refrain from taking into the body anything that would be hurtful to it or would have a tendency to defile it.

In this Conference we have heard of the spiritual and we have heard of the temporal. I have never been able myself to draw the exact line between the temporal and the spiritual. The line, if such there be, is very fine and almost indistinguishable.

THE TRUE CHURCH

I solemnly testify, my brethren and sisters, before sitting down, that

I do know absolutely that this is the true Church of the Redeemer of the world whose precious blood was shed that we might live and be redeemed and saved in the kingdom of God. I know also that Joseph Smith was a prophet of God, faithful and true, and a wonderful man—wonderful indeed, and that his brother Hyrum, the Patriarch, was much like him.

I rejoice in this testimony and pray that it may ever be with me, and I invoke God's blessings upon you, brethren and sisters, in the name of Jesus Christ. Amen.

ELDER WILFORD W. RICHARDS

President of the North Central States Mission

My brethren and sisters, I rejoice in the clarity and the strength with which the principles of the Gospel have been taught to us in this Conference. It is indeed good to be here.

We, in the North Central States Mission, believe that the present time is a very choice period in which to do missionary work. We are constantly being asked such vital questions as: What is behind all these things that are happening on Temple Block in Salt Lake City? What is it that stimulates and maintains your great missionary system? Why do you build these temples? How is your Security work organized and conducted? The answers to these questions carry much that is fundamental to our doctrine, our activity and our lives. People have always been interested in results. We as missionaries are delighted to point to some of these things as evidence of our activity and ability to meet the problems of the day.

It would seem that the theme of this conference may easily be summarized in that passage from the 87th Section of the Doctrine and Covenants:

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord.

Our inspired leaders have in these sessions clearly marked the path, and not only indicated the holy places, but have indicated the safety associated with them. It is a sacred privilege to be permitted to stand therein.

Our missionaries stand in holy places. As evidence of this, I suggest a recent experience in our Mission. It appeared necessary to leave one of our cities temporarily without missionaries, due to the release of one of our number. This plan brought from a non-member friend a fervent appeal that missionaries be returned to them. She spoke for her friends and neighbors and called our attention to the fact that they were being taught the sacred principles of the Gospel and needed sorely the help and leadership of the missionaries.

In due time, I personally accompanied an elder as he returned to this city. Across the aisle in the train was a young man in the custody of a sheriff. The officer was returning his companion to face serious charges of infraction of the law. I witnessed the uneasiness of the young man.

I heard him discuss the possibility of meeting his accusers, of facing a court and a jury with the possible loss of his freedom for months or years. He traveled at the expense of the state. When the time to eat arrived, he was taken into the diner. At night, he was led into the sleeping apartment of the train. Yet, with all of this, he was unhappy. He was uncertain of himself. It was quite evident he didn't stand in "holy places."

In the same car traveled the missionary who was also being returned. He was not wanted by an accuser or the arm of the law. He was returning to an unselfish and a sacred service. He willingly paid his own transportation. For food he ate a sandwich and an apple. At night he secured what sleep was possible by dozing in his seat. He was radiating the spirit of calm and cheer as he conversed with fellow passengers. There was no disturbing conscience. He was at peace with himself and with others. He stood in "holy places." This situation, in contrast with the one just mentioned, clearly illustrates the value of the Gospel and the application of its truths. It thoroughly demonstrates the fact that the safe, sane and happy life is the one that is well-ordered and disciplined. It is not difficult to see and understand that the measure of one's achievement, progress and joy is viewed in terms of the degree to which he gives himself wholly and sincerely to the living of the fundamental and potent truths of the Gospel.

In the North Central States Mission we have many choice and worthy people. One of these I desire to refer to as a man of faith, as the following incident will indicate. I speak of Brother Arnold Wadsworth of Chinook, Montana. A few years ago this brother had the misfortune to lose the sight of one eye. About a year ago, while working on his farm, the lever on a planting machine was accidentally released, striking him in the other eye, which resulted in the loss of sight there also. While receiving treatment in a hospital at Great Falls, Montana, following this accident, he was visited by President Edward J. Wood, of the Alberta Temple, who gave him a blessing with a promise that vision would be restored to the sufferer. For several months there was darkness, but always an abiding faith and a manly courage. Last December, Brother Wadsworth felt impressed to visit the Mayo Brothers at their noted clinic in Rochester, Minnesota, also in our Mission. Here the best of care and attention was given him. Several operations were performed, but each time accompanied by disappointment and apparent failure. After several weeks, an interview was called at which time he was told that nothing could be done for him. The operations had failed and there was nothing left for him to do but to return to his home and adjust himself to such life and activities as could be accomplished without sight.

This man of faith replied that such could not be. He had been promised by a servant of the Lord that he would see and that he had come to this noted institution for the scientific skill required. Failure could not be accepted. Followed by a brief but intense silence, this answer came from the skilled physicians: "If that is your faith, your

purpose and hope, we will try again." Another operation was arranged. A more healthful condition was found than had hitherto been discovered. Followed by other operations and special treatment sight came back into the eye. This experience is recognized as an outstanding event in the clinic. The scientists were deeply touched by it. This grateful man recently returned to his home able to see his loved ones, his associates, and to engage in his activities which had been impossible for many months. He speaks of this experience with a deep and sincere gratitude and a sacred recognition of the kindness of the Lord to him. He, too, stood in "holy places."

May we, also, be able to stand in such places and be not moved. It is a privilege to drink deeply of the spirit and inspiration of this Conference as it flows through these, our presiding brethren. Such is our blessing, our guide and our refuge. May we all be strengthened by an appreciation of its full significance I humbly pray in the name of Jesus Christ, Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I rejoice greatly, my brethren and sisters, in meeting with you and enjoying the sessions of this Conference. I am fully in accord with everything that has been said to us during all these meetings. I feel that the instructions that have been given are of great value, and that, as Latter-day Saints, we should remember that which has been said, and undertake to follow it out to the best of our ability for our own welfare.

CORRECT PRINCIPLES—SELF-GOVERNMENT

I am reminded of a story that is told—I think most of you have heard it—of the time when the Prophet Joseph was in Nauvoo. Nauvoo had become a very flourishing and wonderful city,—the outstanding city of Illinois,—one of the most remarkable cities in the country at that time. It was situated on the frontier and of course did not enjoy the facilities that we have today. Visitors came from all parts of the country. Among them was a prominent minister who was quite interested in community welfare. He said to the Prophet Joseph: "How do you govern this people so remarkably well? There is order and harmony, and splendid results are being accomplished in this city." The Prophet Joseph gave that historic answer: "I teach them correct principles, and they govern themselves." I think that is the keynote for us as Latter-day Saints in all the walks of life.

LOVE OF MONEY THE ROOT OF EVIL

President Clawson has referred to the fact that it is hard to distinguish between the temporal and the spiritual. We are concerned with temporal things as well as spiritual things. We need to act properly in temporal things and we need to grow spiritually. We should not allow

the temporal things to over-balance spiritual things; because while we have to earn our own livelihood, we ought to keep in mind all the time that we are here for a time only, that this life is only part of our existence, and that eternal treasures are the things for which to strive. We are told by the Apostle Paul that the love of money is the root of all evil. Certainly the love of money may lead to some very serious conditions. Any man or woman whose whole heart is set upon the acquiring of wealth to the exclusion of things that are spiritual and in accordance with the principles the Savior laid down is failing to appreciate some of the greatest things in life. Anyone whose efforts are so set upon the things of this world, that he does not show fair dealings and mutual helpfulness to his fellowmen, though he may accumulate wealth, is a failure.

.. PRESENT ECONOMIC CONDITIONS ..

I have been trying to analyze in my own mind during this Conference something of the present economic conditions of the Latter-day Saints. I realize that there has been great improvement in a general way in economic conditions throughout the nation, and in our own localities. I would like to present a few figures to you to indicate something of the recovery that has taken place with, of course, the help of a great amount of Federal funds throughout the nation. These figures refer to the nation as a whole.

COMPARATIVE BUSINESS INDICATORS

In 1929 farm income was at a figure of 105, 100 being the normal. In 1936 it was 85. In department store sales in 1929 the index was 108. In 1936, 93. In business activity in 1928 and 1929 it was 110. In 1936, 108. In the matter of employment in the durable goods industries,—the heavy industries which reflect and indicate in large measure the prosperity of the country,—the index in 1929 was 95. In 1936, 88. In demand bank deposits throughout the country, the total in 1929 was \$13,500,000,000. In 1936, \$19,000,000,000.

In our own locality we find that building permits, for instance, in this city in 1929 were \$5,670,000. In 1936, \$3,373,000, or 60%. In some department store sales in this city, taking the volume in 1929 at 100%, the volume in 1936 was 75.2%. In wholesale groceries, with 100% in 1929, the percentage was 81.6% in 1936. In wholesale hardware, with an index of 100 in 1929, the index in 1936 was 122. In the matter of unemployment, the decrease during the past two or three years has been very substantial. In fact, it appears that ordinarily, at present, of those who are qualified in the trades, there is practically no unemployment. In my judgment, one of the best gauges of economic welfare in this intermountain territory is the measure of tithes paid. On a unit basis, this would indicate that in the year 1936 economic conditions among the people were about 83% of what they were in 1929. In respect of building construction, I think we have recovered probably less than in almost any other phase of industry; but I believe that with the progress we are

making in economic conditions, there will be a large increase in this activity in the future; which should take up a large part of the unemployment that prevails throughout this nation.

IMPROVEMENT IN EMPLOYMENT

I find in traveling among the stakes of Zion in many places there is relatively little unemployment and that people are feeling much better about conditions. Yet there is and always will be unemployment, and at the present time, particularly in the more densely populated sections, there is still considerable unemployment. It has been found true that a large proportion of the unemployed are those who have not particularly qualified for any line of industry. They have never become skilled in vocations or trades. I think that is one of the things that we ought to stimulate, to encourage and to assist in every part of the Church. All girls and boys among us should learn trades or vocations that will fit them best for life as far as practicable, in the localities in which they live. It appears that in this year, 1937, there will be constantly increasing opportunities for employment in the mining industry, in agriculture, in construction work and in generally increased business activity.

DEVELOPMENT OF NATURAL RESOURCES

In like manner, we should develop all our natural resources under proper state control, and develop industries suitable to local conditions. In Utah, for instance, in the matter of water supply we are not so fortunate as some of the surrounding states. Idaho is much better situated in water resources. To some extent Arizona also has this advantage, as well as California, Wyoming, and Colorado. Water is the very lifeblood of our communities. For lack of sufficient water some of our people have found it difficult, particularly in these drouth years that we have had, to mature proper crops and maintain the population we have, and that we ought to have, with the extent of fertile land in various localities.

CONSERVATION OF WATER SUPPLY

I say water is the lifeblood of this intermountain section. The State Engineer of Utah has been making a survey of small reservoir sites throughout the State. Utah has had proportionately less reclamation than any of the surrounding States. Yet all possible water supply ought to be conserved for irrigation of available lands. A large proportion of the people of the Church have been trained in agriculture and are living near to the soil. There ought to be every opportunity given to them, as far as possible, to maintain themselves in the communities in which they live. The results of the survey above mentioned indicate that there are about fifty-four small reservoir sites in addition to some other possibilities of additional water supply. If they can be developed, many communities throughout this State will be helped. I would like to encourage the Stake Presidencies and Ward Bishoprics in those communities where such possibilities prevail to cooperate in every way in an endeavor to get reservoirs

developed to provide supplemental water for the maturing of later crops in localities where our people have already established themselves. The water supply should be controlled and regulated in such a way that the people at large will have the benefit. In like manner it is important that all natural resources should be developed and protected for the welfare of all the people.

CLASS AND FREAK LEGISLATION

It seems to me at the present time there is an unusual tendency in our legislation not to consider the welfare of the whole people, but for various groups to seek to obtain legislation that pertains to their particular interests. Now, if there is any particular group that wants any legislation that is not for the welfare of the people as a whole, it is dangerous legislation. As citizens and leaders in these various communities, it should be realized that those who are elected or appointed to act in political office should cultivate the determination to deal fairly with all citizens and avoid anything in the nature of class legislation, for such things are bound to react in promoting strife and disunion.

AVOID CLASS FEELING AND STRIFE

There is a tendency among some politicians to stir up class feeling and to pit one group or class against another. That is a dangerous thing. The Lord's heart is open and his blessings come to all mankind; he is no respecter of persons, and in all lands and in all places those who serve him and keep his commandments are accepted of him. I think that ought to be the spirit of the Latter-day Saints everywhere. We should strive against anything in the nature of class feeling or class legislation. We have heard during this conference about the strikes that are prevailing at the present time. We are all familiar with these conditions. We must all come to understand that when such conditions develop, it is high time that both employers and employes shall be made legally responsible under the law in their dealings with one another. Also, it must be remembered that, in many such disagreements, the public at large suffers the consequences. Is it, therefore, not possible to work out some plan whereby friction may be avoided and whereby strikes may be promptly settled to avoid loss of wages to employes, deficits to the employers, and suffering to the public? There must be plans worked out, and proper legislation enacted, that will bring both sides of such controversies together under equitable conditions; otherwise, if they increase they will become a serious menace to the welfare and progress of this nation.

WISE COUNSEL OF PRESIDENT GRANT

There have been a number of legislative matters that have been enacted and policies promulgated against which warning has been given by the President of the Church; and I want to say to you, and I believe you will realize it if you will think back upon these things, that in every instance he was right in his counsel. If this advice had been followed

we should all have better conditions. Now, we do not believe in blind obedience, but we do believe in discerning obedience. Every one of us is entitled to enjoy discernment. What is discernment? It is recognizing the difference between right and wrong, or developing clearness of judgment or insight. If we are living the Gospel we are entitled to enjoy the light of the Holy Spirit to guide and bless us, to enable us to judge rightly. We do not have to accept the judgment or counsel of the man who stands at the head of the Church here upon the earth; but we will know that the things he advises are right, if we will divorce ourselves from personal or political desires or ideas. We should strive to enjoy the spirit of discernment. The Apostle Paul tells us that one of the gifts of the Holy Ghost is the discernment of spirits. In like manner one of the gifts is discernment of right and wrong. What a wonderful thing it will be when we shall all learn correct principles, and have the discernment to govern ourselves in righteousness. Then we shall grow in justice and fair dealing, we shall avoid strife and contention, we shall enact and administer equitable laws, and improve in temporal and spiritual things. The Lord will prosper this people temporally as well as spiritually if we control our selfish feelings and strive to carry out his purposes.

FOLLOW ADVICE OF LEADERS

I rejoice in the truth of the Gospel. I realize the fact that the Lord has been very kind to me; my brethren have been very kind to me, they have borne with me. I sustain these men who preside because I know they are men who have been selected of the Lord by the inspiration and power of his Spirit. And I want to say to you that I realize the Presidency of this Church are in a position to counsel us in righteousness. If we will forget personal feelings or selfish desires and will conform to such advice we will gain the blessings. The people as a whole will be prospered and blessed; and the people of the world will be greatly benefited if they will observe the instructions that are given to us here and that have been given to us all the years past. I know of a verity that Joseph Smith was a prophet of the Lord Jesus Christ, that he was an instrument in the hands of the Lord in restoring the Gospel of which we are the beneficiaries, and that all those who have succeeded him as presidents of the Church have been empowered with the same power and spirit. They have enjoyed the spirit of their calling in rich measure. May the Lord continue to sustain President Grant, and bless all the officers throughout this Church, that they may be watchmen upon the towers, that they may listen to the instructions given by those in authority and carry the same to the people! May every one of the members of the Church cultivate the spirit of discernment and of righteousness, that all may learn proper principles and control ourselves for our own benefit and for the progress of the work of God, I pray in the name of Jesus Christ, Amen.

As a closing number, the congregation sang the hymn "The Spirit of God like a Fire is Burning."

Elder T. George Wood, President of the Taylor Stake offered the closing prayer.

Conference adjourned until Tuesday, April 6, 10 o'clock a. m.

THIRD DAY

MORNING MEETING

Conference reconvened promptly at 10 o'clock a. m., Tuesday, April

6. The *Relief Society Singing Mothers* furnished the musical numbers for this session. The first selection by the *Singing Mothers* was "How lovely are Thy Dwellings."

Elder Stephen H. Winter, President of the San Francisco Stake, offered the opening prayer.

The *Singing Mothers* then sang an anthem, "Crossing the Bar."

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and General Officers of the Church as follows, all of whom were unanimously sustained:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

GENERAL CONFERENCE

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball	Antoine R. Ivins
Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
	Rufus K. Hardy

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
 David A. Smith, First Counselor
 John Wells, Second Counselor

OTHER OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Franklin S. Harris
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Franklin L. West
Richard R. Lyman	

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

AUDITING COMMITTEE

Orval W. Adams	John F. Bennett
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TABERNACLE CHOIR

David A. Smith, President; J. Spencer Cornwall, Conductor; D. Sterling Wheelwright, Assistant Conductor.

ORGANISTS

Alexander Schreiner
 Frank W. Asper
 Wade N. Stephens, Assistant

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Kate M. Barker, Second Counselor
 with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, First Assistant Superintendent
George R. Hill, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
(We will ask Brother Morris to select his assistants later)
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
Lucy Grant Cannon, First Counselor
Clarissa A. Beesley, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, First Assistant Superintendent
Edith Hunter Lambert, Second Assistant Superintendent
with all the members of the Board as at present constituted.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

HISTORY OF THE CHURCH REVIEWED

This Church has had an interesting past. It will have a more interesting future. It has ever had outstanding objectives, that have focused the attention of the Church as we have gone forward, step by step, in unfolding the plan and purpose of the Lord in the establishment of this, his glorious work, to be triumphant in the last days. We glory in those achievements of the past. We have reason to be grateful to the Lord for the faithfulness and devotion of our fathers and mothers. We have been through days of trial and of struggle, of migration and immigration; crossing the plains; and colonization work. We have passed through days of misunderstanding when the voice of villainy and slander has had its day. We have seen bonds and imprisonment and even martyrdom. But a new day has dawned for the Church, a day of understanding and a day of demonstration. This day comes at a time when the world needs the very things that the Church is undertaking to accomplish as an example to them. It comes at a time when Christianity is having its most serious struggle, at least in these modern days, by reason of the difficulty churches are having to hold their membership, wherein, we have learned at this Conference, entire nations have turned away from Christianity. Some have said that the world has waited nineteen hundred

years for Christianity to reach the zenith of its power, and then it is found helpless to save the world from its greatest catastrophe, and there is a disposition to look for something else.

SPAIN'S SAD CONDITION

I confess to you that it is a sad picture to see what is happening in Spain today. Spain was, for nearly a thousand years, the mightiest strength of the Roman Catholic Church, in maintaining itself, and it was by the might and power of Spanish soldiers that this church was able to establish itself in nearly all of Latin America; and to see this great nation turning against that church, crucifying priests upon the crosses within their own sacred structures, driving priests and nuns from the country, and raiding the treasury. These men who are the descendants of many generations of that kind of Christianity are engaging in one of the cruellest wars that ever has been waged among any people in the destruction of each other. If these are the fruits of the Gospel of the Lord Jesus Christ, no wonder the world is losing faith.

VITALITY IN CHURCH OF CHRIST

There are many today who are agreeing with what the Lord said to the Prophet Joseph Smith more than a hundred years ago, concerning the brand of Christianity that was in the world then. "They had the form of godliness but they lacked the power thereof." Our Church, I say, comes to the attention of the world, when the world is willing to listen, and is far more concerned in the actual demonstration than in any of our proclamations of theories. For, after all, you can never judge the merit of any plan until you see it in actual operation in the lives of those who believe it.

This Church has survived all this opposition and stands today making its greatest progress, outranking other churches so far as its percentage of growth and increase is concerned, showing a vitality no other church has equalled so far as I know. No other church in this land has been engaged in building churches as this Church has been during the past few years. It is attracting the attention of the people of the world. But there is something here that is vital, something that holds men in times of trial, supports them in the face of mobs, sustains them in pilgrimages across the plains, keeps them loyal under all these circumstances and now, in the day of prosperity, can still hold its membership.

My soul rejoices, therefore, in the great undertaking which the Church has set for itself, to demonstrate that the plan of our Father in Heaven is capable of meeting and solving economic problems of the poor and the unfortunate by the vigorous application of those principles which the Lord revealed to the Church in the very beginning.

When I think of the difficulties in the world to amalgamate people into a brotherhood, I realize we have reached a time when we are about as far away from brotherhood as the world has been in a long time, because each nation is thinking only of itself and within each nation are groups

that are affiliated for selfish interests. How difficult it was in the days of Christ to amalgamate the Jew and the Gentile, and yet it was the prayer, one of the last prayers of the Master when he said, as he prayed, that they all, his disciples, "may be one as thou, Father, art in me and I in thee, that they may also be one in us, that the world may believe that thou hast sent me."

BROTHERHOOD IN THE CHURCH

It was the plan and purpose of the Christ and his Church to make men brothers, no matter what their nationality, to bring them into a brotherhood and a fraternity. I rejoice when I see what has happened in this Church in the gathering of the people from all nations, even as the old Prophets saw them come—one of a city and two of a family, and from every nation—to the "mountain of the Lord's house," to here be amalgamated into a brotherhood the like of which has never been witnessed in the history of this world before, among the peoples of Europe and America, save it was in the days of the Nephites, when they too had a brotherhood for a long period of time. But here we are assembled in this house, English, Irish, Danish, Scotch, all nationalities, into a brotherhood. I am sure that it is the purpose of the Church of Christ to create such a brotherhood.

I read in the Doctrine and Covenants these words from one of the revelations, section 38, verses 24 to 27:

Let every man esteem his brother as himself, and practice virtue and holiness before me.

And again I say unto you, let every man esteem his brother as himself.

For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

Thank the Lord that we are moving toward that glorious picture wherein brotherhood is accentuated. The revelation of the Lord does not indicate that he has taken up either the side of the rich or the poor, and certainly he is opposed to selfishness and to class distinctions and to groups interested only in themselves. Let me read, from the fifty-sixth section, what the Lord has to say concerning both groups:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

But on the other hand:

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

But blessed are the poor who are pure in heart,

I am sure that in perfect harmony with this revelation I could add "and blessed are the rich, too, who are pure in heart, whose hearts are broken, whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their great deliverance."

OBLIGATION UPON RICH AND POOR

This indicates an obligation upon both groups toward each other, the rich and the poor. While the Lord provided an abundance for the needs of his sons and daughters when he created the earth, nevertheless he knew that some would be more frugal and saving and wiser in their accumulation of the things of this world, and others would be careless and indifferent and would soon come to want. There seems to be something essential in the Lord's plan to preserve human life, and that even though some may be careless and not frugal and saving, they too shall have food and shelter and clothing.

You will find the following recorded in the Book of Mormon, Mosiah fourth chapter and seventeenth to nineteenth verses.

Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him food, nor impart unto him of my substance that he may not suffer, for his punishments are just.

But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

For, behold, are we not all beggars? Do we not all depend upon this same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

That is in harmony with another scripture that says it is far better to feed nine unworthy ones than to allow one to go hungry and in want.

The Lord has therefore set up a plan by which those who have may give to the assistance of those who have not. In the 104th section of the Doctrine and Covenants, which we have quoted often during the last year, as we have visited you in the stakes of Zion, we read:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

The Lord's provision is not to take from a fellowman that which he possesses, against his will, but with his whole heart and in the spirit of love for his brother he gives his tithes and his offerings that there may be sufficient to care for the unfortunate, for the needy and for those in distress.

LOYALTY WILL BRING SUCCESS

The way the Church has responded to the appeals that have been made has filled my heart with joy. It is wonderful what has been accomplished. Yet not all of us have participated, and we can go farther

than we have gone. I am sure that if we shall go forth with a resolve that we can reach a minimum of one dollar per capita with Fast Offerings, it is possible for every stake and every ward to achieve this. Do not, however, regard it as a maximum amount. That is the standard for the poorest families in the Church, a dollar per capita. It should rise from that according to the standard of the living of the membership of the Church. Oh, that every man in this Church would pay his honest tithing; what we could do! Thank the Lord we have loyal men that are doing this. God touch the hearts of those who haven't the vision yet to see how important it is for them to make their contribution, thus establishing right and claim for an eternal inheritance for themselves in the kingdom of God, paying their rent to the Lord, their honest debt to him, and providing the means sufficient to care for the unfortunate and the needy, and supporting great movements of the Church.

We must keep our eye upon these grand objectives. As the brethren have said, the Church has never set its hand to undertake anything more important than the attempt to solve this great problem. Now we have selfish interests to combat. I am sure in the world there is a spirit that would array group against group, class against class, but it must not find its place in this Church.

ADVICE TO THE POOR

You poor brethren, what shall you do? You must make your contribution. You must not become greedy, nor filled with complaint, nor as the Lord said, having your eyes full of greediness and refusing to labor, you stand as condemned before the Lord as the rich who will not give to your help if you exhibit that spirit of selfishness, and covetousness, and of idleness. You must make your contribution so that you too may get that spirit of brotherhood and not have in your hearts hatred toward those who are well to do. The spirit that is rampant in our country must not find its way into the hearts of Latter-day Saints and get themselves filled with such a venom toward wealth and toward large interests that they engage in the unlawful practices that are so common elsewhere. Latter-day Saints should be distinguished as men that obey and honor and respect the law. I am sure that so far as the masses of the people are concerned, the world never had such blessings and advantages. Let me call your attention to the fact that, so far as the masses are concerned, we are all of us in a more fortunate condition than the world has ever known. It is true that in this age of science and invention wealth can be accumulated faster today than ever before in the history of this world. Originally it was secured by the enslaving of human labor, and the profit went to the master and lord who supervised his people in the state of semi-slavery. We have no longer in the industrial world the slavery of men, but machinery that takes the place of men and makes it possible for wealth to be accumulated, I say, faster than at any period in the history of the world, but let us not feel because we have not all become millionaires that we are a group discredited and that we are not getting our fair deal.

BLESSINGS COMMONLY ENJOYED

I remember as a boy there were three men in Logan who possessed a surrey, a team and a man to drive the outfit, and when they turned out we looked with almost envious eyes upon it and longed that we might have such a display of joy and satisfaction to travel about as these our fortunate brethren. When I go to Cache Valley today I find ninety percent of all the farmers and brethren in Cache Valley owning an automobile that cost more than that team and surrey. That is the blessing that has come to the common people that once only the rich knew.

In 1900 not one family in one hundred owned a horse and a buggy. Today three out of four have cars. One family in thirteen had a telephone. Now one family in two have telephones, and that is only thirty-seven years ago. Modern plumbing and central heating were luxuries. Less than five hundred thousand homes had electricity in 1900. Radio and electrical refrigeration were unknown. Today twenty-one million homes are wired for electricity. Seven million families own electric refrigerators; twenty-two million have radios; blessings that kings did not know anything about. So we are all of us participants in the greater blessings that have come, and if we have not become wealthy and independent and ready to go onto easy street, we are enjoying blessings beyond any generation that has ever lived.

Now then, brethren and sisters, let the spirit that was in our fathers, that prompted them to make sacrifice, also inspire us to help our brother and our sister.

EPISODE FROM FATHER'S JOURNAL

I was reading my father's journal recently and an early episode mentioned was his response to a call from President Young. My father was a bishop in Cache Valley when a call came for volunteers to go down to the Missouri River. There were five hundred eighty souls stranded and unable to come to the valleys of the mountains and somebody had to go and help them. My father writes, "I did not have the heart to call for the six men allotted to my ward, unless I responded first." So he became the first volunteer; left his farm in the care of his brethren, took his two ox teams, drove down to the Missouri river, assisted in bringing the five hundred eighty, and paid his own way; never received a dollar for it, though it required six months to accomplish it. The joy that he had in having done something for some of his unfortunate brethren and sisters was pay enough. From those five hundred eighty, countless thousands have come to own their own homes, to live in these valleys and enjoy the benefits of this wonderful land and privileges within the Church. Let that spirit, therefore, be in the hearts of all of our brethren and sisters today, the spirit of brotherhood.

TROUBLE IN NATIONS OF WORLD

My brethren and sisters, I am also exceedingly anxious that the Latter-day Saints shall not only distinguish themselves in this spirit of

brotherhood, that we love our brethren, but that we love them sufficiently to save them from humiliation and from sorrow and distress that will come unless we assist them in the solution of their economic problems. I am also anxious that we shall distinguish ourselves in a time when the whole world seems to be running wild with a spirit of change. When the war had ended, many of us rejoiced to see nation after nation abandon monarchical forms of government and establish democracies, and, we thought, this is truly the beginning of the golden age for the world. Then we discovered with sorrow that there was much lacking to prepare the nations, that had been for ages under kings and monarchies, to be ready for a democracy. They could not stand the trial of poverty and distress, and capitalizing upon the people's distresses there arose leaders that overthrew these democracies and they established dictatorships that will not bring this world to its peace, nor will they liberate these people but will enslave them, and they will never go forward under the plan of either communism or fascism that robs men of their liberties, of their property and political rights.

AMERICA'S DESTINY

My brethren and sisters, as we see them, therefore abandoning these democracies the whole attention of the world is focused upon the great democracy of the world, America. Shall it stand; shall it survive? Yes, because the Lord God of Heaven has established it. I am not afraid of outside enemies. All the perils that threaten this country shall be from within. There shall never come any disaster nor distress that shall destroy America from the outside, if the peoples of this land shall rally to the standards established by our fathers, and maintain the stability of the Constitution and the law, and the order established in this land wherein our fathers long ago agreed that the will of the majority expressed in laws shall be obeyed by the minority.

God help us as Latter-day Saints to be found still standing by these standards and loyally supporting the law and order and the great democracy established here, that it may live for the blessing of all flesh, as the Lord has decreed it; for after days of sorrow and trial and dictatorships, the world will be prepared, by and by, for the fruits and the blessings of the democracy that shall survive in America.

THE KINGDOM OF GOD TO BE ESTABLISHED

Yes, I agree that there are troublesome times, days of sorrow and distress ahead of the world, and that the devil is in the world grasping to maintain his power, yet the Lord God of Heaven has established his kingdom, and he is in the world with it, and it shall be triumphant and victorious. The Lord help us to adhere to these glorious principles, and we shall fulfil the prophecies of old wherein they declare that the ends of the world, the east and the west and the north and the south shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

Zion arise and shine. Thy day hath come.

God help us to prove to a world that is doubtful and skeptical about the Gospel of Jesus Christ, that in the real Gospel, restored with its power and its authority, there is a virility and strength sufficient to meet and to solve human problems, and let us go gloriously toward our destiny, as the Lord hath pointed it out, I pray in the name of Jesus Christ. Amen.

ELDER ABEL S. RICH

President of the Canadian Mission

It is indeed a pleasure to join the Latter-day Saints in this great Conference again. I have been inspired by the beautiful music and by the clarity with which the principles of the Gospel have been presented to us by our President and by the General Authorities of the Church.

I am happy to see the feeling of friendship and social fraternity that exists among our Latter-day Saints. I think its equal cannot be found in any other group in the world. It is based on what Jesus called a mark of a true disciple, when in speaking to his Apostles he said:

By this shall all men know that ye are my disciples, if ye have love one to another.

You faithful Latter-day Saints in the stakes of Zion are preaching the Gospel beautifully to the world. The broadcasts from this historic building and organ, the fine sermonettes that come from Brother Evans, your work on the Social Security Program, have reached people in Eastern Canada and touched their hearts, who have never heretofore found interest in the Gospel of Jesus Christ.

This letter came to me this morning. It was directed to the Temple grounds here, and forwarded to me by Brother Peery. It suggests what some of these things are doing in the world. The letter is from a young college student, who takes her Bachelor's degree this spring from the Farmington Normal State School of Maine, and says, in part:

I saw the March of Time the other night, telling how you have been meeting the economic difficulties there. I was fascinated with it. Living here in the east, I have never contacted real historical information concerning the Mormons, and now I would like very much to know something of their history.

On my recent tour of the mission, when I reached St. John, New Brunswick, a city where we had been unable to make many contacts or get much favorable newspaper work done, a reporter called and asked me if I had anything that would interest the people of St. John, after he has asked me what my mission was. I told him that I felt that I did have something that would interest the people of St. John, and would be glad to give it to him if he would come to my room. He came and I gave him some of the facts about the Social Security Program, something of the way it had worked out. Then he said: "That sounds like a fairy

story." When I assured him that it was the truth he said: "It is wonderful. I have not heard anything like it. But," he said, "how do you get your people to do those things?" I was pleased to tell him that the secret of the response lay in the fact that the membership of the Church of Jesus Christ of Latter-day Saints look upon their President as a prophet of God, who speaks the will of God to his people.

The same spirit of friendliness and love so manifest in the gathering of the Latter-day Saints here is found in the branches of the Church in the world, which indicates that the secret lies, not in people or in their place of residence, but in the principles of the restored Gospel. This knowledge gives zest to missionary work: to realize fully that the message of the Gospel gives purpose to life, and enthusiasm for living, an interest in the welfare of other people, resulting in the growth and happiness of the individual, gives courage to the missionary to carry on even under many discouragements.

The missionaries throughout our mission are well, and are a happy group, thoroughly enjoying their work. They are fine examples of what the Gospel does for people. Their buoyant happiness, their courage and kindly interest in the welfare of the people teach well the fruits of Mormonism. You parents are to be congratulated on the home training of these fine young men and women.

It is my opinion that none of our fine institutions can take the place of the home in training young people in the formation of ideals and correct attitudes. If missionaries come into the field with the right attitude and ideals, and if they have been taught the value of unselfish service, and have grown up in a home where reverence has been shown for the Gospel, and where its principles have been practiced, they have that which makes them successful missionaries.

If they can have added to these fine essentials some definite knowledge of the Gospel principles, they are so much better equipped for their work. Many come to us knowing but little of the Gospel, and little of the art of meeting people. I have sometimes wondered if in our homes, as Latter-day Saints, we could not do more by way of teaching the Gospel to these young people, that they might come to this important work just a little better prepared.

Missionaries who have some definite training in music, public speaking and reading, have opportunities to meet clubs and social groups, that help very materially in getting our message before people in such fashion that they will listen.

On reaching the mission field the missionary is thrown largely on his own resourcefulness and initiative. This causes him to study with a definite purpose, and creates in him a humility and a dependence upon God, that accounts largely for the marvelous growth that he makes during the mission period.

These lines from Ella Wheeler Wilcox well characterize, I think, the life of the missionary, wherein she says:

Lean on thyself until thy strength is tried,
 Then ask God's help, it will not be denied.
 Use thine own sight to see the way to go;
 When darkness falls ask God the path to show.
 Think for thyself and reason out thy plan;
 God has his work, and thou hast thine.
 Exert thy will and use self-control
 God gave thee jurisdiction of thy soul.
 All thy immortal powers bring into play;
 Think, act, strive, look up and pray.

No matter what our station in life, the blessings of the Gospel are dependent upon our individual response to it. Its blessings and promises and requirements have remained much the same throughout the ages, and the joy and happiness based on its principles have been enjoyed only by those who have made the Gospel a living, active part of their daily lives.

Speaking through the writer of the book of Revelation, the Master commended the Saints for much of their fine living, and then he made these promises to the seven churches, and I believe they have eternal values:

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, and . . .

He shall not be hurt of the second death.

And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them. . . .

He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. . . .

Him that overcometh will I make a pillar in the temple of my God,

and then finally he concludes by saying:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed . . . and anoint thine eyes with eyesalve, that thou mayest see.

The present condition of the world indicates that the Latter-day Saints should see the necessity of the possession of this gold that has been tried in the fire, and of this salve with which to anoint our eyes. Within the Gospel principles is found the gold that has been tried in the fire, and in the inspiration of our leadership and the authority of the Priesthood and the blessings of the Holy Ghost is this salve with which to anoint our eyes, that we may see, and seeing, find the way to peace, security and happiness.

I am happy in the Gospel of Jesus Christ. My testimony and love for it grow as I see its influence on people.

May the Lord bless our leaders and us, that each of us may do fully our part of this great work, I humbly pray, in the name of Jesus Christ. Amen.

The *Singing Mothers* and the congregation sang the hymn, "Prayer is the Soul's Sincere Desire."

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

Recently I had the pleasure of visiting the Texas Mission. President Peterson was ill and has since been released to return home. It is regrettable that it becomes necessary every once in a while to release missionaries on account of the condition of their health.

President and Sister Peterson have certainly done excellent work in the Texas Mission. They have the love and confidence of the Saints and the missionaries. The Saints have been greatly blessed by the Lord in having such fine people to preside over them.

There were two things that interested me particularly while in the mission field. The first was the integrity and the good spirit manifested by the Saints in trying to do what they could in preaching the Gospel of Jesus Christ. They are interested in having the message go to other people, and they give of their time, and their energy, and their money, in order that they may be helpful in the progress of the Lord's work here upon the earth.

In one field I found a man, formerly from Wyoming, who, in order to go to Sunday School, found it necessary to travel thirty miles each way. He got into his car with his family, and as they proceeded up the valley they picked up other members of the Church and drove thirty miles in order to worship the Lord on the Sabbath day.

I not only had the privilege of attending the district conferences, but I had the opportunity of visiting in some of the very small towns where the missionaries have been sent to labor, and where they had found some investigators, and where a few Saints live.

In going to one of these very small places the presiding Elder of that district asked me if I would accept an invitation to eat in the home of one of the Saints. I told him I would be very delighted to visit among the people. He said, "Well, Brother Taylor, I would like to say this, before you accept the invitation, the place where you are going is a very humble home, and they haven't been blessed with all of the comforts that other people have been blessed with." I told him I would like to go and would be delighted to visit with them.

When I went to this home it was indeed a very humble place, with but few of the usual comforts that men and women are entitled to. When I went into the house I found that one of the men was very much interested in carrying the message of the Gospel to other people and had a supply of tracts. He would go out in the day time and perform his usual labor, and then at night he would go out and leave tracts and do regular missionary work among the people.

When we sat down to a meal, it was very humble, but good. The table was small, and it was necessary for some of the family to stand up. Because I was visiting among them they went out and purchased a few cup cakes. I am doubtful whether they had had cup cakes in the house for a long time.

In the course of our conversation, this good man who was doing so much for the Church, and loved those who had been appointed to preside in certain places in the Church, said that tomorrow he and his brother expected to lose their jobs, and yet he was entertaining me as one of the servants of the Lord, and also going out day and night in order to preach the Gospel of Jesus Christ. As I traveled among the people I found the same spirit, a spirit of sacrifice and of helpfulness.

The other thing that came to my attention was the attitude of the people toward the Gospel of Jesus Christ, or toward Christianity in general. They still have the same opinions that they had in the days of the Prophet Joseph Smith, that as long as they have a desire to worship the Lord and are doing the best they can, eventually the Lord will take care of them when they get on the other side. So to them the Gospel only means doing some of the finer things that men and women should do, and somehow they just cannot understand that in religion there must be a certain way of worshiping God the Eternal Father, a right way, a correct way.

It seems to me that in this enlightened age when perhaps we think better and reason better, the people of the world ought to be able to understand that if there is a right way of doing everything else on the earth, that there could only be one right way of worshiping God.

You remember when Joseph Smith, as a boy, had been to church and had gone home to reason things out for himself, that even he, as a young boy, could see and understand that there must be a certain way of worshiping God. In his reasoning he said: "I will go and ask the Lord which of all the churches is right." He also said: "Or are they all wrong together?" He could see that there must be a right way, a true church on the earth, or else perhaps that all the churches might be wrong.

If the Prophet Joseph Smith, as a boy, could reason that way, it seems to me that other men and women, with the intelligence and development that they have, ought to be able to understand that God also has a correct way of worshiping Him. If they think they can find this way by reading the Bible, they will be disappointed because the Bible isn't complete enough for anyone to find the correct way. There are too many things in the Bible that are not plain and will not explain the way of the Lord in its fulness.

When the Lord spoke to Joseph Smith, He did not send him to the Bible and say: "Organize my Church and develop it, and use the Bible for your standard." That was not sufficient. Joseph Smith could not have done it, because the holy scriptures, as we have them today, are not sufficiently clear in many details. So the Lord gave Joseph Smith the Book of Mormon, the Pearl of Great Price, and the Doctrine and Covenants, in order to avoid the confusion that had resulted from men trying to organize a church with only the Bible as their guide.

Even in our day, with the four standard works of the Church, we are not successful in our worship of the Lord, without our prophets, seers and revelators to receive inspiration and revelation from God day

by day, in order that we may constantly know the Lord's mind and will concerning us.

May the Lord bless us, my brethren and sisters, and help us to appreciate the Gospel and the fine things that have come to us, that we may serve him in spirit and in truth, I pray, in Jesus' name, Amen.

ELDER HAROLD W. PRATT

President of the Mexican Mission

My very dear brethren and sisters, I deeply and sincerely appreciate the opportunity of mingling with you in this great Conference. I believe that perhaps I appreciate it more greatly due to the fact that after having been here continuously for three years or two years and a half, I was unable to attend the last Conference, and thus I come this morning to this Conference with a renewed interest, having realized what it means to be absent.

I sincerely and humbly pray, this morning, for an interest in your faith and prayers, that I may be guided in what few words I say and what little time I occupy, to say something that will be of benefit to all of you, and that will help us, as members of this great Church, to more fully discharge our responsibilities to the world.

Sister Pratt and I are greatly enjoying our labors in Mexico, for since the division of the mission in July of last year we have moved our headquarters to Mexico City, and we are greatly enjoying our labors there. There is just one point of regret, and that is that this move prohibits us from enjoying the association of the great number of the youth of Zion who came and labored with us in the border states, among the Mexican people; for in Mexico we are not permitted to bring missionaries from the stakes of Zion, and our few missionaries are made up of young people from the Juarez Stake and from the membership of the mission itself. We feel thus that we are deprived of a great pleasure in association with a cross section of the youth of Zion coming from the different stakes.

We have been told during this Conference, my brethren and sisters, of the picture that seems to be forecast as to conditions in the world and what is about to happen. This is a rather gloomy picture. Perhaps we who are in foreign missions—I might say especially in Mexico, where the connection with Spain at the present time brings the battlefield so very close—see and realize the possibilities of the development of this gloomy chaotic picture that has been painted for us. We realize that it can, with very great difficulty, be averted. The world seems bound headlong for a chaotic, dark state of night, where darkness and confusion indeed will, as they in fact do today, cover the nations of the earth.

I feel, my brethren and sisters, that we, the Latter-day Saints, have a great responsibility in this time of darkness and confusion, a responsibility that was given to us in a direct charge by our Master two thousand years ago, in which he said:

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? * * *

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

It has been pointed out to us during this Conference that we have, indeed, that which will guide the world in the solution of its problems today, and as you cast about over the world you will find nowhere else this light that can lead the world in the solution of its problems. Only through our living in accordance with the principles of the Gospel, and letting our light so shine that men see our good works, can we be a light to the world and help them through this hour of darkness.

I should like each of you to imagine a great chandelier with hundreds of thousands of small globes, with a rather intricate, yet, when understood, simple design, through which each of those globes is connected with the main wire which brings the current from the powerhouse, to supply the power for the lighting of those globes. Compare this, in your minds, to the organization of the Church. Our Father in heaven, the power house, is supplying the power coming to us through the medium of his Son Jesus Christ, transmitting it to their representative here upon the earth, our prophet, seer and revelator; through him disseminated to the General Authorities; from them to our stake presidents; from the stake presidents to our bishops, or in the missions to the mission presidents and to the branch presidents; through them to the different auxiliary heads in the wards and to the block teachers. Thus each of us, every member of this Church, if we are in harmony with this organization, may connect our lamp to the source of power, and gain that strength and that current which will make our light so shine that men, seeing our good works, will come to glorify our Father which is in heaven.

I bear you my testimony, my brethren and sisters, that we are indeed connected with the source of divine power, that will guide us in these days of confusion; and that if we do keep ourselves connected to this organization we will each be a light that will shine in our own corner, and will guide men in their struggle during these troublous times.

But if any of us fail to uphold our immediate superiors, if we criticise our local officers, if we become out of harmony with them, then we shall be cut off from the source of power, and will not shine; in fact, we will be left in darkness.

It has been my sad experience, during the past year, since I last met with you here, to see a group of Saints sever their connection with the source of divine power, and to see their lights go out and to see them left in darkness; and others, who were depending upon them for the light, to lose their way and wander in the wilderness of confusion and ignorance. These men did not criticise President Grant. They maintained that they accepted and upheld the General Authorities of the Church. But they did not like their district president, and they criticised

their mission president, and they continued on until they refused to accept and uphold and sustain those who were placed over them in that locality, and today, as I say, they are left in darkness, to wander in the wilderness of apostasy.

I pray, my brethren and sisters, that we, as members of the Church, will sustain and uphold, support and magnify each and every officer in the Church—the General Authorities, beginning with President Grant, his counselors, the quorum of the Twelve, the Seven Presidents of Seventy, the Presiding Bishopric, the general boards of the auxiliary organizations, our stake organizations, our ward organizations—that each of us may indeed keep himself connected to that source of divine power that will permit our light so to shine that men, seeing our good works, will come to glorify our Father which is in heaven, and will find the solution, through us, of the problems that face the world today.

I pray the blessings of our heavenly Father to be with you, to be with all of us in the discharge of our respective responsibilities in this great plan, and I do so in the name of Jesus Christ, Amen.

ELDER REUBEN M. WIBERG

Former President of the Tongan Mission

If it were possible to get a group such as this one together in the Tongan Islands, one could say that he was speaking to nearly fifty per cent. of the population. From that you will readily understand that Tonga is only a mere spot in the South Seas. One writer, having visited that place, put it in words something like this:

Have you heard of Tonga,
That lone Pacific realm
Where a queen rules in splendor,
By Great Britain's saving grace,
Where parliament meets biennially only,
And then just meets to eat?

It is quite a lengthy little poem, if you would call it that. He pictures some of the things that were nevertheless true, but are not true at the present time.

Though it is a very small and perhaps insignificant kingdom, even in the legislative set-up and the government, there are many virtues that I feel are worthy of mention.

We are inaugurating a Church Security Program here in our Church, and we have already heard in this Conference of comment that has come from people outside of the United States, and from prominent men of our country, who are not of our faith, who feel that it is a wonderful thing.

In a smaller sense, perhaps, there is something very remarkable about the kingdom of Tonga and its government. All of the land is owned by the government. When a young man becomes of the age of sixteen he may register at the Minister of Lands office and receive a por-

tion of land sufficient for his maintenance, even if he has a large family, and most of them do.

Whether or not a person registers for land at that age, he becomes taxable, and every person is taxed alike. He may accept that offer of a portion of land sufficient for his keep, or he may not. Fortunate for the one who accepts it, because if he is in any mood at all to be aggressive he can take care of that and much more, and also go into other activities as much as he will.

I am very happy and pleased with this opportunity, my brethren and sisters. I didn't think the call would come a second time. It has been a year, nearly, since I returned, and I was not in attendance when my name was called in the October Conference.

I would like to say this to the brethren and sisters here assembled, respecting the people of Tonga—perhaps on your maps you will more readily find this little kingdom under the name of the Friendly Islands—when our boys, your sons, go to that field to labor they are among a class of the most friendly people, I believe, that I have ever met. I think to a great extent the people there are friendly, having overcome their prejudice of years past when the work was in its beginning. One would be impressed, almost immediately, with the friendliness of that people. The missionaries are taken in, even by those who are not of the Faith, and even by those who are under restraint by their religious leaders and advised not to accept literature or to tolerate the visit of a Mormon Elder, but invariably they make the Elders feel welcome.

During my brief mission there, presiding over that kingdom, as far as the Church of Jesus Christ of Latter-day Saints is concerned, I made a request and the response was almost immediate, and equipment was sent there for a visual means of teaching the Gospel, although we don't have much electricity in that country, other than that which can be obtained from a car battery or some other kind of battery. We rigged up and managed to produce little films to show those people some of the things that they may never have the opportunity of seeing here at home, and also many things that go to prove the divinity of the Book of Mormon. Although that book is not in print and has not been published in that language, they are very familiar with it, because it seems even with that handicap the Elders avail themselves of every opportunity to teach the contents of that wonderful book. They hope some time, though they are very few in number and the cost would be great to publish that book, that they may be enabled to assist in bringing it forth in printed form.

It was also my privilege to labor in that mission at a time when missionaries were very scarce, in fact, so scarce at one time that I was the only Elder upon the mainland, and there was one Elder in one district of that mission 260 miles away. We communicated by mail, which is anything but speedy in that part of the world.

During that period it became necessary, as you will understand, to call local people into responsible positions to carry on and officiate in the work of the Lord. During that period we had twenty-two branch presidents, all of them local men. We had three district presidents, all

of them local men. We had officers and teachers in all of the auxiliary organizations, who were local men and women.

During that period I believe that a keener sense of responsibility was felt among the Priesthood of that mission than ever before. In fact, when I went into the mission there were a number of branch presidents who thought their only responsibility was to conduct the meetings. They couldn't tell you how many members they had in the branch where they were, or very much about them. They did report that they had held a sacramental meeting at such and such a time, regularly every Sunday, and that was about all.

Many of those men developed a sense of responsibility in a short time, where they felt that they were actually the father of that little branch, and they paid regular visits to their members especially those who were delinquent, and the work developed and prospered under their leadership.

President Dunn, who has succeeded me, was a former companion upon my first mission in that nation. I almost knew that he would be my successor, when I went into the field, and he felt the same, according to our correspondence while we were separated, he on this side and I on the other side. It was one of the most pleasant days of my life to meet Brother Dunn and welcome him into the Tongan Mission, for I know his worth and his ability as a leader among that class of people, whom he loves and whom I love. I believe that every missionary who goes there, unless something is wrong with the missionary, learns to love those people.

A great deal could be said about that fine mission, even though it is the smallest we have, but I feel, my brethren and sisters, that perhaps for the one minute that I have left I would like to speak primarily of the feeling of the Latter-day Saints there toward the people at home, the families of the missionaries, and the General Authorities of the Church.

It is not an infrequent thing, in our little district conferences and in our mission conferences, especially when an elder is leaving, that many of the officers of the branches, the Relief Society sisters and others, will come to the missionary and ask him to convey their heartfelt appreciation to the Presidency of the Church, to the Twelve Apostles, and to the presidents of the organizations, for through the organizations and through correspondence and advice that come from the General Authorities, conveyed to them through the mission president and agencies there, they feel that they are just as close, I believe, as the people in the Western States Mission or in any other mission of the Church here at home.

They are eager to know all of the advances and all of the plans that are made by the Church. They have always been found to be willing to work in harmony, sustaining the General Authorities of the Church and their desires.

I pray that the Lord may be and abide continuously with those people in the South Seas, and that the work may grow and progress. It is a comparatively new mission, having been organized in 1917, and a

few years after its organization, by legislative act, a law was passed forbidding Mormon Elders to enter that kingdom—not only Mormon Elders, but any Mormons—and under that handicap, for a period of two years we labored without missionaries coming into the field.

At the time of my departure from that mission in 1925, there were only the Mission President and his wife left, with one district president and one missionary to preside over each of the other two districts. Fortunately, en route to American Samoa, Pago Pago, I met the first incoming missionary.

In 1924, almost by means that were uncanny, that legislative act was repealed, and Mormons again were granted the liberty to come in. They are glad now to have the Elders come in, I assure you, and they give us every opportunity that we request. Of course there is that element that inasmuch as the Queen herself is the head of the Church, there is somewhat of a feeling of restraint from that source, but it is very little heeded by the general population of the country.

My time has expired. I pray God to bless us, and I do it in the name of Jesus Christ, Amen.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

Thirty-seven years ago this day I was sitting upon the bench to my right. President Snow sent to me a note, and all that was on it was: "I want to see you at my office at the close of these services." I had no more idea, my brethren and sisters, what President Snow wished of me, than I have at this moment how long I shall live.

I went immediately, at the close of the meeting, to his office, and as I entered the door most of the members of the Twelve were in the room, and President Snow told me I had been chosen to be one of the quorum of Twelve. I had had no previous intimation, so it was a complete surprise.

HEARINGS IN SMOOT CASE

It was just a short time after—two years, I may say—that I was elected to the Senate of the United States. There is hardly anybody in this audience, or, I was going to say, in the United States, but what can remember, if they were of age at that time, what took place. The charges that were made against me have been published so often, and I am quite sure that every one here knows what they were. I shall not take the time to read them.

Last night I picked up the first volume, (one out of five large volumes), containing the hearings in what was known as the Reed Smoot case. All the powers of the churches of this nation used every effort and all the influence that they could bring to bear upon the senators of the United States, to have them vote for my expulsion from the Senate.

SENATOR BEVERIDGE'S INTEREST

Albert J. Beveridge, a member of the Committee on Privileges and Elections, met me often, asking me every conceivable question as to the beliefs, the aims and the objects of the Mormon people, what oaths we had taken, and everything connected particularly with what is termed in the world the "Hierarchy."

I read last night, out of Volume I of those hearings, many of the questions which were asked President Joseph F. Smith, Apostle Lyman, and others who were called there to testify. I might add that in all those five volumes my name was mentioned very seldom. It was "the Church of Jesus Christ of Latter-day Saints."

QUESTIONS ASKED OF MINISTERS

Later, in the book, "The Young Man and the World," published by Senator Beveridge, are questions that were asked of many ministers of the United States, and I am going to call your attention to the questions that he submitted to not one but hundreds of ministers of the gospel.

"The first question was: Yes or no, do you believe in God the Father; God a person, God a definite and tangible intelligence; not a congeries of laws floating like a fog through the universe; but God, a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer 'Yes' or 'No'?"

Then he continues: "Not a man answered 'Yes.'" Each man wanted to explain that the Deity might be a definite intelligence or might not, as the case may be; that the latest thought was much confused on the matter, and so forth and so on.

"The second question: Yes or no, do you believe that Christ was the Son of the living God, sent by him to save the world? I am not asking whether you believe that he was inspired, in the sense that the great moral teachers are inspired. Nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross, and raised from the dead? Answer 'Yes' or 'No.'"

"Again, not a single answer with an unequivocal, earnest 'Yes,' but again explanations were offered. In at least half the instances, some or most of the answers were that Christ was the most perfect man that the world had seen, and humanity's greatest moral teacher.

"The third question: 'Do you believe that when you die you will live again as a conscious intelligence, knowing who you are, and who other people are?'"

"Again, not one answer was unconditionally affirmative. 'Of course, they were not sure as a matter of knowledge.' 'Of course, that could not be known positively.' On the whole, they were inclined to think so, but there were very stubborn objections, and so forth and so on."

"The men to whom these questions were put were particularly high-grade ministers. One of them had already won a distinguished reputa-

tion in New York and the New England states for his eloquence and piety. Every one of them had had unusual successes with fashionable congregations. But every one of them had noted an absence of real influence upon the hearts of their hearers, and all thought that this same condition is spreading throughout the modern pulpit. Yet not one of them suspected that the profound cause of what they called the 'decay of faith' was not in the world of men and women, but in themselves.

"How could such priests of ice warm the souls of men? How could such apostles of interrogation convert a world?"

WITNESSES IN THE SMOOT CASE

The balance of the chapter is worthy of reading, but I haven't the time. This young man at the time was a very popular Senator of the United States, and as I read the hearings in my case, and his questions that were asked President Joseph F. Smith, when the latter was a witness before the Privileges and Elections Committee, I felt in my soul then, and you couldn't help it if any one of you were to read the proceedings, that what Senator Beveridge wanted to know was why and how the Church of Jesus Christ of Latter-day Saints held together so well, and why its members were willing to sacrifice so much of their time and their substance, and were willing to give their lives for the Church, if necessary, as shown by the testimonies given, and he felt in his soul that there was something greater than the thoughts of man; that there must be some power in the Church and that power was manifested in its representatives who testified in this case.

It seemed rather hard at the time, my brethren and sisters, that so many of the leading men of the Church were dragged to Washington to testify but I get so much comfort out of the fact that though the Committee on Privileges and Elections had an idea that was anything but favorable to the Mormon people and the Authorities of the Church, I know, from the lips of the men constituting the Committee, that the result of the hearings and of the visit of the President of the Church and members of the quorum of the Twelve and many other leading men gave a complete answer to the false charges that had been made against the members of the Church for so many years.

A STRONG TESTIMONY

God never requires anything of this people—never has and never will—that he is not prepared to help them fulfil, and will overrule all things and defeat all enemies that stand in the way of the fulfilment of his purposes.

A wonderful Church is ours! The power back of it is divine revelation. Church members are loyal to its institutions. It is not an organization for Sunday only. It enters into every-day life and never should be lost sight of in our dealings at home and abroad and in our association wherever we may be or go.

I have never been ashamed of the Gospel of Jesus Christ. I have

never in all my life been placed in a position where I felt that it was necessary that I should violate any law, ordinance or commandment of God. I never expect to be.

May God's blessings attend this people, his Church, and may his influence and power ever be with President Grant as long as he lives, and with the Authorities of the Church from the highest to the lowest, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The musical numbers for this session of the Conference are being furnished by the *Singing Mothers*, Sister Charlotte O. Sackett, Conductor.

We have a telegram from President M. Charles Wood of the New Zealand Mission in which he says the Saints and missionaries send *Arohanui* (great love) and greetings to assembled Saints in Zion.

An anthem, "Lamb of God," was sung by the *Singing Mothers*, Margaret Summerhays, soloist.

Elder Hyrum T. Moss, President of the Rigby Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY AFTERNOON MEETING

The closing session of the Conference was held at 2 o'clock p. m., Tuesday, April 6, 1937.

The *Relief Society Singing Mothers* provided the musical numbers for this meeting.

An anthem, "How Lovely are Thy Messengers" (Mendelssohn), was sung by the *Singing Mothers*.

Elder Wilford G. Edling, President of the Hollywood Stake, offered the opening prayer.

The *Singing Mothers* sang "O Morn of Beauty."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I shall read four verses from the 53rd chapter of Isaiah:

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth.

I shall depart from this text for a moment to say that I am happy in the fact that my faith, my feelings, and spirit have been in complete accord with all that has gone before, in the various sessions of this Conference, particularly in the selection of Brother Albert E. Bowen to fill the vacancy in the Council of the Twelve Apostles.

BEARS TESTIMONY

I am very thankful to the Lord for the Gospel and its blessings which I have received. I am thankful for the knowledge I have of this great plan of life and salvation; thankful for the evidences that God has provided by which to prove its truth, and for the testimony which I have received.

I know that this work in which we are engaged is the work of the Lord, the true Gospel of the Lord Jesus Christ; that which was instituted in the councils of heaven before the world was. It is the power of God unto salvation to all those who are obedient unto its laws and ordinances, and through the atonement wrought out by our Lord and Savior Jesus Christ which makes effective all the ordinances of the Gospel administered in his name and by his authority for the salvation of the souls of men.

I know that Joseph Smith was a prophet of God, I know that those who have succeeded him in the presidency of this Church have been prophets of God to this Church and to the world, including the present president of the Church. I know that those who shall come after will be called of God, and that this work will ultimately triumph, and the kingdoms of this world shall become the kingdoms of his Son, and Christ our Lord will reign upon the earth.

LIVING FOR OUR FAITH

Now I feel to quote to you, brethren and sisters, a little poem which I think is germane to the text I have chosen. I do not remember the name of the author but it reads as follows:

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
For bravado or passion or pride,
Was it harder for him?

But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt.
And the world with contempt.

Was it thus that he plodded ahead
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

A LIFE OF INTENSE SUFFERING

In the songs that have been composed, as far as my memory serves me, there has been but very little said about the suffering of our Lord during his life up to the time of his betrayal into the hands of his enemies prior to his crucifixion. But as I understand it, brethren and sisters, his whole life, particularly from the time he began his ministry, was one of suffering, intense mental suffering. The bearing of the sins of the world must have been a tremendous load. I think that no mortal man can comprehend it fully, or write it or speak it. We may never know in this life.

Mosiah, in the Book of Mormon, tells us that the angel of the Lord talked with King Benjamin and showed him certain things that would take place centuries later, pertaining to the coming forth of our Redeemer, and the atonement. I shall read two or three verses from the third chapter of Mosiah which tells a wonderful story:

For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.

And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.

And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

CHRIST'S MENTAL ANGUISH

This was fulfilled in the Savior's life as recorded in Luke 22:44, which reads as follows:

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Jesus not only died for his faith and for us but he lived for it too, and for us he endured mental and bodily pain and anguish of soul beyond the power of mortal man to understand or to endure. The angel told King Benjamin that the suffering of our Lord as experienced in Gethsemane was due to the wickedness and abominations of the people. This was because he loved them so, his love being perfect.

Elder James E. Talmage, in his book, "Jesus The Christ," tells us that it was his belief that our Savior died from a broken heart. If the wickedness of those for whom he suffered and died was the cause of his extreme suffering, we might ask, how far are we responsible, and what is the measure of our guilt?

HE DIED FOR REDEMPTION OF ALL

Jesus Christ, our Savior, suffered and died for the sins of the world, for those who lived contemporary with him, for those who lived before, and for those who come after, that all men might be redeemed unconditionally from the effects of the Fall of Adam and Eve, from death, through the resurrection.

For since by man came death by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:21, 22.)

Also that all mankind might be saved from the effects of their individual sins by obedience to the laws and ordinances of the Gospel.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:24-25.)

TO AVOID THE JUDGMENTS

If this people are to be delivered from the judgments which are to be poured out upon the earth, by keeping all the commandments; and if we are not to be delivered from the judgments unless we do, as we have been told in a former session of this Conference would be the case, is it right that those who do keep the commandments should be made to suffer because of the unworthiness, or lack of keeping the commandments on the part of some of us? We owe it to others, to the Church and to the Lord that we keep all the commandments, and that we avoid sin and evil of every form. May the Lord give us strength and power so to do, I pray, in the name of Jesus Christ. Amen.

ELDER ORLANDO C. WILLIAMS

President of the Spanish-American Mission

I am indeed happy, my brethren and sisters, to be with you on this wonderful occasion. I pray for the Spirit of the Lord to be with me, that I may say something of profit to all of us. I believe that the prayer that was offered at the beginning of this meeting was offered in my behalf, as I had been praying very fervently for many days that I would have strength and guidance on this occasion.

As I have sat through the sessions of this Conference I have thrilled to the inspiration that has come through our leaders, to the instructions

and the voice of warning that has been raised here to the people of Zion. It is my prayer that we as a people will heed this counsel, that we will take this advice, and that we will accept this voice of warning to the people, that we may escape in a measure the judgments that are to come upon the nations of the earth.

It is a pleasure to represent this Church and people in the world, to declare the Gospel of peace, a Gospel whose principles will save the human race and to whose shelter those who are world-worn and weary with the cares and burdens of this life can come for peace and for rest. We can say to them with assurance that if they will accept the principles of this Gospel and adhere to them they will find rest and peace from the calamities that may come upon this world, because when a man or a woman is at peace with himself or herself, it matters little what goes on about them. They know in their own souls and their own hearts that they are like a ship in a safe and sheltered harbor and that they will be able to weather the storms that rage in the open seas all about them. I pray that this will be the lot of the Latter-day Saints.

Running through my mind during part of the sessions of this Conference has been the admonition given to this people at the commencement of the work by the Prophet Joseph Smith, and in connection with that the statement of the Lord to ancient Israel wherein he said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." My brethren and sisters, we have been warned in this Conference. That prophecy has been fulfilled to us, and we will be protected if we accept that warning.

In connection with what has been said regarding opposition within the Church itself, and some of its membership opposing the things that are said and done by our leaders, I would like to raise the warning voice by means of the words of the Prophet Joseph Smith himself on this subject. We read in Church history from the sayings of the Prophet regarding this thing, when he charged the Saints not to follow the example of the adversary in accusing the brethren, and said:

If you do not accuse each other God will not accuse you. If you have no accusers you will enter heaven, and if you follow the revelations and instructions which God gives you through me, I will take you into heaven as my back-load. If you will not accuse me I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours—for charity covereth a multitude of sins.

Following this same line of thought, on apostasy and the judgments, he gives us the following:

I will give you one of the keys of the mysteries of the kingdom. It is an eternal principle that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous man, and that principle is eternal, undeviating; and firm as the pillars of heaven; for whenever you see a man seeking after a sign you may set it down that he is an adulterous man.

My brethren and sisters, the Savior set forth the same principle many years ago when he was upon the earth, as recorded in Matthew, 7th chapter, wherein he said: "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged," and he followed it up with the sermon on the beam that was in our own eye. I shall read it to give it to you correctly:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

I thought of this in connection with the statement of President Grant to us, that the thing that needs to concern the Latter-day Saints is that they condemn their own selves for their faults and their failings, and that if they do this, humbling themselves before the Lord, they would find no time to accuse the brethren or to find fault with them. I can testify that this is a true principle. I have prayed throughout my life that the Lord would magnify within my own eyes my faults and my failings, that they would be made large enough to me that it would take my time and my attention to correct them and to humble myself before the Lord, and I have also prayed while being in positions of trust in the Church, that he would clothe my own faults and failings with mercy, that they would not be magnified in the eyes of my brethren, that they would not take from me my opportunity to do good among my brethren and sisters.

I wish to thank my Father in heaven for this Gospel, for the leadership we have in this Church, for the opportunity that I have to serve, and for the opportunity that is yours. I am assured that within this Church there are opportunities for every member to serve according to their capacity and their ability, and that in time the Lord will give unto us these opportunities. Our Church is not of the world, and they cannot conceive of the ways of the Lord. I am reminded of the verse in the song which says we should not judge the Lord by feeble sense. It seems rather absurd to the world that we as a people so willingly accept responsibility and yet seek for none.

My brethren and sisters, I thank the Lord for this opportunity, and I pray for his blessings upon you, and I do it in the name of his Son Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

In the days of ancient Athens, when her citizens took pride in the culture and art of her greatness, the youth who entered the army were required to take an oath before the gods. It read:

We shall never bring disgrace upon this our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the

ranks. We will fight for the ideals and sacred things of the city, both alone and with many. We will revere and obey the city's laws, and do our best, to incite a like respect and reverence in those above us, who are prone to annul and set them at naught. We will strive unceasingly to quicken the public sense of civic duty. Thus in all these ways, we will transmit this city not only not less, but greater, better, and more beautiful than it was transmitted to us.

A hundred and fifty years ago, the founders of our Republic announced the sublime truth that men are free and equal. A century and a half have rolled away since then, and the history of the world has no chapter to compare with the accomplishments of America in that time. Standing on Saxon foundations, and inspired by Latin example, we have done what no race or nation or age has ever accomplished. The American people have founded a Republic on the unlimited suffrage of the millions of souls that inhabit this land. They have worked out the problem that a man, as God created him, may be entrusted with self-government.

Our forebears had a virgin continent to conquer. The fundamental problems they met with hard work and a faith in themselves. They had inherited from their fathers, the ideals of home-life, freedom of religion, the free state, the public school, and the lands of the vast continent to till, on which they built their homes.

No nation has ever had a freer people, and no other nation of history has given its citizens the powers of happiness as our Government has done. Great wealth has been produced, but that wealth has been used to build industries and institutions of learning; it has been the power in the hands of men to build humble homes and beautiful churches, and with it all, the ideals of the founders of the Republic have been preserved, and America has worshipped at the shrine of its great men.

Our Government was "conceived in liberty, and dedicated to the proposition that all men are created equal." America has upheld this ideal before the world, and has opened its gates to all peoples of the world. Religion has been a forceful factor in our growth, and today some two hundred or more Christian sects are attempting to keep alive the divine message of the Savior of the world. The light on the hills of Judea became our light, and we have had faith in the vision of a prophet of ancient Israel:

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Our Government started out blessed with the rich inheritance of the ages. Its future lay before it, and that justice should rule the hearts of all its people, the Constitution of the United States was written. The influence of our Government has been felt time and time again among the nations of Europe, for they have looked to America for the solution of their problems.

A few years ago, at Independence Hall in Philadelphia, a great event took place. In that simple and dignified room, where the Declaration of Independence was written and the Constitution of our country

was adopted, no fewer than twelve nations, through their representatives, assembled to make their own solemn declaration of common aims. In that sacred room, those nations made public confession of a faith which linked them in friendship with this nation. What a solemn occasion! The nations of Europe lighting their national fires at the altar of American liberty.

The peoples of the world have entered our gates, and have found here a new life and happiness. Never had they been so well cared for; never had they the chance to live and to look up to their God in hallowed feeling as they were given in this land. No nation of history has given homes to its people as has this our Country. Never has the wealth of land been so equitably distributed; never in all time, have so many people owned their own homes. With individual opportunity, there has gone quite naturally inequality. Inequality is a law of all social life, and to try to do away with inequality among men is to substitute tyranny for liberty.

The quality of democracy in America is that it seeks to protect and preserve that sovereign right of all people to come to a knowledge of their own better selves, and to live their own natural lives. Democracy teaches us that it is not wealth that makes happiness, but the wealth of the spirit, brought about by the opportunity to work on land and in factory, and to enjoy the blessings of church and school. Men may exploit honest labor, but such a thing is foreign to American principles. It is the wealth of America in the hands of men of vision that has built industries, and made it possible for all people to have honest labor, and to live honestly before their God. The schools of America, the churches, the institutions of higher learning have been closed to no one, and the statement of a noted writer on economics that the glory of America is that every head of a family is given an opportunity to own his home, is true. The peasants of Europe, who lived on bread and wine, have found asylum in this land, and the comforts of the humble fire-side.

This is an age of change. Innovation is the idol of the times. "In this age of novelty, many things are made better, and many things are made worse. Old errors are discarded, and new errors are embraced." Governments feel the same effects in this craze for change. "But the experience of all ages," said Daniel Webster on one occasion, "will bear us out in saying that alterations of political systems are always attended with great danger, for if the Constitution is to be changed, an alteration in one part will work an alteration in another."

Nor are great and striking alterations alone to be shunned. A succession of small changes, a perpetual tampering with minute parts, steal away the breath, though they leave the body; for it is true that a Government may lose all its real character: its genius and its temper: without losing its appearance. So if we are not careful—very careful—we may find our government changed to a despotism, and yet called a Republic. It may have all the essential modes of freedom, and yet nothing of the essence, the vitality of freedom in it. The form may be left, but the spirit and the life will be gone.

To perpetuate our government, we must cherish and love it. We must preserve a correct and energetic tone of morals. After all, liberty consists more in the habits of the people, than in anything else. There are always men wicked enough to go any length in the pursuit of power, if they can find people enough to support them. Ambition of men to become dictators must be restrained by the public morality. When such men arise, they must find themselves standing alone.

America will have to suffer the hate and envy of the unappreciative. It is a law of life that we only appreciate that which we are ourselves. Millions of citizens have never risen to the appreciation of the glory of our nation, and therefore they become the fighters and destroyers of right. Wrong rules the day, and in time a wrong is felt to be right. It all means that education is the only way to reach the ideal in our souls of what our Government really means. Did the fathers reach it? They did, but it was through the faith they had in Almighty God. Such faith is the great help to true education.

We are the trustees of a sacred trust. We have been given by Providence this Government with all its potentiality, with all its accomplishment, with all its promise. The question should be to every American: How am I discharging this trusteeship? What am I doing to preserve, protect, and perpetuate the ideals of the government in which we have such implicit faith? We have a solemn obligation before us.

Every American should read the Declaration of Independence, the Constitution of the United States, Lincoln's Address at Gettysburg, and see for himself whether the American policy has been a selfish program. It has been a program to serve humanity.

Only the application of the standards of moral excellence can save our fundamental ideals. As we look into the future, will it be progress or decline? Let us pray God that it may be progress. But progress will never be unless we sacredly preserve our Constitution and hold it as the surest vision for liberty and freedom.

A few days ago, the Christian world celebrated the Easter Day. Churches were filled with worshipers, and for the moment, as on the Christmas day, men's thoughts were turned to God. The unfortunate thing is that the spirit of the day is soon forgotten, and other hopes and feelings take grip on the soul. People are not happy, for they miss the very things that make for the joy of living. The youth have an aversion for hard work; the mad thirst for pleasure has replaced our sacred home life, and the hate of man for man has brought the nations of the earth to the verge of war.

Yet there are forces and truths in the world that may yet be taken to awaken a finer conscientiousness in the hearts of mankind, and a more sacred belief in the righteousness and justice of the dreams and ideals which the Christian world knelt in honor of last Easter Day. We are told by St. Mark, the Evangelist, in words of exquisite beauty that:

When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked they saw that the stone was rolled away; for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted; Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here.

For all the ills of government; for all the ills of humanity, in these words of St. Mark, there is fundamentally the panacea and the hope for humanity. How many millions of the Christian world have rolled away the stone from the sepulchre of Jesus Christ, our Lord, and know that he has risen as the true and living Christ, whose teachings can rejuvenate mankind? The power that rolls away the stone from the sepulchre and allows the risen Christ to come forth is contained in the words of the Master:

Thou shalt love the Lord thy God with all thy might, mind and strength; and thy neighbor as thyself.

This is the way of mutuality and co-operation in human society. It is the Master's way of doing away with hate and fear. It is only by the Christian world allowing the Christ to come forth to eternal life, that the civilization of the world can be saved.

If in our thoughts of the resurrection of the Savior of the world we could realize more perfectly that he mastered the teaching of the Psalmist, "that the statutes of God give wisdom unto the simple, and the highest conceivable wisdom to the humblest minds," people's hearts would be awakened to a spiritual response, which is so much needed at the present time. It was his life that liberated people from the domination of deccits, and bestowed upon the race the increasing consciousness of the immortality of spiritual values. Every human soul must push away the stone from the sepulchre, and know for himself that Christ is risen unto life eternal, and in this thought, the new day will be a dawn of renewed faith in mankind and in the directive providences of God.

The *Singing Mothers* and the congregation joined in singing the hymn, "Come, Let us Anew."

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

One hundred and seven years ago today this marvelous and great Church was born. Last night as I sat in this building and looked into the faces of the congregation which had assembled here for Priesthood meeting, I could not help but think perhaps some of those six souls who joined the Church on that sixth day of April in 1830 would hardly understand and know what was transpiring if they were permitted to be here

in our midst today and behold the thousands assembled in one service at one place.

I am astounded constantly at the magnitude of this great work of ours. I cannot help but think to what ends of the earth it has not gone and to what corners it has not penetrated. Realizing all this there yet comes into my heart and my soul this conviction: That perhaps never again will I look upon a scene as impressive as the one I beheld last night—eight thousand or more men in this building attending the Priesthood meeting, and all dedicated and set apart for God's work.

I do not speak of this splendid body of leaders now before me who for three days have been here attending this Conference, for you are the leaders of the Church, but I am thinking of what this Church means to this great world of ours. I am thinking of the missionaries who have reported—the presidents of missions—the advancement of our work, and the gladness with which certain members of society whom they come in contact with accept their words and express joy at hearing of this great Gospel again restored. Oh yes! It has reached its arms around the earth.

And yet, I would like to bring to your attention one thing that is close to us at home—one thing that we ourselves within the Stakes of Zion now, thank God, have to contend with.

Less than a year ago the Presidency of the Church and the Quorum of the Twelve Apostles, under the inspiration of the Almighty, gave to the First Council of the Seventy the task of organizing missions within the stakes of Zion. Brethren and sisters, there are 118 stakes of Zion, which run from the Pacific ocean (Honolulu, Hawaii) to the Eastern borders of this great country of ours, and from Mexico northward into Canada.

What has prompted this? Isaiah tells us that certain things would occur which God had decreed. They do occur because of what the Lord has said and done. This is one of them:

Behold, I have created the smith that bloweth the coals in the fire,
and that bringeth forth an instrument for his own work.

And, so, within the ranks of this Church I feel that there has been inspiration of God upon those who have brought forth this great work.

Of the 118 stakes of Zion, for your benefit let me say, 112 have either been organized into stake missions or are in the process of organization. Within our own communities there have been brought into the fold of Christ already more than 300 souls who knew not the truth before. In addition to this, through this valiant missionary service, upwards of 600 souls who have known the truth of this Gospel, but who have more or less become indifferent (and I want to say that none of us, I fear, are free from that) more than 600 of the indifferent ones, have been brought again into the Church to renew their activities through the endeavors of the missionaries who proclaim this Gospel in the stakes of Zion. And the work is hardly started yet.

How minutely, how delicately, every part ordained of our Heavenly Father fits into this great latter-day institution which he has established—

these various arms and helps in government, which we behold and taste of today. Surely this Church is not too small to reach to every corner of the earth, and of a surety the earth is not too big to listen to and feel the thrill of conviction from the teachings of the restoration of the Gospel which can and will emanate from the voices of our missionary brethren and sisters throughout all the earth, as well as in the stakes of Zion at home.

The zeal and the pride with which the presidents of stakes and the bishops of wards have taken hold of this work stirs the hearts of those who are engaged in it, and we feel to thank God for such worthy men.

May this work go on until it shall accomplish its purpose and may we as missionaries in the service of God remain humble and do that which God would have us do, I pray, in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

I hope none of you was more shocked at the proceedings of this day so far as they concern myself than was I. I have never regarded myself as a person of particular consequence, and why I should have been asked to assume this responsible position, I do not know.

In my lifetime I have dreamed many dreams, I have nursed many ambitions, but this was never one of them. I have never coveted, never sought, and never desired any preferment in the Church. I have been happy all the days of my life to work in it, and would have been content to remain in places where I would not be forced to occupy public position. But since the call has come, I do what I have always been taught to do, namely, respond, and pledge you that I will give it all my strength.

The only thing in the world that counts is people. When the creation of the world was finished, as the last and crowning act God made man to dwell in it, and he gave to him for his use everything that was created, and told him that he might exercise dominion over the earth. In all of his ministry Jesus was concerned only with people; nothing else mattered.

Whatever our position may be, in whatever sphere we labor, we are all dedicated to the business of ministering to the welfare of people, trying to make mankind rise to the stature of his destiny. That is the province of the teacher, and every man in this Church is a teacher.

I have thought during this day of the occasion when Jesus was led to the top of a high mountain, and the tempter told him to look out over the world, and promised him that he would give him the world, if he would but bow down and serve Satan. There is a beautiful lesson in that circumstance, I think, for all of us who would essay the business of teaching others. We need the power to lead men up to high eminences from which they may see the world, their own positions in it, and the destinies that await them if they order their lives aright. If anything is needed more than anything else now it is a voice issuing as from the top of a high mountain, lifting men's visions to the high level whence it

comes, and revealing to them what there is in the world and what they may do in the exercise of their prerogatives and rights in accomplishing the world's work. And if we be what we have pretended so long we are, then we have that kind of voice. It behooves us only to learn to hear and understand it, and govern our walk and conduct by its teachings.

May God bless us with power to do so, I pray in the name of Jesus. Amen.

PRESIDENT HEBER J. GRANT

Everybody that we wanted to speak has had a chance to speak, and I think that some of the six and seven minute speeches have been among the best we have had. There are forty minutes left. I would like about fifteen minutes of that time, it will take five or six minutes for the singing, and I am willing to divide the remainder of the time with my counselors.

We shall hear a few words from President Clark, and then from President McKay.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

There is nothing certain in this world. Usually Brother McKay and myself sit here for two and a half days, more or less, on tenter hooks. Then comes our turn, and the Conference is over. This time we have been pluming ourselves ever since the first day that we were through. Now we find ourselves, near the last moment, asked to say something again to you, or at least to try to say something.

CONFERENCE ADDRESSES INSPIRED OF THE LORD

My brethren and sisters, I have enjoyed this Conference. I have enjoyed the messages that have come to us during this Conference. When I was not a member of this group—the presiding group—I used to think that perhaps they all got together beforehand, and decided what each should say, what each should talk about, because all the speeches of the Conference fit in together as a mosaic, making a beautiful picture of instruction, counsel, and advice. It was a great surprise to me to find, when I came into the group, that there were no discussions about Conference talks or a Conference program; that every man was left free to follow his own desires in what he should say. No plan or course was marked out. Then there came to me, as I am sure there has come to you, a more poignant realization that the Lord was in charge of these Conferences. The old expression about the keynote speech of the Conference took on, to me, a different meaning entirely. It was not a speech consciously predicting or forecasting what should be said at the Conference, but it was the Lord speaking through his chosen and anointed one, giving a thought and direction to the things that should be said. Therein lies the responsibility, my brethren and sisters, of those whom you have called to fill these high and sacred places of authority.

RESPONSIBILITY OF SAINTS TOWARDS THOSE WHO SPEAK

It is our responsibility so to live that when the Lord shall indicate through the one whom he has chosen to direct his affairs upon this earth the line and direction which should be taken, that we shall be able to follow on, we who hold positions of lesser trust and responsibility in the Church.

I often say, and thoroughly believe, that whenever an Elder of the Church stands up to speak to the people, the responsibility as to whether or not he shall say that which the Lord would have him say is not wholly his. No member of the Church who sits before him but has the obligation to exert his power in prayer that those things may be said which shall benefit those to whom the Elder speaks. Furthermore, that responsibility carries back beyond the mere coming to the meeting, or the mere attitude in the meeting; it carries back to the character of life which every Latter-day Saint lives, because it is his duty so to live that if, when, and as he comes into church his faith and his prayers may be exercised to the end that they who speak shall be able to declare the will of the Lord.

I do not say nor do I suggest that there may not be occasions when the Lord speaks in spite of the people. Those times sometimes do come, but I do feel that when the people of the Lord come to these Conferences such is not the occasion in which they find themselves, and therefore it is their duty, coming to the Conference, to come in a spirit of reverence, in a spirit of worship, in a spirit of sanctification. First, that they themselves may be fed, and in order next that they who speak may also be fed, to the end that all the people of the Church, and all the people of the world may be instructed, directed, and built up by those things which may be said at these Conferences.

SPIRITUAL SIGNIFICANCE OF CONFERENCES

These are unique gatherings, unique in the whole world, unique because they are gatherings that are directed by the man whom the Lord has chosen to guide and direct his work on this earth. No other people have any such position as this; no other man has any such position as that which I have described, and therefore what we do and say here from Conference to Conference, has a deep, abiding spiritual significance, and that significance cannot reach its full measure, we cannot send out our messages in their full strength unless those who gather here, who participate in these Conferences, are attuned to the Spirit of the Lord.

May he in the future as in the past bring together in these Conferences faithful Latter-day Saints. May he bring together continually such great gatherings of the Priesthood as we had last night. As has been said here today nobody can stand before that great audience and not be solemnly impressed with the strength and the power which reside in them.

So I repeat we should come here prepared to help to open up the avenues to the heavens, that from the heavens may come the inspiration which God expects us to possess. That you may be participants, that

we may be participants, that we shall give to the world those things which the world needs, and that the Lord may bless us always, I ask in the name of Jesus, Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

If at this moment each one present were asked to state in one sentence or phrase the most distinguishing feature of the Church of Jesus Christ of Latter-day Saints, what would be your answer? It occurs to me now that my answer would be this:

Divine authority by direct revelation.

A DISTINGUISHING FEATURE

There are those who claim authority through historical descent, others from the scriptures, but this Church stands out as making the distinctive claim that the authority of the Priesthood has come directly from God the Father and the Son, by revelation to Joseph Smith.

Founded upon that principle, accepting it as absolute Gospel, we have clearly defined in our minds some fundamental principles:

First, that God is a personal being; that he has a spirit-personality. When we visualize him in that form, we look at him through the clearest lens through which the human mind is capable of perceiving Deity. As someone has said, "He may be infinitely more, but he cannot be less."

The acceptance of divine authority by direct revelation also reveals to us the fact that Jesus Christ is the Only Begotten Son in the flesh, for the Father in appearing to Joseph Smith stated in definite words, "This is my beloved Son, hear Him."

Correlated with that revelation is another fundamental fact, that the Lord is interested in his people, that the whole human family are related as his children, and he loves them, and that he has authorized men to officiate among the children of the world, to bring them back into his presence.

My brethren and sisters, the paramount thought in my mind at this moment is this: That the Father and the Son appeared to Joseph Smith and restored authority to establish the Kingdom of God on earth, and this is my testimony to you.

TRIBUTE TO PRESIDENTS GRANT AND CLARK

I will also testify that divine authority rests in rich abundance upon him whom the Lord has chosen to stand at the head of this work at the present time. I am deeply grateful for the opportunity I have had to sit in council with President Grant and President Clark. I wish every person in this Church might have had the same opportunity to look into President Grant's noble spirit as I have; to know him as I have had the privilege to know him; to glimpse his unbounded generosity, his love for mankind, and particularly for those who are true and loyal to the Church; to

realize how fearlessly he stands for right. If you realized these virtues more fully, I am sure that when you kneel down to pray there would be a note of thanksgiving in your heart and in your words which perhaps there has not been heretofore.

I would like to pay a tribute to President Clark, a man of sterling integrity, who loves this work above everything else in this world. He is loyal and true, sound and clear in judgment, a valiant servant of the Lord.

UNITY IN THE LEADING COUNCILS

I would like you to know that there is a spirit of unity and oneness in the council of the First Presidency, the spirit for which Christ prayed just before he went into the garden of Gethsemane: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." And as he prayed on that occasion so I pray now that that spirit of oneness may characterize the leading councils of the Church; nay, may I say, continue to characterize the leading councils of the Church. For I believe that there has not been a time in the history of our Church when there was more unity among these councils than at the present time. I pray that that spirit of oneness may spread throughout all the Church, that it may be characteristic of Presidencies of Stakes and High Councils, Bishoprics, Ward Teachers, and particularly of the quorums and auxiliaries of the Church, that they may all be one, to quote the Savior, as he and his Father are one. God help us to achieve this principle, that our faith in God and in his work may be unwavering, and our loyalty never doubted, I ask in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The musical numbers of this session have been rendered by the Relief Society Singing Mothers, under the direction of Sister Lottie Sackett. We have appreciated them very, very much.

The same spirit that Brother Bowen has was my spirit as a young man, as a child, as a boy. My mother used to tell me, as you have heard me say many times, that if I would behave myself I would become an Apostle. I told her that I did not want to be an Apostle, a president of a stake or a bishop of a ward, I wanted to be a business man, but when the call came for me to go to Tooele, I made an heroic sacrifice. I will not enter into the details.

GRATITUDE FOR PRIESTHOOD

When the local patriarch in Tooele blessed my little baby who was dying and promised her she should live and be a mother and become a leader among her sisters, I thanked the Lord more fervently than ever before in my life for the Priesthood of God and the power that that patriarch had. Subsequently he said, "I have a blessing for you, and I want you to come to my office and get it." After I had received that blessing I saw and believed that my destiny was to devote my time

practically to the Church, because of the promises made to me. And I have done it conscientiously, and there has never been any fear in my mind of the final triumph of this work.

A REVELATION IN BRIEF

I remember that one of my nearest and dearest friends was the late William C. Staines. Staines told me he once received a short revelation of just a few lines from the Lord. He said he was worrying over the rough people, many of them, in pioneer days, and the hardships, and the profanity, a little too much drinking, etc. among the people, and he was broken-hearted regarding these conditions and wondered what would happen when Brigham Young and others of the leading brethren passed away. The Lord gave him a revelation to the effect that he need not worry, that this is His work and the men for leaders of the Church would come when they were needed, and they have come.

TRIBUTE TO ALONZO A. HINCKLEY AND SUCCESSOR

I want to say that we have had no truer, more faithful member of the Council of the Twelve Apostles than was Alonzo A. Hinckley. I believe firmly that whenever the Lord inspires a man to make a promise under the inspiration of His Spirit the Lord is not going to allow that promise to fail. Brother Hinckley was given a blessing in which he was promised as a young man that some day he would be an Apostle. He did not believe it, but the Lord saw fit that that promise should be fulfilled before he passed away to undoubtedly a greater mission.

After the brief remarks that have been made here today by Brother Bowen, I believe that every true Latter-day Saint believes that the Lord has had something to do with the selection of Brother Hinckley's successor.

APPRECIATION FOR MUSIC FURNISHED

I want to thank the choir and the *Singing Mothers* and their leader, the organist, and the soloists, who have done so much to add to our comfort during this Conference, particularly of course the Tabernacle Choir that sang to us Sunday and that furnished the broadcast. I appreciate our organist and Brother Spencer Cornwall, and all who have furnished music for us. I thank them on behalf of myself and my counselors and the Apostles.

UNITY IN COUNCIL OF TWELVE

I can say that after fifty-five years and a fraction in this Church as an Apostle I can repeat and emphasize what President McKay has said, that from my knowledge I do not believe the Council of the Twelve was ever more united than they are today, and I rejoice in it. We have no fear in asking people to speak because we know that they are seeking for God to help them in delivering their message.

INSPIRED BEYOND NATURAL ABILITY

I am grateful beyond expression that what I had planned in my mind to say in this Conference I have not said—not a word. I am very grateful indeed that many years ago when I sat on my seat in this tabernacle for quite a while one afternoon listening to Milton Bennion, and planning what I was going to say in my address that I was going to deliver when he got through speaking, and when I got up to speak and opened my Ready Reference book that I had in my pocket, and turned it down at the pages that I had marked, I forgot all about the speech that I had expected to deliver. I prayed with all my heart and soul that the Lord would inspire me beyond my natural ability, that I would have his inspiration so strong that my brother, whom I saw in a meeting in this building for the first time in my life, might be converted to the truth.

I told that congregation that never before in all my life had I so strongly desired the inspiration of the Lord while standing before a congregation in this building, that never before had I desired so much their faith and prayers to help me in my remarks. I did not think again of the Ready Reference book, nor did I think of the sermon that I had planned to deliver, but I preached on the divine mission of the Savior, the Son of God, the Redeemer of the world, and principally upon the divine mission of Joseph Smith, the instrument in the hands of God of again establishing upon the earth the plan of life and salvation.

Brother George Q. Cannon used to sit in a chair here on the stand facing north. I was sitting on the stand right below him. When I sat down I heard Brother Cannon say, "Thank God for the power of that testimony." I leaned forward and wept for joy, because I knew God had heard and answered my prayer. I had left three quarters of an hour of the time—forty-eight minutes in fact—for Brother George Q. Cannon, knowing that his brother Angus, who was in charge of the meeting, always believed in a two-hour meeting.

Brother Angus M. Cannon, at the close of my remarks, walked over to where President Cannon sat and said: "George, there is three-quarters of an hour left for you. Please occupy it."

Brother George Q. Cannon said: "Angus, I came in late, I was in pain at two o'clock, and I do not feel like talking; I don't want to talk. We have had a very wonderful meeting, and I am in favor of your dismissing the meeting."

Angus said: "Well, I am not going to waste three-quarters of an hour. If you won't talk I will call on somebody else."

Brother George Q. Cannon said: "All right, take your seat, I will talk." He got up and said: "There are occasions in the lives of all of us when the Lord sees fit to inspire a man and to allow him to reach such heights of inspiration that it is a very grave mistake for somebody else to try to follow him. Therefore, inasmuch as we have had an occasion of this kind in the remarks of Brother Grant, I ask Brother Angus M. Cannon to call on the choir to sing and on someone to dismiss this meeting."

CONVERSION OF BROTHER

The very next day my brother came into my office and said: "Heber, I heard you preach yesterday."

"Well, well, well, I am glad to know it—the first time you ever heard your brother preach?"

He said, "No, Heber, I have heard you lots of times."

"Well I never saw you in a meeting before in my life."

"No," he said, "I never took a front seat, I generally went to a meeting where I could get in the gallery, or somewhere else where you could not see me, and I could see you. But you never spoke before as you did yesterday. You spoke beyond your natural ability," (using my own words in my prayer), "you spoke by inspiration."

I said, "What did I speak about?"

"The idea of your asking that. You know that the main theme upon which you spoke was the divine mission of the Prophet in the hands of God in the establishing of this Church."

"You are praying for a testimony of the Gospel, I understand?"

"Yes, and I am getting discouraged. I feel like I shall quit praying."

I said: "Quit. You say you know there is a God and you know there is a devil, and that the devil tried to get you to commit suicide, and instead of doing it (you went out with your pistol in the high pines of Oregon to do it) you got down on your knees and prayed and got up weeping for joy; and that you know two things, that there is a devil and that there is a God. If you quit praying you have surrendered to the devil. What in the world is the matter with you? Do you want the Lord to come down here and talk to you: You tell me that you know that I spoke beyond my natural ability, that I spoke by inspiration, that my theme was the divine mission of the Prophet Joseph Smith. What more of a testimony do you want?"

He said, "I never thought of that before."

Well, before the week was out he applied for baptism.

We know as we know that we live that we have the truth. We have absolute confidence as the Presidency of the Church in the men whom we recommend for the apostleship. President Smith, in my judgment, although he called twelve men to the Presidency and the Quorum of the Twelve during his life, made no mistake in any one of the men that he called. It may sound egotistical, but I am sure I have made no mistakes in the appointments to these quorums that I have made.

GRATITUDE FOR GOSPEL

I thank the Lord from the bottom of my heart for the Gospel of Jesus Christ, the plan of life and salvation, that we as a people have, and that we as individuals have. I thank God for the young men who go out upon missions without college education and meet the scholastic accomplishments of the world, and that under the inspiration of the living God they have been able to confound the wise of the world and have touched the hearts of honest people, bringing them into the Church.

BLESSING AND TESTIMONY

I pray God with all the power of my being to bless every soul who has embraced the Gospel, and to inspire every one to live the Gospel. "Man is that he may have joy," and there is no joy in the world that equals the joy of knowing in your heart of hearts that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, and that we as individuals are living the Gospel that will bring eternal exaltation to us and our loved ones.

That God may help each and every one of us to do this, is my humble prayer. I pray God's blessings upon this people. I thank our Heavenly Father for the marvelous attendance of the Priesthood at our meeting last night. I thank him for all the blessings that he has given me. I humbly pray God that he will multiply the rain and increase the fertility of the soil, and increase the love of labor in the hearts of the Latter-day Saints, and a determination with the help of God to live the truth, so that our example may so shine before the world that those who know not the truth may seek for it; and I know that if they will seek for it God will give it to them. I thank the Lord for the statement made by Moroni in the Book of Mormon as follows: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and, if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things." The Book of Mormon is the great, the grand, the most wonderful missionary that we have.

APPRECIATION FOR POLICE SERVICE

I want to express the gratitude of myself and associates in the Presidency and of the Apostles for the splendid way that the police department of this city, under the direction, I suppose, of their chief, have looked after the traffic and prevented accidents. We owe them a debt of gratitude.

A FAVORITE POEM

Even though my time is up, I am going to read you a poem that I intended to use in my opening remarks:

There are three lessons I would write,
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.

Have faith, though clouds environ round
And gladness hides her face in scorn.
Put off the darkness from thy brow;
No night but hath its morn.

Have hope, where'er thy bark is driven,
The calm distorts the tempest's mirth.
Know this, God rules the hosts of heaven,
The inhabitants of earth.

Have love—not love alone for one,
But man as man thy brother call,
And scatter as a circling sun
Thy charities on all.

There is hardly a day of my life that I do not repeat the words of that poem. God bless you all, Amen.

“Holy Redeemer,” a sacred anthem, was sung by the *Singing Mothers*, William Hardiman, violinist.

Elder John W. Jones, President of the Long Beach Stake, offered the closing prayer.

Conference adjourned for six months.

The music of the Conference was under the direction of J. Spencer Cornwall, Conductor of the Tabernacle Choir. The singing at the fifth and sixth sessions by the *Relief Society Singing Mothers* was conducted by Sister Charlotte O. Sackett.

Accompaniments and interludes on the great organ were played by Frank W. Asper, assisted by Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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October 1, 2, 3, 1937

With Report of Discourses

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One Hundred Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 1, 2, and 3, 1937.

The entire proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, *, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen.

Of the First Council of the Seventy: Jonathan G. Kimball, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies and Elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Frank Evans, Eastern States; Bryant S. Hinckley, Northern States; David A. Broadbent, North Central States; Elias S. Woodruff, Central States; Merrill D. Clayton, Southern States; El Ray L. Christiansen, Texas; William T. Tew, Jr., East Central States; William W. Seegmiller, Western States; W. Aird Macdonald, California; Preston Nibley, Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Orlando C. Williams, Spanish-American; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

*Richard R. Lyman was absent, presiding over the European Mission.

FIRST DAY

MORNING MEETING

The first session of the One Hundred and Eighth Semi-Annual Conference was held Friday morning, October 1, 1937, at 10 o'clock. The great Tabernacle auditorium and galleries were filled with people who had assembled from the Stakes and Missions of the Church.

The *Relief Society Singing Mothers*, under the leadership of Sister Charlotte O. Sackett, furnished the music for this session of the Conference.

President Heber J. Grant opened the Conference and announced that the Choir and congregation would sing "High on the Mountain Top."

After the singing of this hymn, the invocation was offered by Elder Edward J. Wood, President of the Alberta Temple.

The *Relief Society Singing Mothers* sang an anthem, "Lift Thine Eyes" (Mendelssohn).

PRESIDENT HEBER J. GRANT

It is a source of a great deal of pleasure to me to have the opportunity of meeting the Saints again in General Conference.

REPORT OF EUROPEAN TOUR

As you are all aware, since our last Conference it has fallen to my lot to visit nearly all of our missions in Europe. We have had a very enjoyable time. Statistics are never interesting, but I feel that it is only fair to give you some information pertaining to our trip.

We left Salt Lake City, Sunday, June 13th, 1937, and sailed from Quebec on the 16th. Our party consisting of Hugh B. Brown, Joseph Anderson, and myself, arrived in Cherbourg, France, June 23rd, where we were met by President Richard R. Lyman of the European Mission, and President O. F. Ursenbach of the French Mission. We went direct to Paris, where I delivered a talk before the American Club in that city. This talk was received very favorably and nearly all of it was published in the Paris edition of the New York Herald.

After our visit in Paris we went to Liege, Belgium, a part of the French Mission, at which place we visited three Sunday Schools, also held a meeting in Herstal, near Liege, where I dedicated a new building; and in the evening we held a meeting in Liege. The attendance at each of these meetings was very good indeed; in fact at nearly every meeting we held the attendance was in excess of what we expected it to be, and upon more than one occasion over one-half of all the people in our audience were non-members of the Church.

PROFITABLE MEETINGS IN SWITZERLAND

We held a meeting in Geneva, Switzerland, on June 30th, one on July 1st in Neuchatel, Switzerland. The branches in all these places,

that is, at Liege, Geneva, and Neuchatel, are a part of the French Mission. From Neuchatel President Ursenbach returned to headquarters in Liege, and President Philemon M. Kelly of the Swiss-German Mission met our party at Neuchatel, and accompanied us through the Swiss-German Mission.

We held a meeting in Bern, at which there was a large attendance, as I remember it, over 400 people. The following day a brief meeting was held at Interlaken, as we were passing through that city to take a trip on the cog railroad to see the wonderful Alps. Never before at any time have I been able to get such a magnificent view of the Alps as I did on this occasion. The clouds disappeared just before we reached the highest point on the railroad, and we could see five or six of those great towering mountains, covered with snow. When we made the return trip the clouds covered the tops of the mountains, so that we were unable to see them. We were very grateful for that wonderful, magnificent sight, second only of course to the Grand Canyon of the Colorado.

On July 4th meetings were held in the morning and in the afternoon at Basel. Three or four hundred people attended each of these meetings. Tuesday, July 6th, we held a meeting in Zurich, Switzerland, and there were also over 400 people, as I recall it, at this service

CORDIAL RECEPTION IN CZECHOSLOVAKIA

Services were held in Frankfurt-on-Main, Germany, and there were more than 900 people in attendance at this meeting. This was the last meeting that we held in the Swiss-German Mission. From Frankfurt we went to Prague, Czechoslovakia, by way of Nuremberg, at which latter place we were met by President Wallace F. Toronto, and we held a meeting with the Saints and friends in Prague. The hall in which we held the meeting was crowded, and many people were standing up during the entire session. While in Prague we visited the buildings that have been erected in that city for the benefit of feeble-minded children, those who are under-nourished, and the old people, and it was the most wonderful exhibit of fine, modern buildings and efficient work along the line of taking care of the unfortunate that I have ever had the privilege of visiting. The lady in charge spent three or four hours with us in visiting all of the places of interest there. These homes are named after the first president of the Republic, Mr. Masaryk. We were received in a very cordial way by the officials of the Republic and they expressed regret that the President of the Republic was absent, also that President Masaryk, the founder of the Republic at the conclusion of the great World War, was away.

LIBERTY IN GERMANY

On the following day, July 10, in company with President Toronto and wife we left for Dresden, Germany, where we held a fine meeting, with over 600 people in attendance. Here we met Elder Roy A. Welker, the president of the German-Austrian Mission, who, by the way, has

filled a most satisfactory mission, following the very successful presidency of Elder Oliver H. Budge, of Cache Valley.

On July 14th we held a meeting in Breslau, and from Breslau we went to Berlin, in which latter city we visited three Sunday Schools, and in the evening held a meeting in a large auditorium, where there were over 1,100 people present, and some of them stood up during the entire session. We were assured that over two-thirds of that audience were non-members of the Church.

One thing that was very pleasing to us was that we had perfect liberty in the holding of our meetings in Germany, notwithstanding the fact that more than thirty different denominations have been prohibited from preaching there.

I thought it was very remarkable that we should have the privilege of holding meetings with the people of Germany.

I learned that upon one occasion our Elders were prevented by the officials from preaching at a meeting. The officials said: "You have no right here, you must not preach."

The Elders said: "We have not been prohibited from holding meetings and preaching."

The officers said: "We know better. You will have to stop and we will bring you the evidence that you are not permitted to preach."

They came back and said: "We could not find the word Mormon nor the name The Church of Jesus Christ of Latter-day Saints on the prohibited list."

From Berlin our party went to London. Brother Richard R. Lyman was with us until the time when we reached Dresden, but as he was advertised to deliver a speech in London on World Peace, he returned to London and was not with us at the meetings held in Dresden, Breslau and Berlin. The various Mission Presidents were with us at the meetings held in their particular missions, namely: Presidents Kelly, Welker, Ursenbach, and Toronto, all of whom have made very fine records in presiding over the various missions on the Continent and have made friends of many leading officials in all of those countries, and stand well with them.

BUILDINGS DEDICATED IN GREAT BRITAIN

On July 20th we held a meeting in Liverpool, England, at which I dedicated a building that we have purchased there that is to be remodeled and used as a chapel.

On July 21st we held a meeting in Burnley and I dedicated a Church building there.

July 22nd we held a meeting in the Bradford Branch, and I dedicated the meeting house. At this meeting there were between 300 and 350 people in attendance. They have a very nice Church building and quite a few of those who were present at the meeting were non-members of the Church. There was a very small percentage of non-members, however, in comparison with other meetings that we held.

Sunday, July 25, we held meetings in the London South and the

London North Branches, and a Church building was dedicated in each of these places. We have a very nice, expensive dwelling in the South Branch, which has been remodeled to answer our purpose as a meeting place. In the North Branch we have a new chapel that we have erected that is very comfortable and answers our needs very well.

On the 26th of July we visited Wales and held a meeting at Merthyr Tydfil, where a little Church building was dedicated. The attendance at this meeting was approximately 100 people. There are very few of our people in Merthyr Tydfil, but those we have there were very grateful to have a little meeting house of their own instead of renting a hall.

CENTENNIAL CELEBRATION IN PRESTON AND ROCHDALE

On July 30 our party visited Vauxhall Chapel in Preston, where Elder Heber C. Kimball and his associates delivered the first sermons that were preached in Great Britain in this dispensation. It was at that time that the Gospel was introduced in Great Britain.

We visited the place where the Cock Pit was located, although it has now disappeared and there is merely a hole in the ground where the Cock Pit once stood. The same afternoon services were held near the River Ribble, where the first British converts were baptized. Really and truly, I feel a good deal like the old lady who had been attending Fast meetings for twenty or thirty years but had never had sufficient courage to bear her testimony. Finally one day she got up and bore her testimony and when she came home she said: "We had the finest Fast meeting today that I have ever attended." The question was asked: "Who spoke?" She answered: "I did."

I feel a little that way myself. And I know that Brother Clark and I and the other speakers enjoyed talking to the Saints there assembled. We had really a spiritual feast upon that occasion, and there was no one who captured the audience more completely than did Sister Fox, the president of the Young Women's Mutual Improvement Associations of our Church.

On July 31 we attended a baseball game between the Rochdale team consisting of Mormon missionaries and a Liverpool team. About 3,000 people witnessed the game. The missionaries had a very easy time in winning over their opponents. Really it gave me a great thrill to watch the game. It took me back to my boyhood days when I played in the nine that won the championship of the Territory of Utah, and I have never played since. I decided to quit while my credit was good. It thrilled me to hear that audience cheering and shouting, "Saints! Saints! Saints!"

I confess I was greatly pleased. It is a good thing to have a fine lot of boys playing ball and making friends. The people who were present were principally non-members of the Church.

On the evening of July 31st there was presented a very beautiful pageant by the missionaries and Saints in the Town Hall of Rochdale. More than 800 people were present and hundreds were turned away. I assure you that it was a very creditable pageant indeed, a beautiful pres-

entation. I was astonished at the splendid way in which the pageant was presented, considering the fact that those who participated did not have the time to have a rehearsal.

There are about 6,000 people in the British Isles belonging to the Church, and there is many a stake—in fact sometimes two stakes adjoining each other, here at home, in which there would be more than twenty thousand people, who do not produce pageants that are better than was that one. It was a great credit to the people.

There was such an appeal from those who could not get into the building to see the pageant that it was repeated Sunday night, although somewhat abbreviated.

The meetings that were held in the Town Hall in Rochdale on Sunday were very wonderful indeed. The Lord was very good to all those who spoke. The speakers at these meetings, in addition to myself, were President Clark, Elder Richard R. Lyman, Elder Joseph J. Cannon, Elder Hugh B. Brown, Elders George D. Pyper and Arthur Winter, Sister Ruth May Fox and others. The same afternoon we dedicated a small chapel at Rochdale.

On the following day, August 2nd, some auxiliary meetings were held.

VISITS HOLLAND

On August 7th we visited the Scout jamboree in Holland. The party consisted of myself, my daughter, Mrs. Lucy G. Cannon, Joseph J. Cannon and wife, Elder Richard R. Lyman, and Joseph Anderson. We left London on August 6th for Holland, and were met at Rotterdam by Brother Franklin J. Murdock who is the President of the Netherlands Mission. At the Scout jamboree we were very cordially received by Chief Scout Executive James E. West. Since returning home I have received a letter from Mr. West, expressing the deep appreciation of himself and associates for our having lent them, as they put it, part of the time of Brother Oscar A. Kirkham, who did a very fine work, and had an important position at the jamboree.

Sunday, August 8, we held a meeting in Amsterdam, and in the evening of the same day held a meeting in Utrecht. On August 11th we held a meeting in Rotterdam. All of these meetings were very well attended, and among those present were many non-members of the Church. We subsequently authorized by telegrams signed by myself and Brother Richard R. Lyman, the sale of our mission headquarters in Rotterdam for 14,000 guilders, and the purchase of a building at the Hague for 12,000 guilders. Our new quarters are on a very fine residential street, and the property cost something more than 40,000 guilders. The building is in a very fine state of repair. It was built by the Seventh Day Adventist Church and is a creditable place for our mission headquarters in Holland, for which we are very grateful.

Our party went from Rotterdam, Holland, to Hamburg, Germany, where we were met by Presidents Philemon M. Kelly, Thomas E. McKay

and Alfred C. Rees. A meeting was held in Hamburg the night of August 13th, at which there were more than 600 people in attendance.

EXPERIENCES IN SCANDINAVIA

We held meetings in Esbjerg, Denmark, Sunday, August 13th, at which in the afternoon, the Esbjerg Branch's new Church building was dedicated. At all three of the meetings held in Esbjerg the attendance was large, particularly in the evening. While in Denmark the party was accompanied by President Alma L. Petersen of the Danish Mission. Sister Clarissa Beesley joined us at Esbjerg, and accompanied us on our tour of the Scandinavian Missions.

We held a meeting in Copenhagen, where there were nearly 500 in attendance. Brother Oscar A. Kirkham was also present at this meeting and at Stockholm. During our tour of the Swedish Mission we were accompanied by President Gustive O. Larson.

The first meeting was held in Malmo on August 19, and there were between two and three hundred people in attendance. Meetings were held in Stockholm Sunday, August 22, which were very well attended, nearly all present being our own people. There were between three and four hundred people present at each of these meetings. We then held a meeting in Goteberg, Sweden, where our party was met by President A. Richard Petersen of the Norwegian Mission, who accompanied us on our tour of Norway. At the meeting held in Oslo, on August 26, there were nearly 500 people present.

In Bergen on Sunday, August 29, we held two meetings, one in the morning and one in the evening, and at the evening meeting there were more than 600 people in attendance—fully two-thirds of those who were present being non-members of the Church.

I am sure that there were in the building fully 100 people who could not get seats and they remained standing, as far as I could judge, without any of them going out during the entire service. After the close of the meeting the choir sang three very beautiful selections. One was particularly beautiful; I cannot recall the name of it, but we all decided that the singing of it on this occasion was better and sweeter than we had ever heard it sung before.

I am very pleased to tell you that Evan Stephens' anthems were sung in nearly all of the places we visited. They have been translated into the various languages and we enjoyed them very much, indeed. In one conference three of Brother Stephens' anthems were sung. I feel that we owe a very great debt of gratitude to men like Evan Stephens, George Careless, Ebenezer Beesley, Joseph J. Daynes, and others who have furnished us the music for our beautiful hymns. I rejoice in listening to these musical selections.

Brother Joseph J. Cannon, who has just been released from the presidency of the British Mission, after having filled a very fine mission and was succeeded by Brother Hugh B. Brown at the time we left on this trip to visit Holland and the Scandinavian countries—to our astonishment was able to speak the Swedish language to the people, and

they assured us that he spoke good Swedish. We thought this was very remarkable, seeing that it had been about 35 or 38 years since he first went there and filled a mission of nearly three years.

We held a number of M. I. A. meetings in addition to the regular meetings, and I met with the missionaries many times in the different missions where only the missionaries and the mission presidents were present.

The party returned by steamship from Bergen, Norway, to London by way of Newcastle, leaving Bergen August 30. The weather was all right but the ship rocked a little and I enjoyed lying in my bed during the trip from Bergen to Newcastle.

We sailed for home on September 4, arriving here on Sunday, the 12th—just 13 weeks from the Sunday we left on our trip.

IMPRESSED BY CHANGE IN ATTITUDE

The thing that impressed me more profoundly on this mission than anything else was the marvelous change that has come about in the attitude of the people regarding the Latter-day Saints. When I was in Europe 30-odd years ago—it will be 31 years on Christmas day since I returned—during my entire three years in the British Isles I never succeeded in getting a single solitary article published in the newspapers. Some of the vilest, most wicked, obscene, terrible things were published regarding us, but those in charge of the press positively refused to listen to anything we had to say.

I was assured while on this trip that we had favorable newspaper notices in Germany, Switzerland, Czechoslovakia, in Holland and in Belgium. No criticism of any kind or description, just fine notices regarding our meetings, and in some cases the notices in the papers in the British Isles were of such a character that if we had had the privilege of writing them ourselves we could not have written anything that would have pleased us better. As near as I could judge not a single article was written during our entire trip but what was intended to give a fair, honorable and splendid report of our people. I rejoice in these things. It is such a marvelous change from the spirit of animosity and almost hatred that I found among newspaper men that I came in contact with over thirty years ago.

As one illustration, I received a letter from the managing man of Ramsden and Company, way back in the early days before the White Star steamships were built—I have forgotten the name of the steamship line but the Ramsden people had entire charge of it—and Mr. Ramsden was one of the most loyal friends of our mission presidents that I think we ever had in any part of the world.

STORY OF INTERVIEW WITH EDITOR

I remember John Henry Smith telling me of a letter that President Joseph F. Smith wrote to Mr. Ramsden thanking him for his very splendid treatment while he presided over the European Mission. Mr.

Ramsden said he would not sell that letter for a thousand dollars or more, that he prized it more than any other letter he had ever received. President Smith told Mr. Ramsden in this letter that the very wonderful treatment he had received from him and others was such that he dared not call on him to bid him goodbye, but waited until he was on the steamship before doing so, as he was almost afraid that he might break down and make a baby of himself if he had called in person to thank him.

The manager of Ramsden and Company gave me a letter of introduction to the editor of a London paper, and said he felt that the paper would publish anything I wanted published. When I reached the newspaper office I was told that the editor was out of town, but that his assistant, a Mr. Robinson, would receive me. The assistant asked me what I wanted, and I told him I would like very much to tell him the truth about our people, that what he had published was not true.

"That is all right," he said, "we have published the right thing about you Mormons."

"Well," I said, "when a man calls another man a liar, he naturally thinks that he has done the right thing of course, but that does not make him a liar. I know absolutely that everything you have published in your paper is a falsehood. I come to you with a letter from the firm that has done business with us for over fifty years, and that vouches not only for my honesty and integrity, but for the honesty and integrity of every man who has served as president of the British and European missions of the Church for fifty long years. I defy you to get a certificate of character in favor of any one of the people who has furnished you the lies you have published in your paper."

"Never mind, we do not propose to publish anything you say."

I said: "Good-by. I have met your kind from London to Tokyo."

Thirty-odd years ago in England the way one dressed had quite an effect on people, and we had to wear "stovepipe" hats. When the boy who came downstairs to meet me told me that the editor was out, and that the assistant editor would receive me, that the assistant editor's name was Robinson, I thought to myself, after he dismisses me I will refer him to Phil Robinson.

After the assistant editor had refused to grant my request, I stepped to the door, put on my two-story hat, and then turned around and took it off again and said:

"By the way, as I remember it, the boy said that you are not the editor, that the editor was out, and you are only the assistant editor, and your name is Robinson.—Is your name Robinson?"

"Yes."

I said, "Are you related to Phil Robinson?"

"No sir."

"Do you know Phil Robinson?"

"Do I know Phil Robinson? Everybody knows Phil Robinson."

"Well, I am glad to know that. Is he editing the Society and Court Journal here in London?"

"Yes."

"Was he the correspondent of the London Daily Telegraph, one of the two greatest [I emphasized "greatest" because his paper was not one of the greatest] London newspapers during the Boer War?"

"He was."

"Would you believe anything he said?"

"Anything he said, fully."

"One hundred cents on the dollar?"

"Fully one hundred cents on the dollar," he answered.

"All right. Buy his book entitled 'Sinners and Saints', it will cost you only a couple of shillings, and if you cannot afford the money I will buy it and give it to you. You will find that everything you have published in your paper is a falsehood."

Phil Robinson came to Utah and he traveled from Cache Valley on the north clear down to Orderville and St. George and other places on the south, and wrote a book giving statistics and showing that eighty per cent of the population did not anywhere near furnish as many inmates of the city jail and the territorial penitentiary as the eighteen per cent who were not members of the Church.

He said, "Why, you astonish me."

I said, "Oh, you are not the only man who has been astonished when he has run up against the Mormon question."

"Write me half a column."

I said, "Thanks. Small favors thankfully received, large ones in proportion. Ten columns of lies, and a half column of refutation. You shall have it within a few hours."

I sent it to him. He kept it the usual two or three months, and then sent it back with the usual printed slip which I have read many times: "The editor regrets that he cannot find space for the enclosed manuscript, which is returned."

I never get one of those statements but I think of the humorous expression: "Polite lying is a gentlemanly accomplishment, lubricates business, varnishes unpleasant facts, promotes friendship."

Instead of the editor's statement impressing me with his real sorrow, it impressed me with the fact that he was guilty of falsehood.

Today we find the exact opposite, in that country, and in fact all over the United States. We are getting more favorable notices today on account of our Security Plan than we have ever had before, and I am sorry that we are getting more credit than we are entitled to have.

IDLENESS NOT TO BE ENCOURAGED

I took the trouble this morning to read in the Doctrine and Covenants regarding the idler, and we have some idlers in our midst. We find in Section 75 of the Doctrine and Covenants:

Let every man be diligent in all things. And the idler shall not have place in the Church, except he repent and mend his ways.

I referred yesterday to the people who were assembled in this building, and the Tabernacle was nearly as full (excepting the gallery)

of our good sisters yesterday as it is of people today. Let me tell you that where there is one idler among the sisters there are about twenty-five idlers among the brethren. I think that is about a fair average.

In Section 88, we read:

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

Please remember that these are not the statements of Heber J. Grant, but they are the statements of the Lord:

And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

We now are trying to take care of the worthy poor, and in about eight cases out of ten the "worthy poor" who apply for help are not and have not been full, honest, conscientious tithepayers.

Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known.

I want to tell you we found, by inquiry, that a great many of our missionaries were idling away their time, and we tried to encourage them to be more faithful. I heard a statement that I quoted here yesterday—I hope it is not true—that a man who had often borrowed money from one of our country banks on a crop mortgage came to the bank and wanted some money. The banker said: "Certainly, we'll be glad to let you have some money. Just bring us a crop mortgage."

"Ah," said he, "I am not raising any crops now. The government is giving me more money for not raising crops than I could get otherwise. I will give you an order on the government."

Let us hope that that spirit of independence that was with our pioneer fathers may be re-awakened in us, and that none who are Latter-day Saints holding the Priesthood of God will be guilty of being idle. Let us work early and let us work late

REVELATION TO HYRUM SMITH

As I was looking for these passages that I have quoted, I thought of a very remarkable and wonderful revelation that was given, as I remember it, eleven months before the Church was organized, through the Prophet Joseph Smith to his brother Hyrum. It is a remarkable revelation:

Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. . .

Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation.

Few men have ever lived that have done more good than Hyrum Smith in his generation, and he has left a posterity that is among the staunchest and most powerful in all the Church. One of the most splendid men that ever lived was his son the late President of this Church, Joseph F. Smith.

Verily, verily, I say unto you, even as you desire of me so it shall be unto you; and if you desire, you shall be the means of doing much good in this generation.

That was the desire of Joseph F. Smith, and he did it.

Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

* * *

Behold, this is your work to keep my commandments, yea, with all your might, mind and strength.

Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea the power of God unto the convincing of men.

* * *

Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

I am the same who came unto mine own and mine own received me not; But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name.

My brethren and sisters, I am not reading to you my words, but I am quoting to you the words of Jesus Christ our Redeemer and Savior. While upon this mission one thing that thrilled me was to read the book by Richard L. Evans giving a history of missionary work in Great Britain. Fifty thousand, as I remember it, of the staunchest, finest of all the people of Great Britain have helped to build this Church by emigrating to this country. A marvelous work.

Wilford Woodruff baptized over 2,000 people, and Orson Pratt nearly the same number. Heber C. Kimball, Lorenzo Snow and others did marvelous and wonderful work there also.

President Heber C. Kimball was inspired in the most marvelous and wonderful way in opening up that mission. I had great joy in contemplating these things.

THE EUROPEAN SAINTS TO HAVE MORE ATTENTION

It melted my heart to find how anxious the people who are in those countries are to hear the Authorities of the Church, how their hearts swelled with gratitude when President Clark, myself, Brother Lyman and others were with them. I feel really and truly ashamed of myself that I have neglected so long returning to that part of the flock. They are just as much a part of this Church as you are, and the Lord helping us, they shall not be neglected in the future as much as they have been in the past. They are a part of the work of God, and they are entitled to visits every year or two from some of the leaders of this Church. We have taken care of our people here at home, and we have sadly neglected those fine people over in those countries. Pardon me, but I do feel in my heart condemned that I did not take the time to go back there sooner, and if the Lord spares my life I am not going to wait very long before going back again.

I think I have reasonably well covered the ground in reporting my mission to you.

A FINANCIAL SAVIOR

I want to say a little about a subject that so many Latter-day Saints say they are sick and tired of. Why are they sick and tired of it? Because they are not doing their duty. No mortal man who is living the Word of Wisdom is ever sick and tired of hearing it preached. It would be the financial savior of the whole world if they were to live the Word of Wisdom. It would solve all their financial problems, there would not be, as I remember it, about 160,000,000,000 or 170,000,000,000 cigarets smoked in a single year—a soul- and body-destroying weed.

I remember reading years ago (I had a number of statistics in a little book, which I regret I have lost), a statement to the effect that for fifty long years in Harvard no young man who smoked tobacco had ever graduated as the star student of his class, and yet there were five times as many boys smoking tobacco as there were who did not smoke. A soul-destroying and body-destroying weed.

When I read in the newspaper a few days ago of the hundreds of thousands of dollars that we are taking in in our state through the sale of liquor, millions of dollars being wasted a year—worse than wasted—I felt sad. Would you think much of a man who would set fire to millions of dollars worth of property? That is what is being done when we drink liquor and when our young people learn to smoke cigarets. Let each and every one of us fathers and mothers set an example of keeping the Word of Wisdom; then there will be no reflection upon us if our children do not follow our example. Let us as a people change the law in this country and not let a lot of whiskey selling people direct us. Let us at least have prohibition in Utah.

Think of the millions of dollars expended here in Utah alone for the use of liquor. There was not a tithe of the amount of liquor now consumed used when we had Prohibition. Millions of dollars of money

was expended to bring back liquor. The whole United States has surrendered to the lies that were told to the effect that there was more drunkenness and more crime when we had Prohibition. No greater lies were ever published.

THE WORD OF WISDOM

The Word of Wisdom is what the Lord has to say, not what man has to say, and although an old subject, I propose to read the Word of Wisdom. This is what the Lord says, and not what Heber J. Grant says—don't forget it. Let each and every one of us try to improve our lives and inspire others to improve theirs. No man or woman who is keeping the Word of Wisdom finds fault with it. Why? Because they know of the health they enjoy, they know of the peace, the joy, the comfort, the satisfaction that come to their hearts when they do what the Lord wants them to do.

Revelation given through Joseph Smith the Prophet at Kirtland, Ohio, February 27, 1833—

—(over a hundred years ago)—

—known as the Word of Wisdom.—Abstinence from wine, strong drinks enjoined—Moderation in the eating of meat—Wholesome foods—Promises to those who live according to these precepts.

A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the Church, and also the Saints in Zion—

To be sent greeting; not by commandment or constraint—

Some say, "Oh, that is how I get around it. It is not given by commandment or constraint." What is it? I will tell you what it is—

but by revelation and the word of wisdom, showing forth the order and will of God—

When the Lord shows forth *his* order and *his* will, do not try to sing lullabies to your conscience, any one of you who is breaking the Word of Wisdom.

—in the temporal salvation of all Saints in the last days.

It would be the temporal salvation of the people of all the wide world if they would live the Word of Wisdom.

Given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints.

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving unto you this word of wisdom by revelation—

And can there be a more damnable design than advertisements showing the picture of a beautiful woman and by her a ring of tobacco smoke, supposed to be a wedding ring? A picture of a beautiful woman learning to smoke.

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

And again, strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—

Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly.

And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

And these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

What a wonderful promise from God!

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

I believe as firmly as I believe that I am standing here before you today that, on three separate and distinct occasions in my life I would have lost my life had I not been an observer of the Word of Wisdom, but on account of the pure blood I had in my veins and the promise of God and the keeping of the commandments of God, my life has been spared.

It is no hardship to me to eat meat sparingly. I lived for several years, during the winter time, in the Utah Hotel and I am sure that not more than ten or a dozen times did I order meat, and then it was some small lamb chops; no pork, no turkey, no chicken, no veal of any kind did I ever eat during that time at the cafeteria.

JOY IN BEARING TESTIMONY

I rejoice in the remarkable health I enjoy. It has been the joy of my life to testify of the good things that come to every man and every woman who lives up to the commandments of the Lord. I thank the Lord beyond all the power with which he has endowed me to express my thoughts for this Word of Wisdom, the temporal salvation of this people, if we only keep it.

I have had joy in my labors in the British Isles and on the Continent. It has been a real pleasure to me to bear my witness in all humility that I know that God lives; that I know that he hears and answers our prayers; that I know that Jesus Christ is the Son of the Living God, the Redeemer of mankind. I do know beyond a shadow of a doubt that Joseph Smith was a Prophet of the true and living God and that he was inspired and directed by our Heavenly Father and that he received revelations from God and from Jesus Christ. It was my joy to bear that testimony in all these lands that I have referred to. Not only has it been my joy to do this, but I thank the Lord that for fifty-odd long years I have been able to bear that testimony and that day by day and year by year there have come to me constantly evidences, so far as the intelligence with which God has endowed me is concerned, to confirm my knowledge of the truth of this Gospel of Jesus Christ which has come to us.

With all my heart and soul, I pray God to help you and to help me and to help every one of the Latter-day Saints so to live that our lives will proclaim the Gospel; that our lives may be the influence that will make a good impression. Many young men think that if they are "a hale fellow well met"; that if the man that is employing them smokes and they smoke too he will think more of them. I tell you the day is here right now when many men will not employ a Mormon boy who is not living up to the teachings of his parents and observing the Word of Wisdom.

SUCCESS FOLLOWS KEEPING OF COMMANDMENTS

The keeping of the commandments of the Lord gives us success in the battle of life. The money expended for liquor and tobacco is the difference between a young man making a success in life and making a failure.

I stood at the graves of two of my boyhood friends who lived long enough to be married and have children. Liquor had got the better of them and as I stood at their graves—one of them having been cut off the Church for having lost his virtue while under the influence of liquor—I pledged my best to the Lord as I looked up into heaven, to labor with all the power that God gave me to fight whiskey and tobacco and I have kept that pledge.

I hope every Latter-day Saint within the sound of my voice today may make a pledge with God that he or she will not be an idler; that he or she will keep the commandments of God; that they may bring others to a knowledge of the truth, and this is my humble prayer, and I ask it in humility and in the name of our Savior, Jesus Christ, Amen.

"An Angel from on High" was sung by the *Singing Mothers*. Soloists: Virginia Freeze Barker, soprano; Annette Dinwoodey, alto.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I do not know just how you feel after listening to the remarkable sermon just delivered by President Grant. I want to say to you today that from my own experience, not only at home but abroad as well, the statements made by the President, if carried out in our lives, would bring honor, not only to the individual members of the Church but to the great organization to which we belong. I am quite sure I speak the truth when I say I know that every member here is perfectly willing to sacrifice anything that the Church, through the inspiration that comes to God's servants, requires in order that it may grow and increase in power in the world.

OBEDIENCE TO LAWS OF THE CHURCH BRINGS HONOR

I just want to add one thing to what has already been so well said to show my brethren and sisters that the honest people of the world will think a great deal more of the members of this Church if they comply with its laws and live up to their professions as Latter-day Saints than if they do not. I have had many chances in my life to prove this.

I remember upon one occasion, shortly after I went to the Senate of the United States, and after the wicked charges had been made against me, I was invited to a dinner by perhaps not only the wealthiest woman in Washington, but in the United States. She had a beautiful home, all that money could purchase. Upon that occasion as I entered that great dining room I saw tables that were at least eighty or ninety feet long, furnished of course with all that money could command, and at each plate were three glasses for the purpose of serving three different kinds of wine. As I sat at the table I thought to myself that the proper way to do was to turn my glasses upside down so that no wine could be served at the place where I sat.

After the dinner was over, and we had adjourned into the great reception room, my hostess came to me and said:

"Senator Smoot, wasn't my wine good enough for you?"

I said: "No, madam, no wine is good enough for me. I never use it."

I had the chance then and there to explain to her the Word of Wisdom, and I am glad to report to you that she admitted to me that we were right, and that all of them would be better without strong drinks. But fashion, that great slave-driver of certain classes, was so powerful that I suppose she would follow it even though she realized that to drink wine was wrong.

DR. KARL G. MAESER'S SAYINGS

I thought this morning I would take the time to call the attention of this Conference to some of Doctor Karl G. Maeser's sayings, which

I call Sentence Sermons. I think they are wonderful; each one is a subject for a sermon, and put so concisely that to announce the statement itself is sufficient:

Infidelity is consumption of the soul.

Be yourself, but always your better self.

The Lord is never in debt to any one.

The Lord never does anything arbitrarily.

Make the man within your living ideal.

Everyone's life is an object lesson to others.

My word shall always be as good as my bond.

Authority must be as an iron fist in a velvet glove.

Say to thy soul: "No unclean thing shall enter here."

One who has lost the Spirit of the Lord is dead spiritually.

Let your first good morning be to your Heavenly Father.

A man without character is like a ship without a rudder.

I would rather lose my right arm than break my word of honor.

If it shall please my Heavenly Father, I shall be a teacher in heaven.

It is not so much what a person says, but what makes him say it.

A laudable ambition to excel is an indispensable requisite to success.

When I listen to a sermon, I have my ears open to the doctrine only.

No man shall be more exacting of me or my conduct than I am of myself.

He that deceives another is a knave; but he that deceives himself is a fool.

Our patriarchal blessings are paragraphs from the book of our possibilities.

Boys, when you are tempted to go into a saloon, think of me, your teacher.

We go to the East for learning, but the East will come to us for wisdom.

No righteous rules, however rigid, are too stringent for me; I will live above them.

Eagerness to earn bread and butter has overshadowed many a golden opportunity.

School is a drill for the battle of life. If you fail in the drill you will fail in the battle.

I would rather trust my child with a serpent than to place him in the hands of an irreligious teacher.

The good angels never lose an opportunity of calling attention to something good in everybody.

All our prayers are addressed in the handwriting of the heart, readable to God and ourselves only.

Youth demands recreation, and if it is not provided in the high places, will seek it in low places.

The truly educated man will always speak to the understanding of the most unlearned of his audience.

If you learn only the fraction of the "A" of a principle, practice at once that fraction you have learned.

What we did before we came here conditioned us here; what we do here will condition us in the world to come.

It is our privilege to become so attached to our duties that temptation shall have no power to lead us astray.

Every one of us, sooner or later, must stand at the forks of the road and choose between personal interest and some principle of right.

CHANGE WROUGHT BY THE GOSPEL

I have read these hundreds of times. I think if the Lord ever made a man completely over, through accepting the Gospel of Jesus Christ, that man was Doctor Karl G. Maeser. All his ideas of life were changed. I have heard him tell many and many a time, and personally I know from actual experience, of the spirit which I suppose is common to the German people, that of being strictly military, if you please, in the demands made by them.

I remember the first time that I ever saw Brother Maeser. I was then a small boy, and I went to the Twentieth Ward school. He came to the Twentieth Ward after teaching President Young's children in a small schoolhouse within a block of this place. There was a blackboard painted on the wall on the west end of the room, and a long bench in front. We all sat upon that bench. Brother Maeser came down the aisle, walking just as I always imagined a German general would do. He stood in front of the class, then came up to me, as I was on the end of the bench, and said:

"Are you prepared?"

I didn't know what "prepared" meant. I said, "No."

He slapped my ears, and went all down that bench, and every one of the class got a slap on the ears.

Years afterwards I saw Karl G. Maeser, under the influence of the Spirit of God. He had been called by the President of this Church to a great mission. I saw him, as I say, transformed from the German spirit into a man with the humblest spirit and with a devout belief in God's way.

I owe a great deal to Brother Maeser. I graduated from the Brigham Young Academy, and I thank God that later I had a chance to demonstrate to him that I loved him—loved him better than he perhaps thought. I would have done anything in the world for him. He was a man of God who fulfilled his mission, and as the years go by the members of this Church, through the students that were under him, shall know better the work intended by God for his people in this dispensation.

SERVICE IS JOY

My brethren and sisters, I believe in service to God. I believe in service to country. I believe in service to our families, and I believe in service to the Church. God grant that I may ever be able to fulfil every call, no matter what it may be. I assure you that there isn't a day passes but that I ask my Heavenly Father that I shall be blessed in a way that my life shall be acceptable to him, also for the welfare of my loved ones; the welfare of the President of the Church; the welfare

of the Authorities of the Church—both the local and the general Authorities. I feel that way, my brethren and sisters. May we pass through the trying ordeals of the present with a deeper conviction in our souls that God is at the helm, I ask in the name of Jesus Christ, Amen.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

ENCOURAGED AS TO SECURITY PROGRAM

It has been my privilege during the last summer to be associated with the Church Security Committee, to meet and hold conversations with some of the gentlemen who have visited our communities and have written articles that have appeared in magazines and newspapers. By reason of the trend of their conversation and their interest I have been greatly impressed with the fact that the interest that has been aroused is not going to be wholly satisfied by learning something about our Church Security Program. The progress which we have made is fully up to my expectations. The response of the membership of the Church in the increase of Fast offerings and Tithing last year was most encouraging. I do most sincerely trust that we shall not hesitate now, but that we shall continue this good effort and raise our quotas in the payment of our Fast offerings at least up to the standard of the minimum for the poorest members of the Church, to the dollar suggested by the Presidency. We did not reach it last year. We are making progress toward it, and I hope that none of us will be content until we have at least reached that objective. The reason is that we need that assistance. Our program is going only as fast as we have the means, and we do not propose to run in debt to try to solve the problem, but we are consuming the means that come to us in an effort to solve this important undertaking which the Church has in hand at this moment.

APPEAL TO MEMBERS

If there ever was an occasion in the history of the Church when the non-tithepayer or the individuals who have not paid Fast offerings ought to be appealed to effectively it is now. Surely there is not a man who claims membership in the Church who is going to stand by and see his Church humiliated, because he did not do his part. There is not a man, though he does not live up to all the requirements of the Gospel, but that has a pride in his Church. He likes to hear good things said about it. He wants to see it fulfill its undertakings. And, therefore, I do appeal to you, my brethren who have to do with the encouragement on the part of those who have not yet done their full duty in assisting us, before the close of the year, that we shall have many of them aroused to the point where they will give us that assistance, not only because we need the help, but because it will bring to them blessings, spiritual blessings and material blessings at the hands of the Lord.

PROBLEMS SOLVED IN THE LORD'S WAY

The greatest feature of our program has not been the assistance we have rendered to others—while that has been most satisfactory, one of the greatest contributions that the Church has received out of the program has been the awakened interest on the part of the indifferent who have come to participate and become active in the Church work. It will become a savior to many of them, and if we persist in this program as we certainly shall do, and with the aid and help of our brothers and sisters and the blessing of the Lord, in due time we will solve the problem, and when we have done it, it will be a monument to us that will attract the ends of the earth; because we are dealing with a problem that is world-wide, every nation, every community has the same identical problem and they are struggling, by various ways and means, some by Communism and some by Fascism and some by other methods to solve the problem; but we know that it can only be solved in the Lord's way. We have the Lord's way, and it is our responsibility to demonstrate to the world that the Lord's way is effective, that it will work, but the interest that has been aroused will create further inquiry into the lives of the people. They will want to know how we live in the home; our social life; our relations with each other, in an age when there is a growing doubt concerning the vitality of the Christian denominations and their ability to meet and solve human problems. This is the opportune time to prove to the world that the real Gospel of the Lord Jesus Christ, which we have received, does have in it the power to make men capable of living up to the highest standards that have been given to mankind in the restored Gospel of Jesus Christ. No other people in the history of this world have had put before them higher ideals than have the Latter-day Saints. When this inspection comes, I am getting exceedingly anxious that we shall be so well prepared when they come not only to learn about our security program, but come to learn about our personal lives, our relationships with each other, that they will discover that we have a practical religion that goes with us into the shop, into the farm, into the factory, into our social lives, that wherever we go we take our religion with us and that it is effective in making us different.

KEEPING OF WORD OF WISDOM URGED

The President has just made an appeal, and I am with him one hundred percent. I shall continue wherever I go in the stakes of Zion, to appeal to the young people of the Church, and the older people as well, to live up to the Word of Wisdom. I want to make this additional appeal to you, my brethren and sisters, that not only for the blessings and the benefits that will flow to us, shall we keep the Word of Wisdom, financially and spiritually, but for the blessing it will be to the world. When they come from abroad, as the prophets of old said they would, one of a city and two of a family from the ends of the earth to the tops of the mountains, where the House of the Lord should be established—the

prophets said the peoples of the east and the west and the north and the south would say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that we may learn of his ways and walk in his paths"—when they come I am exceedingly anxious that they shall not find Latter-day Saint girls and boys smoking. If they do not, it will be a distinguishing thing, for they will not find such a situation anywhere else in the world. We want you to be the hope of the world, the very light of the world, the salt of the earth. You have a responsibility, with the superior knowledge that has come to you, to be an example. When they come I do not want them to find Latter-day Saint boys and girls drinking liquor, or beer with its alcohol content, condemned by the Lord, because it is a strong drink.

STANDARDS SHOULD BE MAINTAINED

When they come to be close to us in our social life, I want them to find us living up to our high standards, for we have received instructions from our youth, that the boy shall be as clean and as chaste as the girl; that there is no double standard, and that each one of us regards preservation of chastity as more precious than life itself. I want them, when they come, to find us living up to our high privileges, having entered into the house of God and entered into sacred contracts with each other that shall endure through time and eternity, that we are not a people who quickly dissolve our marriage contracts as the world does. Our standard today—our record, leads the world, but we can make it better than it is. When they come and inspect our homes, I do not want them to find homes without children. I want them to find typical Latter-day Saint homes, the heritage of the Lord, children welcomed in those homes, that make them ideal. When they come to inspect us in our business relations, I want them to find a Mormon's word still as good as his bond; that we pay our debts and that we fulfill our contracts to the best of our ability.

OPPORTUNITY NOW TO GET AHEAD

When they come to find us in our material possessions, I am exceedingly anxious that they shall find, as it is now, a larger percentage of our people owning their own homes than any other people. We are not quite up to the standards of our fathers, however. I would like to see us recover our former positions. When they come, also, to discover the status of our farms and homes I hope they will find us in a more favorable condition than any people, that we have freed our homes and our farms from the mortgage that is upon them.

I would like to say this to you, my brothers and sisters, I feel in my heart that we, as a people, have never had a better day to pay our debts than right now, and I have a feeling that we will have several good years to do that in. Somebody misquoted, or at least misconstrued my appeal to the people in Arizona to store up food for the care of the poor, and had me saying that a great panic was right at our door. As far as

this country is concerned I do not believe that. I believe that there are several good years ahead of us here. Let us employ them to get out of debt. During the height of the depression I said in several places that then was a good time to borrow money, because you could not borrow very much, and no matter what you spent it for, it would be profitable. Now is a good time to pay our debts. Let us free ourselves, if we can consistently, now.

SURROUNDINGS PREACH THE GOSPEL

I am exceedingly anxious that as they come to see Latter-day Saint homes they will be impressed that here are people who love culture. We would like the front gate to preach the Gospel, because it has all its pickets on, and has a coat of paint on it. We would like to see the homes in which we live as beautiful as we can afford to make them. We would like them surrounded with shrubbery that proclaims our love of the beautiful. We would like them to find us the finest civilization there is in the world.

I remember a few years ago, when there stood in this pulpit a great economist, I think one of the greatest in the world, who had been visiting Utah on several occasions and had been teaching here in our summer schools, Dr. Thomas Nixon Carver, who said,

If I were searching the whole world over to find a people who were building an advanced civilization, I would come here to Utah and learn of it from you Mormons.

A RELIGION THAT SUSTAINS

I want us prepared when they come to show the world that here is a religion that could sustain our fathers when martyrdom met them and took their leaders. Here is a religion that could sustain our fathers when they were driven from their homes, and their homes were pillaged and burned, sustained them when they journeyed across the plains; sustained them in the battle with the wilderness and supported them under trials, when their enemies slandered and vilified them, and they stood like beaten anvils under it all. I want them to come and find us in our prosperity still true to that faith, not having patterned after the ways of the world. Young men and young women, God never expected you to be like the world; not to be imitators. Your mission is to be pattern makers, to hold up an ensign, to create hope in the world and faith in the Gospel of the Lord Jesus Christ, having power to mold men's hearts to conquer their weaknesses and make them susceptible to live up to the high standards of this restored Gospel of Jesus Christ; and all of it is to fit and prepare us to live as ladies and gentlemen in the presence of the great king, God the eternal Father.

If all this brought human misery—to conquer one's appetite, to subject oneself to the Gospel standards—if all this brought unhappiness and misery, I would be afraid to say what I am saying, but I know the

testimony of thousands and have proven it in my own experience, that there is no life lived on this earth that is so happy, so full of joy and satisfaction, so abundant in health and life, with greater spirituality and greater intelligence, than that enjoyed among the Latter-day Saints who live up to these Gospel standards.

JOY IN ACHIEVEMENT

We get our reward here and now. Our joy, our achievements, have brought us heaven right now, and it is preparing us for an eternal heaven that is yet to come. I do know that our fathers and mothers were great men and women. They subdued the desert and conquered it, but I know that we have a greater task, to conquer ourselves, to master ourselves and subscribe to this high standard of living. If we shall do it, when the ends of the earth come to see us they will learn of our ways and be willing to walk in our paths. We shall find a joy in the achievement and bring honor and credit to the work of God.

God bless us that we shall be ready for the day of inspection. It is going to come—whether you are ready for it or not. I trust we shall not be embarrassed, but that we shall set our own houses in order, where we need to, also our own personal lives, and make a great contribution to glorify the name of God and to become here, on the tops of these mountains, the very light of the world, the hope of mankind, I pray in the name of Jesus Christ, Amen.

An anthem, "List the Cherubic Host," (Gaul) was sung by the *Singing Mothers*, Mrs. Emery Epperson, soloist.

Elder Stephen L. Chipman, President of the Salt Lake Temple, offered the closing prayer.

Conference adjourned until 2 o'clock.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference convened promptly at 2 o'clock, Friday afternoon, October 1.

The *Relief Society Singing Mothers* furnished the music for this session, and sang as an opening number "Unfold Ye Portals."

Elder David Smith, President of the North Idaho Falls Stake, offered the opening prayer.

An anthem, "Sleepers, Wake! A Voice is Sounding," (J. S. Bach) was sung by the *Singing Mothers*.

ELDER GEORGE F. RICHARDS*Of the Council of the Twelve Apostles*

I have enjoyed the spirit and instruction of this Conference so far. I feel very happy, my brethren and sisters, in my religion—the religion of the Latter-day Saints, which has sustained me through a life of nearly seventy-seven years, meeting every religious requirement, supplying every religious need. I know that this work in which we are engaged is the work of the Lord.

TESTIMONY

I am very happy in the knowledge revealed to Joseph Smith in the beginning of this dispensation, when the Father and the Son appeared unto him. I know that that revelation is true. I know that God, the Eternal Father, lives and, contrary to the views of the great majority of mankind, he is a personage having a body of flesh and bones and spirit as tangible as is the body of man, glorified and exalted, the Creator of heaven and earth and all things therein by his Son, Jesus Christ; a God of love, of mercy, of justice, and of truth, who answers the prayers of his faithful children. I know that Jesus Christ is the Son of God, the Savior and the Redeemer of this world, chosen and ordained from the foundations of this earth, and that through his work all mankind are redeemed from the effects of the fall of our first parents. As the scriptures teach:

Since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.
(I Cor. 15:21, 22)

This resurrection is necessary in order that we may have bodies, reunited spirit and element of body, never more to be separated. In that condition we will be prepared to enter the kingdom of God, provided we meet the provisions made in the Gospel, that we yield obedience unto the laws and ordinances thereof, for the atonement of our Lord and Savior is to redeem us of our individual sins on condition of our obedience unto the laws and ordinances of the Gospel.

I know to my perfect satisfaction that Joseph Smith was a prophet of God, having been thoroughly convinced by investigation and by the Spirit and power of God, and his works prove him to be a prophet in very deed, inspired of the Lord as he was in life. I know that those who have succeeded him in the Presidency of this Church have been God's mouthpiece unto the people, inspired from on high, and have directed the work of the Lord, as it has progressed and prospered continuously, and that he who stands at the head of the Church today, as its President, is a man of God, the mouthpiece and prophet of the Lord to his people and to the world, inspired from on high for the great responsibilities that rest upon him

GOSPEL THE POWER OF GOD UNTO SALVATION

This work in which we are engaged as Latter-day Saints is none other than the Gospel of Jesus Christ, which was instituted in the councils of the heavens before the world was; that which was taught by the Savior and his disciples; that of which the Apostle Paul spoke in writing to the Galatians when he said:

But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:8)

It is the power of God unto salvation, temporally and spiritually, as has been already explained in this Conference. It is the law by which all mankind are to be judged, and by it condemned or justified according to merit. Justice, therefore, demands that this Gospel shall be preached and taught to all men, or, as the scriptures say:

Until the law, sin was in the world, but sin is not imputed where there is no law.

In the mercy and justice of God, our Eternal Father, this Gospel will be taught unto all men. Those who have not had the privilege of hearing it in the earth, have the privilege of hearing it hereafter, and inasmuch as there are ordinances to be received necessary to man's salvation, provision has been made in the Gospel, that all who are living shall, by genealogical research, find out and know their ancestors who are dead, and go into the temples of the Lord and there redeem them, by receiving for them those saving ordinances vicariously.

This Gospel which we have received is the plan by which our Lord and Savior lived while he was here in the flesh. It made him what he was in life and what he is, enthroned in glory, at the right hand of the Father. It is intended to make us like him, to save us with him, joint heirs with Jesus Christ of all that the Father possesses.

RESPONSIBILITY TOWARD OTHERS

We have the responsibility, as Latter-day Saints, to preach this Gospel of the kingdom to all the world, as a witness, before the end shall come. For more than a century, the Latter-day Saints have been engaged in this important work, and many honest souls, from many nations and from the islands of the sea have, through the preaching of the Gospel embraced it and lived their religion. Many of them have gone faithfully to their reward.

There are all about us today men and women who know not God, who know not religion—the true religion of the Master—nor salvation, of what it consists and how it may be attained. They are in deep spiritual darkness and are among the unfortunate of our Father's children. We as Latter-day Saints have received the light, and we know the way. The responsibility rests upon us to reach out for those who are groveling in

darkness. I think of the parable of the Savior, the rich man and the poor, and the consequences of neglect of the living to feed the hungry and to clothe the naked, and minister unto the human needs of mankind. That neglect is suffered for in hell and torment, so the scriptures tell us, and I remember, too, that we read in the scriptures what the Lord had to say to Ezekiel. The responsibility was laid upon him, as a watchman upon the towers of Zion, to warn mankind, and he was told that if he did not do it their blood would be upon his hands.

I do hope and pray that we as Latter-day Saints as a Church, and as individuals, may be able to wash our hands clean of the blood and sins of this generation, by looking to the saving of the souls of our Father's children, as well as our own. In looking to the interests and the salvation of others we are making for our own salvation and glory. We have our dead to be redeemed, a tremendous responsibility resting upon us. We are expected, I think, to do more than anyone of us is able to do, by going into the temple and receiving these ordinances. God has blessed us with the abundance of this earth, and I think he expects us to use liberally of the wealth that he has placed in our laps in the redeeming of our dead. This can be done by employing men and women whose financial conditions are such that otherwise they are obliged to labor for a mere pittance. A great deal of the labor that is being done in the temple is being done gratuitously. It is only one element of that work that we have to pay for—a proxy to do the work for us. And in employing this class of people, I feel that we are supporting and sustaining this great Church movement. We are feeding the hungry, we are clothing the naked. We are ministering unto those who are in need, and by so doing we place ourselves in that class referred to as being on the right hand of the Savior when he shall come, and to whom he shall say:

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.

There is an abundance in this world and to spare. The Lord has so said by revelation. Those of us who are fortunate should look to the unfortunate, for that is religion pure and undefiled. We ought to be willing to divide what we have, whether it be much or little, in order to prevent suffering among the children of men. This Gospel is one of love, of sacrifice, and of service, from beginning to end. Both the Father and the Son have set us a wonderful example with respect to these principles. As we read in the scriptures,

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

The Son gave himself because of the love he had for the children of men. He said,

... I lay down my life, that I might take it again.
 No man taketh it from me, but I lay it down of myself. (John 10:17-18)

Here is love supreme—perfect love, the love of a God manifest in a gift, the greatest that was ever given; his sacrifice, the greatest that was ever made; in service, the noblest, the most important that ever was rendered.

We, our Father's children, are expected to follow their example. Nothing short of this will meet the requirements of the Gospel and make for our eternal satisfaction.

May the Lord help us to see our duty to ourselves, our duty to our God and to our fellow men, living and dead, to discharge ourselves faithfully while in line of these duties and responsibilities and make every preparation necessary for the life which is to come, I pray in the name of Jesus Christ, Amen

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

My beloved brethren and sisters, during the few moments that I stand before you, I trust that I may have not only an interest in your faith and prayers but that I may have from you an assurance of your desire to hear the truths of our faith and to further all that God desires you to do.

As a child, I can remember these great gatherings, these conferences which we now are attending. I recall distinctly that there are two definite, fixed things in my mind which have stayed there from that day to this. Those two things were a knowledge that the Lord God had again come to earth and had spoken to his servant, and that Christ lived, and that through him we were actuated and did those things which God would desire us to do. Even as John has recorded concerning the Christ, so was the belief of our people then and of our people now—that Christ did come, that Christ did live and that he and his works, through the children of men, glorified and magnified that great work of God.

I recall distinctly that the other thing which left its impress upon my mind was the fact that the Priesthood of God had come to earth and that we had received that Priesthood and that through it and by it the things which we, the members of the Church of Jesus Christ, were able to accomplish, were made possible.

I remember as a lad in early days coming to Conference and seeing practically hundreds, yes, thousands of horses tied on the outside of this block and tied in the vacant lots around; teams that were hitched to wagons, to white-tops, and buckboards. Today, with the march of time and the progress of the Church, we come here now, as did they, as members of this Church, even as we assembled to worship and give thanks to God when I was a lad. Now we wait until the closing of each session of this Conference to go outside and find patiently waiting for us, not horses, but the latest model of a high-powered automobile and

when we reach it, there it stands in its shimmering colors and glory, and all we have to do is to turn a key in its door when we come again into this Church. But that same spirit, that same love, and that same hope which actuated our fathers and mothers, I feel very, very confident, is here today and actuates us.

There are some things which to us are the dearest things in the world. I think two of these things are a knowledge that the Lord and Savior, Jesus Christ, did come, and a knowledge that the Gospel is preached today by the power of the Priesthood that was given to the apostles anciently.

John says:

We know that the Son of God is come and hath given to us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, the eternal life.

So much has been wrought by our own kindred who are now dead and gone through a knowledge of this wonderful thing which has come unto them and unto us. Man is given many powers and many opportunities. He is also given an individuality which individuality is his and cannot be taken from him. He has his love. He has his faith. He has his understanding of Deity, and this individuality that God has given each of us is held absolutely responsible for all that it does and all that shall occur. Even so in life, as we must go through life with the individuality which God has given us—we cannot barter it or give it to another—on into death we carry that individuality and there we shall be judged according to the things that we have done here upon this earth by the individuality which God gave us.

Now, with that understanding and with that knowledge, we must remember that man has within himself apparently two things which are opposed: perfect independence and, at the same time, perfect union and cohesion with a few or with many members of a body such as is this; that on down through this earth life of ours and eternal life we may march and walk retaining, at the same time, our own individuality.

Some things have come into our lives, however, that are a little different from the olden days. A new note is sounding, and that new note has been ringing around this world into every nook and corner, conveying somewhat of the influence which the Church is showing and the momentous things it has taken hold of and put its hand to do. The name of this Church has been carried everywhere and this is not strange, because we expected that. But back to us has come the echo of this great broadcast, and that echo is one of praise, one of commendation. This is unusual, rather new, a startling thing for us, and I sincerely hope and trust that as we look at it, as we listen to it, and as we calmly sense that this has come, not through our individual effort but through the mercy and the blessing of the Lord God Almighty, through the power of his Priesthood, that we shall, with meekness and humbleness, acknowledge that power and that great work which now is showered upon the heads of the members of the Church of Jesus Christ of Latter-day

Saints, and praises are sung to it. It is through this wonderful thing, the Priesthood, that this has all come.

I wish you would, when you can, read again the 84th Section of the Doctrine and Covenants. Study it and think of it and see if it does not fit us. I have here a few verses which I would like to read to you and those verses on the Priesthood are as follows:

Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years. * * *

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live. * * *

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. * * *

And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. * * *

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. * * *

For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people.

If we may continue to have that same sweet, satisfying faith that was possessed by our fathers and mothers, with their toil-worn hands empty though they were, who came to these Conferences and attended them for the spiritual uplift they gave, and if we may continue ever onward in that channel and in that path, I am satisfied that God's blessings will be upon us, and I ask them to continue so, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

This thought has been running through my mind, "Why do I live?" It is bothering me a good deal. Brother Francis M. Lyman said: "Death is nothing, if you can get dead. Why fear death?" I haven't gotten rid of that fear yet.

Brethren and sisters, I would like to feel that I am one of your number and I am one of your brothers, and I have tried as best I could, up to the present date, to fulfill my mission and complete my labors. I am not afraid of the Lord, but I am afraid of the location. I do not know where I will be located. I hope it will be a good place.

I have in my pocket a paper—I haven't got it in my mind; I wish

I did. There is a book published called "J. Golden Kimball," and it has been sold among some of the people. In this book Claude Richards has preserved some of the talks that I have made—most of them talks that I have made in the Tabernacle. I am very glad some of the talks I have made outside were not printed. We will forget them. I discover in checking up on these talks that there have been forty-eight made by me during General Church Conferences. Out of that number I have selected one which I shall not attempt to read, but I would like to have the permission of the Presidency of the Church, after this talk has been edited and looked over, to publish it in the Conference Pamphlet as the talk that I would like to make on this occasion. I feel that it is so important to me and to the young people that it should be cried out from the housetops.

TALK BY ELDER J. GOLDEN KIMBALL

October, 1926—11 Years Ago

"No man knoweth how much good he does, so that I feel to encourage the Priesthood of God. We never know how much good we do when we speak in the name of the Lord. I don't believe, I can't believe, that I ever converted a man in my life, but I have taught the truth, I have preached the Gospel, and my voice has been heard from Canada to Mexico more times than once. I was in the General Board of the Young Men's Associations for thirty years and I have never had greater joy or greater happiness than in lifting up my voice among the rising generation. How much good we do, as I stated before, no man knoweth. I claim that every man fills his niche when he is called of God and set apart and ordained to an office. He may not fill it in the way someone else would fill it, but if he is a man of courage he will fill it in his own way, under the influence of the Holy Spirit.

Like my father, I have no apology to make for my origin. I was told once that my trouble was I was trying to be like my father. Well, thank God I can try to be like him a little, but I was too young when my father died to remember his mannerisms and his method of speech.

LUXURY A DANGER TO RISING GENERATION

My brethren and sisters, I want to lift up a danger signal to the rising generation. In doing it I want to be very careful of the way in which I express it; I shall attempt to read it, although it is against my grain to do so.

This great country, North and South America, the Prophet Joseph Smith declared, is Zion, the land of the pure in heart. It would seem to me that a great responsibility rests particularly with the young men and women of this generation.

The question naturally arises: What is the trend of the times for modern sons and daughters of Zion? Riches and culture, ease and luxury. Everything is money and money is everything. The golden key unlocks all doors, that is, it prys them open.

Plenty of money entitles you to anything : honor, society, and emoluments. The rising generation who are poor look upon this pleasure-loving people with envy and a yearning for worldly things. And as the spirit of the age in which we live takes hold of them, they assert their individual independence and break away from what are called "old-fogy ideas, old bigotries, old superstitions." They go recklessly wild, at sixty miles an hour, claiming what is termed the "new liberty of the twentieth century," and run daringly into forbidden pastures. Today all over America we see everywhere among the rich and poor, the cultured, educated, and ignorant, the indications of the sensual tendencies of the age, and we forget for the moment the degradation and destruction to which such a life leads.

SENSUAL PLEASURE

No single instance can be given as evidence that unlawful sensual pleasure can be indulged in without paying for it a thousand times in pain and remorse.

The danger signals are set up at the gate of the garden of sensual pleasure. The angel stands with his sword of flame, and no man, woman, youth, or maiden enters unsmitten of him. "In the path of sensuality in all its multiplied forms our Heavenly Father has placed barriers mountain high to stop us and frighten us back from ruin, disease, and degradation."

As wealth increases in any country and with any people, the tendency to sensuality (through the many temptations of ease, idleness, and gratification of one's appetite, the elevation of fashion, style, and living beyond a certain point of safety and security) is the cause of the downfall of hundreds of thousands of God's children.

That "money-devil," if not used in doing good, is the lion right across the highway of our future, standing, teasing, menacing—just at the forks of the road, to lead us to ruin and unhappiness. If the roofs could be lifted off the palaces of the rich, what sights might not be seen, what skeletons in the closets, what sorrows, what shams, what sights.—Watson.

When we open our eyes to the danger that menaces the rising generation, life would seem to be a very dangerous sea if we take note of the ruined thousands that strew its shores.

DEATH NOT A CALAMITY

We, therefore, cannot look upon death as a great sorrow and calamity when it involves no stain of honor and no loss of character. We wisely conclude the hand of Providence is in it, and good must come out of it, and we are comforted.

When we contemplate and think of our young men and women with their bright hopes of love, of truth and purity, of goodly gifts from God, of mind, of all sweet affections and aspirations, gone down, blotted out and spoiled, we cannot feel otherwise—be as hopeful and cheerful

as we may—that life is dangerous unless we are guided and influenced by the Holy Spirit and directed by steady hands, by men and women as teachers of virtue, truth and happiness, who are not afraid to speak in the name of the Lord.

BY THEIR FRUITS YE SHALL KNOW THEM

The fruit of religion manifests itself in the lives of men. "By their fruits ye shall know them." There can be no deception by men who love God and keep his commandments. We are one and all God's children. He created us and he never created a failure, and he created you.

HAPPINESS THE DESIGN OF OUR CREATOR

"Men are that they might have joy." "Happiness is the object and design of our creation and will be to the end of our existence if we pursue the path that leads to it. This path is virtue, uprightness, faithfulness, holiness." To keep God's commandments we must know them. To know them we must read the scriptures and repent and be in tune with the Holy Spirit and he will lead us into all truth and show us things to come. I promise you that you shall hear a voice behind you saying, "This is the way, walk ye in it."

TEMPTATIONS

Remember this always: Temptation somewhere in the life of all finds us, as this life is a testing time. Therefore, watch and pray and ask God to leave us not in temptation and deliver us from evil, as temptation is ever lying in wait, and in a thousand forms is temptation repeated. There is divine wisdom in praying always and avoiding the very appearance of evil.

A HELPING HAND

There is very little use of preaching religion or morals, or honesty, virtue, and truthfulness to those whose motives and tendencies all point toward vice and sensuality unless they repent and sin no more. These wild, reckless, dissipated young people will not come to us, so we must reach out a helping hand and go to them.

RESPONSIBILITY OF PARENTS

This great change for the uplift and betterment of this great country—Zion, the pure in heart—rests very largely, almost entirely, with the home and the parents.

BACK TO CHRIST'S RELIGION

We must, for the safety of the youth of Zion, come back to Jesus Christ's religion and its spiritual forces. We must teach the gospel of repentance and forgiveness which has made men's and women's lives

happier, tasks lighter, judgment steadier, as it truly comforts the disconsolate, forgotten sinners, and leads them to a clear life of virtue, love, and happiness. No child of God can escape Christ's religion. Intelligence and knowledge of the right kind walk ever close to religion.

ADVICE TO PARENTS

My conclusion is: There is just one great, big, life-and-death duty of the parents of children, the church and the state, and that is to keep every boy and girl under proper schooling and give to them "love, pleasure, work, and worship."

You good people and parents living on your farms in the country, I plead with you not to send your children to cities, where the beautiful spirit of things God created perishes. Let them live in the open, in the beautiful valleys, on the mountains, in God's sunshine, near streams, rivers, and trees and let his Spirit teach them of the things of God.

HAVE GIVEN BEST EFFORT

My testimony, brethren and sisters, in all confidence, is that I know this work is true. I have tested it out. I have found God. I am a man of weakness; I am a man full of faults; but God knows I have given him the best effort there was in me.

GOD LIVES

I know God lives, that Jesus Christ is the Son of God, the Redeemer of the world. And when men have tempted me to deny this—which they have tried to do—I have talked to some of them, learned men, I have talked to doctors, I have talked to young men who have gone out and filled missions, come home and got education, and they have tried to burn all my bridges behind me but, thank God, I had a testimony and I know! I have told them: "In what you offer me there is no happiness."

JOSEPH A TRUE PROPHET

If any man can prove to me that Joseph Smith is not a prophet of God, he has taken everything; he has burned every bridge behind me. I never saw the Prophet, but I have heard my father talk about him and I have read his revelations and his prophecies, and I know they are true. He is a Prophet of God. I sustain the Church and uphold the hands of the Priesthood as best I know how. God bless you. Amen.

The *Singing Mothers* and the congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I should like to address a brief message to the young people of the Church who are just now entering the schools and colleges of the land.

FAITH BRINGS HUMILITY

I expect to say something concerning the acquisition and retention of the philosophy of faith, but before doing so I should like to mention some of its attributes, or more specifically the characteristics with which it invests those who subscribe to it. In the first place, in direct contrast to the philosophy of self-sufficiency, which is the philosophy of the world, faith brings to a man humility—not *servility*, but a modest, unpretentious, submissive attitude which makes him conscious of and amenable to powers and forces higher and more potential than himself. There is in my estimation no good reason why this philosophy of humility and faith should in any way detract from man's intelligence. I am not prepared to say that there have not been times in the world's history when men have unduly leaned upon a religious faith to the detriment of the cultivation of intelligence, but I am sure that in this day of enlightenment, when education has done so much to free man from the bondage of superstition and error, faith is no hindrance to learning. On the contrary, faith begets a desire for knowledge, and what is even more important, it establishes a perspective in the acquisition of knowledge that is truly essential in the appraisal of relative values.

STIMULATION THROUGH RECOGNITION OF HIGHER POWER

The recognition of power higher than man himself does not in any sense debase him. If in his faith he ascribes beneficence and high purpose to the power which is superior to himself, he envisions a higher destiny and nobler attributes for his kind and is stimulated and encouraged in the struggle of existence. He has confidence in the justice of eternal and unchanging law, which is not subject to the caprice and fickle will of men.

If he is unsuccessful in his ventures in worldly affairs, if he suffers defeat, he may be disappointed and sorrowful, but he is not despondent and he is not bitter. His philosophy does not despise any worthy material accomplishment, but it assigns to each phase of living its proper place in the eternal scheme of things so that no one in the household of faith is ever completely discouraged, unless, unhappily, he loses faith itself.

To the man who is successful in worldly achievement, faith brings humility in lieu of arrogance, without robbing the able man, however, of that glow of satisfaction which ever attends noble effort. In this philosophy of the higher realm men of intelligence and skill conceive the part they play in life as missions rather than careers, fulfilling their assignments in a program infinitely greater than they themselves can devise, utilizing materials and facilities and forces over which, by grace, they have been given dominion, and subserving purposes eternal and transcendently beautiful.

THE HIGHEST ORDER OF INTELLIGENCE

These men of intelligence and ability, who are also men of faith, would tell you, if you asked them, that faith in spiritual realities has

never daunted their quest for knowledge and their ambition for all legitimate achievement, and I think they will tell you, if you press them, that the highest order of intelligence they have discovered in their experience is that intelligence which perceives spiritual concepts and adequately correlates these concepts with things of the finite world. I am very sure that they who understand faith will not deprecate the mind which it blesses. So to the rich or poor, the high or lowly, the successful and those who fail, the philosophy of faith brings stability, poise, composure, hope, and enduring satisfaction. It is a vital and priceless acquisition. It is not always easy to attain.

FAITH A DIVINE GIFT

What of the ways of securing faith? I admit that difficulties are to be encountered because a man cannot really know what faith is until he has experienced it, nor can he really experience it without recognizing it for what it is. It is rather confusing to say to one who denies the reality of spiritual things, "You, sir, cannot know what faith is because you have never had it and you cannot get it as long as you deny it." This sounds paradoxical, but in reality it is not so absurd as it sounds, for this reason—faith is a divine gift open to all men to receive, if only their attitude and life will permit its reception. It is true only the faithful know this, but their knowledge of it is so certain that they never despair of bringing the knowledge to others. In this absolute certitude of the faithful lies the hope and promise of universal conversion.

AN IMPORTANT FIRST STEP IN ACQUIRING FAITH

Now I propose as an important first step in acquiring faith, particularly by those of little maturity in the thinking process, a recognition, of the difference between the realm of things spiritual and the realm of things material; between faith and spirit on the one hand, and mind and matter on the other. It is always desirable, I believe, to bear in mind this distinction. It is particularly important to those of limited years or experience, who may be having some difficulty in their thinking, in making certain adjustments and reconciliations.

Let me give you an example: A young man raised in a household of faith has always been taught to pray. He has assumed and felt, probably without much thinking about it, that there is a superior power to hear and answer his prayers. This young man goes to college. Among his studies he pursues some of the sciences—astronomy, geology, biology, let us say. One day, perhaps in a purely casual way, someone asks him, "Do you pray?" It may be a classmate, or even a teacher. "Why certainly," he replies. "Why shouldn't I?" "To whom do you pray?" is the next question. "Why, to God, of course." "Where is your God?" "What is he like? Have you ever seen him? How do you know he exists?" Well, these questions he can not so easily answer. He pauses for reply, and in that pause an avalanche of new thoughts and novel sensations almost overwhelm him, and very likely in real

confusion this young man says to himself, "How do I know? What do I really know?"

In his study of the sciences he has learned something of the scientific process. He knows that everything must be demonstrated before conclusions can legitimately be reached, and he knows that the demonstrations required are those that are tangible and susceptible of very definite and positive human proof. He has had an introduction into the realm of reason, and for the moment at least the methods of that realm dominate his intelligence and his senses. How fortunate is this young man, if, after the first rush of these perplexing thoughts, it occurs to him that there is a wide difference between the province of science and reason on the one hand and that of the spiritual and feeling on the other. Now, fully aware of this difference, he replies to his inquisitors, "Why yes, I know that God lives. I do not know where he is, I have never seen him, but I am perfectly satisfied that he exists, and this I know through my faith. I don't ask for the same kind of proof and demonstration that are required in the sciences. I am not dealing with similar matters. My faith is a matter of feeling and inward conviction. I know that there is a divine world as well as I know that I love my mother. These are matters of feeling. My soul is satisfied. That is all I ask."

MERELY ARGUMENTS

Now I would not have you think that the young man of my illustration could not have brought to the support of his conviction many persuasive and convincing arguments. He might have asked his inquirers to account for the universe with its illimitable manifestations of law and order without the dominance of a master mind. He might have brought to his aid the records of sacred and profane history, the universal prevalence of the idea of Deity among all nations and people, the incomparable achievements of mankind as distinguished from all other forms of animal life, and many other pertinent things; but after all, these matters are only arguments and his questioners might readily have differed with him in the deductions to be drawn. The outcome of such a debate, with no judges to render a decision on the issue, is very frequently nothing but continuing disagreement.

A DECLARATION OF FAITH

But how is it with a declaration of faith? What can an opponent say to that? He may say, truthfully, "I don't believe what you believe. I don't believe there is any proof for the assertions you make." He might even question the sincerity of him who makes the declaration. These things he could do with justification to his conscience, if that were his conviction and feeling, but he could go no farther. It does not lie within his power to know either that the subject matter of the testimony is not true or that he who makes the declaration does not know of its truth.

The critic is confronted with a situation which he cannot meet, because the knowledge which he seeks to disprove is of a realm into which he cannot enter by the avenue of his materialistic reasoning. If he is really honest and logical with himself he must retire from the controversy with the thought, "Maybe he does know. I have no way of finding out."

SPIRITUAL EXERCISE

That brings me to the next step in the acquisition of faith and testimony. This fanciful critic of ours or any other like him can find out, if he will, whether or not the testimony is true. This way also seems somewhat paradoxical. It is this: One may secure faith by doing the things that he would do and being the kind of a person that he would be if he *had* faith. In other words, he must repose enough confidence at the beginning of his inquiry in spiritual realities to enable him in faith to undertake spiritual exercise and endeavor. It is not enough that he try merely the form of spiritual exercise as an experiment. He must be truly humble. He will have to forsake the philosophy of self-sufficiency. He must seek believing, praying, and hoping that he will find. No such sincere, prayerful effort will go unrequited—that is the very constitution of the philosophy of faith.

I said there must be spiritual exercise. I use this phrase purposefully because I believe that it connotes something that is indispensable, not only in obtaining faith but in perpetuating it. I do not need to argue that it is exercise of our faculties that brings them into usefulness and a higher state of perfection. This everyone will admit. How unfortunate it seems to some of us that so many people in the world giving full recognition to this generally accepted principle of human development decline to employ it as it pertains to spiritual welfare and progress. It may be that it is because there is involved a change of attitude, a change of philosophy, and very often very pronounced changes in manner of living. We can readily understand how difficult it is for many persons to make such changes. It is more difficult to understand how intelligent people can defend an unwillingness to make the effort.

Spiritual exercise may be of either a public or private nature. All open participation in religious and Church activities is calculated to strengthen spiritual powers. Such participation is highly desirable and not infrequently is it regarded as the chief factor in the culmination of a firm testimony. It is, however, with reference to private spiritual exercise that I feel a very deep concern in academic life. Thinking processes in all institutions of higher learning, frequently undergo very radical changes, not always because professors or instructors intentionally promote such changes, but because the exposure of the mind to new concepts, new principles and methods very frequently brings reactions and complexes that are altogether unbidden by either student or teacher. I know that this is true because I have had such experiences myself.

THOUGHTS MUST BE DISCIPLINED

Sometimes thoughts are like unruly children—difficult to control. I have persuaded myself, however, that they can be disciplined and often they must be if we are to preserve our faith. Let me illustrate again with a fanciful character. He may be a student or even a professor, because, after all, good professors are always students. This academic man begins to ponder. He has studied and he has done a good deal of scientific thinking. He comes on to a number of perplexing questions with apparent incompatibility between his former conceptions of faith and the new things which he learns. What about the age of the earth? Was Adam really the first man? In the light of what he has learned can he still believe in the miracles as reported in the scriptures, and coming down to later days, can the story of the Prophet Joseph Smith be true? Was he really visited by heavenly beings? Did he translate the Book of Mormon by the power of the Lord? Was the holy Priesthood actually bestowed by divine messengers?

It is while he is contemplating such things, even though he is loath to let go of his once simple faith, that his thoughts spring up unbidden, almost belligerently, to fight down his erstwhile convictions. They heckle him and they challenge him. "What do you know? How much proof have you?" they say. "Why don't you acknowledge, in the face of what you have learned, that you have been the victim of a delusion?" And he says to himself in answer to these taunts, "I do want to be intellectually honest, I want to be true to myself."

Now here is where I want to break into this conversation with himself. I want to ask this scholar who has a *thinking* complex of the kind which I have mentioned, this question, when he says, "I want to be true to myself": "What part of yourself is it to which you want to be true? Is it your spiritual self or this new man of science? Is it that fellow who was yourself throughout your boyhood and your youth; whom your mother and your father nurtured so carefully and loved so much; who was so confident in the goodness of things and so happy in his confidence; whose pure faith held such high promise for his people and those who loved him?" Now if this is the part of yourself to whom you wish to be true, I think I can tell you what to do. Just say to those skeptical, disturbing, rebellious thoughts, "I propose to stay with my faith, with the faith of my people. I know that happiness and contentment are there and I forbid you, agnostic, doubting thoughts, to destroy the house of my faith. I acknowledge that I do not understand the processes of creation, but I accept the fact of it. I grant that I cannot explain the miracles of the Bible and I do not attempt to do so, but I accept God's word. I wasn't with Joseph, but I believe him. My faith did not come to me through science and I will not permit science to destroy it. When I change my mind about God and his work, only the inspiration of God will change it."

You may think all this evasive. I urge you to try it before deciding. I am as proud of science and reason and their marvelous development as I think I should be. I love education. It is the promise of universal

peace and progress. In the presence of a master mind, penetrating, logical, and luminous, I stand with an admiration that almost approaches reverence. I want to think, I want everyone to think, for thinking is the better part of study. I believe, however, our thoughts may be disciplined without stultification of our intelligences and with infinite peace and happiness to ourselves.

A CAUTION AND PROMISE

In conclusion, my dear young brothers and sisters, I issue to you another caution with a promise. I believe that an observance of it will be more potential than anything I have mentioned in the preservation of your faith. It is this: Never depart from the teachings of the Church; keep every commandment,—do not be persuaded that you can violate any one with impunity; honor God—and I promise you you will never lose your faith in him. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I am very happy, my brethren and sisters, to be with you today.

A few months ago I came across a book with the heading "What Can We Believe?" It is not my intention to discuss the problems within the book, but the reading of its statements brought to my mind some of the conditions that are perhaps very similar to those which we have in the Church. The book brings up the question of the higher and the lower criticism of the scriptures. It states that in about 1900 we had what is called the lower criticism of our scriptures, and then later we had what was referred to as the higher criticism.

We are quite familiar with the discussions and methods entailed in this type of work. The thought back of this investigation was that the Bible needed a certain type of explanation and correction so that it might be more reliable and correct because of more modern discoveries and methods. But because the reviewers were sometimes more concerned with the letter than they were with the spirit of the Book, there was created in the minds of a number of people a disbelief, or at least a skepticism, in the scriptures themselves. A revision of scripture is not necessarily wrong provided that the necessity is there and the men chosen are inspired by the Lord especially in the matter of doctrine and stated facts.

In our anxiety to place our own scriptures, including the Bible, before the people, especially the young people, we will, if not very careful, bring about a loss of faith because as soon as we commence to analyze in a critical way many of its statements and make the prophets such very ordinary, common men in order to show reason for some of their statements, we arouse in the hearts and minds of men and women the question: "Well, what can we believe in the scriptures?"

I can see no objection to analyzing the scripture in a way that will help people understand some of its statements. But we should be careful

that we do not go to the extreme in our Church that other men and women have gone in this analysis, stressing words and losing the spirit of the message. The Lord has said that he spoke to his prophets and they wrote and spoke as they were moved upon by the Holy Ghost.

Some explanations and change of viewpoint may be needed because of recent discoveries, but at the same time we must not let anyone get away from the thought that men were speaking and writing by the inspiration and power of God and that the scripture is the word of the Lord, and was given to us by him.

A while ago I heard the thought expressed that the Church should begin a revision of the Book of Mormon because of the many apparent mistakes in it pertaining to the division of chapters and verses, also in the language and doctrine, and that through a careful, modern revision the book could be more easily understood and be freer from outside criticism. In my opinion, if we continue to move along those lines we may gain a little in the correctness of words but lose considerable in our attitude towards the book, as well as bring doubt into the thoughts of men and women concerning the inspiration of our sacred scriptures. Sometimes in our anxiety to develop faith we develop disbelief.

Criticism may be helpful or detrimental, helpful if it increases our knowledge of the revealed word, detrimental when it insists on an interpretation that is not in harmony with the whole message of the book or the accepted doctrine of the Church. For instance, a man said to me the other day: "Do you know where the Lost Tribes are?"

I said: "Well, no, I do not know where they are."

"Well," he said, "do you think they are at the North Pole?"

I said: "No, I do not know if they are up at the North Pole."

(Of course the Russians and others were flying back and forth.)

"Do you think they are down to the South Pole?"

I told him, "No, I think perhaps they are not there."

He said: "Do you think they are up in some star or some other place?"

I said: "I do not know where they are. All that I can tell you is what President Grant has said—that they are lost."

"Well," he said to me, "I do not think they are lost. They are found."

Then he made the explanation that they are all safely located over in Europe, and that they are gathering here in Zion and bringing their records with them. (He was referring to their genealogical records.) I might have argued, "I understood that the ice was going to flow down in their presence when they came forth."

Likely he would have answered, "But the ice is flowing down from the north all the time."

Then I thought of the idea that if Christ left his message in Jerusalem, along with a written record by his disciples of his life and teachings, and then came to America and left his message here, and the Indians had a record and a tradition still existing among them concerning the visit of the Christ, undoubtedly the Lost Tribes whom Christ said he

was going to visit would at least have a tradition about his visit among them and also, I believe, a written record as in the other two cases.

Well, that thought is going the rounds. We are not satisfied to leave things as they are and wait for additional revelation from the Lord. To many it is embarrassing to talk about a lost people when to all appearances the earth has been thoroughly explored. In order to harmonize an apparent discrepancy, we assume an explanation instead of waiting for revelation on the subject. This bewilders people and makes them think that perhaps Joseph Smith was wrong in his statement concerning the Ten Tribes.

Another criticism that I heard the other day was about the Word of Wisdom, which indicates how prone we are to want to debate the word of the Lord to the point of finding fault with the emphasis the Authorities of the Church place on this revelation.

A man said, "Why is it that we preach the Word of Wisdom all the time? Why do we not get up-to-date and have new lines and new methods, new arguments for the Word of Wisdom, instead of doing the way we have been doing all these many years? Why, we have been preaching and preaching; you never go to a meeting but what you hear about it, yet today there are more people in the Church using liquor and breaking the Word of Wisdom in other ways than we have ever had before." He was thus indicating that we have not been accomplishing anything in the Church so far as the Word of Wisdom is concerned and that our methods have increased the breaking of the commandment instead of decreasing it.

My thought in mentioning these matters is that we have so many things in the Church that are established by the word of the Lord and that are plain and easy to be understood under the Spirit and inspiration of the Lord, and when we try to complicate these things or the doctrines and principles in the Church, we only confuse the minds of men and women and help to destroy the very thing we are trying to build up in the hearts of these people. I know we have to study, we have to be up-to-date, we have to progress, we must not be static. But why discourage people unnecessarily in their faith in the scriptures and their faith in their leaders?

All I am trying to say is that we ought to believe and follow the thing that we have so plainly written for us by the servants of God, and when we cannot understand it because no more is written, let us be satisfied, and keep this faith Brother Richards has been speaking of deep within our hearts and be willing to accept it until God in his wisdom and mercy someday makes things more plain to us.

May the Lord bless us and help us to do this, I pray in Jesus' name. Amen.

BISHOP SYLVESTER Q. CANNON

Presiding Bishop of the Church

I rejoice, my brethren and sisters, in being present with you at this important Conference. I have enjoyed the spirit of this meeting and

trust that which I shall say may prove profitable and faith-promoting to everyone present.

I was impressed in listening to President Grant this morning, and desire to state that I am unqualifiedly in support of the statement he made relative to that which is expected of us. I am grateful to the Lord for the faith that I have in the principles of the Gospel and my desire to live in accordance with every principle of the Gospel.

I was interested, also, in his very interesting description of his visit to Europe and the various meetings held throughout the nations of that part of the world. It brought back memories to me of two missions that I fulfilled over in Europe, comprising about five years, between thirty and thirty-eight years ago.

LARGER CROPS AND BETTER PRICES

I am happy to be with you under such favorable conditions. I am grateful for the improvement generally in our temporal circumstances. As you realize, the past season in this intermountain country has been very favorable from a climatic standpoint, which is a very important factor in our temporal progress. The result has been that the crops generally speaking, throughout the intermountain country, and I think probably throughout the nation at large, have been bounteous. Likewise, better prices have been obtained.

The fact is that those who are engaged in farming are profitably enjoying the fruits of their labors. In my judgment, the prosperity of this nation, or any nation, depends, in very large measure, upon the prices of farm products, upon the availability of fertile farm lands, and, also, upon favorable climatic conditions.

EFFECT OF FARM PRODUCTS PRICES ON ECONOMIC CONDITIONS

As I examine the economic charts for this country, covering a long period of time, I note that whenever the prices of farm products have been good prosperity has prevailed, and when farm products prices have been low depression has generally prevailed. Prosperity has not been dependent primarily upon wages, but apparently, as an important factor, upon fair prices for the farm crops. Therefore, I think it is important, so far as possible, taking into account the laws of supply and demand and the fact that farmers do not control crop production, to strive to maintain fair prices. It does not appear to be possible in agriculture, to regulate production to the same extent that it is practicable to do in industry, and in the handling of commercial undertakings. The natural tendency of those engaged in agriculture is, when any product yields good prices one year, to plant larger crops the following year, with a consequent drop in prices. Whatever can be done reasonably to regulate supply to conform to demand should be done.

WAGES AND INDUSTRIAL PROGRESS

There is no particular need to be concerned about wages. Wages tend to follow general economic conditions. When times are prosperous,

the wage level rises steadily. When depressions occur, they follow the trend. Where efforts are widely made to force wages up beyond reasonable limits, commercial and industrial development is adversely affected. On the other hand, there are instances where employers take advantage of their workers and fail to give them a fair return for their efforts. This, also, interferes with economic progress. The more nearly commodity prices, in general, can be maintained at what is considered a normal level, the better and more stable will be the economic status. Commodity prices tend to increase, naturally, with the increase in the amount and velocity of money in circulation, and to decrease with the improvement in efficiency of production, the increase in volume of trade, and the growth in population. We are very fortunate, at the present time, under the favorable conditions which prevail in industry as well as in agriculture. Whether the general rise in prices is a natural economic improvement, or whether it is caused artificially, in part, by the large amount of Federal funds in circulation, remains to be seen. Likewise, the causes of recent financial disturbance are not clear.

IMPROVEMENT IN FINANCIAL CONDITIONS

I rejoice in reporting to you that the tithes of the Church for the first six months of this year show an increase over the same period of last year, and that last year's tithes showed a material increase over the year before. This is an index of the financial condition of Church members. Likewise, the number of tithepayors has increased, and correspondingly with the growth of the Church, the number of those who should pay tithing has increased. On the average, there are about 25% of the membership of the Church who pay their tithing. There are about 15% in addition who should, but who do not pay tithing. This is a field for encouragement and the teaching of the principle of tithing by Church officers, to those members of the Church who have not shown the faith necessary to observe the principle of tithing. There are those who have paid donations who have not really paid a tithing. They have given their donations of what we call a part tithing, and yet have not had the spiritual strength and the unselfishness to be willing to give that tenth which the Lord expects of his children, for the advancement and fulfillment of his promises and purposes unto his people.

RESPONSIBILITIES OF CHURCH OFFICERS

Great responsibilities rest upon all the officers throughout the Church. They are not occupying places of responsibility because of any personal or selfish desires. They have been selected because of their willingness to serve and for their diligence. They are engaged in this work because they are assured that it is the work of the Lord. They are as watchmen upon the towers to safeguard the spiritual welfare and progress of the people. It is their duty to teach and counsel the members to observe all the revelations of the Lord, and to perform all functions pertaining to their duties. When they teach tithing or any other divine

principle they know that those who obey shall receive the blessings of God, and that his purposes shall be most fully accomplished. Heavy demands are made upon the Presidency of the Church for funds to carry out all the things that are desirable and necessary for the building up of this Church at home and abroad—the great missionary work, the work of religious education, the construction and maintenance of Church buildings, the relief needs, the Church Security Program, and all of the other important matters needing attention. This work grows by the individual and collective service given by all the members, and by the observance of the divine commandments which are magnified by the Lord for the achievement of his plans. There is no occasion for us to boast about the progress that is being made in this great work. But there is every reason for us all to be profoundly grateful and appreciative of the wonderful manner in which the Lord is bringing to pass his purposes. And we need to manifest our gratitude by increased faith in every principle of the Gospel and greater activity in his cause.

FASTING AND FAST DONATIONS

Further, you will remember that in Conference eighteen months ago, instructions were given and a request made by the First Presidency that all members of the Church faithfully observe the monthly Fast, and give the equivalent in value for the benefit of those in need. It was shown that the equivalent of two meals would amount to at least ten cents per month for every member. The request was for a donation of not less than one dollar per year for every man, woman and child in the Church. There has been considerable improvement in this respect, but we have not reached the goal as yet which is expected of every one of us. For the past six months, the reports show an increase of 53% in the Fast offerings over the same period of last year. The number who have paid Fast offerings has increased about 31%. Apparently, then, since there has not been a proportionate increase in the number who have donated, those who have paid, have given more. Here is an opportunity for Church officers to encourage those who have not done their part, to fulfill this duty also. The average Fast offerings per capita paid for the first six months is 21.6 cents; whereas it should be at least 50 cents. When we realize how efficiently these donations are applied directly for the benefit of those in need, we should all be ready and willing to do our full share, and thereby get the spiritual blessings that attend the principle of Fasting.

I need scarcely repeat the fact that the Fast offering is a donation that should not cost us one cent, because if we observe the principle we do not sacrifice anything but the eating of food for two meals; and the value of those two meals is represented by the amount that we give for Fast offering; so one dollar per capita per year does not represent fully what the members of the Church would consume if they did not Fast and did not observe this donation.

STATISTICS ON RELIEF

There was disbursed during the six months period to those in need, through the regular channels, a total of practically \$300,000, which includes \$116,015 from Fast offerings, \$102,238 from the tithes, \$22,494 from Relief Society donations, and some \$58,534 from other sources, including \$15,648 through the Church Security Program. This total is an increase of 97% over the amount distributed for the needy in the same period of 1936. The number of persons assisted on direct relief was 16,163 and those helped on work relief was 8,110. This is an increase over the previous year of 51%. As of June 30 it appears that there were 1,912 persons over 18 needing employment. Of this total it appears that about 86% were unskilled and 14% skilled. The number taken off County Relief during six months was 600.

CHURCH BUILDING PROGRAM

Another program of great importance that is going forward steadily is that of the building and renovating of ward, stake and mission buildings, seminaries, institutes, temples, and hospitals. During the past months there has been expended directly from Church funds something over \$800,000. There is a great demand at the present time for new buildings, improvements, repairs and remodeling of buildings, both for the various wards and the seminaries. If we take into account the amount raised by the wards as their portion, there has been expended thus far this year for that purpose approximately \$1,300,000. There have been 192 buildings under construction and remodeling. Every effort has been made to expend this money carefully, economically, and with the desire to obtain the best results possible for the money expended, and to provide the facilities that are needed for the welfare of the people. Taking this into account you can understand that care must be exercised and proper control must be had in everything done in this department as well as in every other department, in order that not one dollar shall be spent extravagantly, or unnecessarily, for the improvement of these facilities that are necessary for the progress and welfare of the Church.

TRAINING IN BUILDING CONSTRUCTION

The people are making great sacrifices. We are endeavoring to train apprentices in connection with building projects in the various localities so that through practice and under proper supervision they may gradually qualify in the various crafts for future building operations.

You will realize that in the construction of buildings a very small proportion of the cost is for unskilled labor. The large proportion of the labor cost is paid to those who are skilled men in various trades. We have fallen behind the conditions that prevailed in the early history of the Church in these various communities. Then there were many skilled artisans, men who could build, who knew their crafts thoroughly, who

had been trained largely in European countries. We were learning then to use the hand as well as the head, to a much larger extent than we are learning today. It is a challenge to our young people, especially to our young men, in the various communities of the Church to qualify to build the houses and other buildings that are necessary in their growth. We would like to be able to encourage the wards in such a way that they may be able to furnish all necessary labor for their projects; but the fact that so few are prepared to qualify to do the skilled part of the work is one of the hindrances and difficulties that stand in the way.

COUNTING THE COST

One of the things we are telling the brethren in the various wards is that sometimes in their haste and in their enthusiasm to go forward with any project they forget the lesson contained in a parable used by the Savior. We are employing it rather literally. I would like to read it to you:

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish. (Luke 14:28-30.)

Within the last few years the borrowing of money for the construction of Church buildings has been stopped. In addition we have been endeavoring to get the people to pay their ward debts, with the result that, in spite of unfavorable economic conditions, these debts have been steadily reduced year by year, until now they are only about 30% of the original amounts. You will realize how important it is that the wards be prepared to undertake to do their part of the building when it is authorized, so that they may not be held up or forced to stop for a period during its construction. In one or two instances, such a condition has prevailed. It is very unfortunate. Almost identically these words of the Savior have been expressed by people who have passed such buildings and seen them unfinished. They have ridiculed those persons responsible for failure to adequately prepare for the undertaking.

So it is a challenge to us all to be thoroughly prepared when we undertake anything in life to carry through to a successful conclusion and in conformity with our plans. In this connection, I would like to call your attention to other instructions which the Savior gave in connection with this parable: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:27) And again, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." (Luke 9:62) Therefore, when we undertake to put our hands to the plow as disciples of the Lord, Jesus Christ, we must count the cost, and prepare ourselves to go forward throughout our lives in his service if we expect to gain the blessings and benefits which come from membership in his Church, and adherence to his principles, as they have been revealed unto us.

I pray that the Lord may help every one of us to sense these things and to learn these lessons that will help us and our children,—our young people,—to learn the foundation of faith, to develop understanding of faith, to seek and gain that faith in God which will enable them to be true to every principle of the Gospel and go forward and serve the Lord with full purpose of heart, which I pray in the name of Jesus Christ. Amen.

An anthem, "Holy, Holy, Lord God Almighty" (Gounod) was sung by the *Singing Mothers*, Sister Margaret Hewlett, soloist.

Elder Ralph E. Woolley, President of the Oahu Stake, offered the closing prayer.

Conference adjourned until 10:00 a. m. Saturday, October 2.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 2 at 10 o'clock.

Musical numbers for this session of the Conference were given by the *Nebo Stake Choir*, under the direction of Elder Carl Nelson.

"The Lord is My Shepherd," was sung by the Choir as an opening selection.

Elder James L. Hatch, President of the Panguitch Stake, offered the opening prayer.

The Choir sang the anthem, "Consider the Lilies."

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

PERILOUS TIMES

We are living in perilous times. The conditions in many parts of the world are as uncertain and disturbed as they could be without armed conflict. Spain is involved in civil war at the present time. That is not far from where the Savior of the world lived in mortality, where the Gospel of peace was preached by him and his disciples, and where thousands of people undoubtedly heard the truth from the lips of the Master himself or from those whom he sent when he told them to go into all the world and preach the Gospel to every creature, and they that believed and were baptized would be saved and they that believed not would be damned. Nearly two thousand years have passed since that warning was delivered and the great majority of the inhabitants of the earth are not yet converted to the message of love, but the destructive power of the adversary intensifies as the years roll by.

I stand before you exceedingly nervous, realizing what a responsibility is mine, and pray for the inspiration of the Lord that we may all be edified by what we hear and feel.

REPENTANCE AND HUMILITY NEEDED

As we analyze the situation we must come to the conclusion that there never was a time in the world's history when there was greater necessity everywhere for men to repent of their sins and seek the guidance of our Heavenly Father. There has never been a time since the Church was organized when there was greater need for us to humble ourselves before the Lord and seek his guidance.

There are many people who think themselves competent to lead us out of our difficulties and without hesitation they come forward with suggestions to try this or that as an experiment. And yet our Heavenly Father has advised us that the only plan that will produce satisfactory results and take us back into his presence is the plan of eternal life, the Gospel of Jesus Christ, as advocated by his beloved Son.

The wisdom of the world is not sufficient. What we need in the midst of our distresses is the wisdom of our Heavenly Father. And how shall we obtain it? Will it be by selfishness? I think not. Will we obtain it by arrogance, unmindful of the rights of others? Certainly not. Will we obtain it by fault finding and criticizing those who are seeking unselfishly to bless mankind? No, never. The Lord has told us that we may obtain the inspiration that we always need by living righteous lives and by prayer and thanksgiving. He has said that when even two or three shall meet together in his name he will be there to bless them. This great audience of thousands of people has met in the name of the Lord and I have no doubt that he will bless us.

This is a glorious autumn day. Outside the sun is shining, birds are singing, flowers are blooming, and inside this great Tabernacle there is peace and quiet and the spirit of worship. With all my heart I feel to thank my Heavenly Father that I am here.

THE PATHWAY TO THE CELESTIAL KINGDOM

The Lord, when he placed our first parents on the earth, gave them instructions and from time to time he has sent his prophets to counsel their descendants. We have in the Old and the New Testament the teachings of the Lord, not of man, but the advice of our Heavenly Father intended to direct us along the pathway that will eventually terminate in the celestial kingdom. How wonderful it is to know that there is a pathway leading to a glorious kingdom.

The Ten Commandments given to ancient Israel are a guide to safety and eternal happiness. Whenever we violate any of them we are not in the narrow way. We are told that strait is the gate and narrow the way which leadeth unto life, and if we would be in that narrow way we must keep his commandments.

When Jesus of Nazareth was upon the earth he pleaded with men to live righteous lives in preparation for immortality, and he gave his life, demonstrating that he was not afraid to die and that the resurrection was a reality, and after he was raised from the dead he continued to advise the people how to live and when they have followed that advice

they have rejoiced in the blessings of mortal life and in the assurance of eternal life.

THE PRICE OF PEACE AND HAPPINESS

The Book of Mormon tells us that there was one long period of time when the people were righteous and that was the two hundred years after the appearance of our Savior on this western hemisphere. They repented of their sins, turned to the Lord and were prosperous and happy.

When the Gospel of Jesus Christ was established in this dispensation the Lord repeated what he has said so many times in the Old and New Testaments, that the price of peace and happiness is righteousness. Notwithstanding that knowledge there are many who appear to think that we can obtain happiness in some other way but we should all know by this time that there is no other way and only sorrow and disappointment will result from disobeying the Father of our spirits. We live in a day when there are many temptations to evil and each one who submits himself to any of them loses a blessing.

The Prophet Joseph Smith received a revelation from our Heavenly Father called the Word of Wisdom in which we are advised not to use stimulants and narcotics. There are some among us who ignore the advice given in that revelation and drink liquor and use tobacco, knowing that the penalty must be paid and the blessing forfeited that would follow obedience. Why is it that it is so difficult for some people to comprehend that there is no happiness or benefit in violating the wise counsel of our Heavenly Father?

He has taught us that we must observe the Sabbath Day to keep it holy. One day of the seven he has set apart as his day, and in consideration of all his blessings bestowed upon us on the other days it would appear to me that we ought to find joy in doing the things that he asks us to do on his holy day, and I believe that unless we do we will find no happiness that is worthy of the name. He wants us to be happy and has told us how we may earn that happiness.

FLYING IN A FOG

One day I boarded an airplane at Los Angeles. It was foggy and they held us on the ground for some time, but finally word came that we might start. The plane taxied down the field, left the ground, soared up into the air and ascended above the fog into glorious sunshine. We could see the top of a mountain that gave the pilot our direction toward Salt Lake City.

We were soon crossing Nevada. The view from the plane was delightful. Near Milford, Utah, we suddenly flew into one of the worst fogs I have ever seen. I tried to look out of the window of the plane but could not see anything through the fog. Not a thing could be seen in any direction outside the plane.

I knew that we were approaching the mountains at the approximate rate of three miles a minute, that we were compelled to pass over them

to get into the Salt Lake Valley. I was worried and asked myself, "How can the pilot find the way when he cannot see a thing?" He had his compass but the plane might drift off its course. He had instruments indicating our distance above sea level but he had no way of knowing how far we were from the ground. I thought he might fly high enough to clear the mountains between us and the Salt Lake Valley and try to find the landing field by the flash of the beacons if we got close enough, but I chilled when I thought of the danger of losing our way and missing the beacons and the airport.

AN ELECTRIC HIGHWAY

In my anxiety I went up into the space that was occupied by the pilot and the co-pilot to see how they knew where we were going. I could not tell whether we were a hundred feet, a thousand feet or ten thousand feet above the ground and I did not know how they could tell, except approximately. I noticed that the pilot had a little device over his ear like operators in telephone offices use to receive with. I inquired of the co-pilot how they could tell whether we were flying in the right direction or know if we were off course. He replied, "When we cannot see we are guided by the radio beam." "What is that?" I asked. He explained that the beam might be likened to an electric highway between two points and in our case the points were Milford and Salt Lake City. He said that the device over the pilot's ear operated so that when the plane was in the beam a low, purring sound continued to be heard, but if the plane goes to the right or left the sound changes and the pilot is warned by a clicking as of a telegraph key. If he hears two dots and a dash he knows he is leaving the beam to the right; if two dashes and a dot he is leaving the beam to the left and he immediately pulls back to the beam or highway, on to the path of safety, the clicking ceases and the purring resumes. If we continue on the beam we will arrive at our destination in safety.

I returned to my seat greatly comforted to know that notwithstanding we were enveloped in fog and darkness and could neither see nor feel where we were the pilot was receiving information constantly that we were on the highway and he knew that we would soon arrive at our destination. A few minutes later I felt the plane descending. We had passed over the mountain tops and were nearing the airport. When we were nearly down we could see the powerful lights of the field indicating where to land and the plane with its precious cargo touched the ground gently as a seagull lights on water, slowly came to a stop and we stepped from our conveyance to the ground, happy to be at home again.

Not long after the trip I have described to you another passenger plane flying from Los Angeles to Salt Lake over the same course became lost in the darkness. For some unknown reason the pilot failed to follow the radio beam. They crashed on a granite peak about twenty-five miles south of here and it was months before any of the bodies were recovered.

FOLLOWING THE CHARTED COURSE

I have thought many times of the lesson I learned on the plane and have applied it to experience in the Church of Jesus Christ of Latter-day Saints. We are passengers on the good ship Zion. Jesus Christ, our Lord, is the real pilot. He charted the course; he knows every island and rock on the way and has placed beacons to guide us safely to our destination.

Notwithstanding the fact that we are members of his Church we will not obtain an inheritance in the celestial kingdom except on condition that we follow the course that he has charted. Each of the Ten Commandments is a beacon warning us of danger. The Word of Wisdom is a beacon for our guidance and protection, as are all the counsels of the Lord to us. If we are living as we know that we should we are entitled to the whispering of a still small voice calling attention to danger saying this is the pathway of safety, walk ye in it. We are not in that pathway when we profane, when we disobey the Lord's command to keep the Sabbath Day holy or when we are unjust to one another. If we have erred in our conduct the voice will whisper to us "turn back, you have made a mistake; you have disregarded the advice of your Heavenly Father." Turn from the error of your way while there is yet time, for if you go too far from the right path you will not hear the voice and you may be hopelessly lost and be wrecked, even as the pilot and his precious cargo were when they lost their way.

Because of his love for us our Savior has done everything to protect us from the effects of evil, even to the giving of his life, but he will not take from us our agency.

As members of this Church we may not excuse ourselves as the people of the world may who have not been properly taught and do not understand. Millions of God's children have not charts and compass as we have, but he organized his Church and offers membership and invites all to come into it and to be with him on the good ship Zion, with the promise that in obedience to his commandments there will flow peace, happiness and eternal life in his celestial kingdom.

Shall we be careless? Shall we use things which God has forbidden? Shall we dishonor his holy day? Shall we neglect our prayers? Shall we take advantage of our neighbors? Shall we do the things that the Lord has told us not to do, when we know that by so conducting ourselves we may lose his spirit and we ourselves be lost?

THE PILOT OF THE CHURCH

Not only has the Lord given us the advice already recorded in the scriptures to guide us but he has placed as a leader in this Church, one of his sons who has been chosen and ordained and set apart to be the President. He is our pilot and he will be directed by a voice that will enable him to lead us where we should go. If we are wise we will not set up our judgment against him but will be happy to honor him in his place as long as the Lord sustains him. We have had

misguided souls in the Church who have, in their ignorance, opposed the advice of the pilot, not sensing the fact that they were opposing the Lord and they have fallen into darkness and sorrow, and unless they repent they will not find a place in the celestial kingdom.

Let us remember that the President of this Church has been officially designated as the pilot of the Church here in mortality to represent the Master of heaven and earth.

THE PATHWAY TO PEACE

My advice to you is to get the Spirit of God and keep it and the only way we will retain it is by living near him, by keeping his commandments and in these days of uncertainty when men are running to and fro seeking for some new plan by which peace may be brought into the world know this that the only way to peace for this world is the pathway of the Gospel of Jesus Christ our Lord. There is no other. We have the instruments to operate the ship. We have the information including a map with every danger charted and if we will go forward day by day rejoicing in the companionship of one another, winning by our upright lives the love and confidence of our families and neighbors until the time comes when we have completed the period assigned to us here we will arrive at our heavenly home and be made welcome by our Heavenly Father. To possess a knowledge of the truth is worth all the wealth of the world, to know that we are on the safe highway when we are in the pathway of duty as defined by our Heavenly Father, and to know that we can continue there if we will, regardless of the influences and inducements that may be offered by those who have not been appointed to be our leaders, is a blessing that is priceless.

AVOIDING THE PITFALLS

God bless you, my brethren, who are presidents of stakes and bishops of wards, you who preside over quorums, you who are called to take charge in the auxiliary organizations, both men and women. Be humble and prayerful, that you may avoid the pitfalls that the adversary prepares for your feet. Listen to the still small voice that will always direct you if you are worthy of it in a path that means eternal happiness. My soul is filled with gratitude this day to know that as we continue our membership in the Church we do have a pilot who knows the way, and if we will follow his direction we will not land on the side of the mountain to be crushed nor descend to the depths to be drowned; we will not meet the spiritual disasters that the world is meeting but we will go about doing good, blessing mankind, and rejoicing in the companionship of those we love.

That the Lord will continue to bless the man who stands at the head of this Church together with his counselors and those that associate with them, that they may be inspired to see eye to eye in righteousness, and that we who are members may be wise enough not to jump overboard but that we may stay with the good ship Zion as it follows its course

and help keep that course where the Lord would have it to be to the end that we may all find our place in the celestial kingdom when our labors in mortality are completed, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We have thirteen returned presidents of missions from whom we have not heard in one of our Conference sessions. We have brethren presiding over missions who have not yet spoken, and those who are presiding in the mission field who have spoken in these Conferences, numbering fourteen; so that as usual we have not time sufficient to hear from every one from whom we would like to hear. We shall not call on mission presidents who will have an opportunity later to speak to us in Conference, and will call on those only who have been released and are with us. We shall ask them, as there are thirteen of them, not to exceed ten minutes in their remarks. There is a clock directly in front of them—I have been looking at that clock now for fifty-odd years, and I have always been able to see it—and I should like the brethren to remember that every time they exceed their time, some one will have less than his share of time. If they should accidentally stop a minute too soon there will be no complaint.

ELDER DON B. COLTON

Former President of the Eastern States Mission

During the last four years I have had the wonderful experience of laboring as a missionary in and president of the Eastern States Mission. That experience has been the most satisfactory of my life. I appreciate it sincerely.

Soon after reaching the mission field we dedicated the Washington chapel. It has been one of the main centers since then for the advancement and for the preaching the Gospel of the Lord Jesus Christ. We have built and dedicated other chapels, and I feel that the mission in a material way has made substantial progress. We are building a chapel now in Philadelphia.

One of the outstanding developments of that period has been the work at the Hill Cumorah where the Church has erected a beautiful and impressive monument and has also erected a Bureau of Information. During the last summer, an open air theatre has been erected. I mention these only in appreciation of the fine work that has been accomplished in creating and providing for us the agencies that are so necessary in aid of the preaching of the Gospel.

The finest experience, however, that has come to me has been the opportunity of working with the groups of fine young men and women who have come into the mission field from the various wards and branches and stakes of Zion and other missions. They have been an inspiration to me, and if Mormonism may be judged by its fruits, we are not ashamed

to have people know that these boys and girls represent the homes of the Mormon Church.

I should like to say a word to my brethren, the Bishops. Thank the Lord for a Bishop who can find work for his returned missionaries, particularly in the work of the Church. I rejoice also in this great movement to provide work for our people. I can endorse fully the words uttered by the President yesterday morning. Most of our boys and girls who return are anxious to work. I pray that the Lord will open the way and help them that they may find employment. In the main they return full of the spirit of the Gospel, fine, clean young people. I hope that they shall not become discouraged nor soured in life. They have learned the greatest lesson of life, namely, that God lives. Their hearts have been warmed and their souls attuned to the Spirit of God. They have seen life in a different way. I hope that they shall not be disappointed, but shall find a place in the world and continue to make good.

And now, just one word with reference to the Gospel of Jesus Christ. In the papers the other day it was announced that several noted divines had made the statement that during the last two thousand years Christianity had been failing. With all due respect, I cannot subscribe to that doctrine. Christianity has not failed. The failure, if any, has been due to the fact that people have not interpreted Christianity properly and have not lived it. God does not fail; his works do not fail; they succeed. God succeeds; man only fails when he does not interpret the word of God correctly, and does not translate it into his own life.

The evidence, therefore, clearly shows that during these two thousand years whatever failure has come has been due to men not accepting true Christianity. So, my brethren and sisters, the last four years have taught me that there is in the world a true Christianity, and I say this humbly and without the spirit of boasting. I recognize that good men and good women everywhere are trying to live Christianity, as they understand it, but the fact that it has not succeeded ought to be notice to them that somewhere along the line they have missed the charted course of the Gospel of Christ.

I bear solemn testimony that there is a Christianity in the world that takes hold of the lives of men and women and makes them over, so to speak; that turns them from the paths of unrighteousness into the paths of truth and rectitude, and that God is directing the work of his Church. The Christianity that recognizes that everywhere the Gospel is in the world for the world's good, and that men and women who embrace it are made better. So far as it is translated into their lives there is no failure, and when we find that it is failing, let us look to ourselves or to the doctrines that we have embraced. God's work is right. His truth never fails. It is always right. God is always right. May we seek to find his light and may we walk therein. I do know as I know that I live that God lives. It is the most precious thing in my life. I rejoice beyond my power to express that there has come to me the overwhelming conviction that Jesus Christ is the Savior of the world, the only name

given under heaven whereby we must be saved. I rejoice that his truth has been restored, and pray that God will help us to live it always, in the name of Jesus, our Savior, Amen.

ELDER NICHOLAS G. SMITH

Former President of the California Mission

My brethren and sisters, I am happy to stand before you this morning and bear testimony to the divinity of the Gospel of Jesus Christ. I love our Church because of the opportunity it gives each of us to do unselfish service.

I spent the most glorious two and a half years of my life in the California Mission, and recently returned from that mission loving it and loving the people there. To associate with your boys and girls in the mission field, to see them grow and develop in their testimonies and in their ability to mix with other people and to convince them of the truth of the Gospel of Jesus Christ, was a great joy.

California is a great country—the land of sunshine they call it. I love it, not because of its sunshine, but because of the people who are there. Goodness knows that had I been seeking sunshine I would not have needed to go away from Salt Lake City in August and September of this year.

Since coming here I have been assigned to a new task, to labor as a counselor to President Stephen L. Chipman in the Salt Lake Temple, and I have been surprised at the things I have discovered there. Do you know we have some sixty thousand names that have been sent into the temple from the mission fields of the world that should be taken care of and the work done for them? The President of the French Mission wrote to me and told me that he had sent in some lists of names—several hundred—two years ago and had not yet received the papers back, and he desired to know whether the names had been lost. When I looked into the files I discovered that not only those from the French Mission were there, but there were thousands and thousands from other missions that were there waiting to be taken care of. I feel it would be a glorious thing if the people would consider this great work, this charity work, that is to be done for the missions of the world, and when they come to the House of the Lord take the names from some of these missions and help us to clear them out of the files. I hope the new Security Plan will work out this very thing.

I was astonished to learn that for the month of August the temples ran about 29% capacity; that is, we could have done 71% more work in the Salt Lake Temple than was done during the month of August; and I am wondering how temple-conscious we are, and whether or not we should not consider this great mission that all of us have been called to that are in the Church. You will remember that the Prophet bore down heavily upon this one point—

that we cannot be made perfect without our dead—and assigned to us a special activity, a missionary work if you please, and while I will candidly admit that up until now this missionary work has not been so interesting to me as the missionary work for the living has been, I recognize the fact that it is essential, it is a work that all of us should be thinking about; and I hope that throughout the winter months the Salt Lake Temple and all the temples will be running one hundred per cent capacity, instead of 29%.

God bless the Latter-day Saints. Wherever I have been amongst our people I have found that they were living the Gospel, and their example has been a strength and a help to me, for their homes have been opened, and I have been fed and clothed and blessed through the Saints.

May the peace of our Heavenly Father be in the hearts of each and every one of us, and may our desire be to uphold the General Authorities of the Church in all that they do, is my prayer, in Jesus' name. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Logan Temple

My dear brethren and sisters: This is a surprise to me, to be asked to say a few words to you. I sincerely pray that God my eternal Father will bless the words I shall say so that they will be of truth and benefit not only to myself, but to you to whom I shall speak.

It has been my privilege to serve the Church as a missionary four different times in different parts of the world. Each time I have responded to the call has brought joy and satisfaction and given me an increased testimony concerning the divinity of this great and mighty work.

I have now been called into a new division of the Gospel of our Lord and Master Jesus Christ—to preside over the Logan Temple. It is a very important calling, one of trust and confidence and I appreciate it beyond measure. It is indeed a blessing. It is our aim, our objective, to beautify life both from a physical and a spiritual point of view. Inasmuch as my present calling has so much to do with the development of spirituality, I discover that it requires more concentration, more thought, more prayer and more humility to understand the significance of the saving graces of the Gospel of our Lord and Master Jesus Christ. This temple work reaches back to the beginning of time and touches the life of every human soul and gives him an opportunity to embrace the Gospel.

It has been my privilege during my entire life to associate with young men and women, and one of the joys connected with this association has been to witness the growth and development that take place in the hearts and the minds of these fine young men and women. Many of them are occupying positions of great responsi-

bility in the wards and stakes of Zion. They are measuring up to their responsibilities in a way that not only brings them into great prominence, but also brings credit to the cause that they represent. I believe in the youth of our Church. I believe that the great majority of them who have been in the mission fields carry a testimony concerning the restored Gospel.

We have had excursions of returned missionaries many times visiting the Logan Temple, doing work not only for themselves but their kindred dead. It is glorious indeed to meet them. It has been my privilege to marry many of them for time and for all eternity, and I am convinced that those who assume this obligation in the Temples of God and remain true and firm to the covenants they have made with their Eternal Father are fine members of the Church and are contributing to its development and growth.

Gratitude, my brethren and sisters, is just a little more than thankfulness, and I often feel as I approach my Heavenly Father in prayer that I not only thank him for his goodness and the many manifestations of his blessings and for the benefits that have come to me from time to time, but there is also a deep feeling of gratitude that comes into my heart concerning my relationship to him.

I know that this is the work of God. I know Jesus is the Christ, and that Joseph Smith was the instrumentality through which God operated in bringing to pass the saving graces of the Gospel in this day and time in which we live. I humbly pray that in our lives we shall be able to place such interpretations upon these precious truths that we shall always find ourselves upholding and sustaining those who have been called to lead this great work, President Grant and his counselors and the quorum of the Twelve, and all those who are leading the different wards and stakes of Zion. I leave my humble testimony, in the name of the Lord Jesus Christ. Amen.

ELDER ROY A. WELKER

Former President of the German-Austrian Mission

Once upon a time I was asked to give a toast, and the toastmaster said: "In front of you is a green light. When that green light flashes on, you are to stop." My excuse was that I was color blind and did not know when the green light was to be flashed. I have no excuse this morning, however, so I will try to stop within the range of ten minutes.

A little over three years ago, I with my family left Salt Lake City for Germany, where I went to preside over the German-Austrian Mission. I knew at that time there was a tremendous task to be performed; conditions were uncertain, many of the Elders were feeling that perhaps they would be banished, or that war would soon break out or some other conditions would prevail by which they would be called home.

But conditions began to settle down and before many months they had tremendously improved. We saw then an opportunity to work harder than we had been working or the Elders had been working. We

did our best to make friends with the officers of the German government, both in a general as well as a local way. We discovered that they were in a transition period themselves, and feeling their way along. Many of their regulations were private laws that were being passed nearly every day by the Diet, and there was a group of police regulations that was never published.

These were the conditions that gave us greatest anxiety. In various cities police were given power to act under given circumstances. We soon found that it was our business to make friends with these local authorities and not to ask them whether we could do this or that, but to do everything that seemed reasonable to us, and if we were forbidden to do that again, we would make our excuses and go about doing something else. It worked out very well.

We also played strongly upon our twelfth Article of Faith, declaring that we meant it when we said that we believed in sustaining and upholding the government. They seemed to believe us, for there were something like thirty-four small religious denominations forbidden in that country, and yet we went on doing work that others who like us were not forbidden, could not do.

There is a law in Germany that the small religious denominations should not scatter their literature from door to door. We debated for a long while whether we should stop tracting, but we had been tracting; in most of the places we had never ceased tracting, and we felt that inasmuch as we had been doing it we would continue, and we did continue. And in only a few places were we prevented from tracting, and in only a few places are the Elders forbidden to tract now.

As President Grant said yesterday, in Berlin we may advertise our meetings freely.

I rejoice to be able to testify to you today that the testimony of President Grant in the city of Berlin left a wonderful influence upon the people who attended that meeting. The newspapers that had refused us the opportunity of printing matter concerning us for a long time before, themselves wrote up articles of that meeting and of the President's speech. I have since learned from somewhat of an authoritative source that Mr. Hitler has learned of us and has said that the Mormon people are doing the German government no harm and he wants them let alone.

I believe perhaps that may be true, for I can testify that during the past six months particularly we have had a friendliness shown us in that nation that has been splendid, and a matter of considerable comfort to us as well.

Not only in Germany are the people tremendously receptive to the influences of the Gospel of the Master, but I believe with all my heart that the blood of Israel flows in the veins of the peoples of the northern European countries. Our missionaries whose business it has been to go into Poland and Lithuania have found responses there that have convinced me that before long the Lord will see to it that those fields are opened up for the promulgation of the Gospel. Likewise

in the great country of Russia. I believe that Europe is a rich field for the harvest of the work of the missionaries in the near future.

My heart did rejoice yesterday when the President said that he will see to it that in the future the Authorities of the Church go to Europe more often. I have been praying for that sort of thing, for the inspiration of our leaders in the hearts of those people is tremendous.

There is a professor in the Halle University in the school of religion who invites the Elders to come to his study once a year. In 1934 the local Elders and missionaries were asked to his study or department in the school, and there he kept them until four o'clock in the morning, finding out what he could from their side of Mormonism. About six months ago two young men from this city were called into his study in the evening and kept until three o'clock in the morning. He had them deliver a lecture with illustrating films before a class of his advanced students. This man said: "There has been but one great religious leader arise in the world since the time of Christ, and that man was Joseph Smith."

When our learned men can come to appreciate that there is not only a simple plan in the Gospel for people to follow, but a plan that will last through the eternities, these thinking men will adopt this plan that will give them eternal comfort as it gives us who have adopted it eternal comfort.

My testimony is that Jesus is the Christ, that the prophets who surround us this day—fifteen of them—are spokesmen for almighty God, and are engaged in the service of our Heavenly Father, and we who give our time and our tithes to assist them in carrying this message not only will make people happy in the world today, but give them eternal satisfaction.

May the Lord help us to realize this and study it, and not be content with our membership alone, is my prayer in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn, "O Ye Mountains High."

ELDER T. EDGAR LYON

Formerly President of the Netherlands Mission

Words fail to express the joy I experience, my brethren and sisters, in being allowed to occupy this position this morning, and especially in being allowed to attend the sessions of this Conference.

This is the first time in seven years it has been my opportunity to be present in the sessions of the General Conference, and I am thrilled beyond any power I possess to express my gratitude to the Lord for this privilege.

For nearly four years it was my lot to preside over the mission in the Netherlands. During those years, I am convinced that the Church has gained a stronger foothold in that country than at any other time in the past.

While the number of converts in recent years is not quite so great as the number made in the years immediately following the World War, nevertheless, for the past three years we have had increases in our converts as compared with the years before that, and the Saints are manifesting a finer spiritual attitude as proved by the fact that they are paying their tithes and their Fast offerings, and attending their meetings better than they have done heretofore.

We rejoice in the fact that the members in this foreign land have been realizing the responsibility resting upon them, and throughout the period of our administration—as was the case during that of our predecessor—we have been endeavoring to train the local people to assume and bear all responsibility in conducting their affairs in the branches and districts. I am thoroughly converted to this policy inaugurated by President Widtsoe when he presided over the European missions. While there have been many difficulties connected with the transition from missionary leadership to that of local leadership, nevertheless, churches and branches in the mission field are securing a certain stability which they never had before, and there is a sense of permanence creeping into the organizations that was never the case with the constant change of missionary leadership.

It was our opportunity while laboring in the field to celebrate the seventy-fifth anniversary of the founding of the Netherlands Mission, and at that period of time it appeared that the Lord had commenced to pour out his Spirit in richer abundance upon the people of that land than ever before. We had a most successful year during our Jubilee and one of the things that was gratifying to us was the fact that the newspapers commenced to come to us for news and published all that we would give. At conference sessions and commemorative meetings they had reporters in attendance who wrote accounts better than we could have done—favorable accounts—which were given wide circulation throughout the land. I rejoice in this change of attitude that has come in the press of the Netherlands with regard to our Church.

Another objective that I think will perhaps be realized within the near future will be the recognition of the Church of Jesus Christ of Latter-day Saints by royal decree in the Netherlands, as an official church on equal footing with all other ecclesiastical organizations of that land.

We have been endeavoring to develop the auxiliary associations in that land, and, under local leadership and local boards, that compare very favorably with our own stake boards here at home, we have seen our Mutuals, our Relief Societies, our Sunday Schools, Primary and Genealogical Associations grow and advance. We have found that the Primary and the Sunday Schools are perhaps two of the best means we have had in the field for giving our Elders contacts with strangers, and later bringing people to a knowledge of the Gospel. We get the children of the non-members in the Primary, and then the Elders visit their parents and succeed in getting the children in the Sunday Schools. We try to take the children by the hand and the parents by the heart and bring them to the Gospel.

To give you an illustration: At one period during a year and a half the only converts we made in the large city of Rotterdam were people who became acquainted with the Church through the fact that their children had been brought into the Primary first. So we rejoice in this work. Also the work of our Genealogical Association has been organized and placed on a permanent basis under local leadership, and I think that the papers on file in the Temple and in the Genealogical office will indicate that perhaps we have achieved an organization that is better than any other genealogical organization in the missions in Europe. The people are industriously engaged in doing their genealogical research at the present time. They have a system of exchange not only with our own mission, but with the local groups working here in Salt Lake, as well as groups in other missions where there are many Hollanders who have emigrated.

We rejoice also in the fine contacts we have had with the Elders laboring in the missions. They are fine young men. We are pleased to report at the present time that so far as we know all of them are enjoying excellent health. We have had some serious illness among our Elders—two cases that were so serious that we despaired of their lives—but through the goodness of the Lord in ways that I think are nothing short of modern miracles, these men have been restored to normal health and strength and have been allowed to complete their labors.

I rejoice in the testimony of the Gospel that I have. I rejoice that the Lord has been so good to allow me to have this opportunity, and I hope and pray I may go forth to raise my voice to preach the truths of the everlasting Gospel restored through the Prophet Joseph Smith. I know that he is a prophet of the Lord, and that in the passing of the years he will be recognized by the leaders of all mankind, both within and without the Church, as the greatest prophet of the latter-days, a real leader, who will take his place with the passing of the years alongside of the prophets of old.

That we might go forth striving to serve the Lord and walk in his paths, is my prayer, in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters: This has been a very profitable and pleasant Conference. We have all enjoyed it greatly. It has been a witness to me that the Spirit of God is still available to his servants here upon earth; not only that, but as I have looked at this congregation I have felt impressed that the simple truths of the Gospel, plain, easily understood, still sound good to latter-day ears.

REJOICES IN REMARKS OF PRESIDENT GRANT

I was stirred by the remarks of our President yesterday. My soul responded to all that he said. As one who was born in Europe I need not tell you that my heart leaped in response to his statement that the Church

would give continuing and increasing attention to the people in the lands from which we all have come, either directly or by descent. The blood of Ephraim, the blood of Israel, runs strong in European countries, and I believe that the time has come, as predicted by the prophets of old, in the Book of Mormon, that in the latter days groups of the faithful shall be found throughout the earth, serving as centers of inspiration to those with whom they come in contact.

So I rejoice in all that our President said, and I would be greatly tempted to comment on his remarks were it not for the fact that for some time I have had in mind a subject that I would like to present to the Latter-day Saints. In fact I have gone so far as to make some notes dealing with this subject, which I shall follow if I can.

THE LORD GIVES SPIRITUAL LAWS ONLY

The subject, I think, will appeal at first sight as not one of deep spiritual import, yet I feel free to use it, for in the philosophy of Mormonism all things pertaining to man's life have a spiritual meaning. This was plainly stated by the Lord to the Prophet Joseph Smith:

Verily I say unto you that all things unto me are spiritual, and not at any time have I given a law which was temporal, . . . for my commandments are spiritual, they are not natural nor temporal.

From the beginning of its history, the restored Church of Christ has been concerned actively with the temporal welfare of its members. It has fostered city-building, business and farming as well as education and the erection of meeting houses, tabernacles and temples. Our present attempt in behalf of economic security is but an evidence of this ideal of the Church.

In this day of world-wide unrest, it has become evident that a major cause of depressions and contentions has been and is the declining emphasis placed upon the productive activities of mankind—the activities which lie as foundations of a contented, progressive civilization.

HAPPINESS IN HUMBLE PURSUITS

Agriculture and the crafts are being spoken of as the "humbler" tasks of life, and by this false valuation enterprising youth looks to so-called "higher" pursuits, too often to his own lesser happiness and always to the diminished welfare of humanity.

There was a time, not many generations ago, when craftsmanship, the power to shape articles useful to man from wood and fibre, stone and metal, from the raw materials of earth, was held to possess a noble dignity, second to none. Today, through a distorted vision of life, youth hesitates to train mind and muscle, nerve and sinew, for the necessary trades of the world. There is a scarcity of really skilled workers in the trades. Yet, the competent artisan has an income not much inferior, if any, to that of the average so-called "professional" man. Those among our people who have the natural mechanical endowment should not hesitate to enter the trades as a means of livelihood.

AGRICULTURE A BASIC INDUSTRY

The tilling of the soil has ever been recognized as the basis of national welfare. It is the basic industry of humanity. Without it mankind could not survive. The physical toil which formerly accompanied farming could, if farming were managed properly, disappear with the invention and introduction of farm machinery. Work is not undesirable; it accompanies all success. The drudgery charged against farm life may in our day be eliminated by proper planning and systematic approach to farm tasks. Advancing science has accumulated a body of knowledge concerning the production of plants and animals, which has raised agriculture, from the point of view of organized knowledge, to one of the best established of professions. Our institutions of learning, notably the agricultural colleges, give unsurpassed training for life on the farm. A person should train for agriculture as for any other profession.

It was J. W. Sanborn, first president of the Utah State Agricultural College, who went back to his native New Hampshire, and converted, by modern methods, worn out, deserted farms into prosperous, money making enterprises. And he assured me that he won unsurpassed joy in the labor.

My spirit thrilled to the young missionary who said to me, "My brother and I are poultry producers. The flocks of poultry are keeping me on this mission. When I am released, I shall go back to that business. It is good enough for me." It is a source of satisfaction to me to know that perhaps two-thirds of the Latter-day Saints are farmers, tillers of the soil, keepers of flocks, producers of the world's first necessity, food. We may get along without many things but food we must have.

FOOD THE FIRST NECESSITY

Hunger is a prime factor in the social and economic ills of mankind. One needs only spend an hour in the congested, poverty-ridden sections of the world's great cities to understand that the cause of human convulsions, often resulting in bloodshed, is the lack of bread. Disease of body and mind as of spirit travels in the wake of hunger. A nation in which all citizens are well-fed is a nation of prosperous peace, of courage to undertake the conquest of natural forces for the good of man. Fear departs from the man whose food for himself and his family is assured. He faces the world and its problems fearlessly, courageously, trustingly. He may use his powers to the full.

The farmer, though he use but a modicum of farm wisdom, may be freed from hunger. Let that be remembered by all whose tastes lead toward the land, but who, because of the erroneous ideals of the age, are tempted to look elsewhere for a life pursuit. Indeed, it would be well if those following other pursuits would maintain a kitchen garden. The professional or business man would find release from many troubles, if he devoted a few hours a week to the cultivation of a garden. And the income in food produced is not to be ignored. During the summer of

1918 the war gardens of Salt Lake City, covering only a part of the vacant lots and backyards of the city, produced crops valued at more than one-half million dollars. May we never forget the ideal of our pioneer fathers: the home with its home garden. May the majority of Latter-day Saints continue to be tillers of the soil and keepers of flocks and herds.

The woman often determines the career of a man. Again it must be said that farm life may be made to yield happiness for the man and the woman, and confer a real boon upon the children who may be born to them. But the woman, as the man, should receive some preparation for life on the farm. In the modern Palestine, schools are maintained for the training of farmers' wives, and with most excellent results.

AGRICULTURE AND SCIENCE

The farmer and the farmer's wife may receive today the same training of mind and emotions given to those of other pursuits. The spirit of culture, of trained intellects and awakened emotions, may be enjoyed perhaps most fully under the natural conditions surrounding farm life.

In our imperfect social-economic structure, it is true that the farmer has not always had a fair deal. But, a new day for the farmer is dawning. Thinking men recognize as never before the importance of maintaining a sound, prosperous pastoral foundation of the world's commonwealths. And science, the wonder-worker, is finding outlets for the farmer's products not dreamed of before. Eminent farmers, industrialists and scientists, the foremost in the nation, have combined to help find new markets for the farmers' products. Formerly, the farmer was only a food producer. Today with the aid of modern science, the products of the farm may be used to build houses, to furnish them, to paint them, to drive automobiles, to make artificial silk and plastics to compete with stone and metal, and hundreds of other things useful to man. A new applied science known as Farm Chemurgy is being established—which means the use of chemistry in the service of agriculture, by which the farm, the factory and the scientific laboratory join in benefiting themselves and the world.

LIFE ON THE FARM CAN BE MADE RICH

Even under present conditions who shall say that the farmer and the farmer's family cannot live life richly. Thereby hangs the whole matter. Our life pursuit must be only in part a business; it must be more a mode of living, else we cannot win happiness. Life is bigger than the parts of which it is made. From that point of view, agriculture leads the many pursuits of man. It is a mode of life under the open sky, in contest and collaboration with the genial forces of nature, near in feeling to God, who made the earth. It produces; it does not destroy. It gives; it does not take. It adds true wealth to the world's storehouse; it enlarges the soul of the farmer.

Read the history of our day. Crime is not bred in the fields of grow-

ing grain. Strong men are called from the farm, from the earth as the Lord gave it, from honest creative toil, to correct the world's mistakes.

My plea this day is that the Latter-day Saints give increased attention to the production of food and the winning of physical and spiritual health from the cultivation of the soil.

May God help us always to have our feet firmly upon the soil, to be owners and tillers of the land, and to follow the great example which we have had set for us in the past, showing us that strength, vitality and power and a rich form of living come to those who deal with the earth as the Lord gave it to man.

May God bless us in all respects. I have enjoyed immensely this conference, and I feel that the Lord is with us and blessing us. If time permitted I would like to add my testimony, by actual recount of experiences, the manner in which the world now looks to us as never before for leadership; and how we are explaining, making clear to the nations, the mysteries which must be solved if mankind is to move forward into a day of happiness and perfect joy. I pray that we may all be blessed according to our needs, in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I feel profoundly impressed to endorse the remarks by Brother Widtsoe. I have often remarked that but for the splendid characters that come from the farms to the cities, the cities would die of their own immoral weight. The larger the city, as a rule, the greater the amount of crime. The more a man loves the farm and lives on it, the healthier in spirit and body he is. I longed as a young man to live on a farm, but I have never cultivated an acre of land, so of course I cannot talk from experience; but I can say that the majority of our missionaries come from the farms, notwithstanding the farmers do not produce a majority of the money. This shows where the real, genuine faith is.

I am going to bring something from a great statesman to read to you this afternoon.

ELDER JAMES M. KIRKHAM

Former President of the East Central States Mission

I am very grateful to the brethren who gave me the privilege of going into the mission field and presiding for a little more than three years over the East Central States Mission. I had never had such an experience before in all my life. It is invaluable, and I am very grateful for that privilege and opportunity.

The mission is progressing. There is a change of attitude in that country. I recall an instance that happened when I first went there. Elders were invited to leave a home, with a very definite statement not to return. Before I left the mission they were invited back to that same place. This one incident is but representative of a general improvement in the attitude toward our people.

The newspapers there are very much more friendly, as they are everywhere, and the people in those states are looking to us. I want to emphasize with all the power that I have that we must not fail in the great project of the Security Program in this Church, any more than we should fail in any other of the things we are called upon to do.

I know that that mission will continue to progress, because I have learned from friends since my return home of the splendid leadership being exhibited by President William Tew who succeeded me in that mission.

Since coming home I have been laboring in an activity in which I was very much interested before I went on my mission—that of genealogical work. Recently I have visited a number of stakes in connection with convention work. I would like to emphasize to you here today that while I am interested in the living, having a large family of grown children and being selfishly interested in them, I am also interested in the dead. I would like to emphasize to you the privilege that is yours to go into the Temples of the Lord and there become saviors upon Mount Zion.

In my youth I was given a blessing and told that I should become a savior upon Mount Zion, and I wondered how that promise could ever be fulfilled. Today I know how it is being realized and fulfilled. I want to say to you that we should seek our own dead, that we with them might be made perfect. We must not seek only those having the same surname as our own but we must seek our own kindred dead. I realize when I make this statement that many of you are having difficulty in doing this, but the words of Nephi remind me that the Lord will require at our hands no service save he will provide a way to perform it.

Oh, he will test us, he will try us, but the Lord will open the way. He tells us that if it is necessary, the time shall come when we will go to the Temples of the Lord and there will have the names given to us. I hope that the prayer that was offered by Brother Joseph Fielding Smith last night can be realized, when he prayed to the Lord asking him to touch the hearts of the presidents of stakes and bishops of wards, that they would assume their leadership and discharge their responsibility in this great work.

The time is short and we have much to do. We must seek our dead. My experience from careful study and observation, has taught me that the Lord is touching the hearts of the people of the world, and they are doing a most wonderful work in preparing genealogical records.

To illustrate in one particular, it may be interesting to you to know that in the one hundred and ten counties in Tennessee last winter from three to five W. P. A. workers in each county were copying vital statistics, deeds, and marriage records, and they are now available to the public in the city of Nashville. Is the Lord at work? The Lord is way ahead of us, brethren and sisters, in paving

the way for us, and it seems to me our duty is to take advantage of the manner in which the Lord is opening up new and easy fields for research. The people of the world are actually gathering records for us.

May the Lord bless and help us to realize our responsibility, our opportunity, our leadership, and then the world will be led to glorify our Heavenly Father because of what we are doing and the way we are doing it.

May the Lord help us and bless us to this end, I pray in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

The religious census of 1926 reveals the fact that there are in the United States two hundred and thirteen denominations of Christians, "presenting a more complicated religious pattern than exists among any other people." The total membership of these denominations is nearly 55,000,000 souls. What a power all these denominations and their following might have to bring peace to this troubled world!

I wish to speak on a subject in which we are all vitally interested, the Re-idealizing of the World. I was impressed with the words of Elder Widtsoe, for they become so fundamental in their teaching. An old oriental said once: "He who sows corn sows righteousness." And the farmer does sow righteousness.

In one of our books of holy scriptures, namely the Pearl of Great Price, is a majestic message contained in the words of the Lord to Moses:

For behold, this is my work and my glory—to bring to pass the immortality and the eternal life of man.

A spiritual message from on high, it involves the recognition of Jesus as the living Lord, and religion as an actual experience, and a living union with God. It sums up the purposes of God in his relationship to his children, and is a vision and a light directing to a spiritual ideal. The world is in need of turning again to the Savior of the world, for he taught that in order to find life, we must turn in service to the kingdom.

It is hard for the modern world to grasp this divine truth today, for our civilization is in the throes of all kinds of commotion. It creaks and groans in labor disputes; the home and the sacredness of family life are being destroyed; and again are the nations crashing in world war. The Church of the living God does not stand for these things. It is man that causes them. We are pleading for the preservation of our civilization. If the world could only be taught to turn to the Savior, civilization would take care of itself. If civilization is overthrown, it will be because we have thought too much of the rights of property and wealth. It will be because civilization has turned from God and has built its life on another than the Lord's commanded basis.

If Christianity is to have a message today for this war-torn world, it must first learn that the Lord is ever revealing his message of love with ever increasing clearness, just as he did two thousand years ago. For his message is eternal, and when the prophet of old first declared that you and I must do justly, love mercy, and walk humbly with our God, he spoke the foundation that becomes the fundamental divine duty of man. And Jesus declared that we should love the Lord with all our hearts, minds and strength, and this involves loving our neighbors as ourselves. Are we losing our spiritual values? The values that have been made manifest to mankind by the revelations from on high. No greater religious teachings have ever risen to equal those of Jesus in power and in grace. In days of yore, in the ages before the coming of the Son of man, the name of God was always referred to as the power that transcends the grasp of our finite minds. Men strove for a vision that they might understand reality. It was to obtain an illumination, an insight to the divine purposes.

What we need today is more religion, but let it be real religion, with God as the supreme ideal, who is approached in deep humility. Let us not seek him for the purpose of preserving civilization, but because we have lost our way. He is our lost treasure. We have too long put our faith and confidence in the institutions of men; and have lost the divine faith which was given us in the beginning of history, and which we have given up for the ways of human kind.

Our homes must become again centers of the way of divine life. Children should pray; parents should pray. Children should be brought not so much by word as by divine thought to the altar of God every day, and there find more illuminating purposes. Our churches should be what all sacred houses should be—houses of prayer—where men and women should gather and in deep humility and with hungry hearts lift themselves up to him whom, to truly know, is the only life that matters. David of old said that the holy temple is not for man, but for the Lord God. That God is all for whom we are seeking; to know him and to find him forever is not superstition. It is religion.

I wish that we might teach the youth of the world to hold fast to the teachings of the fathers; and to provoke the consciousness of things spiritual. I wish we might read the scriptures more and more in all our walks of life, that the youth might be brought into contact with truths significant and profound; that they might be affected with the thought of revelation. There is a subtle beauty to all truth, and it requires no learning to feel its force. But it admits of much learning for its aesthetic quality is so high. Why are certain great truths so appealing to every soul today, if they are read and visionized? Take for example the divine words:

In the beginning, God created the heaven and the earth.
And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

Why were these truths so appealing in our childhood days? It was because they were exalted; because they appealed to the spirit of man. We did not find so much of a story in these words, as a doctrine. It is a great truth, a truth everlasting. A man wrote the words, but it is man's speaking glorified.

I am not depreciating any line of human endeavor that has brought mankind to its present condition in our onward march of knowledge. What would the world be today without its learning? Without its men of genius and vision? No one ever gave a more exalted view of justice in human society than did Plato of old; and the truths of William James of Harvard discovered by years of study and calm reflection will always be illuminating mile posts, for the uplift of humanity. But the point is this: If the Lord in his holy purposes is to bring about the immortality and eternal life of man—and this is his sole purpose—then it will be done as mankind turns to him in that sublime and holy faith which was the basic teaching of the Master.

We are marching on to glorious things in a material way; inventions have changed the social and economic life of man, but have they made us see more and more the vision of the divine purposes of God? Speaking of the contributions to progress of the engineer, Sir Alfred Ewing, President of the British Association for the Advancement of Science, recently said:

Beyond question, these gifts are benefits to mankind, making life fuller, wider, healthier, richer in comforts and interests and in such happiness as material things can promote. But we are acutely aware that the engineer's gifts have been and may grievously be abused. In some there is potential tragedy and present burdens. Man was ethically unprepared for so great a bounty. In the growth of morals, he is still unfit for the tremendous responsibility it entails. The commands of nature have been put into his hands, before he knows how to command himself.

Humanity must turn if the world will go on. The vision of God must be made clearer; the vision of the kingdom must be the impelling thing in life, and a recreated society must come by a re-idealizing of the world. Civilization must be better unified by a divine faith in the "divine purposes."

Yes, we have seen this old world beginning to crumble; signs of social chaos, class struggle and revolt; the rumblings of coming war. But the Christian world is able, if it will, to bring about a new world; a new stirring of conscience and idealism in men of good-will, some of whom are intellectuals, some of them workers—all dreaming of something finer, juster, and nobler, dreaming of a time again, when men will leave their lower selves and march hand in hand toward the deeper and richer life, when the war-drum sounds no longer and the battle flag is furled in the parliament of man, the federation of the world. The forces which are to make the world, the world it ought to be, are now within it, and every sign of the presence of God in the world is of help to us. The Gospel of our Lord and Savior has been restored and the past and the future meet within it as it bears witness to the truth that God is carrying forward his ministry which entered the world when Christ

was born in Bethlehem. So I bear testimony to you, my brethren, holding the Priesthood of God: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

In conclusion let us think of the words of the prophet Moses and then of the admonition of Jesus our Lord:

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

* * *

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

May the Kingdom of God triumph in all the world, I pray in his name. Amen.

An anthem, "O Holy Father," was sung by the Choir.

Elder Leland E. Anderson, President of the South Sanpete Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

Saturday, October 2, 1937.

The fourth session of the Conference was held at 2 o'clock p. m., Saturday, October 2.

The *Nebo Stake Choir*, under the direction of Elder Carl Nelson, furnished musical numbers for this meeting. The opening selection was "Recessional."

Elder Herman Bunderson, President of the Box Elder Stake, offered the opening prayer.

Vocal duet, "The Morning Breaks," by Golden Taylor and Freeman Bird.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

A few months ago I was discussing a Priesthood project with Bishop William R. McConkie. I asked him for suggestions as to how it might be put over. His answer, I thought, was very wise: "Brother Merrill, that project will easily go over if there is sufficient faith developed in the members of the Priesthood."

NEED OF GREATER FAITH

I have thought of that many times since, and have concluded that if there is one thing more than another that perhaps we need in the Church today, it is greater faith. I was very heartily in sympathy with what Elder Stephen L. Richards had to say yesterday about that subject. We are all greatly concerned with the faith of our youth. We are all greatly concerned with guiding and protecting them from those influences that will destroy their faith.

We are concerned, not only with the faith of the youth, but we are concerned with the faith of all our people, particularly those that bear the holy Priesthood, because the records show that there is a very great apparent lack of faith, as judged by works, and it is works, we know, that is the standard in the Church by which we shall be judged.

So the question arises: How can we develop faith? May I say, my brethren and sisters, that there is one means, I think, that is all too generally neglected in the Church, and that is prayer in the home. I speak from my own experience, largely, and observation, when I make that remark, because if experience has taught me one thing more than another it is that God does hear and answer the prayer that is made to him in faith, if the prayer is accompanied also with the desire to fulfill all the conditions of faith.

Faith, like many other things, is a gift of God, we are told, so some people say: "Why worry? If we haven't faith, God has just denied it, and we are not to blame." Do we not know that everything that we have comes from God—our homes, our families, any talents that we may have, health, and everything else that we enjoy? If we violate the laws of health can we expect to have health? If we violate spiritual laws can we expect to enjoy a high degree of spirituality?

Faith is one of those spiritual gifts that I believe is based upon law. We learn, from the teachings of the Prophet Joseph, that if we get any blessing from heaven, it is because we fulfill the conditions upon which that blessing is based, and that is a truth that not only comes from the mouth of our Prophet, it is also a truth that has been established by scientific research. Every investigator in the field of material science knows that when he fulfills the conditions he can predict the results, and if the conditions vary, then the results will vary, and when the conditions are completely fulfilled the result will be realized completely. So faith is one of those gifts that we may acquire, that we may cultivate, only if we fulfill the conditions upon which faith is based.

FAITH BASED UPON INTELLIGENCE

Now, I believe, my brethren and sisters, that we can appeal not only to our emotions and to that obedience to conditions that we might say springs from emotion, but we can also appeal to the intellect. The God whom we worship is characterized by intelligence. That is his glory. We are his children, literally his spirit children, and in the great law of the universe, in the biological field, at any rate, we have

found—this has been revealed to us by scientific research—that like begets like. As children of our Father in Heaven we possess, in embryo, at least, his attributes. We possess intelligence, which has been given to us to be developed and to grow.

We have in the Church a saying that we very frequently repeat: "As God now is, man may become," a beautiful statement of the great law of eternal progression. I believe that in this matter of faith we can appeal to the intelligence as well as to the emotions, and I believe that if we are going to have our faith firmly established on an enduring rock, it must be based upon the agreement of our intelligence with our emotions.

EVIDENCES OF JOSEPH SMITH'S INSPIRATION

That brings us to the question, is this God's work, or is it not? Was it set up by God-inspired men, or was it set up by Joseph Smith, who was self-deceived and might have been a fanatic? Well, of course, that is a very hard saying, but anyhow, it is either one thing or the other. It is either God-inspired or else Joseph Smith was a fanatic. I can not see how we can logically escape the conclusion.

So the question is: Is it God-inspired? That brings us, my brethren and sisters, to the Prophet himself, and therein, I believe, if we make a careful study of the Prophet, of his life, of his works, of his achievements and character, we shall find that we cannot explain him except on the true basis that he was God-inspired. The Prophet, as we know, was not trained for his work, as the world considers training necessary. He was ignorant of the teachings of the scholastic world. He did not have the advantage of trained teachers, of laboratories, of museums, of art galleries, and all of the other influences and facilities that in this modern day are considered necessary to qualify a man for an important job.

But what did he do? That is the question. Well, I think in looking at the Prophet we might look at internal evidences and external evidences. When we look to internal evidences we are looking to those that operated with Peter. You remember when Christ asked:

Whom do men say that I, the Son of man, am?
And they said, some say that thou art John the Baptist; some, Elias;
and others, Jeremias, or one of the prophets.
He saith unto them, But whom say ye that I am?

You remember the answer:

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

In other words, the surest, the best method we have of convincing ourselves that Joseph Smith was genuine is the spirit of inspiration and revelation. Every believing soul who will humble himself and ask in faith, and try to fulfill the conditions necessary to get an answer, can

receive it and will receive it. It is by divine inspiration that President Grant yesterday morning was able to declare that he knew that this is the Gospel of Jesus Christ, and that Joseph Smith was a prophet. That was the same method by which Brother George F. Richards was also able to testify. All the brethren who have borne their testimony in this Conference received that knowledge in that way—a sure, safe way.

But to many, trained by the methods by which the public schools are now training our young people, that may not appear to be the right way. They want a materialistic way. Well we can appeal to external evidences that can be brought to bear in this case. What are they? We may look at the teachings, at the achievements, and at the character and the personality of the Prophet Joseph Smith, and then we find, with respect to his teachings, that he knew more about the spirit and the truth of the Holy Bible than all the trained theologians in the world. We remember that in his day frightful doctrines were taught—infant damnation; a literal lake of fire and brimstone, into which those who knew no law were pitched and would remain eternally, because they had not died with a profession of faith upon their lips. It did not make much difference what their conduct was, if they had not confessed the name of Jesus Christ. Frightful doctrines! Horrible!

Well, what did the Prophet teach about those things? What did the Prophet teach about many other things? There is one thing that he taught that I think reveals the justice, the mercy and love of God to a greater degree than anything else that I have known about—the doctrine of salvation for the dead.

How many of the college trained, university trained theologians of the world could tell you what Paul meant when he said:

Else why are ye baptized for the dead, if the dead rise not at all, why are ye then baptized for the dead?

And when Peter said:

For this cause was the Gospel also preached to them that are dead, that they might be judged according to men in the flesh, and yet live according to God in the spirit.

Who understood what was meant when Peter said that during the time of separation of the body from the spirit the Savior went and preached to those that were sometime disobedient in the days of Noah? Who among all these scholars could tell what Malachi meant when he wrote of turning the hearts of the children to the fathers, and the fathers to the children? Those doctrines that make a reality of what Brother Levi Edgar Young quoted this morning from the Pearl of Great Price:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man!

Do we want to say that God is going to fail, or will he accomplish his purpose? How could he accomplish his purpose, except for this beautiful doctrine, of which the Christian world knew nothing? They knew nothing then; they know nothing now. But in teaching that doc-

trine, that the work of redemption will go on in the world of spirits, in cooperation with the work here, and thus that the gates of heaven will be opened to all who fulfill the conditions, either in this life or in the life beyond, what does it reveal? It reveals that God does love us, that he has provided a way, that his purposes will be accomplished, and that the great majority of his children will be saved, with some degree of glory.

Who knew about those things? Well, that teaching of the Prophet Joseph Smith alone stamps him, in my judgment, as the greatest religious teacher that has lived in mortality since the days of the Savior.

SOME ACHIEVEMENTS OF JOSEPH SMITH

But it is not for his teachings alone that we can regard him as being a remarkable, outstanding man. We look to his achievements. We find that in the short period of fifteen years, from the time that he began to translate the Book of Mormon until he met his death at the hands of foul assassins, he did a work that cannot be explained except on the ground that he was divinely led, taught and inspired, or else that he was a super-man, greater than any mortal that has ever lived upon the earth.

What did he do? Led his poverty-stricken people, who were persecuted and driven during all of that time, laid out cities on new and beautiful lines, built two temples, set up a well-nigh perfect church organization, counseled, administered to and comforted his persecuted people, while he himself was almost continually persecuted. His literary work alone was in quantity, and certainly in quality, enough to occupy the full time of any man of college or university training that we know anything about during a full life-time. Six volumes of Church History; translated the Book of Mormon; wrote a book of revelations containing truths that indicated a far more complete knowledge of the plan of salvation than all the teachers of Christianity since the days of the Savior and his apostles had ever exhibited.

Well, now, my brethren and sisters, when we contemplate these things and call them to the attention of our young people with an appeal that they go and study the Prophet from his beginning to his end, his achievements, his teachings and all that pertains to him, they will find something that cannot be explained unless they do accept the truth that Joseph Smith was divinely inspired and divinely taught.

Take the translation of the Book of Mormon alone, translated in the short period of about seventy-five days. Well, a criticism was made that it was not punctuated and paragraphed. Do we not know that that is one of the strong evidences of the divinity of that work? Did you ever see, either in a photostatic copy or in the real thing any ancient writing that was paragraphed? Were the words and the sentences not all run in together? They did not have in those days—at any rate they did not exhibit in their writings—the modern mode of composition dividing into sentences, paragraphs, etc., with all of the marks that go with proper punctuation. They wrote right along continuously. There-

fore to charge that that work was the work of an ignoramus because it lacked those elements is to say that it was divine, because the translation was a literal translation.

That great volume, written from translated dictation in the incredibly short time of about seventy-five days without what we find in modern manuscripts—erasures, insertions, etc., but just written right along continuously—stamps Joseph Smith as some one who was either God-taught or supermortal, as judged by all the standards that the world has set up by which to measure men.

So I appeal very earnestly to our young people to study the Prophet, measure him, examine him by exactly the same standards that are given to them in their schools, colleges, and universities by which to evaluate men. And what will you conclude if you do that? I think you will at least conclude that he was a most wonderful man. As Josiah Quincy once said in his book, "Figures of the Past," pages 376 to 400:

JOSIAH QUINCY'S TRIBUTE

It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: "What historical American of the 19th Century exerted the most powerful influence upon the destinies of his countrymen?" And it is by no means impossible that the answer to that interrogatory may be thus written, "Joseph Smith, the Mormon Prophet."

The wonderful influence which this founder of religion exerted, and still exerts, throws him into relief before us, not as a rogue to be incriminated, but as a phenomenon to be explained.

And he ends his chapter with these words:

I have endeavored to give the details of my visit to the Mormon Prophet with absolute accuracy. If the reader does not know what to make of Joseph Smith I cannot help him out of the difficulty. I myself stand helpless before the puzzle.

Josiah Quincy, you know, was a trained man, trained after the manner of Harvard University, and trained in the wisdom of the world. He occupied an important position as Mayor of the City of Boston; and yet this is his statement. He made his visit to the Prophet Joseph in May, 1844, a very few weeks before his martyrdom, in company with Charles Francis Adams. He saw the Prophet, who knew not of his coming. He saw him exactly as you would find him on any day, and yet he was so influenced by the personality of Joseph Smith, and by his accomplishments, his achievements, that he could not explain him.

RESULTS OF FAITH

He was unexplainable from the standpoint of the world. To say that he was a fanatic, that he was ignorant, that he was untrained—all of which, of course, might be true, so far as his schooling was concerned, so far as his opportunity for culture in his boyhood was concerned—

but he was born of honest parents, and he was reared in a religious home, where love and faith prevailed. They believed their Bible, and so when Joseph read: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not . . . but let him ask in faith," Joseph believed. With what result? With the result that he went into the woods to pray, in the same spirit and for the same purpose that we ought to pray, in humility, desiring the help of heaven. And he got it, so he claimed. Well, what was the claim? The most glorious vision that has ever yet been given to mortal man, in which he beheld the very God of Heaven, the Father of all, and Jesus Christ, our Redeemer, gloriously revealed to him. He heard their voices. He received their instruction. Did he or did he not? Was he mistaken? Explain, if he was mistaken, how he got his wonderful knowledge of the whole field of the Bible, and its inspiration, and how he was able to teach the glorious things he taught. But he received the visitation of other heavenly messengers. Were these things true?

ADVICE TO YOUNG PEOPLE

As I say to young people, I say to you, my brethren and sisters, how can you explain Joseph Smith? I have only indicated an outline of the study that might be made, but I think it is the most important study that any young person, or any unconvinced older person might make. And if we will make it in honesty, in sincerity, with a desire to know the truth, asking God to help us—following the instructions given in Moroni 10:4—we shall certainly not be left in doubt as a result of a careful, thorough study; we must come to the conclusion that we have a sure and a solid basis for our faith.

My brethren and sisters, let us get that faith. If we have it how can we be slackers in this Church? How could any holder of the holy Priesthood be a slacker? Why not respond to the teachings that are given to us by the Presidency of this Church and the inspired leaders of this Church, and those that we may read in the standard works of the Church? Why not respond and act, knowing of a surety that God lives, and that this is his work—a knowledge that all of us can acquire if we only will put ourselves in a condition to receive that knowledge.

God help us to do so, I pray, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am pleased, my brethren and sisters, to stand before you in this capacity this afternoon, and bear my testimony, along with the brethren who have already addressed you, to the efficacy and the truthfulness of this wonderful work in which we are engaged.

There are many things that might be said here this afternoon, many lines of thought that might be followed, and one wonders just what he may say that may be of worth and value to the congregation. It is no mean responsibility to stand here and occupy

the time of eight or ten thousand people. You have come for a purpose, and if we fail to meet that purpose perhaps we shall fall under condemnation.

The other day, some little time ago, I was talking with a banker who knew my father, and he wanted to express a word of appreciation for him, and he said: "He comes the nearest to combining religion and business of any man I know." He said: "For me, they don't mix. I am a banker." I wonder whether they ought not to.

The Gospel of Jesus Christ is a gospel of love. When Jesus was asked what is the greatest commandment, he said that the first and greatest commandment is to love the Lord thy God with all thy might, mind and strength. "And the second is like unto it; thou shalt love thy neighbor as thyself."

Now, we are here to hear about the Gospel, and perhaps to get some stimulus from the discussion, and if I could say anything that would make a single person go out of this Conference feeling more friendly toward his brother and his neighbor than when he came here, I would feel amply repaid.

I believe that the Gospel of Jesus Christ has in it every element that is essential and necessary for the conduct of all the affairs of human activity. In other words, I believe that there is nothing that men do in honor before God, and essential to their development and well-being, in which that fundamental principle of love should not enter.

The Gospel of Jesus Christ is the plan that was given in the beginning, when the foundation of the world was laid, for the maximum and greatest development of mankind. Christ came to emphasize that thing, and to emphasize it by laying down his life, in love, for the redemption of mankind. And I firmly believe that if we would, that principle could characterize every worthy activity of life.

I quite agree with my banker friend that if the purpose of banking is to squeeze out of the populace the last ounce of its life-blood, so to speak, in interest, that they are inimical. But I believe that that is not the purpose of an institution of that kind. It should not be. It is here for the service of mankind, and when it fails to serve it fails in its purpose; and when it fails to appreciate man and its responsibility to him, it fails in its purpose. I believe that even such a cold-blooded institution as that could be and should be governed and administered according to the principles of the Gospel of Jesus Christ.

I believe that if men, the rulers of nations, could so eradicate from their hearts the greed and avarice that are likely to accumulate in administering business affairs, that even nations could live in peace and harmony and trust each other; that even nations could allow a weaker nation to subsist and exist in peace and lend it a friendly hand.

I believe that all of the trouble that the world is going through

now, and all of the headlines that we read in such hideous black type in the newspapers, come about because men fail to appreciate that one principle. If we could only bring that to bear upon the activities of our lives, we would be happy and we would be prosperous, and would be courageous and fearless in facing the future.

I think the greatest fear that men have, perhaps, is the fear that this avaricious spirit will cause somebody to come in upon them in their old age, and deprive them of the means of self-maintenance and the respect that goes with it. If every man knew that he could live to the end of his days with an opportunity to serve the Lord and his fellows, and eat and wear what was essential to his happiness, this would be a wonderful and an Utopian world. But it will never be until we introduce into our daily activities that principle of love.

Sitting before me is a vast body of the Priesthood of God. Every one of you who has accepted that responsibility has allowed a servant of God to lay his hands upon your head and commission you to function in the orders of the Priesthood, and when you do so you either expressly or tacitly agree to serve God to the best of your ability.

Now, if we, all of us who hold the Priesthood, could consciously constitute ourselves, as a body, to apply in our daily activities the principle of love, we could dominate the society in which we live until that spirit would be characteristic of it.

I am sure that there is efficacy in that principle. I have seen it applied in instances. I have seen it in combat with the principle of greed and avarice, and I have seen it come off victorious. I have seen the man who allowed it to actuate his life, grow from one position of responsibility to another, until he commanded the respect of all his fellows. I know, because of observations, that it is a virile principle in human activity.

I have had the experience of living in a pueblo, I was going to say—in a population where the members of the Church so dominated the activities of that people that the spirit of love was paramount, and I have seen that people grow to independence, isolated by an imaginary boundary line in a foreign country. I have seen them develop along those principles to wonderful accomplishments, and I have seen the spirit of peace and love settle down upon that community, and watched its growth and development.

I bear you my testimony that it is a principle of life and activity, a principle that can dominate our lives and enter into them, and I testify that when it does, peace and joy and harmony come into the lives of those who practice it.

We have been told this afternoon that one of the needs of our youth—or yesterday, rather, we were told that one of the crying needs of our youth is more faith in the leaders of this Church. I want to bear my testimony this afternoon to that fact, and then I want to add that the leaders of the Church are worthy of that faith.

I have been blessed, perhaps, greater than the average member of the Church, in the privilege of associating with the leaders of the Church during the time of my life, and I have associated rather intimately with the man who now directs the destinies, under the inspiration of God, of this body of worshipers we call the Church of Jesus Christ of Latter-day Saints. I have known his associates in the presiding quorums of the Church. And then I have had almost six years of contact with one of the bodies of the General Authorities of this Church, the First Council of the Seventy. I have met them all in solemn assembly in the Temple of God, and I have yet to hear fall from their lips an expression of an ulterior purpose. I have never heard, in their councils, any advice given but under the inspiration of God, if I could interpret that spirit.

I know that they have your welfare at heart, and I believe that any man or woman who has no "axe to grind," who will come and investigate their lives and their conduct, cannot help but admit it. They try to exemplify in their lives the cardinal principles of the Gospel of Christ.

Now, they do not pretend to be perfect, any more than I do. I do not pretend to come near perfection. But I do want to tell you that they serve you to the best of their ability, and if any man in the congregation, or outside of it, under the sound of my voice, which goes out over the radio, were asked to step into their shoes, the only thing he could do would be to serve according to his light and that which God might give him, and they do it in your interest and in mine. And God has blessed them, and he has carried this Church onward in that spirit of love and unselfishness and sacrifice.

I doubt whether there is a man in those councils who sought the appointment, either personally or through his friends. It comes unbidden. It always comes as a shock to the man who receives it, and usually it requires the giving up of ideals and ambitions that he has had; to accomplish things in a field of labor to which he is attached; and every man surrenders that in a spirit of humility and service, and I think, as a people, we ought to honor and respect them, to trust them and to love them.

If we will clean house and put our hearts in attune with the Spirit of God, go daily about our business, under the influence of that Spirit, God will bless us with contentment and a peace and a freedom from worry that we can get no other way.

The Spirit of God is in the Church. The spirit of love is in the Church. While we may have some sordid experiences at times, they but try us, and if we will meet them in that spirit of love God will carry us through. While we may sometimes suffer loss and sacrifice, there is a development even in that which should make us love our God and our fellows more.

I pray that God may be with us, that he may give us an appreciation of the Gospel that we have within our midst, the tool that is given to us, if we will, by which we are to carve out from the

granite of our existence a niche and a place in which to live. If we will try it we will find it effective.

Benjamin Franklin once said that he learned as a boy, that if he ever wanted a man to take an interest in him, the thing he had to do was to let that man serve him some way. God stands ready to serve us through the instrumentality of this organization that we have. We stand as your servants, ready to serve you. We love you. If you will serve the Gospel that has been given to us, in that spirit, you will learn to love that Gospel just the same way. If you will give it your time and your talent, you will love it in proportion to the service that you give unto it.

That is my prayer in your behalf, that you and I and all of us may freely give unto this great body and unto our God the service that we owe it and him, that in giving we may gain greater power to give, and greater love and greater satisfaction. God bless you. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

I sincerely trust that I may be led to say this afternoon that which will be best for me and best for all who are here. The Spirit of the Lord is in this great congregation, gathered together for the purpose of paying tribute to our Eternal Father, and to receive from him information and knowledge that will help us on the journey of life.

Yesterday morning, during the sermon of President Grant, when he called attention to the fact that the Word of Wisdom was given by revelation for the well being of the people, I thought of how, from the beginning, the Lord has had a personal interest in his children and has directed them in both temporal and spiritual affairs. His first commandment to our father Adam, when he sent him out of the Garden of Eden into the world that was to bring forth thorns, thistles and noxious weeds, was concerning his daily labor:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return.

Later he called upon Adam by his own voice and revealed the foundation principles of the Gospel, particularly the saving ordinance of baptism.

The Lord visited him and said unto him:

I am God. I made the world and men before they were in the flesh.

* * *

If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the

Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given unto you.

* * *

Wherefore, [said he] teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

Therefore I give unto you a commandment, to teach these things freely unto your children.

And we find in the revelations of God that Adam faithfully conformed to the trust that was given unto him, and he taught the word of God unto the children of men all the days of his life. And in time the Savior came, in the meridian of time, and he performed his work.

Now we are told by John that there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

The same came to Jesus by night and said unto him: Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him: Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

And then he said further:

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

And in his revelation in this day he said to his Apostles:

I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. * * *

I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am.

In the Church of Jesus Christ of Latter-day Saints we find a newness of life, as it was in the days of the Master. Men and women come into a new way of thinking. I have talked to hundreds of people who have been baptized into the Church, who had thought, before they came into the Church, that they were worshiping God, and that they were doing the things that were right. But they had no knowledge of God. They had never been taught that the Lord knew them before they were born, as he stated to Adam—that he made the world, he made men, and he knew them. It had never occurred to them that there was a real birth of the Spirit before the foundation of the earth was laid. They had never comprehended the fact that our Eternal Father is a personal being, and that we

are made in his image, and that we are like him in form. It had never occurred to them that there was such a thing as the preaching of the Gospel to those that are dead, or that there is an eternity of the marriage covenant, in the form and way in which the Lord has decreed. There was no light, so far as the word of God was concerned, that had come into their lives.

But after an investigation of these principles of the Gospel, after they had become acquainted with the plan of God, in part, and had received baptism by water, by immersion, for the remission of their sins, and had received the laying on of hands for the reception of the Holy Ghost, that witness which the Lord promised unto the children of men, through Peter and his Apostles, in their day,—when they received that inspiration and confirmation they came into a new world of thinking and worshiping. Men and women have testified to me by the hundreds that they could no more go back into their old way of living, or their former belief or understanding, than they could go back to yesterday. They were born again, born of the water and born of the Spirit, into a newness of life, into a great world of activity, into an influence that came direct from God, our Father. And they felt it, no matter where they lived. In all the nations of the earth are men found who bear this testimony.

Yesterday we heard the testimony of the President of the Church, who has just returned from his foreign mission, reporting that men and women are bearing testimony to the divine mission of the Prophet and of the work of God, in foreign lands. They themselves are no more a part of the world. They live among the people, of course, in the different nations where they are—as we do here. They associate with men and women who have not yet been permitted to see the truth. But because of their knowledge of the Gospel of Christ they are separate and apart. It is just another world. This is something to live for. It is something to plan for, a foundation upon which men and women can build for the great future that shall come to every son and daughter of God, no matter where he may be or who he is.

This thing called mortality will come to an end. Men will go on, and those who have received the light of the everlasting Gospel will be better prepared to progress and grow than those who have not. How long it will continue before the children of men shall all have an opportunity I know not. There are millions of people in this earth who will never hear the Gospel of Jesus Christ in the flesh. But through the great plan of redemption that our Father in heaven has revealed in the day and generation in which we live it will be taught to them hereafter. For men on the earth shall seek for their dead and shall attempt to carry out the plans and purposes of God, and when those who have died are ready, they shall have an opportunity to accept the Gospel.

The Gospel is a great and a glorious message. It is a powerful influence for good. It will shape the destiny of the human family

here and hereafter. It will make men better merchants, better bankers, and better business men, and it will make church men better church men. It is the power of God unto salvation, and there is none who can afford to be without it. It is the word of God. it is not an eternal plan. It is not alone the doctrine of Jesus Christ, or his word alone, for he said: "My doctrine is not mine but his that sent me." He planned for it in the foundation of this earth and before, when he formed the great family that we call the human family, and made it possible for men and women to understand it even there and to have it revealed unto them here.

There will always be contention in the world and among the nations of the earth, until we can come to a unity of the faith. Peace, I think, shall never come to this world until the Son of Man comes again, for nation shall rise against nation, wars shall occur, and famine shall be a part of the history of the world. But to those who keep the commandments of God, their paths will be made easy, compared to the ways of those who do not. They shall not forfeit anything that may be for their good. Trials often are for our good and should be endured by all. Trials make men realize more fully the responsibilities they owe to one another.

This Church, the kingdom of God on the earth, is a growing church. The Lord is at the helm. He places those whom he wishes to preside. He raises them up from the days of their childhood and from their primeval childhood. They are not without his notice, for he knows them. The Prophet Joseph Smith gives us that information, and he received it from his Father.

I bear my testimony unto you that I know that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God, and that those who succeeded him are prophets of the Living God, and the leaders of his Church; that President Grant is the prophet of God at this time and the leader of this Church and the mouthpiece of God unto the children of men.

I bear this testimony in humility and in the love of God. Great are the powers of truth that the Lord has revealed, and they shape the destiny of every man who pays attention to them and who believes them. I say it in the name of Jesus. Amen.

The Choir and congregation sang the hymn, "For the Strength of the Hills."

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

I desire to address myself more particularly to the second and subsequent generations of Mormonism and to consider with them, and with myself as one of them, the matter of our heritage. What is it?

PIONEERS LAID THE FOUNDATION

Our fathers came here to a land of forbidding desolation. Through grueling toil, rigidly imposed self-denial and incredible privation and

sacrifice they subdued it, converting barren wastes into fruitful, harvest-laden fields. Most of them have now passed on, leaving behind the visible evidences of their conquest.

But the houses they built, many of them, have been torn down, or have fallen into decay. The acres they tilled have passed into strange hands. Many of us have gone out away from the scenes of their achievements to be ourselves founders of communities and reclaimers of waste places. While we, and all among us, benefit immeasurably from the works they wrought, yet we may not have in a more particular sense, and in the very nature of things many of us cannot, have any part of the physical possessions they assembled. We have multiplied far beyond the possibility of such division or partition. Obviously these things cannot be our real heritage for they are not enduring but by possession are exhausted and by use are consumed.

Our fathers themselves had left behind them houses and lands when they came here. None of these could they bring. But what mattered that? They did bring with them the faith and the spirit and the power and the will and the purpose to subdue other lands, and to build new houses, to raise up other communities and to devise other means of supplying physical needs. These qualities of heart and soul could not be taken from them; they were beyond the grasp of the despoiler. They were the veritable treasures of heaven which thieves could not break through nor steal, and which, if incorporated into life, could never be corrupted by moth nor rust.

They could have stayed where they were, retaining their houses and their lands, and could have escaped oppression and lived in physical comfort, by renouncing their convictions concerning the meaning and purpose of life. This they scorned to do, choosing rather to believe that if they sought first the kingdom of God and his righteousness, all these things they could provide.

On this foundation principle they built. By adherence to it they triumphed. They recognized that no enduring society was ever founded on the basis of physical comfort, but that, paradoxical as it may seem, the supposedly nebulous, intangible spiritual things constitute the only solid foundation on which to build. They had the depth of conviction which gave them the courage to choose the spiritual and to make it the chief stone of the corner upon which to rear their commonwealth.

A RICH HERITAGE

The proper evaluation of the spiritual in the life of the individual and the society; the courage to abandon physical comfort when the choice lay between the abandonment of that and the abandonment of the soul's convictions; the faith that if they walked by the inner light they would end in triumph; the will and the purpose to conquer a desert, to walk fearlessly into the face of danger and to die, if need be, that the immortal soul might still be free—this is our heritage from them. In it all the heirs may share, howsoever numerous they may become, without fear that in possessing it either will deprive the other. Though

multiplied descendants may depart these valleys and go to the outermost parts of the earth, they still may carry with them this heritage. It is one of the eternal indestructible verities of life that shall always endure. It embodies the great foundation principles upon which individual stability and community honor and national integrity must be built.

Our fathers derived it out of their religion which taught them belief in God, the Ruler of the universe and the Author of their lives; it taught that life has a purpose and man a destiny which stretches out beyond the years of this earth life into the realms of eternity; that his existence here has for its purpose the development of all mental and spiritual powers latent within him, which can be accomplished by learning to think, to create, to deal intelligently with the forces of the universe; and above all to understand and help his fellows and learn to behave with justice toward them in all the concerns of life; that after death he would live again and enter upon a new life throughout the course of which he can go on acquiring knowledge, growing in power and understanding and intelligence without limit of time; that the only possession he can take with him into that new life will be the spiritual and mental power which he has gained by his diligence here. As expressed in a revelation in which they believed:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

This is but a rational application of a principle well understood as governing in all human affairs. Mastery of natural forces can be achieved only by understanding and observing the laws by which they are governed. It is fair to conclude that spiritual and mental growth can be attained only by obedience to the laws on which they are predicated. If through diligence, observance of correct principles, discipline of the mind and of the spirit, a man attains to a fine development of personality in this life, surely it is not unreasonable to suppose that that will be his imperishable possession and glory in the life he enters upon after death. On the contrary, if through lethargy or sin his self-realization in this life is dwarfed, he shall be handicapped to that extent as he enters upon the new world.

Actuated by these beliefs it is not strange that our fathers exalted spiritual development above material gain, nor that they should endure physical hardship and privation, cleaving to the soul's conviction rather than retain physical comfort at the expense of their deep-seated faith.

Cooperation, mutual helpfulness, the uniting of their strength and their resources in their struggle for subsistence were elementary principles of conduct, which flowed naturally out of their religion.

CONVICTION COMES THROUGH ENDEAVOR

Their philosophy was one of individual salvation, spiritual and temporal. Every man had to know the truth for himself. His conviction

of it is an individual affair, obtained through his own endeavor by conformance to the stipulated conditions. Only the individual himself can develop his bodily or mental or spiritual powers. No one else may do either for him. The necessary consequence of such belief is the development of self-reliance, industry and diligence, thrift and frugality. A society composed of individuals actuated by such beliefs and possessed of such qualities must itself become the expression of them. It was taught that the idler should not eat the bread of the laborer in Zion. But the apparent harshness of this creed is softened and tempered by admonitions to charity and kindness and help for the unfortunate. In the revelations by which they were guided one reads:

And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief that they shall not suffer; and send them forth to the place which I have commanded them.

Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received.

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

Self-effort is the condition precedent to individual advancement, but cooperation and mutual helpfulness are the facilitating means. It is the verdict of history as well as of religion "That there is no reasoned peace of heart, no balance and no safety in the soul, until a man in losing his life has found it, and has schooled and disciplined his interests and will beyond greeds, rivalries, fears, instincts and narrow affections," which is to say, until the spiritual assumes ascendancy.

SPIRITUALITY WITHIN REACH OF ALL

The way to realization of man's spiritual self is the same for all. Young and old, rich and poor, all have to conform themselves to the law which governs it. That law knows no favorites and recognizes no exceptions. Money cannot purchase it for it is beyond price. To youth it makes no concessions. The aged may radiate its sweetness and serenity only if their lives have conduced to its unfolding. It may be had on the same terms by the rich and the poor alike. There are no other terms. Spirituality may not be defined. It may only be illustrated. It is a quality that exhibits itself in the poise and serenity of those who possess it. It reveals itself in those moments of high exaltation when a man's soul soars high above material things and wings its way into the realm of the infinite. It is that in man which gives him kingship over himself and makes him aware of his kinship with God. It was that in our fathers which gave them the courage to forsake their homes and their lands and their places of security to come to this cruel wilderness and to meet with fortitude and good cheer the pains and sufferings and distresses incident to their coming.

Spirituality can neither bud nor bloom in a soul cankered by avarice

and covetousness. He who would possess it must purge himself of these. It comes into fruition when nurtured by acts of mercy and love.

THE RICH AND THE POOR WARNED

This religion which our fathers received and have forwarded and transmitted to us is a very practical religion. It takes note of the conditions upon which alone man's powers may be unfolded and his higher and better self realized, and then proceeds to provide the tasks and mark out the course necessary to that realization. Since selfishness and greed are fatal to spiritual realization, the rich are enjoined to give to the poor. Since envy and covetousness are equally fatal the poor are admonished to contrition of spirit and respect for other men's possessions. In the revelation it is said:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: the harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not sayed from laying hold upon other men's goods, whose eyes are full of greediness and who will not labor with your own hands!

No man, rich or poor, is justified under this doctrine in grasping out in insatiable greed for that which he has not labored to produce, nor in despoiling another of his possessions. But those who have are with cheerfulness to relieve the needy, who are to receive in gratitude without arrogant demanding.

TITHES AND OFFERINGS

A practical means of carrying out these admonitions is likewise provided. By revelation it was established as a standing law of the Church forever that all should pay one-tenth of their interest annually for the support of the poor, the establishment of the Church, and the forwarding of its work. Special contributions in the form of fast offerings are likewise required

It may, I think, with safety be said that no person who fully obeys these two requirements can be wholly selfish or avaricious, nor can the carnal in him assume ascendancy over the spiritual. Giving and disbursing to be orderly and effective must pass through established channels. This, too, is provided for in the Church our fathers transmitted to us. In this day when an extraordinary need has arisen the organization is all ready, and for a hundred years has been ready, to meet it. The Church has undertaken to do so. The indicated sources of revenue are all sufficient to the purpose if the members obey the requirements. Let us resolve that no one of us will fail.

CONVICTION GAVE COURAGE

Inspired and impelled by the burning conviction that they had had given to them the truths of heaven our fathers had the courage to leave houses and lands, homes and firesides, friends and kinsmen and journey into the wilderness. They had the industry to wring from the desert a sustenance, the frugality to provide in the day of plenty for their needs in the day of adversity, the self-reliance to fend for themselves, the spiritual vision to work cooperatively for the common good, and the benevolence to help the distressed. The example of these virtues they have bequeathed to us.

God grant that we may be worthy heirs of so great an inheritance that, enlarged and expanded and added upon by our own contributions, we may pass it on to the generations to succeed us, I pray in the name of Jesus, Amen.

ELDER LeGRAND RICHARDS

Former President of the Southern States Mission

It is a very great pleasure to be privileged to meet again with the Saints in General Conference.

I love the Church. I love our leaders. I love the teachings of the Church, and I love the missionaries who labor in the mission field. It has been a great honor to be privileged to labor so many years with them in the Southern States Mission. And I love the Saints because of their wonderful sacrifices for this great work. I think it is an honor to be a member in this Church. I am very grateful for the opportunity that I have had of laboring in the mission field. I think it is one of the greatest privileges in the Church. I have often said that if the Prophet Joseph had given his life for no other thing than the establishment of the great missionary system of this Church, he certainly would not have died in vain.

No one can be associated with the fine young men and women of the Church who go into the mission field, and see how marvelously they grow in faith, in understanding of life, and in good works, in the brief period of a mission, without realizing its worth to the body of the Church. As I have often said, when laboring among those young men and women, if they are not worthy to cry repentance to the world I know not where the Lord could find people worthy of such a task.

Since having returned home, a few months past, to reside again in Zion, or the headquarters of the Church, I feel very grateful for my association with the fine Saints here at home. I am grateful for the wonderful faith and testimony that I find in the midst of the people here.

But there are some things, as indicated by some of the addresses given at this Conference, that are more or less disturbing. While associating with some of my friends recently I was asked whether I was orthodox or liberal. I did not know before that we had two parties in the Church. It caused me to give considerable thought to the question;

and when I listen to our brethren here bear testimony of the truth of the divine mission of the Prophet Joseph Smith, and the truth of the Book of Mormon, and of the great work of the Savior of the world, I thank God that I am orthodox.

In my business we do a great deal of exchanging, and if I were going to make an exchange I would want to know that I was getting something as good as I was giving. I have thought of the orthodox teachings of this Church, and I have never heard any stories, in print or otherwise, to compare with the story told by the Prophet Joseph Smith, save the story of the Son of Man.

After the silence of ages, without any word from heaven, surely nothing in all the world could be so refreshing, so soul-satisfying as to have some one again come from God and speak to this world, and make again alive to us the reality of the existence of God and of the life to follow.

If there were nothing more in the story told by the Prophet Joseph Smith than the visitation of Moroni, standing before him, a resurrected being, as far as we know, who had once lived upon this earth, to make real to us the fact that we shall live again in bodily form, and know each other, and possess the knowledge and experiences of mortality, I would rather have that knowledge than any philosophies I know of in this world, outside of the orthodox teachings of the Mormon Church.

Recently I heard this statement made: "Is it not rather absurd to think that we have to regard the Word of Wisdom as we have been regarding it?" If I were going to give up my faith in the Word of Wisdom I would want something in exchange for it that is better.

I went into the home, recently, of some friends, to inquire as to their welfare, and found a broken-hearted woman and a broken home. Why? Because disobedience to the Word of Wisdom had wrecked that home. I once read a statement by a man who said he had seven good reasons why he was opposed to liquor and to saloons. Three were daughters and the other four were sons. He said: "You cannot run a saw-mill without logs, nor a saloon without making drunkards of boys and drunkards' wives of the girls."

If we give up the fundamental teachings of the Church, these orthodox things that we have been taught,—the principle of prayer and faith in God,—what can they offer us in exchange? Think of when our loved ones are lying sick and at the point of death, if we had to give up the faith we have been taught from our childhood, that we can do as James of old said: "Call the elders of the church, and let them pray over him anointing him with oil, * * * and the prayer of faith shall save the sick." I don't know what men or women can offer us in their modern thought in exchange for such fundamental and comforting teachings.

Now, I mustn't take more of your time. There are many mission presidents. I hope while I am here at home that the Latter-day Saints who know me shall know that I am a fundamentalist; that I believe in the orthodox teachings of this Church. The Savior once said, quoting from the prophets of old:

Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.

And in the revelations of the Lord to the Prophet Joseph Smith, he said:

My word is sharper than a two-edged sword to the dividing asunder of both bone and marrow.

I never listen to any philosophies of men that cause my soul to respond, but when I listen to President Grant and these leaders, who have spoken here in this Conference, there is something that goes through me like a shock of electricity, and I know that the word of God is sharper than a two-edged sword.

I pray to God that I may be able so to live always that my soul will respond to such teachings, and that I might be a power for good in the midst of the Saints at home, now that my work in the mission field is ended.

God bless you and our leaders and the missionary cause throughout the world, I pray, in the name of Jesus Christ, Amen.

ELDER LEROY MALLORY

Former President of the Tahitian Mission

My dear brothers and sisters, it is indeed a great responsibility for me to occupy this position. I pray that during the few moments I stand here I may have the Spirit of the Lord to help me.

I am indeed grateful to have had the honor to labor for seven years in the Tahitian Mission among some of the most wonderful people on this earth. I am thankful for the many things that they have taught me. I love them as I do my own kin. I bring you greetings and best wishes from them. The greatest desire in their hearts is to have the honor some day of meeting in person the General Authorities of this Church. They would love to come to our temples to do the work for their dead. They are praying every day for that opportunity.

Our people are faithful and sincere. They have the faith of a small child. They kneel in prayer in absolute—I was going to say, knowledge that their prayers will be answered. I have seen their sick healed almost instantly.

Our missionaries in that field are doing a splendid work, although we have many hardships to contend with, and much traveling. Those in our ranks have been few, but they have been faithful. They have done a splendid work. They are still doing a splendid work.

We were certainly happy to have Brother Woodbury come into the field to direct them. He is a splendid man, and he is loved by those people. His good wife, I am sure, will do much to help the work along in that mission.

The last four years have been years of depression, but notwithstanding that condition our people have been faithful. They

have faithfully paid from their earnings their tithes and offerings, although they have not amounted to much in dollars and cents. In the last four years they have constructed five chapels in the mission. Many of the rocks used in construction were carried for long distances, upon the shoulders of our brothers and our sisters. I am sure, if you understood the conditions under which those chapels were erected, you would admire the faith and devotion of those dear people.

You fathers and mothers who have sons in that mission, peace be in your hearts. Your sons are well. They are happy. They are glad to have had the opportunity of going to that mission. They have burning in their hearts a testimony of the divinity of this Gospel. They are loved by the people. There is no place in this world where the missionaries are more dearly loved or where their labors are more appreciated than they are in that field. I say the responsibility of our missionaries is great, but notwithstanding that condition they are continuing to go forward.

I remember an incident that happened just about a year ago. I was talking to one of the leading attorneys of those islands, and in the course of our conversation he said to me: "Mr. Mallory, you know I have a son who has now reached the age where he must leave this colony to go to school." He said: "I would like to send him to America. I would like very much to place him in the home of some good Latter-day Saint family." By the way, this gentleman was not a member of our Church. He said: "I know that in that home he would be taught the things that my wife and I would like to have him taught. If some day in the future this boy could return to us as fine, as clean a man as your missionaries who have come to this field, my wife and I would be the most happy parents in this world."

Another time the Governor of French Oceania was making an inspection tour of the Lower Tuamotu group. He called on one of the islands on which is located one of our largest branches. As his ship pulled up to the wharf he was met by our twenty-seven piece L. D. S. band. He was escorted through the town, which he found clean, and the houses well painted. He found no drunkenness. He found the people tending to their business. He asked the Chief how it was, and who had taught them to do those things. He was told the Mormon missionaries. He called the people together and said to them: "You people—it makes no difference to what denomination you belong—I ask you to listen to the advice and counsel of these Mormon missionaries. I promise you that if you do so you will continue to grow, to prosper, to have beautiful homes, a beautiful city, a nice place to live."

Another time the same Governor was making a trip to another island. He wanted a certain man to be chief of that island. This man happened to be one of our Elders, a native missionary who was

laboring on that island. In fact, he is the only man belonging to the Church on that island.

When I visited the island, some time later, I asked him how it was that he had been chosen chief of that group of people, there being so many people from different organizations there. He told me when the Administrator came he asked: "Is there any member of the Mormon Church here?" This man told him that he was a member. He said: "I would like to talk to you." The result was he was chosen as chief of that island. The Governor stated: "I want a man on whom I can depend, a man who does not drink. I know the Mormon people meet these requirements.

May the Lord bless us here at home and help us to carry on the good work, as our missionaries are doing in the field. May we ever heed the advice and counsel of these noble men who have been chosen to direct this great work. May we ever be worthy and willing to do the things asked of us, in our different branches, in our different wards, in our stakes, and ever be found in the line of duty, I pray, in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

EXPENSIVE AND INJURIOUS HABITS

We are all looking for a solution of our great financial troubles. Here is one of the troubles that cost us approximately \$7,150,000,000 during the year 1936. The values given are approximate retail values.

Alcohol: Between \$4,000,000,000 and 5,000,000,000.

Tobacco: Cigarets, 139,968,648,406 consumed in 1936. That means 139.9 cigarettes a minute for every minute from the birth of the Savior until now.

Cigars: 4,863,191,852, or 4.8 cigars every minute from the birth of the Savior until now.

18,030 tons of snuff.

(The fire losses in the United States for the year 1936, as estimated by the insurance companies, were only \$30,000,000.)

Approximate retail value of tobacco consumed in the United States in 1936, \$1,500,000,000. Worse than burning up that much property, because every person that used tobacco injured himself.

Coffee and tea: Coffee, 1,739,184,000 pounds. This is equivalent to 3 grams of caffeine for every adult.

Tea: 82,000,000 pounds.

Retail value of coffee and tea together, approximately \$650,000,000.

Total for alcohol, tobacco, coffee, and tea, approximately \$7,150,000,000 or seven and a fraction dollars a minute for every minute from the birth of the Savior until now.

Do you not think the Lord knew what he was talking about when he gave the Word of Wisdom for our temporal salvation? If you do not, study more, read more, pray more.

REGARDING TILLERS OF THE SOIL

I was delighted with what Brother Widtsoe said this morning, and by the way, I thank the Lord that Brother Widtsoe gave me these figures. I did not know that there was that much used.

The United States of America was cradled by the plowed field—a capable cradle. In the days of Washington and Jefferson it is likely that at least four-fifths of all Americans were farm folk. From this fact our first statesmen took effective cues. Thomas Jefferson, preeminent among our bards of prose, said:

“Cultivators of earth make the best citizens. They are the most vigorous, the most virtuous, and the most independent. They are tied to their country and wedded to its liberty and interests with the most lasting bonds.

“They are not soap-box orators, not one of them. A farm is what makes a man loyal to his country. A soap-box orator is a man that stirs up trouble.

“As long, therefore, as they can find employment in that line, I would not counsel them to be mariners, artisans, or anything else.”

This saying lived long as the gospel of American leadership, as well as of politics.

God grant that it may return.

A FAVORABLE MAGAZINE ARTICLE

I have been reading from “Roots of America,” by Charles Morrow Wilson. I hope that the majority of you have read Mr. Wilson’s article in the September 4th issue of the *Saturday Evening Post*. It is one of the most enlightening and splendid things ever written by a non-member of the Church in any of our magazines. The young man came to Utah and was in my office a number of times, and went down to Hurricane and looked into the marvelous work done by the people at Hurricane. Then he wrote this very favorable article—one of the best I have ever read.

The Choir sang “The Lord is My Refuge,” after which the benediction was pronounced by Elder Thomas E. Winegar, President of the South Davis Stake.

Conference adjourned until 10 o’clock a. m., Sunday, October 3.

THIRD DAY

MORNING MEETING

Long before time to commence the Sunday morning session, the great Tabernacle auditorium and galleries were crowded to capacity, every available space being occupied. In addition, the large Assembly Hall immediately south of the Tabernacle was filled with people, and other thousands congregated on the Tabernacle grounds, where by means of amplifying equipment that had been installed, they were enabled to listen to the Conference proceedings as they were broadcast from the Tabernacle.

Conference reconvened promptly at 10 o’clock. President Heber J. Grant, who presided, opened the meeting and announced that the

Tabernacle Choir and the congregation would sing the hymn, "Oh, Say, What Is Truth?"

After the singing of this hymn, the opening prayer was offered by Elder H. Clay Cummings, President of the Wasatch Stake.

PRESIDENT HEBER J. GRANT

Read the following report:

CHANGES IN CHURCH, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE—1937

New Mission Presidents:

Gilbert R. Tingey appointed president of the Samoan Mission to succeed Wm. M. Waddoups.

Franklin J. Murdock appointed president of the Netherlands Mission to succeed T. Edgar Lyon.

Hugh B. Brown appointed president of the British Mission to succeed Joseph J. Cannon.

Mark Garff appointed president of the Danish Mission to succeed Alma L. Petersen.

William Thomas Tew, Jr., appointed president of the East Central States Mission to succeed James M. Kirkham.

Merrill Daniel Clayson appointed president of the Southern States Mission to succeed LeGrand Richards.

Frank Evans appointed president of the Eastern States Mission to succeed Don B. Colton.

David A. Broadbent appointed to preside over the North Central States Mission to succeed Wilford W. Richards.

W. Aird Macdonald appointed president of the California Mission to succeed Nicholas G. Smith.

Thomas E. McKay appointed to preside over the Swiss-German Mission to succeed Philemon M. Kelly.

Philemon M. Kelly transferred to Berlin to preside over the German-Austrian Mission to succeed Roy A. Welker.

Alfred C. Rees appointed to preside over a proposed division of the German-Austrian Mission.

Joseph Jacobs appointed to preside over the Palestine-Syrian Mission to succeed Badwagan Piranian.

Carl F. Eyring appointed to preside over the newly organized New England Mission.

New Mission Organized:

New England Mission created by taking Massachusetts, Connecticut and Rhode Island from the Eastern States Mission, and Maine, Vermont, New Hampshire, Nova Scotia and New Brunswick from the Canadian Mission, with headquarters at Cambridge, Massachusetts.

New Temple President:

President Stephen L. Chipman appointed to preside over the Salt Lake Temple to succeed President George F. Richards.

Other Special Appointments:

Apostle George F. Richards appointed acting Patriarch to the Church and Supervisor of all Temples.

D. Sterling Wheelwright appointed organist and director of Music at the Washington, D. C., Chapel.

New Member Appointed to General Committee—Church Security Plan:
J. Frank Ward.

New Stake Presidents Appointed:

Eugene Hilton appointed president of the Oakland Stake to succeed President W. Aird Macdonald.

Thomas E. Winegar appointed president of the South Davis Stake to succeed President James H. Robinson.

Leland Erastus Anderson appointed president of the South Sanpete Stake to succeed President Lewis R. Anderson.

Paul C. Child appointed president of the Pioneer Stake to succeed President Harold B. Lee.

Samuel E. Bringhurst appointed president of Cottonwood Stake to succeed President Henry D. Moyle.

Samuel G. Dye appointed president of Ogden Stake to succeed President Thomas E. McKay.

Henry Clay Cummings appointed president of Wasatch Stake to succeed President David A. Broadbent.

Stayner Richards appointed president of Highland Stake to succeed President Marvin O. Ashton.

New Wards Organized:

Stratford Ward, Highland Stake, created by a division of Highland Park Ward.

Elko Ward, Nevada Stake, taken from California Mission.

Carlin Ward, Nevada Stake, taken from California Mission.

Wells Ward, Nevada Stake, formerly independent branch.

Firestone Park Ward, Los Angeles Stake, taken from Matthews, Manchester and Walnut Park Wards.

Hartley Ward, Alberta Stake, formerly independent branch.

Tremonton 1st Ward, Bear River Stake, and

Tremonton 2nd Ward, Bear River Stake, created by a division of the former Tremonton Ward.

Rosemary Ward, Lethbridge Stake, formerly an independent branch.

Ward Re-named:

Park View Ward, Long Beach Stake, formerly Long Beach East Ward.

New Independent Branches:

Woodland Branch, Sacramento Stake, formed by a division of the Sutter Ward.

Colton Branch, San Bernardino Stake, created by a division of the San Bernardino Ward, was formerly a dependent branch.

Wendover Branch, Tooele Stake, formerly a dependent Sunday School Branch.

Wards Disorganized:

Oakley 4th Ward, Cassia Stake, consolidated with Oakley 2nd Ward.

Cedarville Ward, Franklin Stake, disorganized and annexed to Weston Ward of same stake.

Auxiliary Board Members Deceased:

Inez Knight Allen, Relief Society General Board member.

Elise Benson Alder, member of General Board Relief Society.

Lenore Cornwall, Assistant Secretary General Primary Board.

Bishops Who Have Passed Away:

Albert Frank Hanny, Bishop of Firth Ward, Shelley Stake.

Quimby Roundy, Alton Ward, Kanab Stake.

Andrew N. Seitz, bishop of Veyo Ward, St. George Stake.

Others Who Have Died:

Mary Teasdel, artist.

Elizabeth J. Kooyman, wife of Frank I. Kooyman, former president of the Netherlands Mission.

Frank Moreland Dunford, musician.

Horace H. Cummings, Church leader and educator and former member Deseret Sunday School General Board.

Ethel G. Reynolds Smith, former member of Relief Society General Board and wife of Apostle Joseph Fielding Smith.

Emma Louise Stayner Richards, mother of Apostle Stephen L. Richards.

PRESIDENT HEBER J. GRANT

There are only five minutes left until time for us to turn the Conference over to the Choir recital. I do not want to ask any one to occupy that short period of time, so I shall do so myself. I am happy indeed to see this marvelous congregation. Not only are all of the seats taken, but people are standing up in the galleries and in the aisles below. It is a great evidence to me of the growth of the work of the Lord in our day. I think it is perhaps the largest audience that I remember to have seen crowded into this building at a Conference session, and I am grateful for this.

A CHOICE LAND

I am very thankful that I am not in the least pessimistic or at all alarmed about the work of the Lord. I am a firm believer that this country, both North and South America, is the choice land of the world, a land choice above all other lands, according to the words of the

prophets in the Book of Mormon. I believe in its final destiny. I believe that there is an over-ruling Providence protecting this country. I believe that this is the only place in the United States of America where the Church of Jesus Christ of Latter-day Saints could have been established and continued without the most terrible persecution, worse than anything we ever had.

FAITH IN DIVINITY OF THE GOSPEL

I am very thankful indeed for the remarkable men and women that we have in the Church, who are devoting their lives without hesitancy to the advancement of the kingdom of God on earth. I am very thankful indeed, in my eighty-first year (I will be eighty-one years old in a little more than a month), that from my childhood days till now I have never found anything that has in the least degree weakened my faith in the divinity of this work. I am very thankful that faith is a gift from God, and that gift came to me in my young manhood. There came into my heart at that time an abiding testimony that the Book of Mormon is exactly what it purports to be. I read that book through as a boy, prayerfully and humbly, and there came into my very being—that part of me that will exist when my body is placed in mother earth—an absolute assurance that that book is exactly what it purports to be. To my mind, the Book of Mormon is the greatest tract, the greatest preacher of the Gospel of Jesus Christ of all the literature that we have. That book has stood the test for over a hundred years, notwithstanding the abuse and ridicule that have been brought against it; year after year additional evidences are coming regarding the divinity of that book.

I remember when first they said, "Oh, it is a falsehood because it says the people who lived on this continent anciently had horses, and no remains of horses have been found." Since that time we have found in the great oil fields of California remains of horses.

SKILLFUL IN USE OF CEMENT

People ridiculed me because I believed that those people had erected cement houses; they said that there had never been a cement house found. Since that time cement houses have been uncovered by the score. A great monument upon which my Counselor J. Reuben Clark, Jr., and my former Counselor Anthony W. Ivins, stood, covers eleven acres of ground—ten per cent more than this Tabernacle block, and as I remember it, is one hundred and fifty percent higher than this building. The outside of this great monument is cement, and people have dug down into the earth in front of this monument and have found a fine cement road, showing a skill in the use of cement equal, if not the superior, to what we have today. And additional evidences are coming all the time.

THE INEXPLICABLE EXPLAINED

When I was in England, presiding over the European Mission, I was entertained by the assistant manager of the great New York Life

Insurance Company in London, and one of the guests at that dinner was a man who had been connected with the British Legation. He had been to Canada a number of times and to United States many times. He said to me: "Mr. Grant, I saw the most inexplicable thing in my life when I was way up in Canada beyond the bounds of civilization, among those heathen Indians. I found an exact copy of a Holy Land rug, woven in small beads, the exact pattern of what I had seen in the Holy Land. How under heaven those Indians up there who had never heard of Jerusalem could duplicate a Holy Land rug is beyond my comprehension."

I said: "I will give you a copy of the Book of Mormon and you will find that the forefathers of the American Indians came from Jerusalem."

"What?" he said. "That explains the inexplicable."

GRATEFUL FOR GROWTH OF CHURCH

I rejoice beyond my powers of expression for the growth of the Church of Jesus Christ. I am grateful for this magnificent audience. I am thankful for the opportunity that our Choir has each Sabbath of broadcasting their splendid music, and it is doing more, I believe, to create good will for the Latter-day Saints than any of the missionary work we have established.

May the Lord bless every one of us who has a testimony of the divinity of the work in which we are engaged to so order our lives that our integrity, upright devotion to the work of God will preach the Gospel, is my prayer and I ask it in the name of our Redeemer and Savior, Jesus Christ. Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 the following program of choral and organ music was presented by the *Tabernacle Choir* and Organ, which program was broadcast by radio throughout the United States and Canada through the courtesy of the Columbia Broadcasting System, originating over Station KSL, Salt Lake City.

"Lord, Thou Alone Art God" (Mendelssohn).....	Choir
"Devotion" (Mascagni)	Choir
"Pilgrim's Chorus" (Wagner)	Organ
"Come Soothing Death" (Bach)	Choir
"The Holy City" (Adams)	Organ
"Worthy is the Lamb" (Handel).....	Choir

The singing of the Choir was conducted by J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Frank W. Asper.

CHURCH OF THE AIR BROADCAST

Immediately after the conclusion of the Tabernacle Choir and Organ Broadcast, as part of the proceedings of the Conference of the Church

of Jesus Christ of Latter-day Saints the following program was presented on the Columbia Broadcasting System's regularly scheduled *Church of the Air* series:

The Choir and congregation joined in singing the hymn, "The Spirit of God like a Fire is Burning."

"Prayer," (Hansel and Gretel) was sung by the ladies of the *Tabernacle Choir*.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

APPLIED CHRISTIANITY

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him.—(James 2:14.)

In this significant passage, James decries the impotency of faith as a merely intellectual perception, and implies the importance of the application of truth to daily life and conduct. He teaches that "faith is dead and useless unless it expresses itself in a true life and true Christian activities." There has been, and is today, too much discrepancy between belief and practice, between the proclamation of high ideals and the application of these ideals to daily life and living.

The Church of Jesus Christ of Latter-day Saints, accepting Christ as the revelation of God to man, believes that Jesus in his life and teachings reveals a standard of personal living, and of social relations, which, if fully embodied in individual lives and in human institutions, would not only ameliorate the present ills of society, but bring happiness and peace to mankind.

If it be urged that during the past two thousand years so-called Christian nations have failed to achieve such a goal, we answer that all failure to do so may be found in the fact that they have failed to apply the principles and teachings of true Christianity

DENOTE OBLIGATION

To every sincere follower of Christ religion should denote not only a sense of relationship to God, but also an expression of that feeling in actions with respect to right and wrong, and obligation to duty.

This was undoubtedly the kind of religion Patrick Henry had in mind when, in the closing scene of his life, he said: "I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

Pure religion gives one power to rise above the selfish, sensual, sordid life of what Eucken calls "pure nature," and enables one to "experience a divinity in life above and beyond the world of sensible reality."

"Without this religion," this philosopher continues, "no true civil-

ization is possible. A civilization declining all contact with a supernatural life and refusing to establish those mysterious inner relations, gradually becomes a parody of civilization."

STANDARDS VIOLATED

For six thousand years and more the human family has suffered from unrestrained expressions and manifestations of selfishness, hatred, envy, greed—animal passions that have led to war, devastation, pestilence, and death. If the simplest principles of the Savior's teachings had been observed the recent world war, for example, could have been averted. The nation or nations that began that holocaust violated some standard or standards of the Christian religion—with what result? Seven million men killed. Five million more dead of starvation and disease. Twenty million wounded, five million of whom are maimed and crippled for life. Six million men imprisoned. Twenty million women in Europe deprived of a home of their own. Countless millions who suffered privations in the trenches, and in lonely homes of the poor. Fifty billion dollars worth of material and property destroyed. One hundred billion dollars to provide for the cost of the war and interest.

And even now as the passing of time dims the memory of that terrible experience, we again hear rumblings of threatened and deadly conflict. Indeed, actually today in some parts of the world horrors are being enacted that make the soul shudder. Innocent human beings, non-combatants, helplessly, desperately fleeing to save their lives, are blown to pieces by death-dealing missiles from the air. Children left homeless, maimed, and slaughtered indiscriminately; starving mothers seeking to give away their famishing babes if by so doing they can save their lives. Because these atrocities are 6,000 or 8,000 miles away, we fail to sense fully the horror of it all. But imagine if they were here, and your boy or girl, your mother, wife, or babe were subjected to such peril! If there be a means of averting such calamities, plain common sense, to say nothing of religion's appeal, would prompt its acceptance. These things but emphasize the truth of what Hayden writes:

Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human life. Yet life, abundant, beauteous laughing life, has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit?

What he says merits careful consideration.

VIOLATIONS AT HOME

But we need not cross oceans to see the effects of violations of Christian ideals. Crime in our own country is costing about fourteen

billion dollars a year—all in disregard of Gospel teachings and ethics. "Can you imagine," says the author of *The Builders of America*, "what this country would be like if ten or twenty billion dollars a year were added to our national income? Even if you can imagine the result do you realize what it would be like to feel no need of locking doors and windows, no fear of leaving your car unprotected, no danger that your wife or daughter would be insulted, or you yourself sandbagged if you went out at night; no fear that you would have any uncollectable bills except through accident or unpreventable misfortune; no fear that in a political election there would be any bribery, or in politics any graft, and no fear that anyone anywhere was trying to 'do you'—Can you imagine all that? It would be heaven on earth! Of course, it cannot happen. Yet if all the destroyers of civilization could be eliminated, and if the traits of the rest of us that come from destructive strains could be eliminated, an approach to such a state some hundreds of years hence is by no means inconceivable." Let me again emphasize that such a desirable state of human society is possible through obedience to Gospel principles.

If you are now thinking that the application of Christ's teaching is impracticable under modern conditions, let me ask you to bring to mind a few specific examples of people who have devoted themselves to the common good. Recall the life of Florence Nightingale, and a million others like her, unheralded and unsung. Think of the Red Cross, a comparatively recent organization among Christian nations. Think of Abraham Lincoln, consecrating his life to his country.

If still you are doubtful, consider the humble life and great achievements of Dr. George Washington Carver, "who has done more than any other living man to rehabilitate agriculture in the South," refusing a proffered salary of \$100,000, preferring to devote his talents and energy to the benefit of his fellowmen

Christianity applied to daily life!

WILLINGNESS TO SERVE

This willingness to serve others is ready for expression in the hearts of millions, if only nations or groups in nations will but point the way. Here is a recent illustration: September 19, 1937, the Salt Lake Region of the Church Security Plan, finding itself in need of a new store house, held a special Fast Day for the purpose of raising funds with which to make the first payment. The committee asked the people to go without two meals on that day and contribute the equivalent in cash for the project. The leaders anticipated raising about \$4,000. The people contributed over \$15,000—realization exceeding anticipation nearly four times!

The Church worshipping in this renowned Tabernacle today accepts as literally true the saying of Jesus:

I am come that they might have life, and that they might have it more abundantly

We believe, however, that this abundant life is obtained not only from spiritual exaltation, but by the application to daily life of the principles that Jesus taught.

SIMPLE PRINCIPLES

These principles are few and simple and may, if desired, be applied by every normal person. The first of these, and the foundation upon which a true Christian society is built, is:

Love the Lord thy God with all thy heart, mind and strength.

A belief in a Supreme Being who lives and loves his children—a belief that gives power and vigor to the soul. An assurance that he can be approached for guidance, and that he will manifest himself to those who seek him.

Another is: The acceptance of the truth that life is a gift of God, and therefore divine. The proper use of this gift impels man to become the master, not the slave of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of life. His passions mastered and controlled for the happiness and blessing of others, and the perpetuity of the race.

A third principle is: Personal Integrity. By this I mean, plain, everyday honesty, sobriety, and respect for others' rights, such as will win the confidence of one's fellows. This recognition applies to nations as well as to individuals. It is as wrong for a nation, because it is powerful, to steal from another and oppress it, as it is for an individual to rob and kill his neighbor.

A fourth essential is: Social Consciousness that awakens in each individual the realization that it is his duty to make the world better for his having been in it. The very heart and spirit of this standard is expressed in the statement of the Prophet Joseph Smith—"If my life is of no value to my friends, it is of no value to me."

Some day intelligent human beings will realize the importance and benefit of living in right relations one with another. When that time comes the Savior's prayer will be in people's hearts—"Make them one, as thou Father and I are one"—Then when that time comes "the war-drum will throb no longer and the battle flags be furled in the Parliament of Man, the Federation of the world."

This condition can be achieved not alone from mere belief, nor from oratorical exhortations, but by the application in business, social and national life of the principles of the Gospel of Jesus Christ.

A male chorus sang the hymn, "I'll Go Where You Want Me to Go, dear Lord."

The hymn, "High on the Mountain Top," was sung by the *Tabernacle Choir* and the congregation.

At the conclusion of the *Church of the Air* broadcast, at the request of President Heber J. Grant the congregation arose and joined with the Choir in singing two verses of the hymn, "God Moves in a Mysterious Way."

PRESIDENT HEBER J. GRANT

There have been counted inside the Tabernacle today 11,213 people. In addition, there are 1,800 in the Assembly Hall, and 3,000 on the grounds—a grand total of 16,013.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brothers and sisters, I am indeed blessed with you in the opportunity to be at this great Conference and at these wonderful services this morning. I glory with you in the ringing, honest testimony of President Grant. I rejoice with you in the wonderful message of President McKay, embodying in it those principles which would bring into the world, if practiced, peace and joy unexpressible.

I again rejoice with you in the great work of this choir of ours and of our other musical organizations, the *Singing Mothers*, the *Nebo Stake Choir* who entertained and edified us yesterday, and the male chorus. I am sure I express your gratitude as well as my own and that of the Authorities when I thank Brother J. Spencer Cornwall for his untiring efforts and Brother Frank W. Asper and also, and perhaps especially, Brother Richard L. Evans. Sunday after Sunday, year in and year out, he prepares what is called the "continuity" to these broadcasts. His versatility arouses my admiration and my gratitude.

AN OUTSTANDING SCOUT LEADER

I would like to say a word about another man whom Brother Grant has mentioned and whom I think we do not fully appreciate. I am thinking of Brother Oscar A. Kirkham. Sometimes I wonder if he does not all too much indicate the truthfulness of that old saying, "A prophet is not without honor save in his own country." I do not know how Brother Oscar Kirkham stands with the superior officers of the Boy Scout Movement, but I suppose he stands well. I do know how he stands with the Boy Scouts of America. I saw him recently at the Jamboree in Washington. After the officers of the organization had attempted in vain to bring to silence and order 25,000 boys assembled there under the shadow of the great Washington Monument, I saw Brother Kirkham go forward on the platform, raise his hands, and bring silence to those 25,000 boys in less than half a minute. His influence for good in this world and in the Boy Scout Movement cannot be overestimated and I honor him and respect him for the work which he is doing.

TRIBUTE TO CHOIR

This choir of ours, I think, is the greatest missionary unit which we have. Wherever I go, on both sides of the Atlantic, I hear praiseworthy reference to their efforts. I am grateful to the Lord for them. It is rather an interesting fact to me that on this block should be the two great

missionary units of the Church. I am thinking of the choir and its work and I am thinking of the work of Brother Joseph S. Peery in the Temple Block Mission. We are planning and hoping to intensify the work of both of these agencies. After listening to this congregation sing this morning, I think I am entitled to say that also the body of this Church assembled in these Conferences is a center from which radiates the Spirit of the Lord and the Spirit of righteousness. No base community or people could sing as you sing. Your songs are filled with a feeling of righteousness. They come, do these songs, from a God-fearing, faithful people. God grant that always shall we be able to sing the songs of Zion and radiate the spirit which has come from this great audience this morning.

Along with Brother Grant, I had the pleasure of attending some of the meetings of the Saints in foreign lands. Sister Clark and I made some tour of Europe. We come back to you, I am glad to say, enriched in our spirit and increased in our knowledge. No one can appraise the beneficial work which President Grant did in Europe. I am happy to add my own feeling to the expressions which he gave voice to yesterday—that too long have we remained somewhat aloof from those organizations of ours on the other side of the water and in the islands of the sea. I rejoice in his determination that from now on we shall bring them nearer to us and shall strive for a fuller realization of the fact that they are part and parcel of us.

SIMPLICITY OF WORSHIP

I return to you filled with gratitude for many, many things. I am grateful for the fact that our services are simple and in the line of the services which the Savior himself inaugurated when he was on the earth. I rejoice beyond my powers of expression that our worship is not one of great magnificence. I rejoice that our Church calls upon the individuals of its membership to carry on all of its activities—that there is nothing which is withheld from him or from her who is righteous.

I rejoice in the fact that our buildings are simple and that we come into them for the purpose of worship and not for the purpose of admiration. I hope I shall not be misunderstood, nor that I shall be thought to lack charity or respect for others, but I hope the time will never come when we shall have a St. Peter's or a St. Paul's edifice connected with this Church. They would lead us away from the simplicity which keeps us humble.

A LIVING FAITH

Above all, I am grateful for the simplicity of our faith. We do not believe in, nor live in, a morgue or graveyard of Christian principles which have supposedly been tried and found wanting, nor of blasted hopes. On the contrary, we have a living faith; a faith that guides us day by day and hour by hour; a faith that will lead us, if lived, back

into the presence of our Heavenly Father; a faith that, lived here, will bring us a joy and a contentment that is beyond the power of any human pen or tongue to describe.

GRATEFUL FOR OUR COUNTRY

I am grateful, also, as I return to this country, for our country itself. I am grateful for its territorial aloofness from the rest of the world. Even with the most modern, destructive weapons of war, we are almost immune. I am grateful for our political international aloofness and I pray our Heavenly Father that we shall never lose the security which comes from minding our own business and remaining aloof from the quarrels and the pettiness of the politics of the world.

I am grateful for our economic sufficiency—that we can, within our own borders, produce all that we need for our daily lives, and the most of what we need for our luxury. The need of other great powers for this sufficiency threatens to bring sometime in the future another devastating struggle.

I am grateful to my Heavenly Father for our free institutions, for the liberty which we have, the freedom of the press, the freedom of religion, freedom to do as we wish within the law. I am grateful that the great principle behind our system of government is that we may do anything which the law does not forbid. There are other systems in the world in which the individual may do that only which the law permits, and between those two great principles lies the difference between freedom and slavery. I am grateful for this, my brethren and sisters, far beyond my power to tell.

SECURITY PROGRAM IS SUCCESSFUL

I want to say a word about our Security Program. I want to say to you brothers and sisters that the Security Program is highly successful. Bishop Cannon has furnished figures to show that during the first six months of this year almost 25,000 Latter-day Saints were helped directly or through work and there is no letting up. There are still a few who must be taken care of, off the government relief. If government projects shall be abandoned, there will be more. But if we shall do in the future as we have in the past we shall meet the task that lies ahead.

Over and over again the last four and one-half years I have told you what I firmly believe—that we, if we put into practice the principles of our religion and if we utilize the organization which the Lord has provided us for taking care of our own, we should become an ensign and an example, a city upon a hill pointing the way to the rest of the world. If you read your papers and your magazines, you know that this has come to pass and people now are asking—they ask me on all sides: What is it in your organizations that brings you the ability to do these things? That, my brethren and sisters, brings up the next great point which we wish the world to look at.

What is the source of this unifying power that motivates this great

people? And when that question is answered, it will be understood and known that it is the power of the Lord and the power of the Priesthood among this people that does draw them together; that does unite them as a single man. I want to say here that I am very grateful to all who have taken part in carrying on this security program—the men and the women who have worked in the Relief Society, and all the auxiliary agencies, the Priesthood, and particularly those men of the central committee who so willingly give their time, without compensation, to the supervision of this great and vital undertaking. We thank you all for your cooperation and for your support. Without it nothing at all could have been done.

GIVES ADMONITION

May I add again an admonition: Live within your means. Get out of debt. Keep out of debt. Lay by for a rainy day which has always come and will come again. Practice and increase your habits of thrift, industry, economy, frugality. Remember that the parable of the ten virgins, the five that were wise and the five that were foolish, can be just as applicable to matters of the temporal world as those of the spiritual.

My brethren and sisters, our revelations are filled, revelations ancient and modern, with the statement that this work of the Lord is to roll forth as the stone cut out of the mountain without hands, and fill the whole earth. This Gospel of ours, my brethren and sisters, is not merely for us. It is, said the Lord, in his time for every creature in the world. The Lord has given to us the responsibility of trying to bring home to humanity the truths of this Gospel, not by exhortation alone, because exhortation has failed and that is why men tell you that the principles of Christianity are dead. But we are to bring this home to humanity by living it. This great responsibility the Lord has placed primarily upon us in America. But this is not an American Church. This is the Church of Jesus Christ of Latter-day Saints and its destiny as well as its mission is to fill the earth and to bring home to every man, woman and child in the world the truths of this Gospel of which I have spoken.

OUR MISSION

My brothers and sisters, that requires not only devotion to duty of the very highest character but it requires sacrifice. There is no good comes into the world, there is no good comes to the individual which in some way does not demand a sacrifice. Righteousness must pay the price.

May the Lord bless us. May he bring into our hearts an understanding of the mission of the Church and beyond that of the mission of the Gospel of Jesus Christ. May he particularly bring into our hearts an understanding of our own responsibilities and duties, because if we fail to meet them, not only shall we ourselves suffer and fail to get the blessings that come from obedience, but someone in the world somewhere

will hold against us the charge that we did not meet our duty and bring to him the principles which we believe.

And so may God be with us at all times and help us in all ways that we may do his will ; that we may spread the Gospel ; that we may point to all humanity the way to temporal salvation, not only, as we are trying to do now, but spiritual salvation and exaltation also, is my prayer in the name of Jesus Christ. Amen

PRESIDENT HEBER J. GRANT

I have been invited to attend conferences of the foreign-speaking peoples. I want the Dutch people to know that I am Dutch when I go far enough back on my mother's side, so I am interested in the Dutch people. There are some Scandinavians in my family through marriage, so I am interested in the Scandinavians. The German people have given to us some of our most stalwart and outstanding people, and I am deeply interested in them ; but I beg these dear friends of mine to please remember that in a little more than a month I will be 81 years of age, and that when a man my age attends each of these General Conference sessions he is doing all that he should. You are all praying for the Lord to prolong my life. Please do not ask me to do things that will shorten it.

"Doxology" was sung by the Tabernacle Choir and the congregation. Elder Arnold D. Miller, President of the North Davis Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon, October 3, at 2 o'clock.

Once more the great Tabernacle was filled to capacity with people, and again throngs of people congregated in the Assembly Hall and on the Tabernacle grounds to listen to the services as they were broadcast from the Tabernacle.

The *Tabernacle Choir* sang an anthem, "Send Forth Thy Light," after which the opening prayer was offered by Elder Samuel G. Dye, President of the Ogden Stake.

An anthem, "Beautiful Savior," was sung by the Choir, Jessie Evans, soloist.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

As I listened to the broadcast this morning and looked out upon this great congregation of people, I was nearly swept off my feet; I think I would have been had I been standing. It was a wonderful meeting.

This is also a great gathering of Latter-day Saints, filling the entire Tabernacle, a congregation that is eager for the word of the Lord and are here now to wait upon him.

A REMARKABLE BOOK

I have in my hand a most remarkable book. There is nothing exactly like it in all the great libraries of the world. This book is distinctive, it is different from any other record under the heavens. In fact, it contains one hundred and thirty-five revelations given to Joseph Smith the Prophet for the instruction of the members of the Church of Jesus Christ of Latter-day Saints, given by the Master himself.

And yet in our day and time it is declared by Christians generally that the voice of revelation has ceased being heard in the land. This book is not to be handled with the spirit of indifference. It justifies the deepest consideration and study. Three or four or five years of intense application in the study of this book, the Doctrine and Covenants, would be the equivalent to a university education in the higher brackets.

We cannot speak lightly of a book with such solemn and important instructions as are given in this volume which covers every phase of the Gospel of Jesus Christ. In a matter so extremely important, my brethren and sisters, would we not be justified in pausing for a few moments to consider and reflect upon some of these great commandments of the Lord.

REVELATION ON THE THREE GLORIES

I refer you now to Section 76. In this section the kingdoms of glory of the other world are set forth in great force and beauty. I would like to read to you the introduction to this particular revelation given by the Lord:

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

His purposes fail not, neither are there any who can stay his hand.

From eternity to eternity he is the same, and his years never fail.

For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

Great shall be their reward and eternal shall be their glory.

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

Are not these words, being the preface to a revelation, great and mighty words? The Lord describes himself and his power and greatness and ability to bless and save in these few introductory lines.

Now, this revelation sets forth three great kingdoms of glory, and the people in the Church, yes, and those of the world at large may choose therefrom their destiny for the hereafter. And, should one step forth the following question might consistently be put to him: "What destiny do you aspire to?" The answer might be, "Well, I would like a Celestial glory, which I understand is the highest and best." The sun, moon and stars are pointed to in the revelation as being typical of the three kingdoms of glory, and as the sun differs from the moon in brightness so is the Celestial kingdom of glory; and as the moon differs from the stars in brightness so is the Terrestrial glory, and as the stars differ one from another in brightness so it is in the Telestial kingdom of glory. If you can abide the law of the Celestial kingdom, why, then you can abide a Celestial glory and that glory will be given you. Otherwise, you must look for some other kingdom of glory such as the Terrestrial or Telestial, but remember that if your worthiness should entitle you to a Telestial kingdom only it is due to the fact that you are able to abide the law of the Telestial kingdom.

Permit me to read a few words from this section to show what is required of those who will be saved in the Celestial kingdom of God:

And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—

They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

They are they who are the church of the Firstborn.

They are they into whose hands the Father has given all things—

They are they who are priests and kings, who have received of his fulness, and of his glory;

And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Wherefore, as it is written, they are gods, even the sons of God.

Wherefore, all things are theirs, whether life or death, or things

present, or things to come, all are theirs and they are Christ's, and Christ is God's.

Now, brethren and sisters, you see what is before you; you see what it will require upon your part to obtain the Celestial glory. If you cannot live up to the requirements of this law that governs in the Celestial kingdom, though you may have membership in the Church, you cannot abide that glory. That is the edict. The Lord tells us that in Section 88.

Section 76 is a great revelation. We can sit down by ourselves and determine just which glory will satisfy us and how we can obtain it, and we are left without excuse. This great revelation appears in the book, and it is worthy of study and deep reflection. Each one must determine whether his life squares with the conditions; and this is only one of the many great revelations contained in this book of Doctrine and Covenants.

REVELATION ON PRIESTHOOD

In Section 84, a revelation on Priesthood, we find the duties that go with the Priesthood, the duties of the Presidency of the Church, the duties of the Council of the Twelve, and the First Council of Seventy set forth in clearness. It defines the duties of Patriarch, High Priest, Seventy, Elder, Bishop, Priest, Teacher and Deacon. The whole field of official standing in the Church comes within the purview of this important section.

We had a great body of Priesthood here last night. This building was filled to its utmost capacity. Some were standing. It is the duty of the Priesthood of the Church to study these great revelations, particularly Section 84. Are you familiar with it? Have you a Doctrine and Covenants within reach? Not in the library case, but on the table where you can get at it handily? You ought to give time to this matter and to the importance of the Priesthood, the necessity of magnifying it, because it represents divine authority, and brethren, we cannot trifle with divine authority. When the Lord speaks we must take notice, and when he commands we must obey, because it is the Lord who is the law-giver, and he who becomes a law unto himself, if he does not repent, is lost.

REVELATION ON THE ETERNITY OF THE MARRIAGE COVENANT

And then there is Section 132—a revelation upon marriage. It speaks of the eternity of the marriage covenant. I wonder if our young people who are thinking of marriage are thinking about that feature of it? Here is an opportunity for the young people to use great discrimination. Marriage should be approached in a prayerful spirit. We should pause and consider this matter. Sometimes it happens that a couple will pass the Temple door and go and get a civil marriage, and I have wondered sometimes if such a couple had weighed the matter fully.

There is as much difference between a Temple marriage and a civil marriage as there is between the sun and the moon. A civil marriage is a good marriage because it has the authority of the United States government behind it. The law protects it, and we cannot condemn it. All we can say about a civil marriage is that it is good as far as it goes, but it may not go very far. That is the trouble. It may last a month, it may last six months, it may last ten years, or twenty years, or thirty years, or forty, or fifty years, which is just a moment of time.

Now, there is the Temple marriage which covers time and all eternity. There is going to be a good deal of sorrow, a good deal of anxiety come into the lives of those who accept the inferior marriage because there is bound to be a separation of loved ones. A civil marriage applies only to this life and holds good until death parts them. If the husband dies, the bond is broken. If the wife dies, the bond is broken; and if both die the bond is broken. It does not reach beyond this life. That is a matter that should have our deepest consideration, because after all, the rewards that come from marriage are governed by law like other things, and we are living under the operation of law in all things.

REVELATION ON TITHING

There is the law of finance, the divine law of finance given to the Church. Somebody might say: "I have not seen that law, Brother Clawson. I have not read very much of the book of Covenants, but I have not seen that law, or any law entitled the law of finance."

Well, it may not have that title. Nevertheless the revelation on tithing is the law of finance in the Church of Christ. That is the way the Lord deals with us in relation to some financial things.

It is wonderful, this law of finance. When the Church was in great distress some years ago, was upon the verge of bankruptcy, the law of finance was put into operation and stressed by the Authorities, and it brought the Church out of its difficulties. It must needs be that we give attention to this law of finance. And there is a reward that goes with it too.

THE WORD OF WISDOM

Then there is the great law of health. "Well," someone might say "I have not seen a revelation entitled the great law of health, Brother Clawson."

"No, of course you have not. But you have seen the revelation that is entitled the Word of Wisdom, haven't you?"

"Yes."

"Well, that is the law of health, given by the Lord many years ago. It is wonderful what it has done for the people, and it is surprising that it has not done more for them, but that is the fault of the people who have failed to obey this law."

THE APPEARANCE OF THE SAVIOR IN THE KIRTLAND TEMPLE

And then there is an account in Section 110 of the great vision that was given to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple at the time of its dedication, when the Lord Jesus Christ appeared standing upon the breastwork of the pulpit. His appearance was glorious, but his words were more glorious, and his particular word upon that occasion was grand and beautiful. He said to them:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. Behold, your sins are forgiven you; you are clean before me; therefore lift up your heads and rejoice, etc.

Marvelous were these divine words of comfort and mercy given to the Saints of God by the Lord himself. They were fully rewarded for the great sacrifices they had made in building the Kirtland Temple.

STUDY OF STANDARD WORKS URGED

I must not take any more of your time. Brethren and sisters, let me plead with you to give more attention to the standard works of the Church. There is so much literature that comes into our homes, I am sure, that we can hardly reach the standard works of the Church, yet the standard works should come first, and other literature afterwards.

Of course, we must keep track of daily events, things that are going on in the world, but when it comes to reading books of interest and value, let us give preference to the Church works because they are more precious than any other books in the world. If they were wiped out entirely and not one standard Church book left, it would be a calamity, a great misfortune to the Church.

God bless you, brethren and sisters, is my prayer in the name of Jesus Christ, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I desire to express a word of appreciation and thanks to and for this wonderful choir. My faith and prayers are with the members.

A PERFECT ORGANIZATION

The Church of Jesus Christ of Latter-day Saints is a wonderful organization. In the year 1829 the Lord said that a great and marvelous work was about to come forth among the children of men. That was a few months before the organization of the Church. In the branches, wards and stakes, all presided over by properly appointed officers, we have a perfect organization in theory. I wish I could say that in regard to the practice.

We have a perfect order of Priesthood, because it is divine. It is

not man-made. The Bishop in the ward holds the keys of presidency, and the power to direct and set in order all things within his ward. Likewise the Presidency of the stake hold the keys of presidency, and it is their duty to set in order and regulate all things pertaining to the stake over which they preside. The President of the Church holds the keys of authority for the whole Church. He is the mouthpiece of God. It is through him that revelation comes for the guidance of the members.

OUR DUTY TO HONOR PRIESTHOOD

The Priesthood, being divine, should be honored. It should be honored by those who hold it, and it should be honored by those who are under the jurisdiction of it. When these men holding this divine authority speak, it is the duty of the members of the Church to give heed to their words and counsel. We fail in our duty if we do not do this thing. Brother John H. Taylor, in his remarks on Friday, stated that there were some members of the Church who said: "Why do the Authorities of the Church keep admonishing and teaching principles to this Church which they know the members will not follow?" I may not be quoting him accurately, but that is the substance of it. I want to answer that question. It is the duty of the Authorities of the Church to speak by inspiration and revelation. If the membership, or any part thereof, should fail to heed the warning or accept the counsel, the instruction which these men in authority give, and especially the one who holds the keys of authority, still it is the duty of these men to give that instruction, even though they may feel it will not be followed, and then the responsibility rests upon the shoulders of those who hear it, and if they refuse to receive it the sin is upon their own heads, and they will have to answer for it.

The Lord said: "Whether it be mine own voice or the voice of my servants, it is the same." I read in the preface to this wonderful book President Clawson has been telling us about:

The arm of the Lord shall be revealed, and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

Those members of this Church who criticise and say we hear too much of this or that, and thus confess their sins, should take heed and repent, for if they refuse to accept the counsels that are given, then the responsibility of that disobedience is theirs, and they will have to answer for it.

Short though my memory may be, I can remember not so very far back, when the President of this Church gave counsel and advice and pleaded with the membership of this Church to do certain things, which a large percentage of them refused to do, and I say the Lord is not pleased with the inhabitants of Zion. He said that once in the early days of the Church. I think we can truthfully repeat it now.

I believe in the Word of Wisdom. I believe in the law of tithing and prayer and faith, and the keeping of the Sabbath Day holy, so I endorse all that we have heard on these questions during this conference.

SMOKING IN PUBLIC PLACES

One year ago it was my privilege to travel through the Eastern States Mission with Elder Don B. Colton, who then presided in that field. Our duties took us to the city of Boston, in Massachusetts, and in the afternoon we went into an eating house for the purpose of getting a meal, shortly before meeting should commence. It was a clean, respectable place. As we sat down to a table we noticed that upon the four sides of every table was the following: "Please do not smoke in this room. The majority, including those who smoke, appreciate a clean atmosphere in which to enjoy their meals. Thank you for complying with this request. Pure food and tobacco smoke do not mix." It struck me that some of these institutions that cater to the public here in Zion might profit by that example.

I do not go into certain eating places for a mid-day meal, because I do not care to sit down at a table, and have some empty-headed girl at an adjoining table puff tobacco smoke in my face. That is why I am not seen in such places. I think that the semi-respectable places—I say semi-respectable, because if tobacco using is permitted in an eating house it is only semi-respectable—if they could adopt this notice in the eating houses that I speak of, I think it would be an excellent thing. This place in Boston was crowded. It did not seem to hurt their business. I do not think anybody stayed away because they were offended; the notice was not offensive. Why can it not be adopted here?

I want to read to you a statement that was made from this very stand by the President of the Church at the Conference in October, 1913. Now, this is a pretty strong statement. He was the mouthpiece of God. He spoke by inspiration, and it is good counsel, it seems to me, today. He said:

President George Q. Cannon often said to me and to others that he would rather be shut up with a skunk than to be shut up in a smoking car with smokers.

I will pause to say that in the day when this was said they had smoking cars. Now all cars, practically, are smoking cars, so are all buses and everything else. To continue the quotation:

What right has a man to befoul with his nauseous breath the air that I breathe? What right have I to make noxious the air that you breathe. I have no right to do it, and you have a right to protest against my doing it, and to show those who are in the habit of doing these things your contempt for their practices, if you have any respect for them. You should show, at least, your contempt for that which they do foolishly, for the practice is wrong, pernicious, and they are unmindful of the rights of others. I have thought seriously that a boy or man who has become addicted to the use of tobacco in any form, to the extent that he is unable to resist his appetite for it, or who has practiced it until he is unable to

resist or overcome it, is a man who is so mentally weakened, so morally degraded that he is not competent to perform, and would not be worthy to be entrusted with any responsible duty. Why? Because a man who has become so weak-minded, and irresolute that he cannot overcome the temptation to do wrong, or resist the power of an acquired, vicious appetite for poison, how can he be trusted? It is a weakness, a degradation that sinks far below the ordinary weakness of mankind, and therefore, the person who is so enslaved to vitiated appetites for poisons, hurtful things, that he cannot overcome them, being a slave to a pernicious habit, a degrading practice, that he cannot rise above it, how dare you trust him? How can you entrust to one whose mind is become so weakened, so vitiated and so degraded, that he is not his own master, but an irresolute slave to unholy passion, any trust that requires honor, strength of manhood, determination and will-power to resist evil and temptation to do wrong? You can't do it! You can't trust a man who has not the power of will to say "No" to temptation to do evil, or to that which entices to evil. He is only worthy of condemnation, and you cannot safely trust him, and you ought not to trust him.

CHARLES C. GOODWIN'S EDITORIAL

A few days following the Conference where this was said, Mr. Charles C. Goodwin, who for many years was a very bitter opponent of the Latter-day Saints, but a very keen editorial writer, and who performed that service for many years on a morning paper in this city, took up the refrain of President Smith's remarks, and I want to read to you what he had to say, because he confessed that he was guilty of the habit:

In a broad and general way I am for the anti-tobacco doctrine promulgated by President Joseph F. Smith at the opening of the October conference. And I am unprejudiced, because I use the weed. One can be pretty patient with the various weaknesses of human nature, but here is a habit which God never planted in any human being. It is unnatural for a man to chew or smoke tobacco.

No habit is acquired at such expense of pain and discomfort, or against so positive and emphatic an opposition of nature. The man who smokes can remember when he began self-administration of nicotine poison, and he can remember no other convulsion of his frame which equalled that following his first cigar. The deadly sickness, the battle of normally clean tissues against the rank enmity of the weed, whether smoked or chewed, surpasses any other illness known to man. Sea-sickness is a horror, but it is a dream of Paradise and the Peri as compared with nicotine poison for the beginner. Ptomaine poison hurts, but it is colic compared to convulsions. There is no protest of the healthy body possibly approaching the physical warning against tobacco. And if the user of tobacco—the confirmed slave today—would supply to any useful endeavor the resolution, the persistence, the indifference to suffering, the courage, the power of will, the sacrifice of comfort, which he has devoted to acquiring the tobacco habit, he would have won—though the winning meant fame or fortune, love or leisure!

President Smith is right. Smoking is foolish. There is not one word to be said in sanity to defend it. Chewing tobacco is beyond all expression filthy. It is vile, vicious, self-contaminating, offensive to companions, and repulsive to the community at large.

And while neither he nor I will make an end of the custom, it is fair to say he told the truth, and it is a thing for patriotic men to applaud, because his word in that meeting will save some man from the one habit

which has nothing to defend it and every consideration of cleanliness to oppose.

Now, there is the statement of a man who has had the unsavory experience.

CLOSING INSTRUCTION

Brethren, sisters, keep your bodies clean. They are eternal, and the Lord expects us to keep them clean if we shall enter into eternal life, which is God's life, to be like him. Hearken to the counsels of the Priesthood. Keep the commandments of God. Follow the instruction President Clawson has given; read these revelations and make yourselves familiar with them, that you may not fail nor be led astray by the teachings of the world and the philosophies of men.

So I pray, in the name of our Lord and Savior, Jesus Christ, Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

In the first chapter of the first book of Moses, which is commonly known to us as the Book of Genesis, we will find—what I have always considered it to be—an account of the spiritual organization of the universe.

The next chapter, the second, deals with the natural creation after, however, first confirming the spiritual creation. It reads like this:

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

And every plant of the field before it was in the earth, and every herb of the field before it grew. (Genesis 2:4, 5)

This narrative is also given to us in the writings of Moses as revealed to the Prophet Joseph Smith. In these writings Moses, who is also the writer of Genesis which is known as the First Book of Moses, gives us a more elaborate account, or I might say a fuller rendition of the same narrative. Although the account in Genesis clearly indicates both the spiritual and natural creation I will quote the passages from the *Pearl of Great Price* in which the narrative is given even in greater clarity and more in detail:

And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth;

And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air. (Moses 3:4, 5)

My purpose in calling your attention to these paragraphs is to show the dual nature of all created things; that we lived in another world before this world was made, as the children of God, the spirit children of God.

Let us visualize, if we can, the scenes in heaven in that first estate of man, before the world was when the Lord had looked out upon this great expanse, and darkness covered the face of the deep; and the Spirit of God moved upon the face of the waters, and God said, "Let there be light," and there was light, and the universe was ablaze with it.—First, the creation spiritual, which of necessity must precede the natural creation.

The second chapter then goes on to relate this remarkable phase of our life, the second estate, as the spirit enters into the body.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Gen. 2:7)

How marvelous that is! See how many things are explained in these scriptures, how many questions are answered! The Lord tells us, in one revelation given to Joseph Smith, that "The spirit and the body are the soul of man." (D. & C. 88:15) How completely that harmonizes with this dual nature of things—The spiritual creation and the natural creation!

And now let us visualize the Lord standing in the midst of his assembled sons and daughters, unfolding to them his almighty purposes with regard to the salvation and exaltation of his children, the plan covering both their spirit life in heaven and the natural life on earth in bodies of flesh and bones; the two estates of man.

All this was shown unto Abraham and is recorded in the Book of Abraham which was translated by the gift and power of God from papyrus by Joseph Smith, the prophet. Let me quote:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

And the second was angry, and kept not his first estate; and, at that day, many followed after him. (Abraham 3:22-28)

What a flood of light is thrown on the scriptures through this marvelous revelation. How many questions are answered.

The New and Everlasting Covenant was first made in heaven; and afterwards renewed on earth—all through the Bible references are made to it. This Covenant is the very essence of God's dealings with his children. This also explains why the children of Abraham were called God's chosen people.

Abraham was known unto God as one of the great and noble ones for his integrity, and God knew that he would teach his children after him; therefore, he was chosen before he was born to become the father of the faithful through whom the knowledge of the true and living God, even the God of Abraham, Isaac and Jacob, or Israel's God as he is variously called, should be maintained upon the earth among the children of men; and those who were permitted to come through his lineage were among the great and noble ones, or in other words, among those who had been valiant in their first Estate.

Thus it will be seen it was a "natural selection" or we might say "a survival of the fittest." It may also be said that through this lineage have come the prophets and apostles, the "morning stars" who sang together in the primeval days before the world was. Judah held the scepter through whom many kings among the nations came, and through the tribe of Levi the Aaronic Priesthood during the Mosaic dispensation was preserved; but last and greatest of all through this lineage came the "Only Begotten Son of God" in the flesh, but also the son of Mary a literal descendant of Abraham. Thus it is seen that through this lineage "all of the nations of the earth have been blessed."

Notwithstanding all this it is still true that God is no respecter of persons and all that filled their first Estate are now to pass the second trial.

There will be many of Abraham's seed who, on account of their wickedness, will be cast out, and still many others who are not of his lineage who by reason of their obedience will be grafted into the Olive tree and become known as the children of Abraham—the "chosen people of God."

From these quotations from the *Pearl of Great Price* we also learn that God created this earth expressly for the habitation of his children in their mortal bodies which were to be made out of the elements of the earth—our mother earth—out of the dust of the ground, and that too for our second trial—our second Estate—the span of human life—the probationary period.

But, before placing us here on earth, he first made covenant with us that if we kept our first Estate we shall be added upon. In other words, there shall be added to our immortal spirits these bodies of flesh and bones. And if we keep our second Estate then "glory shall be added upon our heads for ever and ever." No wonder then that the sons and daughters of God, especially those who were valiant in their first

Estate—the great and the noble—“the morning stars sang together, and all the sons of God shouted for joy.” (See Job 38:4-7)

This passage from Job, which even now is a mystery to the world, is fully explained by this marvelous revelation from the Book of Abraham.

Then the question arose: “Whom shall I send? And one answered like unto the Son of Man: Here am I, send me.” (Abraham 3:27)

“Father, thy will be done, and the glory be thine forever.” (Moses 4:2)

But another one arose and he said: “Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.” (Moses 4:1)

But God said:

“I will send the first.” (Abraham 4:27)

And Satan rebelled against God, so there was war in heaven, and the war begun in heaven has been continued here on earth.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Rev. 12:9)

The Gospel of Jesus Christ embodies within it “all things whatsoever the Lord our God shall command us.” If we render obedience to this, and remain true to our covenants unto the end, we shall have glory added upon our heads for ever and ever.

May the Lord bless us that we may attain to this exaltation, I pray in the name of Jesus Christ, Amen.

The Choir and congregation sang the hymn, “Come, Come, Ye Saints.”

ELDER CHARLES A. CALLIS *Of the Council of the Twelve Apostles*

While the Pharisees were gathered together, Jesus asked them, saying, what think ye of Christ?

As deep answering deep, the Church of Jesus Christ of Latter-day Saints affirms:

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

“THE RICHEST HILL ON EARTH”

A few months ago, while visiting the Northwestern States Mission, accompanied by its capable mission president, Preston Nibley, I entered the city of Butte, Montana. I beheld on a large board this inscription: “The Richest Hill on Earth.”

Butte derives its name from the old French word "butte" meaning a rounded hill. The hill is pierced by a hundred shafts from which has been hoisted to the surface \$2,500,000,000 of mineral wealth. But values are relative. What men call treasures God calls dross. The truth still remains: "For the love of money is the root of all evil."

When I read that inscription, I said to myself, "There is a small and solemn hill outside the ancient city of Jerusalem which has yielded no mineral treasures, nevertheless it is reverently regarded by true Christians as the richest hill on earth."

For on sacred Calvary took place the crucifixion of Jesus Christ, which Canon Farrar declares was "the most stupendous and moving scene in the world's history."

BANISHED FROM GOD'S PRESENCE

Spiritual ruin came by the fall of man. This is the sad story told in the Holy Scriptures: "Because that Adam fell we are; and by his fall came death; and we are made partakers of misery and woe. And men have become carnal, sensual and devilish, and are shut out from the presence of God."

Man, by sin, brought himself into the captivity of sin. His nature, by reason of the fall, became evil continually. He was shut out from the presence of the Lord. What a terrible sentence! Imagination cannot conceive a more dreadful judgment. It was not in man's power to escape from the misery that never dies. This judgment mortal man could not reverse. There was no appellate court. It was to be of endless duration. Hope seemed to have bade the world farewell. In despair man stood helpless.

Against this dark background, God, who is love and with whom there is forgiveness, caused to shine brightly, the three graces, Faith, Hope and Love. He told Adam that Jesus Christ, the righteous Judge, would come in the meridian of time and atone for original guilt.

Down through the ages this living faith and hope sustained those who believed in the heavenly promises. The Messiah became the consolation of Israel. "God had turned away his judgments because of his Son."

THE ATONING SACRIFICE

God himself came down from heaven and made the Divine Sacrifice. The God of Nature suffered and died on the Cross. The Apostle Paul said: "We shall be saved by his life, * * * by whom we have now received the atonement." (Romans 5:10)

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (John 1:29)

On the Cross our Savior paid the debt that made mankind free. He bought us with the price of his precious blood. We are not our own for we are bought with a price. His blood atones for all our sins, through obedience to righteousness, but it shall not cleanse those who

obey not his commandments. The manner of our redemption calls forth our love and affection.

Through the infinite atonement and resurrection of our Lord we receive forgiveness of sin, immortality, a glorious resurrection and eternal life "which gift is the greatest of all the gifts of God" provided we walk before Him, "in all the commandments and ordinances of the Lord blameless." Death lost its sting, the grave its victory. The Savior's death was the door to the glorious resurrection.

Yes, Calvary is the richest hill on earth.

THE INFLUENCE OF THE CHRIST

A Roman ruler was dying. With relentless cruelty he had sought to destroy the sect that was everywhere spoken against, but in vain. He had been found fighting against God. Pointing with trembling finger in the direction of Calvary he said feebly: "O Nazarene, Nazarene, thou hast conquered mightily."

The sublimity of the Christ is manifested in many men, softening the hearts of statesmen and generals. The Savior is a very present help in time of need. He pitieth the poor.

General Lee and General Grant met in Appomattox, near the famous apple tree, where General Grant wrote the terms of the surrender of the Confederate Army. He says in his own simple account of the event, "The question of the disposition of the Confederates' horses arose. I thought they would need them for the spring plowing." Then the General magnanimously permitted the Confederates to retain their horses. He had a vision. The spirit of Isaiah rested upon him. Swords were to be beaten into plow shares. He beheld the battle-scarred fields of Dixie blooming in incomparable beauty with corn and cotton. I believe that he heard the voice of Jesus saying: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The great soldier decided to turn into plow horses those war horses, which had hauled the Confederates' artillery to points where death and devastation could be poured into the Union ranks.

Oh, that our foreign statesmen, diplomats, and generals could see the vision of farms instead of battle fields. Then fields which are now running red with human blood would soon bloom with life saving harvests. Someone has said that a sword is a misshaped plow. God hasten the day when in this war-torn world there will be more plows than swords.

SPIRITUAL RICHES FROM CUMORAH

Another hill, old in story, is ancient Cumorah. Out of that hill came truth and spiritual riches that will never fade nor perish—a volume of Scripture, the Book of Mormon. For many long centuries the people whom Columbus found when he stepped on the shores of America had no recorded knowledge of their forefathers, or the will of God con-

cerning them. Without scripture which would make them wise unto salvation through faith in Jesus Christ they "wandered as strangers in sin." The deep darkness of ages had rested like a pall over their buried past. But God said, "Let there be light; and there was light."

The Prophet Joseph joyfully exclaimed:

And again, what do we hear. Glad tidings from Cumorah. Moroni, an angel from heaven, declaring the fulfillment of the prophets, the book to be revealed.

The Book of Mormon, like the Bible, is holy because it testifies that the Savior is the Son of God. The Nephite record contains the account of the Messiah's marvelous ministry to his "other sheep" on the western hemisphere, after his resurrection and ascension into heaven. To be a witness that Jesus is the Christ and to the truth of the Bible, is the chief mission of the Book of Mormon which ancient prophets, notably Isaiah, predicted would be brought forth to magnify the name of God.

AMERICA'S DESTINY FORETOLD

Behold the destiny of the United States in the light of Book of Mormon prophecies:

The Gentiles shall be blessed upon this land.

And this land shall be a land of liberty unto the Gentiles.

There shall be no kings upon the land who shall raise up unto the Gentiles.

For I, the Lord, the king of heaven, will be their king.

And I will fortify this land against all other nations.

These glorious predictions shall be fulfilled upon this people upon the unchangeable condition that "they will serve the God of the land who is Jesus Christ."

It cannot be said truthfully that Mormonism is intolerant or unpatriotic. In the hearts of this people is the essence of true political faith, true patriotism for God and country, for which they would shed the last drop of their heart's blood.

Our wonderful Republic. May we revere our heaven inspired Constitution and keep it foursquare with the plan of its inspired architects, I humbly pray in the name of the Lord Jesus Christ, Amen.

BISHOP JOHN WELLS

Second Counselor in the Presiding Bishopric

I desire to call your attention to an incident in the life of the Master. The last day of the Master's life had come. His apostles had met with him to commemorate the Passover. The spirit of Jesus was troubled, no doubt, because of his impending betrayal and sacrifice. After he had designated the traitor and Judas Iscariot had left the room, Jesus felt free to speak, as though he had been

relieved of a burden. He said in effect: "Now is the Son of Man glorified and God is glorified in him. A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

To be a true follower or disciple of our Savior we must demonstrate our love for God, for our Savior and for our fellowmen. The Apostle John states: "And this commandment have we from him, that he who loveth God loveth his brother also." We can show our love one to another by brotherly kindness, neighborliness, service in both spiritual and temporal things, and by the spirit of benevolence and forgiveness. We manifest our love for one another by our righteous precepts and by our good example, that others knowing our teachings and feeling the influence of our good example, may be induced to follow in paths of rectitude.

The Prophet Joseph Smith received several revelations from the Lord containing this new commandment of the Master. The ideal and practical application of this commandment "to love one another" is found in the system the Lord revealed to the Saints known as the United Order. An epitome of these revelations gives the spirit of this economic system: It is not intended, in this heaven-sent plan, that one person should possess that which is above another. Every member of the Church was to have an equal claim for his just wants and needs, these claims to be exercised for the benefit of the Church as a whole; every member to improve his talents and use them for the common good; every member to seek the interest of his neighbor. The purpose of this order was to bring about equality in wealth; there would be no rich, no poor, ample for everyone and funds to build up Zion. Under this system there would be no waste, no idlers; industry would be dignified; all would work for the common good. With this equality in temporal things, we find a foundation for equality in spiritual things. The word of the Lord is "If ye are not equal in earthly things, ye cannot be equal in spiritual things." The Lord never intended the Latter-day Saints to be in bondage to others, nor in the bondage of debt.

Let us consider our present situation: Ours is a rich nation, the richest in the world. However, statements have been made to the effect that there is more unemployment and that there are more dependents on charity in the United States than in all Europe. During the past fifty years the number of farmers who own their own farms has decreased; the number of mortgaged farms has increased; the number who are living on farms has decreased. The conditions in the world today of poverty, lack of employment and our competitive method of doing business indicate that there is a crying need for a re-statement of the commandment of the Master that "ye love one another."

I am thankful for the Church Security Program, which has as some of its objectives: to help us "seek the interest of our neigh-

bor;" to promote the spirit of service and brotherly kindness; to promote equality in temporal things, to care for the poor and needy; to eliminate want and suffering; to find employment for Latter-day Saints; to encourage the return to farms; to assist unemployable members to do Temple work; to locate Latter-day Saints on land where they may become independent; to encourage quorums of the Priesthood to develop useful quorum projects; to stimulate the beautification of homes and places of worship; to have canning and sewing centers; to take care of surplus food, or in other words to develop brotherhood and cooperation. This plan has been inaugurated by the First Presidency of the Church. Its efficacy and purpose can never be doubted. It is for our benefit and our blessing.

George Holyoake, the author of books on Consumers' Cooperation, made a statement which I think can be applied to our Church Security Plan. He said:

Cooperation touches no man's fortune, seeks no plunder, causes no disturbance in society, gives no trouble to statesmen, enters into no secret associations, contemplates no violence, subverts no order, envies no dignity, asks no favor, keeps no terms with the idle, and will break no faith with the industrious.

I want to express my appreciation for what has been done under this security program of the Church. As I see it, it is the beginning of higher and nobler things. The Lord intends his people to be equal in all things, both temporal and spiritual.

My brethren and sisters, let us get back to simple methods of living—of helpfulness, each Latter-day Saint doing his share in the community, cooperating in all useful efforts and for the good of all. We are ideally situated to carry forward cooperation in temporal affairs, for we are accustomed to cooperating in spiritual matters. I sincerely hope we will give study, thought and consideration to "seeking the interest of our neighbor and doing all things with an eye single to the glory of God." Remember always the words of the Master, "By this shall all men know that ye are my disciples, if ye have love one to another." May we apply the spirit and meaning of this commandment in our daily lives.

My heart is filled with thanksgiving for the Gospel and for the privileges and blessings I enjoy. I appreciate my membership in the Church and the opportunity which is mine to labor in the ministry, to give service in the Church. I know that God lives, that Jesus is the Christ, that Joseph Smith is a Prophet of the Living God, and that through his instrumentality this great latter-day work has been established. It will continue to increase, gathering power and influence as it grows in years and numbers.

May we follow the counsel and admonitions given to us in these latter-days for our spiritual and temporal welfare, I pray, in the name of Jesus Christ. Amen.

BISHOP DAVID A. SMITH*First Counselor in the Presiding Bishopric*

I rejoice this day, my brethren and sisters, in my lot. I am happy to have the privilege of laboring with these, our brethren, whom we sustain as the Authorities of the Church.

I am grateful to my Heavenly Father for permitting me to hold the holy Priesthood, the power of which I have seen manifest in unmistakable manner. I am grateful for the privilege that comes to me of visiting with you in your homes, in your wards, in your stakes, where I receive blessings and encouragement.

I want to say to my brethren who feel to criticise the President of this Church for repeatedly calling your attention to your failure to keep the commandments which God has given, especially you who have had the Priesthood conferred upon you—when you feel this desire coming upon you, think what you would do under the conditions we face in this day, were you in the position of the President of this Church, and felt the responsibility as he feels it. Then perhaps you would change your mind and your attitude. I have no word of censure for you, only pity, and in a spirit of love I call upon you to repent, for you are walking in the shadow of darkness and in danger of becoming lost, for so the Lord hath spoken.

To me it seems that there has been no time in the history of the Church when it was more necessary that we should arm, not with the implements of modern warfare—and may I say the cruel implements of modern warfare—which are a menace to the world in this day, but with the authority of the holy Priesthood, clothed with the power of the Holy Ghost, which is promised to us as a guide, and which will, through our faithfulness, lead us into the path of light and truth and righteousness and on to eternal life and exaltation.

It is a great privilege to go into the world to preach the Gospel. It is a greater privilege to preach it in our home, in the home of our neighbor, our friend, our kindred. This is our mission. This is our work, as the army of the living God, clothed with his power and authority. Are we using it to the fullest? Are we neglecting it? Do we appreciate it?

I constantly pray that I shall not be found at any time belittling this great work which has been entrusted to our care, or making light of those who I know are heart and soul in this great work, full of faith and knowledge and honesty of purpose.

I thank my God for his blessings, for his plan of salvation, his Gospel message, and that I find in my soul harmony therewith. May his blessings be upon us. May we, in the power which he intends that we shall have, go forward to accomplish his purposes, that his blessings shall rest upon us in abundance, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and General Officers of the Church as follows, all of whom were unanimously sustained:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

ACTING PATRIARCH TO CHURCH

George F. Richards

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball

Rulon S. Wells

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Franklin S. Harris
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Franklin L. West
Richard R. Lyman	
Arthur Winter, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

Franklin L. West

AUDITING COMMITTEE

Orval W. Adams John F. Bennett

TABERNACLE CHOIR

David A. Smith, President; J. Spencer Cornwall, Conductor; D. Sterling Wheelwright, Assistant Conductor.

ORGANISTS

Alexander Schreiner
 Frank W. Asper
 Wade N. Stephens, Assistant

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Kate M. Barker, Second Counselor
 with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
 Milton Bennion, First Assistant Superintendent
 George R. Hill, Second Assistant Superintendent
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
Joseph J. Cannon, First Assistant Superintendent
Burton K. Farnsworth, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
Lucy Grant Cannon, First Counselor
Clarissa A. Beesley, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, First Assistant Superintendent
Edith Hunter Lambert, Second Assistant Superintendent
with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

I am very pleased indeed to express my deep appreciation of our Conference, from start to finish.

I am grateful for the Gospel of Jesus Christ. I am thankful for the devotion of the Latter-day Saints as a whole.

CONSCIENTIOUS OBSERVANCE OF LAWS REQUIRED

I announced here at the Priesthood meeting last night and I decided to announce it again that we expect all the General Officers of the Church, each and every one of them, from this very day, to be absolute, full tithepayers, to really and truly observe the Word of Wisdom; and we ask all of the officers of the Church and all members of the General Boards, and all Stake and Ward officers, if they are not living the Gospel and honestly and conscientiously paying their tithing, to kindly step aside, unless from this day they live up to these provisions.

We have undertaken a most stupendous work and there will be no difficulty whatever in carrying out that great work. We will have an abundance to take care of every living Latter-day Saint who is in distress. Mind you, when I say Latter-day Saint I mean Latter-day Saint. I am not talking about idlers. I am not talking about people that want to lie down and let somebody else take care of them—I am talking of Latter-day Saints. If the people will pay their tithing and if they will keep the Word of Wisdom, and will actually, really, and for a fact, fast two meals once a month and give the equivalent, we will be able to carry forward our Security Plan without any trouble whatever.

It is simply marvelous that people can live on eleven cents, some of them—two meals a day once each month for twelve months in the

year—twenty-four meals on a half a cent a meal. (Or at least, so their fast offerings would indicate.)

We feel that in all the stakes of Zion, every stake president, every counselor to a stake president, every stake clerk, and every high councilor, standing at the head of the people in the stake—we ask them to kindly step aside unless they are living up to these laws. They are given the responsibility of presiding, and every officer who is a presiding officer should say from today: "I am going to serve the Lord, so that my example will be worthy of imitation."

No man can teach the Word of Wisdom by the Spirit of God who does not live it. No man can proclaim this Gospel by the Spirit of the Living God unless that man is living his religion; and with this great undertaking that we have before us now we must renew our loyalty to God, and I believe beyond a shadow of doubt that God inspires and blesses, and multiplies our substance when we are honest with him. We do not want in this day a repetition of what the scriptures tell us was the condition in years gone by, wherein the Lord declares that he had been robbed, because of the failure of the people to live the financial law that God has revealed.

Now, I pray from the bottom of my heart that God will give each and every man and woman who holds an office in any stake or ward the spirit and the feeling and the determination from this day, to renew his covenants with God, to live his religion; and if we are too weak to do these things, we should step aside and let somebody else take our place.

THE MIND AND THE WILL OF THE LORD

The Word of Wisdom, we are told, is such that it can be kept by "the weak and the weakest of all Saints." I have heard that some of the members of Boards, after the law was passed legalizing beer, said: "Well, I do declare, now I am entitled to have a glass of beer." No Latter-day Saint is entitled to anything that is contrary to the mind and the will of the Lord, and the Word of Wisdom is the mind and the will of the Lord.

I want you to know that this will make no difference to me personally, but as the shepherd of the flock, the day has come, in my judgment and in the judgment of my associates, that we must live up to and be loyal to this work and serve God with all our heart, might, mind, and strength, if we are to accomplish what the Lord wants us to do.

BLESSINGS INVOKED

I thank you all for your presence here. I thank the Lord for the splendid Conference we have had. In so far as God has given me the power to do so I pray God to bless you one and all. I pray God to bless all the Latter-day Saints. I pray God to bless every soul that has good intentions, and to strengthen him and her in their determination to keep the commandments of the Lord. I love the Lord; I love the Latter-day

Saints; I love the honest the world over; I have no animosity against any living soul. The Gospel of Jesus Christ is one of forgiveness of wrongdoing. It is a part of the Gospel to forgive those who have done wrong, when they repent, but "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." He will do them no more.

The time has expired.

May God's blessings be with each and all of you, and with all the Saints, and with all the honest the world over, I pray in the name of Jesus Christ, our Redeemer, Amen.

The Choir sang the "Hallelujah Chorus" (Handel).

Elder Paul C. Child, President of the Pioneer Stake, offered the benediction.

Conference adjourned for six months.

The singing at the two Friday sessions of the Conference, by the *Relief Society Singing Mothers*, was under the direction of Sister Charlotte O. Sackett; Elder Carl Nelson directed the singing of the *Nebo Stake Choir* at the Saturday morning and afternoon sessions; J. Spencer Cornwall led the congregational singing at all the sessions and conducted the singing of the *Tabernacle Choir* on Sunday.

Accompaniments and interludes on the great organ were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

—

Held in the Tabernacle
SALT LAKE CITY, UTAH
April 3, 4, and 6, 1938
With Report of Discourses

—

Published by the
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SALT LAKE CITY, UTAH

One Hundred Eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday, Monday and Wednesday, April 3, 4, and 6, 1938.

The entire proceedings of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, *, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, **, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen.

Of the First Council of the Seventy: Jonathan G. Kimball, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, ***.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jensen and A. William Lund.

Members of the General Committee, Church Welfare Program.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies and Elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Frank Evans, Eastern States; Bryant S. Hinckley, Northern States; David A. Broadbent, North Central States; Carl F. Eyring, New England; Elias S. Woodruff, Central States; Merrill D. Clayson, Southern States; El Ray L. Christiansen, Texas; William T. Tew, Jr., East Central States; William W. Seegmiller, Western States; W. Aird MacDonald, California; Preston Nibley, Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Orlando C. Williams, Spanish-American; Joseph J. Cannon, Temple Block, Salt Lake City, Utah.

*George Albert Smith was absent, visiting missions in the islands of the Pacific.

**Richard R. Lyman was absent, presiding over the European Mission.

***Rufus K. Hardy was absent, visiting missions in the islands of the Pacific.

FIRST DAY

MORNING MEETING

The first session of the One Hundred and Eighth Annual Conference was held Sunday morning, April 3, 1938, at 10 o'clock a. m.

Long before time to commence the Conference every seat and available space in the large Tabernacle auditorium and galleries was occupied. In addition, thousands of people congregated in the large Assembly Hall immediately south of the Tabernacle, and on the Tabernacle grounds, where, by means of amplifying equipment that had been installed, they listened to the Conference proceedings as they were broadcast from the Tabernacle.

President Grant opened the Conference by announcing that the Tabernacle Choir would furnish the music for this session and would join with the congregation in singing the hymn, "Redeemer of Israel."

After the singing of this hymn, the opening prayer was offered by Elder Samuel E. Bringhurst, President of the Cottonwood Stake.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am grateful, my brethren and sisters, for this opportunity of being with you in health and strength to enjoy the spirit of this Conference. There are many things that might be discussed, many things of great import in the progress and welfare of this people, and I am sure they will be brought out during the Conference. The time available to me prior to the Tabernacle broadcast is limited and will permit of brief remarks only.

IMPORTANCE OF OBEDIENCE

In thinking over that which I might say I have thought of many things, and among other things one of the greatest and most important is that spirit which brings us to a unity and a willingness to cooperate and to comply with the desires and instructions of our leaders, and particularly with regard to the observance of the laws and commandments of the Lord, which is the principle of obedience.

When Saul, king of Israel, was instructed by Samuel the prophet to fight the Amalekites, who had been a bar in the way of the children of Israel in their trailing through the wilderness, he failed to do what he was instructed, and Samuel rebuked him in these words:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the word of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams,

Saul was rejected by the Lord as a result of his disobedience and failure to comply with the instructions which he had received from the Lord's servant.

RESULTS OF DISOBEDIENCE COME IN NATURAL WAY

Now, as a matter of fact nothing apparently happened, because Saul continued as the king of Israel. Anyone who heard that statement of Samuel's might have concluded that it had failed. But Samuel had gone, under the instruction of the Lord, to Bethlehem, and there had selected another man and had anointed him to become king of Israel. I say Saul remained as king for some time before the judgment of the Lord came upon him. After a certain time he went into battle and was killed in a natural way in the fight. And that I think is an evidence of what we may expect of mankind wherever we live. If we learn to obey the instructions that are given us, and especially if there come to us instructions from those who have authority; or if we fail to comply with the laws and commandments that the Lord has given us, we are in the way of undergoing condemnation. It may come about in a perfectly natural way, because obedience or disobedience to spiritual or natural law, or to civil law, brings the reward or the penalty in every instance.

THE GOSPEL A PERFECT LAW OF LIBERTY

The Apostle James, in speaking in regard to the importance of observance of divine law, and at the same time the perfect freedom of agency of every individual to do as he or she chooses, makes this statement:

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Every principle given to us of the Lord as a part of the Gospel is a law of liberty, and the Gospel as a whole is the perfect law of liberty. We have the choice whether we shall accept it or reject it, whether we shall live it, or shall fail to observe its commandments; but according to that which we shall do shall we be judged, and that is perfect fairness and justice, not only in this life but in the life to come.

OBSERVANCE OF LAW

I might discourse at length, but time will not permit, with regard to the benefits that come to us through the observance of law. As Latter-day Saints we claim to obey, honor, and sustain the laws wherever we may be. Any man or woman, any boy or girl who fails to observe the constitutional laws, man-made though they may be, imperfect though they may be—if they fail to observe them they are the losers, and thereby if law-breaking continues there is confusion and destruction to civilization, whether in the community, the state, the nation, or the world. And to that extent it is very vital that we should realize that obedience means compliance with law, whether it is civil, natural, or spiritual. It is of vital importance to the continuance of progress of civilization.

SOURCE OF UNITY

I realize and you realize that if we observe to do what the Lord has

commanded us and expects us to do, we shall grow in unity and power, because that is the very source of power of this people—their willingness to comply and thereby become united. Yet they lose nothing of their individuality or their understanding or their intelligence or their judgment. So that obedience to this perfect law of liberty brings us joy and blessings, as promised by the Apostle James.

BLESSINGS PREDICATED UPON OBEDIENCE

You will remember again the statement made by the Prophet Joseph Smith:

There is a law irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God it is by obedience to that law upon which it is predicated.

This applies to every principle of the Gospel. I will not take the time to discuss them in detail, I need only say to you that every principle of the Gospel that the Lord has given us is positive and forward-looking, and everything contrary to that is negative. Thereby we may conclude that everything we learn that is of light and advancement, that is true and exalted and forward-looking is of God and intended for the welfare and progress of mankind. It requires action, it requires discernment, it requires judgment to observe these conditions and to be obedient. The opposite is to fail and to neglect, which is negative, and only brings us sorrow and sadness. By doing wrong things we are doing negative things; by doing right things we are doing positive things.

DIVINE PRINCIPLES

Now, without going into detail, because time will not permit, I might refer you to some of the things the Lord has commanded us to do. In the first place he has commanded us to teach our children correct principles, that they may live righteously, that they may grow in the knowledge of the truth, and become faithful, active men and women in the Church. If we fail to do that as fathers and mothers we shall lose the blessing which would come to us otherwise; and if our children fail to receive these things and observe them they will also lose the blessing. How unfortunate it is when children of faithful, upright parents, either through lack of proper watchcare, training or spiritual, loving influence succumb to temptations and lose the spirit of the Gospel!

If we fail to observe the Word of Wisdom—that great standard of physical welfare—we are losing control of our better selves. If we observe it we learn to control our appetites and desires and our passions, so far as they affect us physically. One course is positive. It means self-control. The other is negative. It produces excesses.

With regard to the observance of the Sabbath day: If we live in accordance with that instruction we shall grow in clear thinking, in peace, and in right living. If we break the commandments we give ourselves to thoughtless pleasure, we are losing that sense of relationship with the

divine and interfering with our progress. Likewise, if we cultivate hatred, envy, and jealousy instead of cultivating love, we develop negative instead of positive qualities—lower instead of higher—and suffer thereby. On the contrary, if we cultivate love for our fellow men generally and all who are dear to us, and for our Heavenly Father, then we grow in righteousness, peace and happiness.

POSITIVE QUALITIES PROMOTE REAL HAPPINESS

The same is true of morality. If we observe the principles of clean living which we are instructed to observe, we shall grow in faith and strength and power, and if we fail to do so we shall grow in vice and licentiousness, which are prevalent throughout the world today. Another principle that develops finer characteristics in men and women is that of fasting, the donating of the value of the food that would otherwise be consumed. If we practice it we develop in the spirit of self-denial and charity—two of the greatest qualities we can possess. Failure to live it invites selfishness, and hinders proper restraint. Again, if we are growing in faith we are becoming stronger and abler spiritually and thereby we shall increase in unity. On the contrary, if we cultivate doubt, and carping criticism, we hinder advancement and lose the opportunities that are ours. Then again, if we fail to observe the law of tithing, a divine law given us for our progress, a principle with a promise, we gain spiritual and temporal blessings. If we disobey it those benefits will be denied us. The observance of these principles develops the qualities in men and women most vital to civilization.

I want to call your attention to the fact that we have been instructed by our brethren who preside over the Church here upon the earth to observe all of these principles. I think that in large measure Latter-day Saints are endeavoring to observe them. The more fully we observe them the greater the blessings to us. We are the ones who gain or lose by living or failing to observe these commandments, these instructions and principles.

So, my brethren and sisters, I urge upon you that, as far as you have influence, you exercise that influence with the Church officers and members by example and by kindly encouragement, to observe every principle which the Lord has given through his servants. Such observance inures first to the welfare and progress of the individual, and, secondly, for the Church as a whole.

RESPONSIBILITY OF CHURCH OFFICERS

I remember that six months ago President Grant gave certain instructions with regard to what is expected of the officers of the Church in the observance of its principles. I think there should be no neglect or failure whatever in our faithful observance of these things. There is every reason why every man or woman who receives authority in this Church should set the example of righteous living in every way. The giving of authority requires a faithful compliance with every request made of us. Further, there is no request made that is not reasonable.

Time will not permit my speaking further. I pray the Lord to bless us continually and may his choice favors continue with us throughout this Conference, I pray in the name of Jesus Christ. Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m. the following program of choral and organ music was presented by the Tabernacle Choir and Organ, in the Tabernacle, as a part of the General Conference session, and was broadcast by radio throughout the United States and Canada by the courtesy of the Columbia Broadcasting System, originating over Station KSL, Salt Lake City:

"Again as Evening's Shadow Falls" (Fletcher)	Choir
"In Springtime" (Kinder)	Organ
"The Morning Breaks" (Careless)	Male Choir
"To Thee, O Lord" (Kalinnikoff)	Choir
Hymn arrangements by organist	Organ
"Praise" (Rowley)	Choir

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Frank W. Asper.

CHURCH OF THE AIR BROADCAST

Immediately following the *Tabernacle Choir and Organ* Broadcast, the following program was presented on the Columbia Broadcasting System's *Church of the Air* series:

The Choir and congregation joined in singing the hymn, "O Say, What is Truth?"

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

Observing the orderliness and unity of purpose obtaining among his followers, who had been gathered from various countries of the world and from numerous nationalities and creeds, a visitor to the Prophet Joseph Smith asked:

"Mr. Smith, how do you govern these people?"

Promptly came the pregnant reply, "I teach them correct principles and they govern themselves."

Thus tersely is stated a concept fundamental in the creed of the Church of Jesus Christ of Latter-day Saints—self-government fashioned upon fixed and enduring principles. It is a statement of the ideal in government. As concerns the individual, it is a statement of the law of progress, the law of salvation.

STABILIZING POWER OF AN ULTIMATE AIM

The discovery of eternal, unchanging principles, upon which the lives of men may securely be built, is the end of all search. We believe

that such principles are to be found in the teachings of Jesus of Nazareth. Those teachings constitute our religion, whose mission it is to lead men to exercise over themselves a moral restraint, to curb the desires of their hearts, to guide their thoughts and actions into true channels, and to tie themselves down to the precepts of divine justice that they may be prepared for the eternity of life and progress that lies beyond.

Everyone must feel the need for an ultimate aim in life—an abiding purpose. Without it there would be nothing to stand between a person and a surrender to the fitful direction of casual impulses. Many men who do not consider themselves religious nevertheless have high objectives and pursue them with fidelity, but they have adopted from some source a body of principles which constitute their code of living. Without the stabilizing power of such guides a man's life would be "like the waves of the sea, driven with the wind and tossed." There could result only futility of action and frustration of purpose.

SELF-GOVERNMENT BASED ON OBSERVANCE OF CORRECT PRINCIPLES

In secular relations the necessity for guiding principles has long been recognized. The whole body of our law has grown up out of the need for certainty. It constitutes a body of principles by which men regulate their relations. If there were no such fixed guides subscribed to and faithfully observed in the great majority of instances, there could be no dealing. Distress and confusion would reign supreme just as it does today in the family of nations.

Furthermore, if the process of the law had to be invoked to compel obedience to its established principles in every transaction in which men engaged, human intercourse would be impossible. The whole legal mechanism would come tumbling down of its own weight. Human society is able to carry on only because the vast majority of men freely and voluntarily and as a matter of individual morality conform their conduct to the body of principles laid down in the law. Indeed, because they observe principles of morality which have not been enacted into law—but are outside of and above its compulsions—they are self-governing, which brings us back to the second proposition of our discussion: Having been taught correct principles, "*They govern themselves.*"

Any system of government which depends for its continuance upon the compelled obedience of any considerable part of its citizens is foredoomed to ultimate failure, because it is violative of the principle of freedom which is a God-given quality coextensive with life, and, like life, one of man's inalienable rights.

U. S. CONSTITUTION PROTECTS RIGHT OF SELF-GOVERNMENT

What Lincoln called the sentiments of the Declaration of Independence—the whole essence of it—is that every human being, and every community of human beings, has some rights which no power on earth, not even government itself, is authorized to infringe. Every line in that Declaration is repugnant to the present day revival, in parts of the world, of the anachronistic dogma which undertakes to regiment the lives of

men into mere vassalage to the state. Such philosophy is in brutal contradiction of the basic concepts of the Gospel of Jesus Christ; which teaches that man, the spirit of him, was in the beginning with God; that Jesus Christ is in truth his elder brother; that as the offspring of Deity, through free acceptance of and adherence to the eternal law of progress, man's congenial immortality may unfold till he reaches the plane achieved by his "elder brother". This, the very essence of the theology of the Latter-day Saints, is flatly denied by the totalitarian whose chief exponent has said that the ideal of happiness and indefinite progress is a "myth," and the inevitable consequence of whose teaching is the exaltation of the barbarities of paganism over the humane precepts of the Son of Man.

The people of America have been the freest people on earth precisely because more of the activities of life have here been left to self-direction than has been the case anywhere else and the domain occupied by government has been correspondingly more circumscribed. It is an historical certainty that the express purpose of the framers of the Constitution of the United States was to establish under it a government for the protection of their newly won liberties. Its highest sanctions are free speech, free press, free elections, a free legislature, a free judiciary and a definite limitation upon the powers of government over the lives of men. All these the modernistic despotisms—under whatever name—deny.

Latter-day Saints believe that these are divine principles and that the men who formulated them into a system of government were acting under the inspiration of the Almighty, in the majesty of whose name every man who comes into office under it binds himself by oath that he will preserve and defend it. Here we clasp hands with the Honorable Hatton W. Sumners, chairman of the Judiciary Committee of the House of Representatives of the United States, who recently said:

They were great men who sat in the Constitutional Convention but it has been withheld from human genius to write the constitution of a living government. It never has been done and never will be in a creative sense. Our Constitution came from the same source that trees came from. . . . The people no longer believe that there lived at one time a group of supermen, who met in a convention and out of their own creative genius fashioned the constitution of a living government. . . . The fact of it is our Constitution is worthy of all reverence among a people who love liberty, because it came from God Almighty.

Parenthetically may I remark that in this sabre-rattling, demagogue-shouting, Deity-banishing age of arrogant self-sufficiency, it is refreshing to hear words of humility issuing from the mouth of one in high station.

PERFECTION POSSIBLE

Freedom signifies more than a release from outward restraint. It is an essence, a quality of the spirit whose rarest blossoms, in an atmosphere of oppression, wither and die. As is said by Justice Maxy, "Wherever autocracy has prevailed, thought has been enslaved, society stratified into castes and enterprise discouraged. The era of Autocracy Ascendant was the 'dark ages of the world'. Progress came only when shackles began to be loosed from minds and chains from limbs."

In our conception, the whole purpose and object of life is to achieve individual perfection through the unfolding of individual potentialities and the ripening of all the virtues. Learning, extension of horizons, expansion of vision, poise of character, serenity of soul—these coveted fruits of the spirit—are the consequence of voluntary free acts. In the foul and noisome air of despotism they may neither quicken nor flower. They are outside the power of human bestowal or coercion; they are in the realm of freedom. As these transcend physical acquisitions in value, so the principle of freedom transcends the power of force or compulsion.

It is said that in the seed is a complete design of the tree. Planted in fertile soil, moistened by gently falling rains, warmed by the caressing rays of an effulgent sun, it unfolds: roots, trunk, branches, blossoms and fruit, the completed realization of its design. No amount of despotic terrorism can cause a seed to unfold into a tree.

Our institutions which protect us in our freedom of thought and of worship were the product of a thousand years of struggle against tyranny. But they have no guarantee of immortality except such guarantee as inheres in the will and the fitness of our people to be free.

Freedom is not bestowed; it is achieved. It is not a gift, but a conquest. It does not abide; it must be preserved.

When signing the Constitution Franklin said that the government it created "can only end in despotism . . . when the people become so corrupted as to need a despotic government, being incapable of any other."

So important is the principle of liberty, so essential is it to man's higher self-realization and so inexorably necessary to the dignity of his status as the issue of Deity that the omnipotent God himself does not countenance compulsion. Ample ancient and modern evidences of this have been scripturally recorded. For example, when the Prophet Samuel was grown old the people of Israel requested of him that he make them a king to judge them "like all the nations." Samuel was disturbed, thinking that Israel had repudiated him, but the Lord comforted him with these words: "Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them." Certainly there is nothing here of compulsion on the part of One omnipotent.

Closer to us in time, there is a like example of the Lord's respect for the liberty of men. Nine years after the organization of the Church of Jesus Christ of Latter-day Saints (one hundred and eight years ago next Wednesday) came the revealed law that the Priesthood of God, the governing authority of the Church, neither could nor ought to be maintained except by persuasion, by long-suffering, by gentleness and meekness and by love unfeigned; by kindness and pure knowledge, and that it could not with impunity be exercised to gratify pride or ambition or to gain unjust control or compulsion upon the souls of men.

Self-government involves self-control, self-discipline, an acceptance of and the most unremitting obedience to correct principles. Its demands are commensurate with its high privileges. Duties are the inseparable companions of rights. No other form of government requires so high a degree of individual morality. "It is ordained in the eternal con-

stitution of things," said Burke, "that men of intemperate minds cannot be free." It is one of the missions of the Church to foster in men those virtues, without which there can be no self-government, and the alternative to which is the mentally and spiritually sterilizing scourge of tyranny.

Before we import despotic principles into our own land, which are so raucously clamoring for admission, we would better count the costs. Three weeks ago I read one morning the sickening, revolting story of an old world trial where the mockery of it was rendered the more cruel by the observance of outward legal form but devoid of every semblance of justice as known to free men. The sole offense of the accused was political disagreement with the will of the dictator. Then I walked into a United States Court where a Grand Jury was being impanelled. It comprised 16 men of the district of varied stations in life. They were instructed that under the Constitution no one could be called to answer for an offense against the government except upon presentment by a Grand Jury; and that they alone, without fear or favor, without regard to the station of the accused, be it high or low, without extraneous influence of any sort, but solely upon the evidence, must decide whether indictments should be returned.

Thank God for Liberty!

May we and all the generations to come be as heroic in its preservation as were the Fathers in its establishment, that in our land freedom may abide forever.

Selection by Male Chorus, "Praise to the Lord," (Storl-Cornwall)
 "Praise God from Whom All Blessings Flow" was sung by the Choir and congregation.

After the conclusion of the *Church of the Air* broadcast, at the request of President Heber J. Grant, the congregation sang the hymn "O, Ye Mountains High."

PRESIDENT HEBER J. GRANT

I am sure that every Latter-day Saint within the sound of my voice has had great pleasure in listening to our program here this morning. I am sure that the testimony and the fine teachings of our Presiding Bishop have found echo in the hearts of all of you. I am sure that every Latter-day Saint who believes, according to a declaration of the Prophet Joseph Smith, that the men who wrote the Constitution were inspired of the living God, has rejoiced in Elder Bowen's remarks here this morning, and that the things he has said have found an echo in the hearts of all of you.

EXPERIENCES IN BORROWING MONEY

Speaking of this song that we have just sung, some of the words of which are, "On the necks of our foes we shall tread," etc., I had the pleasure of singing it while coming down from Pine Crest (Emigration

Canyon) in an automobile, to a dear friend of mine who is in the banking business, Mr. Fred W. Shibley. Mr. Shibley came to Utah to represent the banks of New York, Chicago, San Francisco and other places, that had lent \$12,535,000 to the Utah-Idaho Sugar Company.

When these loans were negotiated sugar was selling for \$17.00 a bag of 100 pounds. When the beets were turned into sugar, sugar was selling at \$5.00 a bag. We paid \$12.00 a ton for the beets and we expected to make four or five million dollars, but we had a loss of more than \$5,800,000. We expected to have all our debts paid but we found ourselves in debt \$7,535,000, and we needed some more for our next season's crop of beets. We had a practical illustration of Victor Hugo's remarks that "Gratitude is a lively sense of favors to come." Our farmers received over \$5,000,000 more than their beets were worth, but the following year nearly all of our factories had to lie idle because the price of beets was not high enough.

I went East to get a renewal of \$7,000,000 of obligations with the banks, and in addition to borrow \$2,800,000, instead of \$12,000,000 as the year before. I had difficulty in getting the company notes; but finally the bankers agreed to do so, and we were very grateful. They positively refused to lend us a dollar, however, in order to purchase preferred stock. I offered them local collateral and they asked for something that would sell on the New York Stock Exchange. I told them that I did not have any stocks or bonds that would sell on the New York Stock Exchange. One of the great bankers said, "Give us some Union Pacific preferred stocks or bonds."

I said: "You must have been listening to Lulu Shepherd, perhaps the greatest female liar that ever drew the breath of life. She announced that I as President of the Mormon Church had over \$100,000,000 in Union Pacific and other railroad preferred stocks and bonds."

I had only one certificate of five shares of the common stock of the Union Pacific, and that was in my name. I had it transferred from President Joseph F. Smith back to the Church, and then I had it transferred to myself, hoping to be elected a director, but "another Pharaoh arose that did not know Joseph," and I did not get the job. (*Laughter*) A year later, however, somehow or other they got acquainted with "Joseph," and then I got the job.

INCIDENTS IN REGARD TO "O YE MOUNTAINS HIGH"

I took Mr. Shibley to one of our scenic wonders—Brighton—and seeing there in her mother's cottage, next door, the good wife of the man who has been talking to us today (Albert E. Bowen), I suggested that we go over to their cottage and hear somebody sing who knew how to sing. We did so, and I said, "Now, Emma Lou, I sang the song, 'O Ye Mountains High,' for Mr. Shibley, and I would really like to have him hear someone sing it who knows how to sing." She sat down at the piano, and turned around and said, "Of course, President Grant, you do not want me to sing all four verses."

I said, "I have already trod 'on the necks of our foes' and made the 'Gentiles bow beneath our rod,' give him all four. (*Laughter.*)

After she had finished singing, I said: "Mr. Shibley, it must have shocked you for me, the President of the Church of Jesus Christ of Latter-day Saints, claiming that Jesus Christ himself organized it, claiming that God introduced Jesus Christ to the boy prophet, and believing in the teachings of the Savior that we should turn the other cheek and love our enemies—it must have been a great shock to you to hear me singing that we should 'tread on the necks of our foes,' and that 'the Gentiles should bow beneath our rod;' so, I have arranged with the author, Charles W. Penrose, who is now in his 89th year and is as lively and wide awake and as fine a preacher as anyone in the whole Church, that after he passes away we will quit treading on the necks of our foes."

Our *old* song books, however, have not been changed, but we are now singing, "Without fear of our foes we shall tread."

Mr. Shibley said: "Don't you do it; I am a student of the Bible, although agnostic, and that is a Bible figurative expression. You do not expect to step on the necks of your foes, but you do expect your foes to bow the neck to the rod of righteousness. Leave it alone, it is only once in a lifetime that a man gives off as inspirational a song as that."

I said: "I have already pledged myself to change it after Brother Penrose dies."

But lo, and behold, after hearing this compliment by a non-member of the Church I am, when singing it personally, going to make them bow to the rod of righteousness, even though it has been changed in the book.

It is only fair to all of you to know that Charles W. Penrose spent ten long years of his life preaching the Gospel of Jesus Christ in his native land, England, without purse or scrip, and then he came to the valleys of the mountains; but before coming here he wrote this beautiful, inspired hymn, without having seen our country. We feel that he was not only inspired as a poet, but he was inspired to describe our great and wonderful country.

There are two spirits striving with all men—one telling them what to do that is right, and one telling them what to do that will please themselves, that will gratify their own pride and ambition. If we live as we ought to live we will always follow that spirit that teaches us to do that which is right.

REPENTANCE MEANS FORSAKING OF SIN

I have heard many, since my talk here six months ago, say that tithing is a free-will offering and that Heber Grant is laying down a law. Tithing is a law of God and not Heber Grant's law. It is God who said that the people were robbing him—those who did not pay their tithing—not I. I can forgive any man almost any great sin if he repents, and "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." It does not do me individually any

good or any harm, no matter how a man lives, but I know as I know that I live that every man who serves God with full purpose of heart is reaping a remarkable and wonderful reward. "Men are that they might have joy," as recorded in the Book of Mormon, and there are no people on the face of the earth that have more real joy, more contentment, more peace of mind, more true happiness, than those who have a knowledge that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of mankind, our Savior, and who are living the laws that he has taught us. It brings a peace, a joy, and a satisfaction into the heart that money can not buy and that nothing else can buy.

I have had men all over this country, during my long life, say to me: "Mr. Grant, your teachings are in harmony with the Bible, but I can not accept your teachings that Joseph Smith is a prophet of God."

Speaking of our principles being in harmony with the Bible, when I reached Chicago, going East with Mr. Shibley, I handed him a couple of tracts to read. One of them was entitled, "Joseph Smith Tells His Own Story."

By the way, Mr. Shibley made a very remarkable and wonderfully favorable report regarding our company, and recommended to the bankers that they lend us the money we wanted with which to buy preferred stock, in order to get a renewal of the \$7,000,000 we owed them, but they would not do so. However, later, when Brother Smoot got us \$10,000,000 from Uncle Sam they concluded to let us have the more than two million dollars with which to pay for the preferred stock. They were a good deal like the fellow who went to the bank to get his money—there was a run on the bank—and they offered it to him. He said: "What! Have you got it? If you have it, I do not want it; if you don't have it I want it awfully bad."

AN AGNOSTIC'S OPINION OF JOSEPH SMITH'S STORY

After reading the tract, "Joseph Smith Tells His Own Story," Mr. Shibley said to my son-in-law, Robert L. Judd (who had lunch with him): "Do you know, that story of Joseph Smith's is true. No liar ever wrote such a story. Liars do not go into details. By every rule of my life to discover the truth this story is true. No liar would ever think of such a thing as saying that the Angel Moroni, who appeared to Joseph Smith and who afterwards gave him the golden plates from which the Book of Mormon was translated, had on a loose robe, and that it was open, and that he could see his bosom."

And he pounded the table, so my son-in-law told me, when he said it. "No liar would ever think of saying that the angel's feet did not quite touch the floor and that the robe came to his ankles. Liars learn a story off by heart and stick to it, and they never go into details."

When he was here he went back into the records of the Sugar Company for twenty years. I wondered "What on earth is he going back so far for?" and when I heard of this remark I knew he was looking for something crooked and he did not find it, and that is why he made such an optimistic report, in my judgment.

ARGUMENTS IN TRACT UNANSWERABLE

The other tract that I gave him was, "My Reasons for Joining the Church of Jesus Christ of Latter-day Saints and Leaving the Church of England." When I had lunch with Mr. Shibley the next day he said:

"Mr Grant, I am a student of the Bible, although an agnostic, but if I actually believed the Bible I would be almost compelled to join your Church. I say to you that no believer in the Bible can gainsay these arguments. That tract by your religious friend is unanswerable, but do you know, I have written books myself and I think I could write a better reason for leaving the Church of England and joining your Church than he wrote?"

I said: "Mr. Shibley, please remember that this man who knew the Bible so well and gave so many scriptural references to sustain our doctrines which you say are unanswerable—please remember that he had reached the age of retiring on a pension of \$5,000 a year as a Colonel in the British army, and that he had been known as a God-fearing man, a truly religious man all his life, and please remember that when he joined the Mormon Church he received letters from India and other places in the world asking, Why have you joined these awful Mormons?"

We all know of the drivings and the persecutions of the Latter-day Saints in New York; of the loss of our temple and being driven from Ohio; of the order of the Governor of the State of Missouri that we leave the state or we would be annihilated; that we were driven out of Nauvoo, Illinois, and our temple destroyed by fire; and that finally we traveled 1500 miles to these valleys. And what was this country at that time? A great sagebrush plain. One of the three women in the Pioneer company remarked: "Worn and weary as I am, I would sooner go another thousand miles than stop in such a desolate place," and one of the others echoed that sentiment. But Brigham Young said: "This is the place, and here we will build an empire and a temple to our God."

BRIGHAM YOUNG'S PLANS FOR EMPIRE

If Brigham Young had got all he asked for, for the new State of Deseret, we would have built an empire here. What did he ask for? There was then no California, no Nevada, no Idaho, no New Mexico, no Arizona. He asked for all of Utah, much of Wyoming, nearly all of Colorado, enough of New Mexico to get the San Juan River, every foot of Arizona and Nevada, to the Sierra Nevada Mountains. He established a colony at the foot of the Sierra Nevada Mountains. He sent his pioneers and representatives across the Colorado River and established a colony in what afterwards became the state of Arizona. He asked for fully one-third of California. He asked in plain English for every drop of water that flows into the Hoover Dam. Please remember the name, never forget it. (*Laughter.*) Every drop of that water would have belonged to the State of Deseret. Los Angeles would have belonged to us. We established a great colony at San Bernardino and we established a colony way up in the northern part of Idaho, but the government

of the United States, because of the lies of some run-away judges, sent the army of the United States against our people here and all those outside colonies were abandoned.

I am going to get another chance at you this afternoon and on several other occasions, and I see there are only a few minutes left.

OFFICERS URGED TO KEEP COMMANDMENTS

I want to leave with this vast audience my deep appreciation of all that has been said. I endorse it with all my heart, and I renew again everything that I said in the ten or fifteen minutes at the close of our Conference six months ago. I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to live it and to keep the commandments of God, so that their example will teach it; and if they can not live it we will go on loving them, we will go on putting our arms around them, we will go on praying for them that they may become strong enough to live it. But unless they are able to live it we ask them to please step aside so that those who are living it can teach it. No man can teach the Gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it. He can go on as a member and we will pray for him, no matter how many years it may require, and we will never put a block in his way, because the Gospel is one of love and of forgiveness, but we want true men and women as our officers in the Priesthood and in the Relief Societies. And a man has no right to be in a high council who can not stand up and say that he knows the Gospel is true and that he is living it.

May God help us to live the Gospel, that our light shall shine before those who know not the truth. I know as I know that I live that God lives, that he is my Father, that he hears and answers my prayers. I know that Jesus Christ is the Redeemer of mankind, the Son of the living God, my Elder Brother. I know that Joseph Smith is a prophet of the true and the living God, and that he was the instrument in the hands of God of again restoring to the earth the Gospel of Jesus Christ.

May God bless you, one and all, and every honest man and woman that lives upon the face of the earth, is my humble prayer, and I ask it in humility in the name of Jesus Christ. Amen.

The choir sang the anthem "Behold, God the Lord Passed By" (Elijah).

Elder Stayner Richards, President of the Highland Stake, offered the benediction.

Conference adjourned until 2 o'clock p. m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened promptly at 2 o'clock p. m. Sunday, April 3.

Again the great Tabernacle auditorium and galleries were filled to capacity with people who had assembled to listen to the Conference proceedings, and as was the case in the morning, the Assembly Hall was crowded with people and thousands of others congregated upon the Tabernacle grounds where, by means of amplifying equipment that had been installed, they were able to listen to the Conference services.

The *Tabernacle Choir* furnished the music for this session. As an opening number the congregation joined with the Choir in singing "For the Strength of the Hills we Bless Thee."

Elder Harvey Fletcher, President of the New York Stake, offered the invocation.

"Onward Christian. Soldiers" (Sullivan-Nilson) was sung by the Choir.

PRESIDENT HEBER J. GRANT

The following telegram has been received:

New York City, New York.

Manhattan Ward assembled for Fast meeting. Enjoyed splendid reception of Tabernacle Broadcast and Church of the Air.
Manhattan Ward Bishopric.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Text:

Wherefore, my beloved . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. (Philippians 2:12-15.)

Though given over nineteen centuries ago, Paul's admonition to the Philippians is applicable to us today.

A TRYING PERIOD IN HISTORY

Present day difficulties and perplexities call for individual as well as cooperative effort. To paraphrase Lord Nelson's famous statement: Now is the time for every man to accept responsibility and to do his duty.

We are today living through one of the really crucial periods of the world's history, writes the Assistant Secretary of State. Everywhere about us is prodigious change. Old institutions, old beliefs, old ideals are

going fast. In this revolution of thought and life, new conceptions and beliefs born of Communism, of Fascism, of state totalitarianism, are competing relentlessly with the older conceptions which we thought were fundamental. The future is literally in our making.

It is a time of disillusionment, of loss of faith, of bitter pessimism. We seem to be slipping backward in the long march of progress. We are in danger of losing part of the precious heritage for which our ancestors fought and gave their lives. Human liberty, democracy, parliamentary government, freedom of speech, freedom of conscience, tolerance, faith—these in important parts of the world have ceased to exist. Autocracy and dictatorship are demanding men's allegiance. Political institutions are cracking ominously. Democratic government is fighting for its life. Our whole capitalistic system is under fire. . . .

Even today millions of men are wandering the streets of our great industrial cities, hungry and unable, through no fault of their own, to find work. We are still forced to mortgage unborn generations to care for present want. In the midst of abundance the world is multiplying poverty.

RESULT OF REJECTING GOSPEL TEACHINGS

Undoubtedly there are many causes contributing to these untoward conditions, chief of which is failure to adopt the teachings of Jesus.

Certainly much of the hatred and animosity manifest among the peoples of the world are largely if not entirely due to men's rejecting fundamental principles of the Gospel of Jesus Christ. Some men and some nations still apply the law of the jungle—cheat or be cheated, conquer or be conquered, kill or be killed—instead of "do unto others as you would have others do unto you," "love your neighbor as yourself," "do good to them who despitefully use you."

Well, what can we do about it? Sometimes when we think how little we can do, we almost despair of attempting to do anything. But there are a few simple but fundamental things which everyone can do.

One of these is for each individual to work out his own salvation.

WORKING FOR SALVATION

An outstanding doctrine of the Church is that each individual carries this responsibility, and that the salvation of man is a process of gradual development. The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is essential to salvation. A man may say he believes but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his protestation will avail him nothing. "Work out your own salvation" is an exhortation to demonstrate by activity, by thoughtful obedient effort the reality of faith. But this must be done with "fear and trembling;" that is with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With "fear and trembling" we should seek the strength and grace of God for inspiration to obtain the final victory.

However, to work out one's salvation is not to sit idly by, dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the

immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labors either to self or to others to be bestowed as a just and beneficent Father may determine.

I am not unmindful of the scripture that declares "By grace are ye saved through faith, and that not of yourselves; it is a gift of God." That is absolutely true, for man in his taking upon himself mortality was impotent to save himself. When left to grope in a natural state, he would have become, and did become "carnal, sensual and devilish by nature." But the Lord through His grace appeared to man, gave him the Gospel or eternal plan whereby he might rise above the carnal and selfish things of life and obtain spiritual perfection.

But he must rise by his own efforts and he must walk by faith.

He who would ascend the stairway leading upward to eternal life must tread it step by step from the base stone to the summit of its flight. Not a single stair can be missed, not one duty neglected if the climber would avoid danger and delay, and arrive with all safety and expedition at the topmost landing of the celestial exaltation.

The responsibility is upon each individual to choose the path of righteousness, of faithfulness and duty to fellowmen. If he choose otherwise, and as a result meet failure, misery and death, he alone is to blame. As President Young said on one occasion:

If Brother Brigham should take a wrong track and be shut out of the kingdom of heaven, no person will be to blame but Brother Brigham. I am the only being in heaven, earth, or hell, that can be blamed.

This will equally apply to every Latter-day Saint. Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom he shall appoint to instruct me; in rejecting it, I follow the dictates of my own will in preference to the will of my Creator.

I believe in individualism as opposed to paternalism. In saying this I recognize the fact that a man's duties to himself and to his fellowmen are indissolubly connected. Jesus taught that if a man is true to his own highest interests he cannot fail to discharge his obligations to his neighbors. Conversely, he taught, that if a man is faithful to the interests of his fellowmen, he cannot be faithless to his own. And as a man thinks so he acts.

Within my experience there has never been a time when the doctrine of individual initiative and individual effort should be more generally taught and more earnestly put into effect than at the present day.

Too many men are claiming that the world owes them a living, and are sitting effortlessly by expecting the world to throw its luxuries into their passive laps. Too late they will learn that the earth rewards richly only the strenuous stragglers. Emerson quotes someone as saying that "the world is in a state of bankruptcy; that the world owes the world more than the world can pay, and ought to go into chancery and be sold." Such reputed insolvency involves all the population, and he who does not get out and rustle for himself is a contributor to the alleged bankruptcy.

NO NEED FOR IDLENESS

Thousands, through no fault of theirs, are out of jobs, and are vainly seeking a means of an independent livelihood. However, failure to find it is no justification for idleness. There are fences to rebuild, barns to repair, yards to clean up, houses to remodel and to paint, vicious and destructive weeds to destroy as they deface the highway and ravage crops. Instead of waiting expectantly for the government to find work for us, let us look around and see if there is not work near at hand. Such work will be a benefit not only to the individual but to the community and the public generally. Last year there passed through Utah 1,250,000 tourists. We must not shut our eyes to the fact that these hundreds of thousands of visitors constitute one of the greatest assets of the state. Travelers come to behold sublime canyons and far-famed scenery, to hear the story and see the accomplishments of the Mormon pioneers. If, when they come here, anticipation exceeds realization, these tourists will go away disappointed. If realization is greater than anticipation, they will depart with satisfaction and words of commendation.

Thriving villages with newly painted dwellings, cultivated farms and weedless highways, courtesy and fair dealing will bear an encouraging message to these hundreds of thousands of visitors; while dilapidated houses, ill-kept gardens, broken gates and tumbled down fences will indicate an indolence and shiftlessness that will discredit the whole people.

WHAT ONE WARD ACCOMPLISHED

This admonition applies not only to persons but to the individual quorum, to the individual ward, to the individual stake. Look around you and you will find that there is work for you in your own community. These suggestions are not impractical effusions of a dreamer, as Bishop Lawrence B. Johnson of Randolph, Utah (Woodruff Stake) has recently demonstrated. In that little village, 10 or 12 more houses are needed to meet the bare necessities of natural increase in population. People have not the money with which to pay for these houses. But there are certain resources which they do possess—health, brawn and muscle, and initiative and foresight on the part of leaders. Twelve miles from this town are groves of timber; trees that can be hewn into house logs.

Bishop Johnson presented his plan, and called for volunteers from the ranks of the unemployed. He anticipated meeting 5 or 6 men with teams and axes. At the appointed hour one Monday morning 20 men responded.

With a little help a saw mill was obtained, and with the cooperation of the Forest Department, 200 trees, the forest life of which was about ended, had been transformed into excellent housing material—25,000 scale feet of logs made ready for use, and the work still continues. For their labor the men were given work receipts, which are accepted at the

regional storehouse in exchange for clothing, shoes, groceries and other necessities.

Work brings happiness, and that happiness is doubled to him who initiates the work.

OPPORTUNITIES AT HAND

Too many of us fail to take advantage of opportunities near at hand. We justify inactivity by nursing the impotent thought that success cannot be obtained without influence, money, social or political "pull." Edward Rowland Sill gives an excellent illustration of the fact that sometimes "what one man throws away as useless, another man seizes as the best means of victory at hand."

This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing —!" he snapt and flung it from his hand.
And lowering crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.

Writes Charles Wagner in the "Simple Life":

Each person's base of operations is the field of his immediate duty. Neglect this field, and all you undertake at a distance is compromised. First, then, be of your own country, your own city, your own home, your own church, your own work-shop; then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it.

NEED AND VALUE OF COOPERATION

Now do not misunderstand me. In thus emphasizing individual effort, I am not unmindful of the necessity of cooperation—

There is a destiny which makes us brothers,
None lives to self alone;
All that we send into the lives of others
Come back into our own.

A single, struggling individual may be stalled with his heavy load even as he begins to climb the hill before him. To reach the top unaided is an impossibility. With a little help from fellow-travelers, quorums, or wards he makes the grade and goes on his way in gratitude and rejoicing.

This, I think, is in harmony with the teachings of Jesus, who

"sought to perfect society, not by popular agitation or by re-organization, but by perfecting the individual. He recognized the fatal fallacy in the dream of those who hoped to make a perfect state out of imperfect individuals. The ideal social state, which he described as the kingdom of God, is a commonwealth in which all men are united and governed by a commanding love both for God and for their neighbors."

The present day turmoil and bitter strivings threaten to undermine basic foundations of Christian relationship. Liberty, freedom of speech, self-government, faith in God, and particularly faith in the efficacy of the Gospel of Jesus Christ are facing a bombardment from the ranks of error as the world has seldom if ever witnessed.

SOMETHING FOR EACH TO DO

Too many men quail under the impending onslaught, and cry vainly, "what can we do?"

This, I repeat, we can do:

First:

By self effort attempt to initiate work around the home, and in the neighborhood, quorums and groups rendering necessary aid whenever possible; and practice honesty; speak well of your neighbors; and if you cannot do this, say nothing. Seek the best in life, and thus give to your own soul and to your own environment a touch of the beautiful.

Second:

By proclaiming, and, what is even more effective, by exemplifying in life the principles of the Gospel of Jesus Christ as the only permanent panacea for the ills of mankind.

Wherefore, my beloved, . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I wish to tell of a new interpretation of the Gospel of Christ. The occasion will permit only an outline but I make the attempt in the hope that our friends who listen and some of our members may come to a clearer understanding of the distinctive features of our message and our work. I use the word "new" interpretation rather than "true" for diplomatic reasons. "New" postulates "old" and while most people prefer to be modern rather than old-fashioned, usually no serious offense is given by placing a man in an old school of thought. Whereas, "true" assumes the "false" and everyone resents an imputation against the verity of his ideas. I make this admission frankly because I have no desire for debate. I merely want to explain.

INTELLIGENCE MAN'S CHIEF INVESTITURE

I set forth as the first aspect of this new interpretation the doctrine of the dominance of intelligence. I believe I am correct in the assertion that in all Christian literature prior to the advent of our Church there were to be found no such concepts of the origin, function, and place of intelligence in the universe as come from our modern scripture. Here are some excerpts:

Intelligence or the light of truth was not created or made, neither indeed can be.

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also. Otherwise, there is no existence. (Doctrine and Covenants 93:29, 30.)

The glory of God is intelligence—or in other words, light and truth. Light and truth forsake that evil one. (Doctrine and Covenants 93:36, 37.)

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (Doctrine and Covenants 130:18, 19.)

Now, since intelligence is co-eternal with God and is the very glory of God, it follows logically that it is the chief investiture of man. Indeed, it is man, for it is that part of his constituency that persists, that is eternal. This knowing, conceiving, illuminating principle of existence lies at the base of all our powers and potentialities. Without it there would be no virtue and no sin. It alone gives to man his free agency, the power to choose, to will, and to act, conscious of the effects of his decisions and his deeds. It accounts for the place of good and evil in the world and justifies their existence,—a philosophical problem that has baffled the minds and the thinking of great scholars, of all time.

This conception of intelligence justifies the eternal quest for knowledge and it does more. It explains the necessity of acquiring knowledge for it makes knowledge essential to progression and progression in the last analysis is salvation. It places a terrific penalty on ignorance. It lays down a new and very definite gospel doctrine that: "It is impossible for a man to be saved in ignorance." (Doctrine and Covenants 131:6.)

TRUE KNOWLEDGE AND INTELLIGENCE REWARDED

The world in general and the modern world in particular with its science, scholasticism, and technology has been prone to scorn and slur religion and the church for an alleged backwardness and retardation in intellectual processes and in the acquisition of knowledge. Whatever justification there may have been in times past for such an imputation, I present now an interpretation of the Gospel that is a complete refutation of these disparaging allegations and inferences of the secular world. The Gospel of Christ offers a stimulus and a reward in the pursuit of knowledge and the development of intelligence that transcend in their appeal and promise anything that the students and philosophers have ever evolved.

But the knowledge and intelligence that it rewards must be true. "Light and truth" are the words of the revelation. It places no premium upon the acquisition of falsehood and error. It distinguishes very clearly between sophistication and true intelligence. A man once said in distinguishing intelligence from education that intelligence is that which enables one to wisely meet the situations of life without education; whereas, education is that which helps one to meet the situations of life without intelligence.

This statement may leave the inference that intelligence is largely inherited. The Gospel teaches us that it is—that it came as a native endowment of the race but that the efficacy of the endowment has been in many instances largely mitigated by the perversion of the race. It is encouraging and gratifying, however, to be assured that no man has ever quite lost this vital and all-important attribute. There is enough intelligence with every man to acquire knowledge and truth if he elects so to do. It is a significant fact, demonstrated by most extensive research and investigation, that there is no people in the earth, even the most primitive, which has not sufficient intelligence to grasp and hold to a conception of a God as a Supreme being.

INTELLIGENCE A DIVINE ESSENCE

How to exercise the intelligence we possess for the attainment and utilization of knowledge is a vital matter in the interpretation and application of the Gospel, but it is one that I must pass over briefly. The Gospel places highest value upon that intelligence and knowledge which contribute most to the enduring welfare of man. "Pure knowledge" it is called in the revelation, (Doctrine and Covenants 121:42) which defines the attributes and functions of the holy Priesthood. This pure knowledge, without which the Priesthood can not properly be administered, contemplates an understanding of the divine plan of redemption and of the principles and laws that pertain to the celestial kingdom of our Father. In all the learning of the world there is nothing of higher import for the mind of man to comprehend than the eternal principles and truths that pertain to exaltation in the presence of God. And there is no higher order of intelligence than that which enables man to perceive these glorious truths.

Since intelligence is a divine essence, it may function adequately only when recognized as divine. In that recognition faith is indispensable. Faith and knowledge constitute testimony and bring that conviction which is epitomized in the declaration, "that to know thee is eternal life." So I ask, where is the philosophy or school of thought that esteems more highly and ascribes nobler attributes to the mind and intelligence of man than does this exalted concept set forth in the new interpretation of the Gospel of Christ?

THE FAMILY OF GOD

I propose as the next major phase of this new interpretation a unique and distinctive conception of the family of God. God, the

Master Intelligence is the Creator and veritable Father of his children, the lesser but potentially divine intelligences who make up his family and populate his kingdom. As a kindly parent, he desires and designs the eternal welfare and happiness of his offspring. In modern revelation his purpose is clarified as never before in recorded scripture. It is the glory of God to "bring to pass the immortality and eternal life of man." (Pearl of Great Price—Moses 1:39.) And, "Men are that they might have joy." (Book of Mormon—II Nephi 2:25.) These are the sublime declarations revealed in latter days, forever banishing all doubt and uncertain speculation as to the place and purpose of man in the universe.

In what does the joy of man consist? There are two things: first, an eternal progression in intelligence, knowledge and power that leads to perfection, even as Christ is perfect; and, second, companionship with God in his presence and in the presence of his Son.

NEW CONCEPT OF HEAVEN

This pronouncement of the purpose of our being, together with additional revelations, brings a new concept of heaven. By the perfection of our lives we achieve joy and come into the presence of God. Where is he? He is in his own kingdom. Are there other kingdoms? Yes. And in that revealed knowledge we learn the truth about heaven. There are other kingdoms referred to but not fully explained by Saint Paul and also indicated in "the many mansions of my Father's house," spoken of by the Savior.

These scriptures have been fully amplified by the new interpretation. Kingdoms of eternity have been defined. Laws that govern the various kingdoms have been set forth and entrance requirements stipulated. There are preferential places and conditions in the hereafter, as there are here. The highest and most desirable is the celestial kingdom of our Father. In that kingdom and only there do intelligences attain their highest state of perfection. Only there do we have assurance of the reunion of families and the perpetuation of family relationship and eternal increase. In that kingdom man may ultimately become divine.

In the mercy of God other lesser kingdoms make provision for just compensation in the lives of men. But the lesser kingdoms are outshone by the celestial as the sun in its brightness and glory transcends the moon and the stars.

Men attain these various kingdoms by the election and the work of their lives. We do not know all the conditions precedent to entrance into the lesser kingdoms but what is necessary to come into celestial glory has been definitely revealed. The principles and ordinances of the Gospel of Christ are the laws of that kingdom. Faith, repentance, baptism, the laying on of hands for the bestowal of the Holy Ghost, ordination to the Priesthood,—are all essential requirements. Why? Because God has stipulated them and because also they are consonant with the spirit, the purpose and glory of the kingdom.

Is it necessary for one to be baptized to go to heaven? That depends on the place in heaven to which one aspires. We have no knowledge as to whether it may be necessary for the lesser kingdoms, but we do know by revelation that it is absolutely essential for the heaven of the celestial kingdom of God. The scriptures give us to understand that through the general atonement of the Savior all mankind will be resurrected from the grave and come forth in a life hereafter but we know that the atonement itself is not adequate to place us in the celestial kingdom, in which respect we distinguish between the general salvation of the human family brought about by the Redeemer of the world and the exaltation of the individual accomplished by his own works and faithfulness, through the mediation of Christ.

MISSION OF CHURCH FOR LIVING AND DEAD

From this clearly defined sublime concept of heaven is devolved the mission of the Church which is: first, to disseminate knowledge of the celestial kingdom; and second, to assist in perfecting the lives of men so they may enter that kingdom.

This mission of the Church, through the revealed justice of God, is extended not only to all the living but to the dead as well. It is not designed that the accident of death shall circumscribe the free agency of man to choose and attain his ultimate destiny. Since, however, it is in the plan that certain ceremonies and ordinances which are requisite for entrance into the celestial kingdom shall be performed in mortality, merciful provision has been made whereby the living may vicariously perform these ordinances for the dead. Hence our extensive temple work wherein all conditions essential for entrance into the celestial kingdom are complied with for both the living and the dead.

I think of all Christian service vicarious work for the dead is the most Christ-like. It often entails great sacrifice. The beneficiary is not here, even to give thanks. It is true benevolence.

NATURE AND NEED OF PRIESTHOOD

As a concluding item in this new interpretation of the Gospel, I now present the doctrine of the holy Priesthood. Knowledge of God, his family and his kingdom, and reason also, assure us that we can not do his work and accomplish his purposes without a delegation of his power. The Priesthood is his commission to men. It holds the keys to his kingdom. The gates will not unlock without these keys.

Not only is the Priesthood necessary for the kingdom hereafter, but it is essential in perfecting the lives of the people. This investiture of divine power in man is a boon to him who holds it and an inestimable blessing to others. I call it the perfect plan of service because it does for man the most vital and important things that can come into his life. It inducts him into the fold of Christ. It unites him in an eternal compact of marriage. It establishes the enduring bond in which his

children are born. It leads him into celestial glory, the benediction of his life.

The nature of this divine power is set forth in some of the most beautiful language of all scripture. I have not time to repeat it all. Here is but a sample:

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness when moved upon by the Holy Ghost; then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death. (Doctrine and Covenants 121:41-44.)

DIVINE POWER EXISTS IN EARTH TODAY

Are we sure that this divine power exists in the earth today? We are. We have incontrovertible evidence of its derivation and validity. Its origin is not lost in the obscure antiquity of the past. It came to us in relatively recent time,—within the memory of our fathers. Angelic ministers, in person, bestowed it and delivered the keys. The unequivocal testimony of the witnesses is recorded and available. And the authenticity and genuineness of the power are attested, not only by accredited witnesses, but by what is equally, if not more important, the virtue and efficacy of the power itself.

Our history is replete with instances and circumstances indicating the vitality and force of this precious endowment. So that, hundreds of thousands of honest men and women have positive conviction of the restoration of God's power in the earth and the establishment of his Church founded on that power.

This, then, in brief, is the new interpretation and the new restoration of the pure Gospel of Jesus Christ. I call it new although it came a century ago and although hundreds of thousands have accepted it, because today, the great preponderance of all the populations of the earth have never heard of it and do not know that the glad tidings of great joy have been re-revealed in the last dispensation of the fulness of time for the exaltation and glory of man.

In this new revelation, through God's chosen prophet, lies the hope of the world. When true intelligence shall banish error and superstition and the family of God shall be more than a theological conception; when men shall truly aspire to the highest heaven, and the duly constituted authority of God shall be recognized and esteemed, then,—and not until then,—will the long-desired peace of Christ descend upon the nations. God grant the early coming of that day! Amen.

An anthem, "Lost in the Night" (Christiansen), was sung by the Choir.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

Personally I can say that I have enjoyed very much the spirit and instruction, and the music of this Conference—all of which I can endorse most heartily.

A FAITHFUL PEOPLE

I have been made to feel thankful to be a member of the Church of Jesus Christ of Latter-day Saints, which it is clear to my mind is in its ascendancy in the earth today. I have thought of the faithfulness of this people, the like of which I doubt can be found anywhere else in the world. They have accepted the Gospel as one of sacrifice, of self-abnegation, and of service to God and to fellowmen. They are working out their own salvation in fear and trembling. They pray for the Authorities of this Church, and the Lord answers their prayers. I do not know that we need consider the exceptions.

The Authorities of the Church are praying for the people, and the Lord is blessing the members of his Church and those who are rendering service in the Church, assisting the Lord in the accomplishment of his work and purposes, looking to the saving of the souls of men, without monetary consideration, who are paying their tithes and their offerings, and answering calls of authority from the leaders of the Church to fill missions abroad, to labor in the Church at home. If these people are not well paid here upon the earth they have the assurance of a reward hereafter that will amply justify all the sacrifices which they may make here in the flesh.

PURPOSE OF LIFE

We are not here upon the earth, brethren and sisters, and friends, by chance, nor did we come to earth for the purpose of acquiring the wealth of this world or the praise and plaudits of men, or for our own personal aggrandizement, but we are here according to the plan of the Gospel of Jesus Christ, which was instituted in the councils of heaven before the world was. It involves the acceptance of certain principles and the receiving of certain ordinances, the keeping of the commandments of the Lord, the obeying of his laws, and the rendering of service to one another, to our fellowmen.

It is pure religion and undefiled to keep ourselves free from the sins of the world and to visit the widows and the fatherless in their affliction. To those who feed the hungry, clothe the naked and minister unto the needs of their fellowmen in unselfishness, their hearts going out with their alms, to such will the Lord say in the day of reckoning: "Come ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world."

But to those who have buttoned up their pockets, who have closed their hearts against the needs of their fellowmen, living entirely selfish

lives, they may expect the words of the Judge of all: "Depart from me, ye cursed."

We should in very deed lose our lives in the service to our God and to our fellowmen. The greatest service that we can render, the most helpful to our fellowmen and to ourselves and to our God is helping men and women to find out the way of life and salvation, to know what salvation is, of what it consists, and how it may be attained, and to encourage them by teaching them the word and will of the Lord, to accept of the same, and to walk in newness of life in the path which is straight and narrow, and leads unto life everlasting.

THE GOSPEL THE LAW FOR ALL MANKIND

Hence we preach the Gospel at great expense, it is true, to the Church, but the souls of men and women cannot be valued in dollars and cents in the cost of effort. The Gospel which we have received is the law by which all mankind are in the end to be judged, and either condemned or justified according to merit. The scriptures tell us that before the law sin was in the world, but sin is not imputed where there is no law, and that where there is no law there is no judgment, and where there is no judgment there is no condemnation. That means that the law of the Gospel must be taught unto all men; they are to have opportunity to exercise their judgment and their agency in accepting or rejecting it, and inasmuch as many of our Father's children—many millions of them—have lived upon this earth and passed on without a knowledge of the Gospel of Jesus Christ and its saving power, the Gospel must be taught to them in the spirit world.

That is not a new doctrine, for Christ himself, as the scriptures teach us, while his body lay in the tomb went and preached to the spirits in prison, and so we believe that the faithful men and women of this Church, when they go beyond, will be engaged in that kind of work. There is no nobler work in which men or women can be employed than that of helping the unfortunate, those who are in spiritual darkness, to find the way to life eternal and encouraging them to walk therein.

On the other side this work of preaching is going on too, but there are saving ordinances of the Gospel that all mankind must receive if they will be saved, and they are administered here upon the earth by those having authority. Most of the higher ordinances are administered only in the Temples of our God. To find out these our kindred ancestors by genealogical research, and to go into the Temples of the Lord and receive for them vicariously those saving ordinances is another responsibility that rests upon us as a people, than which there is no greater, and the blessings that we receive will be according to our faithfulness in the discharging of this responsibility.

This is true religion and undefiled before the Lord.

I do not know that comparisons would help any. I have been letting this thought run through my mind: Where in all this wide world can we find a people, a working people in their religion, in their church organizations, as we have it in the Church of Jesus Christ of Latter-day

Saints? Where can we find a people who are making the sacrifices that this people are doing, who are doing the good that this people are doing?

OUR RELIGION A POSITIVE ONE

Mormonism, I think we were told by Bishop Cannon this morning, is a positive religion, and I say that which is in opposition to it is negative. If it were possible that the Latter-day Saints could be mistaken in their attitude that this religion of ours is a positive religion, that there are things that must be done and accomplished in order to attain salvation, principles to be accepted and ordinances to be received, service to be rendered such as the Latter-day Saints are rendering, I say if it were possible that we could be mistaken in this thing—for we will all know at some future time with regard to salvation and its requirements, when every knee shall bow and every tongue confess that Jesus is the Christ, if not before—we would be as well off as those who take the negative attitude toward religion. But if it proves that we are right—as I am sure it will—in our claims of the things necessary in order to obtain salvation, how much better off we will be than those who have been on the negative side. So we are on the safe side, and I thank God that I have the assurance that we are on the safe side so far as understanding what salvation is and how it may be attained.

I think so far as the practice of these things is concerned we are setting a worthy example to the world of mankind. I have no fear so far as that is concerned that that is the order of things. If only we could fulfil the law in an acceptable way as our Father's children, all will be well with us, there will be no disappointment, and that is the thing that we are here upon this earth to do, to make preparation for the life which is to come, which is eternal, so that when we go beyond there will be no reproach of having done things we ought not to have done, there will be no disappointment. We will enter into the rest and the glory that are prepared for the righteous of our Father's children.

God bless this people for their faithfulness, their devotion to the work of the Lord, and may he reward all the members of this Church fully for every sacrifice that they make in this life, and if not in this life, in the life to come, I pray in the name of Jesus Christ. Amen.

At the suggestion of President Heber J. Grant, the Choir and congregation arose and sang "High on the Mountain Top."

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

The way you people look around and feel around, I am wondering if you think that I am old. (*Laughter.*) I am very glad that I am not so old as I feel. I am thankful nearly every minute that I am well. I am better informed about life than death. I appreciate more than I can express President Grant's kindness towards me in permitting me to

stand in this pulpit and declare humbly and prayerfully before God that Joseph Smith was a Prophet of God, that Jesus is the Christ, that God is our Father. If you take that from me, you have taken my whole life.

I have been in the First Council of the Seventy over forty years, drifting along in the Council and receiving their instructions; and I now happen to be the senior president of the First Council. These young brethren—I call them young because they are not so old as I am—have been wonderful, they have been so kind, so considerate, and so appreciative that I want to say to you good people, you Latter-day Saints, I have been rewarded. Right along I have received my reward and pension for every kind thing that I have done.

I love God, and I love God because he is a God of love, because he is a God of kindness, a God of forgiveness, for he has provided an opportunity that with all our weaknesses we can repent. And if you take from me the joy, the happiness, the peace and forgiveness, for heaven's sake, what have I left? I would not give you a nickle for the whole thing. I love this work. My brethren have been wonderfully good to me, and they have been patient. God knows that, or they never would have endured it, because I have said things that I was sorry I said, but I could not take them back. (Laughter).

I have a book—I did not write it, thank the Lord—they call it *J. Golden Kimball*; it has been passed around. There are in it something over fifty talks, not long talks but short ones, that I have handed over to the stenographer, and they have been printed. I am saying to you in all candor that I have read it, (it is about the only book I have read through) to find out what is said about me.

My brother Elias, before his death three years ago, read that book and he said: "Golden, there are things in that book that God must have given to you." That is my testimony to you, my brethren and sisters, in conclusion, that the Lord in his kindness and love has given me inspiration at times. I have been moved upon to prophesy, and my prophecies have come true. I am testifying to you that I have administered to a great many sick people; within a short time I have administered to three, four or five.

A young married man who is not a Mormon took a fancy to me, and I went and administered to that young fellow. His stomach is punctured, he has been under the physicians' care—three, four or five physicians—in the Catholic hospital. That young man wanted me to administer to him. I blessed him. He sent for me again and I blessed him again. That young boy almost worships me; I hope he lives.

I administered to a woman not so long ago who had a cancer. She said she was healed. Well, I have told all of them it is not I, it is God, it is God's faith.

In conclusion: You good people learn to love God. But without faith what can you do? All of us can have faith, and without it we cannot accomplish a single thing.

I pray the Lord to bless all you brethren, all you Authorities. My whole conclusion is God save the people, and God knows they do need salvation.

My father, Heber C. Kimball, once was discouraged and he said: "I do not know whether any of you will be saved. If any of you are saved I will be more surprised than anybody else."

The Lord bless you. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

CAMPAIGN AGAINST TOBACCO

Nearly a year ago the First Presidency authorized the Council of Twelve to organize a campaign throughout the Church against the use of alcoholic beverages and tobacco. This was to be a project for all Priesthood quorums, both Melchizedek and Aaronic, which should be charged with the responsibility of keeping their own members free from using alcoholic beverages and tobacco and of assisting all others to do likewise. Further, the Presidency called upon the auxiliary organizations of the Church to cooperate with the Priesthood quorums in giving help to the campaign.

When the revised Priesthood plan went into operation last January, every quorum was advised to begin working on the liquor-tobacco project. From then until now the campaign has been in process of developing and continues so.

Everyone recognizes that this is a work that cannot be finished in a season or a year. For it is expected to reach every home in every ward of the Church and secure a favorable response to the objective of the campaign—win our people away from the use of liquor and tobacco.

This of course will be a campaign of education, a conversion of the intellect, a winning of the heart and securing action by the will. Of necessity time will be required to do these things. Another reason why the campaign must continue beyond the limits of a single year is that boys and girls are growing up and while at the moment they are innocent and clean, efforts must continually be made to keep them so. Hence it is believed that the campaign should go forward on all feasible fronts and utilize every available means of reaching all the members of the Church, especially those living within reach of Priesthood quorums.

Methods of doing this work most certainly require careful consideration. The objective desired is clear and easily understood. But no two persons are exactly alike; their circumstances and environments differ and the ways of effectively reaching their hearts and wills must be determined by their individual condition and characteristics. Hence tact, resourcefulness, persistence, wisdom and good will must be factors of any and all successful methods.

EFFORTS TO BE CHARACTERIZED BY LOVE

It is highly important, of course, that workers avoid giving any offense to those with whom they labor. Love and good will must characterize our efforts. Presumably all members of the Church would like to be free from the habits of liquor and tobacco, free from any desire to use these narcotics. An eminent scientist, internationally known, once remarked to your speaker as they sat at the banquet table that he would give \$10,000 if he could stop smoking. "I have tried," he said, but tobacco has got me and I know it is killing me." Undoubtedly there are many habitual users in the Church who could quit only by making the most determined efforts. Aside from these there are many dabblers, persons who partake more or less for one or more of a great many reasons. But be they habitués or dabblers, if they are Church members, is it not well to assume that they would rather be non-users than users? Must not our campaign be based upon this assumption?

Certainly many of the addicts are fine people, good neighbors, good citizens and worthy of the friendship of their fellow religionists. But they have a weakness that some of us, thank the Lord, do not have. (I say this humbly, not boastfully.) Hence they need help, not condemnation. But help will not be accepted by them if it is given offensively. And so I repeat, tact, good judgment and abundant love must characterize successful efforts to win our people away from the use of liquor and tobacco, and to keep them away.

Why do I say that presumably all Church members would like to be free of liquor and tobacco desires? Because they have a feeling or a faith of the divinity of this work. Every grown-up member knows about the Word of Wisdom, a revelation from God. No reasonable person wishes to go deliberately contrary to the "will of God." Certainly he would prefer not to do so. But the cravings and the weaknesses of the flesh and the temptations of Satan are responsible for many slips that the individual in his better moments is sorry for making. Herein lies an opening, a justification, for helpful efforts of his brethren and sisters. These efforts, be it remembered, are motivated wholly by a desire to render a needed service, to give encouragement and strength to him willing to receive them.

The objective sought and the nature of the problem indicate in a general way the method of work that should be employed. In the last analysis the individual is our concern. It is he that we wish to be free from the use of liquor and tobacco. Hence we wish to secure a favorable reaction from him. This means that we must reach him personally rather than in mass. When every individual is free and clean the mass will be free and clean. Our method of work must be based upon this fact.

To win our people away from the use of liquor and tobacco is certainly a praiseworthy objective, but can it be reached? Yes, in time. But we are not so optimistic as to believe the goal can be reached in a few months or a year. But we are sure that rapid progress can be made by wise, persistent, united and Church-wide efforts. Our faith is based upon the worthiness and the righteousness of our cause. The good of

human souls and the happiness of human lives are the stakes for which we strive. God being our helper we shall win the fight of all those who have a living faith in the divinity of this great latter-day work. And so far as they are concerned and in respect to these narcotics Satan will be bound.

COST OF BREAKING WORD OF WISDOM

If our people in the stakes and wards of the Church were now entirely non-users of the things prescribed in the Word of Wisdom—tea, coffee, liquor and tobacco—their economic condition would be vastly more favorable than it is, just as President Grant from this pulpit has many times pointed out. Were we not astonished to see the great size of official figures recently published of the cost during 1937 to the small State of Utah of alcoholic beverages and cigarettes? Somewhat more than \$11,278,000 was paid by the relatively few people in this State. This was an average of more than \$20.00 per capita for every soul that lives here. (We do not know how much of the total was paid by tourists. Certainly entirely too much was paid by our people.) Let it be remembered these figures do not include amounts paid for cigars and other forms of tobacco outside of commercial cigarettes, nor for bootleg liquors, which amounts are in no wise inconsiderable.

If to all of these amounts we add those paid for tea and coffee we will get a still clearer realization of the great impoverishment Utah is continually suffering by sending out amounts to buy these worse than needless things. For we all know none of these poisonous articles are produced by us. They constitute a continuous drain upon our economic resources. We complain of our high taxes, of the great cost of our educational system, of the heavy burden of our relief load, and of the crushing weight of our farm mortgages. But do we know that Utah pays for tea, coffee, liquor and tobacco more than half the amount she pays for all her taxes—school, city, county and state? That she pays more for these poisons than she does for our public schools, including the colleges and the University, and that they cost more than twice the amount of the relief load? And that Utah's farm mortgages could be paid in about three years by the savings if all of us kept the Word of Wisdom? Then are we not ready to admit that President Grant was absolutely right when he declared that our people could be economically independent by observing the Word of Wisdom?

HEALTH AND WISDOM PROMISED

But even so, would economic independence be our greatest gain, big as this would be? Listen. Experience teaches the practical truth of the declaration of Satan as recorded in Job, "All that a man hath will he give for his life." Is not health more to be prized than money? The great promise the Lord has given the Saints for keeping the Word of Wisdom is stated in these words:

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel

and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures. . . . And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

Health, wisdom, knowledge, freedom from the destroyer! Are not these of far greater value than money? But a beautiful thing is that when these come by reason of observing the commandments we also keep our money.

A LIGHT UNTO THE WORLD

But these values are not all. Still other wonderful blessings would follow observance. What could they be, do you ask? The answer is simple. In fact and very deed Zion would be as a light set upon a hill; and all the world would see its glorious gleam. Has the Church Security program set the Church upon a hill? Yes, but the light of this program has not shone and cannot shine with the effulgent brilliance that would flow from Zion if all her people were strict observers of the Word of Wisdom. God would then fulfill his wonderful promises and the results would make the people stand out so prominently and so favorably that the sinful world would be forced to respect and admire them. By this means the Church would preach its doctrines with a speed and a success not yet dreamed of in its history. And who is there that can doubt it?

Even bad and corrupt people admire virtue, honor, integrity and all the other qualities that lift men up on high planes of moral excellence. Suppose that all the world could see that here are a people that sincerely practice all the God-like virtues they preach. What would the wondrous result be? Certainly the redemption of Zion would not long be delayed.

Brethren and sisters, have we yet really come to know that there is everything to gain by keeping God's commandments? Why do we not keep them? Do not correct observation, reason and experience all teach us the value of keeping them? Why certainly, answers every member of the Church qualified to speak.

EFFORT REQUIRED TO OVERCOME

But in this connection let us remember that it takes a continual, determined effort to live the Gospel. Wherever the Saints are Satan is likely to be also. It is his purpose to handicap and, if possible, overcome the Saints. He and his helpers are not asleep on their jobs. They do not get weary as many of us appear to do. And so we are tempted all the time and, obviously, tempted in our most vulnerable spots, in our weakest places. We all know this. Further, we have short memories, sometimes very short, and frequently slip before we are aware that we are in danger of slipping. These are facts. I recall them to our memories not by way of excusing us for our slips and failures, but to remind us of the need of being ever on our guard.

To live the Gospel requires positive action. Restful repose is a temptation of the Evil One. There is no excellence without labor, no reward without achievement, no blessing without fulfilling the conditions upon which the blessing is predicated. Granted, you say. Yes, and my urge is that we remember these sayings and continually apply them in our efforts to live the Gospel.

And may I remind ourselves that it is not easy fully to observe the Word of Wisdom? Our lack of courage to stand against social customs, our vitiated and pampered appetites, our ignorance of all that the Word of Wisdom teaches and our lack of faith in the true word of the living God are one or more of the reasons why but few, if any, of us fully observe this divinely-given law of health.

BOOK BY BROTHER AND SISTER WIDTSOE

May I say this document contains "thou shalt" as well as "thou shalt not." Have many of us overlooked this important fact? To bring these things vividly to our attention was one reason why Brother and Sister Widtsoe wrote the valuable little book entitled, "The Word of Wisdom—A Modern Interpretation." To become acquainted with the "shalts" I urge a careful study of the second half of this book. There is now a general recognition of the fact by the experts on the subject that food is the chief factor in the maintenance of health. But the Lord has known this all the time. So early in the history of the Church he gave us his great law of health—the Word of Wisdom. In recent years scientific methods in the hands of able experts have confirmed in great detail the truth of the teachings of this divine law.

Since it is our unquestioned duty to maintain our health, using the means the Lord has placed in our hands to this end, we should be greatly interested and profited by making careful study of the positive aspects of the Word of Wisdom as they are set forth in this new book by Brother and Sister Widtsoe. The negative aspects have very properly heretofore claimed most of our attention. Let us now study the positive also. If we practice the teachings of this book—the shalls as well as the shall nots—the general health of our people will be greatly improved and, as indicated above, the fame of our people will become world-wide. The values involved are therefore so great that, as reasonable, responsible beings, is not our duty as clear as transparent crystal? When we fail, due to unavoidable ignorance, we may in a sense be in the position of those who have no law and therefore may not be judged by the law. But in this day and time no normal adult person need be without at least a fair knowledge of the fundamental facts of nutrition and of what to eat and what not to eat. These facts are clearly set forth in the little book of which I have spoken. These facts are also briefly indicated in the positive aspects of the Word of Wisdom, but they largely escaped our attention, at least we did not seem to appreciate their values until modern science emphasized them to us.

And as matters now stand Latter-day Saints see clearly that Joseph Smith in the Word of Wisdom gave many facts to the world that even

men of science at the time knew but little or nothing about. How could he do this? Because the Lord revealed these things to him. He was in very deed a prophet of the living God.

Brethren and sisters, let us sincerely turn unto the Lord and strive continually to live in harmony with his will in so far as we can learn what it is. In no other way can we fulfill the conditions necessary to insure his blessings upon this people and upon this land. The Lord himself has thus plainly spoken to us.

Let us seek him for a desire and for strength to keep our ears open to hear and our hearts ready to respond to his teachings. Amen.

PRESIDENT HEBER J. GRANT

Elders George Albert Smith and Rufus K. Hardy have sent us a number of fine telegrams since they left. They are both in the enjoyment of splendid health and are being received with enthusiasm by the good people of the Pacific islands. They send their love and very best wishes not only to us but to all the people.

Elder Richard R. Lyman is thoroughly enjoying his mission. He is doing a great work in Europe and sends his best wishes also.

The Choir sang an anthem, "Worthy Is the Lamb."

Elder Vernal C. Webb, President of the West Jordan Stake, offered the closing prayer

SECOND DAY

MORNING MEETING

The third session of the Conference was held Monday morning, April 4, at 10 o'clock a. m., President Heber J. Grant presiding.

The musical numbers for this session of the Conference were furnished by the *Relief Society Singing Mothers*, under the direction of Charlotte O. Sackett.

The Choir and congregation sang the hymn, "Now Let Us Rejoice."

Elder Joseph Williams, President of the Blackfoot Stake, offered the opening prayer.

"The Lord's Prayer," (Forsyth-Dews), was sung by the *Singing Mothers*.

PRESIDENT HEBER J. GRANT

We appreciate very deeply indeed our *Singing Mothers* coming here this morning and furnishing us the music. The singing of our good sisters is under the direction of Sister Charlotte O. Sackett.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I feel grateful to my Heavenly Father for the privilege I have of attending this wonderful Conference of his Church. As I sat upon my seat during the sessions of the Conference of the Church yesterday I thought to myself: Is there another place in all the world where a congregation such as this gathers, with one thought in mind, with a devout faith in God our Eternal Father, and with all of the Priesthood, and with all of the joy that comes to him or her who serves the Lord, knowing that he has established his Church in this dispensation, and that we are members of that Church.

USE OF CIGARET CONDEMNED

We all have our faults, some more than others. I sometimes think that among the growing faults, of a few at least, of the members of our Church, is the use of tobacco. In a speech I delivered in the United States Senate on June 10, 1929, I called attention to the baneful effects of the use of tobacco, and particularly on the youth and womanhood of our nation. The reason I decided to deliver that speech was what I had witnessed, as to the use of tobacco by women, not only in Washington, but wherever I went.

At that time it was not so universal, I was going to say, but perhaps I had better modify that and say that the practice had not reached the length that it has today. In that speech I condemned the insidious cigaret advertising campaign that so often appears in the press of our nation, promoted by tobacco manufacturers and their interests, whose only god is profit, whose only thought is the balance sheet, and whose only principle is greed. And above all, I denounced the unconscionable, heartless, and destructive attempts to exploit the women and youth of our country.

I saw a statement in a New York paper the other day, in which statistics were given regarding the use of tobacco and the amount that was consumed in the United States, and also the purposes for which it was used. I was dumbfounded when I noticed in that report that the women of this country are consuming or smoking a large part of all the cigarets that are manufactured and sold in our nation.

I am going to try to learn if I can if that practice reaches beyond the shores of our own dear country. I wonder if the women of the world—I mean of the great countries of the world, the civilized countries—are using that dirty, nasty weed as much as are the women of our own dear United States.

Years ago in the larger cities of our nation saloons flourished on the principal corners, but at that time no tobacco manufacturer had the temerity to cry to our women: "Smoke cigarets, they are good for you." The human appetite is a delicate mechanism, and the attempt to urge

that it be destroyed by the regular use of tobacco is essentially wicked. The number of cigarets manufactured in the United States in the year 1913 was 13,000,247,891, and for the year 1928, 102 billion. During those thirteen years the use of cigarets in our own dear America had increased nearly 900%. The cost of our public schools, elementary, secondary, and collegiate, in the year 1926 was \$2,255,251,557. The amount expended during that same year for tobacco was \$2,087,000,000, or nearly as much as the United States spent for educational purposes on her children and men and women, in the primary schools, in the high schools, in the colleges, and wherever education was given. Is not this a sad picture? And it seems to me, my brethren and sisters, that when it is called to the attention of the people, particularly our people, there should be a reformation. And if what I say here today brings about a reformation, small or large, I will thank my Heavenly Father for it.

SCRIPTURAL PASSAGES

I had prepared at my office some of the wonderful statements found in the Bible and other publications of a religious nature, and I took particular pains to copy some that appealed to me personally, and I think they ought to appeal to every honest man and woman in the world:

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. (Psalms 120:2.)

He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction. (Proverbs 13:3.)

Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof. (Proverbs 18:21.)

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. (Proverbs 18:8.)

Who steals my purse steals trash, * * * but he who filches from me my good name robs me of that which not enriches him, and makes me poor indeed. (Shakespeare.)

There are so many of them. I love to study them. I love to take the Bible and turn to the two pages that I have here of similar quotations, all beautiful in expression and Godlike in purpose.

SAFETY IN LIVING THE GOSPEL

My brethren and sisters, I thought yesterday as I sat upon this platform looking over that mass of men and women who believe in the revelations that God gave to the Prophet Joseph, who believe in all of our Articles of Faith (and there is no reason for mentioning them because you are all acquainted with them), I thought that if we live by these things and by the examples of the Authorities of the Church since its establishment by Joseph Smith the Prophet we shall not go very far wrong in this life.

May God give us strength to live our religion, not only talk about it, but live it, and live it every day. If we do we shall never have any

regrets. And another thing, we shall win the respect of people not of our faith when they see we live what we preach.

May God be with us with his Holy Spirit and bless our families and our loved ones; may his Church grow and increase in numbers and in power, just as fast as our Heavenly Father sees that the people are qualified to carry on to greater heights.

God bless us all, I ask in the name of Jesus Christ. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

I have been on the anxious seat since Sunday morning, and now that I am standing on my feet I do not seem to get very much relief. I think we have had a marvelous Conference—one of the best in all that have gone before. The attendance has been very great. We could have used two Tabernacles the size of this to accommodate the people, but of course we have to do the best we can under the circumstances.

My thoughts during the last day or two have been running along the line of President Grant's opening remarks, Brother Merrill's talk yesterday and the address given by Brother Smoot today.

DANIEL'S PREDICTION

In the early rise of the Church divine authority was given to Joseph Smith, a young man, through the ministration of angels, by which he was authorized to organize the Church of Jesus Christ of Latter-day Saints, and this was done in conformity, apparently, with the great prediction made by Daniel the prophet centuries ago, that in the latter days the God of heaven would set up a kingdom which would never be thrown down or given to other people, but should stand forever.

It seems to me that that was a very remarkable prediction. That kingdom did not have its commencement upon the earth, it came down from above, from the God of heaven.

LAWS OF FINANCE AND HEALTH

Early in our experience the Lord gave two very important laws to his Church. One might be designated, properly, as the law of *finance*, and the other the law of *health*. And following this many precious and great revelations were given to the Church through the Prophet Joseph Smith for its consolation and instruction, but I am prompted right now to go back and dwell for a few moments on those two great laws.

One law—the law of finance—is known to the Church as the law of tithing, but it means the same thing. No church can prosper, or survive, without some such law as we have.

The other law, designated as the law of health, is the Word of Wisdom, and this law applies particularly to the individual members of the Church. One law upholds the Church and the other law is given for the temporal salvation of the individual members thereof.

When the Eighteenth Amendment was repealed, the States of the

Union spent very freely of their revenue for hard liquors and for beer, and, as we heard from Brother Smoot here today, vast quantities of tobacco were consumed at an enormous expense, and, sad to relate, our own beloved State of Utah was no exception to the rule.

COST OF LIQUOR CONSUMED

It appears, my brethren and sisters, that, as an example, in the year 1937 hard liquor was consumed in the State of Utah to the amount of \$4,047,000 in round numbers, and for beer, \$4,535,000 in round numbers, and for cigarets, \$2,687,000—giving a total of \$11,235,000 invested in these articles that I have mentioned, which articles, if used extensively, sap the very life and spirit of the children of men and work untold suffering and injury. These figures have been given to the people in the public press and were taken from the records of the State. The total that I have given you does not include cigars and other forms of tobacco or bootleg liquor. I am sure it would be interesting to you to know what the actual purchasing power of \$11,235,000 is. I can give you an example that will bring the matter pretty clearly before you.

With \$11,235,000, five temples, each costing \$1,200,000, or a total of \$6,000,000, could be constructed; forty meeting houses at \$50,000 each, making \$2,000,000; one thousand homes of \$3,000 each, making \$3,000,000, and 470,867 paid names in temple work, which is \$235,000, making a total, as I have said, of \$11,235,000.

It would also give employment to at least 9,750 men on the construction of these buildings alone, not counting those employed in steel mills, in mines, lumber industries and factories. A half-acre lot included with each of the above mentioned homes would insure the owner against hunger and want. To work in the temples and receive the remuneration of fifty cents per name would give our aged brethren and sisters a feeling of independence and self respect in addition to the joy and satisfaction they would experience in performing a work of that nature.

The above sum of \$11,235,000, if placed at 5% interest, would yield \$56,162 per annum—enough to provide employment for twenty-six men at a wage of \$6.00 a day, three hundred sixty-five days per year. This is simply a sample of what might be accomplished with the large sum of money that goes for the purchase of these forbidden things so far as the Latter-day Saints are concerned.

FOREWARNED BY THE LORD

The Lord perceived from the beginning that there was danger in the articles that are listed here, and so he gave a charge to his people; he warned them and forewarned them of the danger. He knew what the danger was, but he did not point it out. It appeared to him sufficient that he should tell his people that strong drink is not good for the body, that it is not good to be used internally nor externally. It might be used in some cases for the washing of the body, but should not be used internally; and the Lord, pointing to tobacco, said it was not good for the use of man in any way, but could be used for sick cattle and otherwise if great care were taken.

How merciful and gracious is our Heavenly Father to give this word of caution and advice and counsel to his people at a time when the real danger in these articles was not widely known. But science has confirmed the Word of Wisdom to this people. We know now where the danger is. We know that in tobacco there is a deadly poison. The Lord did not mention that, but learned men of our day, great practitioners, make this statement, that nicotine in tobacco is a dangerous poison, and that a very little of it in concentrated form would actually destroy the life of a man or a woman.

The Lord not only points out the evils connected with our living, but also points out things that would be good for us, and altogether this short revelation covers a wide range. It is truly a law of health and those who observe to keep this Word of Wisdom will realize a blessing from it.

The law is not only of a temporal character but is also spiritual in its operation.

BENEFITS FROM OBSERVING LAW OF TITHING

And now in respect to the law of tithing let me say it is about the shortest revelation in the book of Doctrine and Covenants—just a few words only. But in those few words is expressed the mind and will of the Lord concerning the matter of finance as affecting his Church. I am safe in saying, my brethren and sisters, that if the Latter-day Saints as a Church and as a people would observe this law strictly and pay an honest tithing, there would be sufficient means in the hands of the Trustee-in-trust of the Church for every purpose and would cover all our expenses. The only danger, I think, would then be that this people would rapidly become wealthy in the things of the earth, and in that case we would do well to remember the solemn warning given the Nephites when they had all things in common. They increased in riches and in the fine things of the earth until it affected their lives and they became proud and high minded and separated themselves one from another into classes, and finally were destroyed by the spirit of rebellion and wickedness.

Let me call your attention to this fact in closing, brethren and sisters: When we pay to the Lord his part of our revenue, which is 10%, he does not take it up into heaven. The tithing is turned over to his servants on earth and goes into the treasury or storehouse of the Lord and later it is dispensed again and comes back to the people of his Church. Thus we get it all anyhow and the Church has the benefit of the full amount, but 10% the Lord claims and that should go into his storehouse. This is certainly an interesting phase of the payment of tithes.

I wish to bear my testimony. I know without equivocation or mental reservation that this is the true Church of the Redeemer, the Church of Christ, the Firstborn, and that membership in this Church is very precious. We who have it must guard it very carefully, make every needful sacrifice and pay to the Lord what belongs to him, and in return his blessing will be given to us. God bless you, in the name of Jesus Christ. Amen.

An anthem "The Twenty-third Psalm", (Frank Schubert) was sung by the *Singing Mothers*.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

I sincerely trust, my dear brethren and sisters, that I may make some contribution to this wonderful Conference, which I have enjoyed greatly.

THE VISION NECESSARY

It is written of old that where there is no vision, the people will perish. Our fathers had a vision of this work, that inspired them to leave their native homes, in the main in the old world countries. They crossed the plains with a distinct vision of an objective to obtain. We must not lose that vision or we shall perish. Whoever does lose that vision will naturally step aside and desert the great procession. The people will never lose the vision. Some may, but the majority will keep their eye upon the goal.

AMERICA A CHOICE LAND

I remember, years ago, being greatly impressed as I read a book written by an eminent authority, a Jew, Israel Zangwell, in which he called America the "melting pot of the nations." He saw coming to this land peoples of all other countries, and under our Constitution and our glorious privileges in America the mixing of the blood of the nations, providing a new race of people in the earth, the American, rich in physical strength, in beauty, in intelligence and leadership.

I am sure he was right in offering his thought that America would provide a new race, produced under the most favorable circumstances that people have ever known in the earth, which are the conditions that obtain in America, the choice land—the old Book of Mormon prophets called it—choice above all other lands.

When I think that today one-sixteenth of the world's population lives in these United States, and we have only one-seventeenth of the world's land, yet are producing almost one-half of the world's wealth, and there are no peoples in any other land, whether they be farmers, common laborers, or mechanics or artisans, whose average income is as high as the average income of the families of the United States, I repeat, it is a choice land.

THE BLOOD OF ISRAEL

But I am thinking of a superfine melting pot, if you please, that is going forward in America, wherein a very choice stock has been introduced, the blood of Israel, the children of the promise. You remember the old prophets foreshadowed the scattering of Israel, how they should be sifted among the nations, and yet should be gathered again.

I read an article also some time ago in which the author, discussing the question—Are the Jews the chosen people of God?—granted that they had the right to expect the realization of all the promises offered to their father, Judah; but, said he, “when they aspire to the realization of the great promises bestowed upon Judah’s brother, Joseph, they aspire to that which does not belong to them.” And then he concluded: “If only somewhere in the world today we could find the descendants of this Joseph, we would indeed find the chosen people of God.”

Have they been found? Yes. It has been the declaration of this people, for more than a hundred years, that the mission of this Church was to find the blood of Joseph, through Ephraim, sifted among the nations of the earth, and for more than a hundred years we have been finding them, one of a city, two of a family, one here and one there, even as the prophets said they would be found, at the cry: “Come out of her,” (out of Babylon) “O ye, my people, that ye be not partakers of her plagues.” We have been gathering them up from the nations of the earth.

I read with interest the investigations of the British Israel movement, which seeks to establish the fact that the founders of the British Empire were these descendants of Joseph. They give some very good evidences, and it is not difficult for me to believe that this branch of Israel did play a conspicuous part in the founding of the British Empire; but when they have proven their case they will discover that while that blood was there a large part of it has left England and is here in America. They have lost it. It has come to its own, to the land of Joseph, for Joseph’s branch would go over the wall (the ocean) to the utmost bounds of the everlasting hills.

GATHERING PLACE IN WESTERN AMERICA

This is the land of Joseph. Some twenty-eight thousand converts to the Church, in the hundred years of the preaching of the Gospel in England, have come into the fold in that land, and most of them have come to America. Also from the Scandinavian countries, from the central countries of Europe, from Germany and Holland and Switzerland, they have come in great numbers. This choice stock has responded to the Gospel appeal, to the highest standards that have ever been offered to man, and they have been brought to America.

They were not left, like many of the poorer emigrants, in the congested centers of the East, but by the devotion and self-sacrifice of our fathers they were brought into this western land, where the old prophets saw them. For in the last days the mountain of the Lord’s house was to be established in the tops of the mountains, and all nations, or people of all nations, were to flow unto it. This is the place, and here we came, willingly, because we had to. So we are here, in the right place.

And what for? To obtain the natural advantages of America? Yes, and to have some superior advantages, advantages of leadership. We have the protection and blessing that comes through the Constitution and the government of this country, through the wealth of the soil.

These are ours. And here we mingle and mix the blood of the nations, the choice blood of the nations, the descendants of Joseph producing here, for that is the purpose, the greatest race of men and women that have ever lived, under the most ideal conditions. And what for? Great are those objectives.

TIMES OF THE GENTILES

Our mission of gathering this branch of the house of Israel from the Gentile nations was to be accomplished during the "times of the Gentiles." One of our revelations says, that the generation that saw the light break forth would see the close of the times of the Gentiles. When that is accomplished then cometh the day for the rest of the house of Israel. We are not to be alone. You Latter-day Saints must prepare yourselves to become the saviors of all the rest of the house of Israel; even as Joseph saved them long ago, you are to save them, and their day is dawning.

GATHERING OF THE JEWS

I look to the Jew. Notwithstanding all his distress and peril through the ages that have passed, he seems to be in another peril, and yet I see the hand of God in it. He was to go to his native land, to the land of promise for Judah, to the Holy Land, and they are going, though many of them are going as our fathers came west—willingly because they had to. Even Hitler is used as an instrument, in the hands of God, of driving them where the Lord wants them.

Oh you, our half brothers, Oh, that I could speak to you and your hearts could feel it and know that God has not forsaken you! Your hour is coming. Your deliverance is at hand. Do not complain, but be patient, and go where the Lord wants you, for he yet will redeem you. Your hour is dawning. Let there be no doubt about it.

I would like our Jewish brethren to know that Moses has appeared in this generation and in the Kirtland Temple delivered the keys of the gathering of Israel to the Prophet Joseph Smith, and that an Apostle of this dispensation has blessed the land of Palestine for the return of the Jews. We are confident that this blessing will be realized.

DESCENDANTS OF LEHI

To the descendants of Father Lehi, who have suffered so long, for whom we received the precious record of the Book of Mormon,—it did not come to us for our sake, it was committed into our hands to hold in custody for these millions who are in Mexico, Central America and South America—their day must come. It is coming, and I see the hand of God preparing for their deliverance. But you, you must lead the way.

LATTER-DAY SAINTS TO BE LEADERS

The distresses that are in northern Europe, in Russia, are only the prelude to the day of deliverance, for great hosts of Israel, of other

tribes, are in that north land. Their day will come, but you must lead the way. Your mission is to be the redeemer and pilot and guide for these hosts of Israel.

We also have a mission to prepare ourselves, through subscribing to the principles of this Gospel, to become the light of the world, the very salt of the earth, in a day when men will lose faith in God, and even the mission of Jesus Christ will be questioned. Your mission is, therefore, to indeed arise and shine. We plead with you to subscribe to these Gospel standards, because they are the rules we must subscribe to, if we shall be worthy to come to live in the presence of God.

A KING IN PROCESSION

I was deeply impressed, at the funeral of the late King George of England, by an incident that happened when the kings of Europe came to do him homage. Among them was a European king who the night before had imbibed too much bad English whiskey. He was not on his feet and ready to join the procession the next morning, and an English masseur was sent to work with him and put him in condition. But he was not ready when finally the procession moved, and the English masseur was pressed to hold an unsteady king on his feet. A moving picture was taken of it, and in identifying these kings they could not discover which king this was, with his duffy hat on, with his sweater coat protruding below his other coat, and a pair of white duck pants on. Then they found he was not a king at all, not fit to be with kings. He did not know the rules of the game, and had not the honor and the right.

I said to myself: How many of us would be fit to walk with the kings and know their rules, their etiquette, their customs? We would need a good deal of training to be a lady or a gentleman in the presence of an earthly king, and yet we aspire to come into the presence of the Great King! Surely not without preparation! That is what life is for; that is what this Gospel is for.

THE STRAIT GATE AND THE NARROW WAY

There came a time, in the mission of the Christ, when he saw great multitudes turn away from him, and he turned to his disciples and said: "Will you go also?" And the answer: "It is pretty hard, the things you ask us to do, but thou hast the words of eternal life. We know that. Hard as it is, whither shall we go?" And then one of the disciples said: "If men have to subscribe to these requirements, are there then to be only a few who shall be saved?" And he answered them: "Strait is the gate and narrow is the way that leadeth to life." He meant life in the celestial kingdom, in the presence of God, "and few there be that find it; but broad is the way and wide is the gate that leadeth to death"—the loss of that celestial exaltation—"and many there be who go in thereat."

We have found the strait gate, the narrow way, the divine authority to pilot men and women in that way. All these things we ask of the

Latter-day Saints, whether it be subscribing to the Word of Wisdom, the payment of their tithing, keeping themselves clean and undefiled from the world, are to fit and train and prepare ourselves to walk through the strait gate and the narrow way to that exaltation in the celestial kingdom of God.

PREPARATION NEEDED

To learn how to live in the presence of the King, that is the mission of this Church in training and preparing men and women. It is the great goal and objective. It is not practicing self-denial just because we are asked to do it, but it is to prepare for eternal living and exaltation. When we do this we shall become the very light of the world.

God help us to keep our eyes upon these great objectives, which we never shall reach unless we pay the price of subscribing to these requirements of the Gospel, and learning to like it and to live it and to find joy in it.

God help us in the struggle. God keep before us ever the distant goal; give us the courage to rally our wayward, faltering ones—this is the mission for this Church, not to be like the world, but to become the light of the world—I pray, in the name of Jesus Christ. Amen.

The *Singing Mothers* and the congregation sang the hymn, "God Moves in a Mysterious Way."

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am very pleased, my brethren and sisters, that I am permitted to stand before you again, enjoying the measure of health and strength God has given unto me. He has been very kind to me in the matter of health and strength, for there have been very few occasions when I have been deprived of the privilege of doing my daily turn.

However, there are other things for which I am equally thankful and grateful. Health and strength, so much as we value them, and the power to do, as important as it is, I think, by me, would be little appreciated if I did not have the wonderful associations and surroundings with which I am blessed. I believe that if I had to go off and work by myself, even though I might work from before daylight until after dark, I would get little joy and little pleasure and little profit out of it.

My joy comes from the privilege of working with my fellows. I am truly thankful that my associates are numbered among the people of the Church of Jesus Christ of Latter-day Saints. I am thankful that my grandfathers, on both sides of my house, saw fit to embrace the truth and come out of the world to the West, along with the membership of this great Church; that they had a faith so true that it led them to pull up the stakes which they had driven so deeply, and start again in a new country. I thank the Lord that that faith remained with them and

carried them through to the end of their lives, and I pray that God will so bless me that I may carry that faith in my heart every day that I live; that I shall have a desire to serve Him in righteousness, as I know that I should.

This is a troublous time and the world is sick. If we can read the newspapers and rely upon what they tell us, the world is sick and needs a physician. Men are wondering what is wrong, and how we can correct it. I believe that the Church of Jesus Christ of Latter-day Saints has within it the power which, if it were applied to the world at large, would solve all those problems.

I thank God that the Church of Jesus Christ of Latter-day Saints is not a political organization; that its members, in affairs ecclesiastical, are not torn by party politics; that they have a common motive of union and unity of purpose which enables them to overcome the bickerings, the jealousies of politics. It will never be, perhaps, that the nations of the world will not be governed by politics, but I would that God might grant that those who determine the politics of those nations might be touched just a little in their hearts by his Spirit, that love and the interests of one's fellows might, in a tiny degree at least, supplant the avarice and the greed and the jealousies that dominate those organizations, so that the Spirit of God might enter in and might lead in the councils of government and committees which represent governments. If it could, it would be a simple matter to recognize the principles of truth and justice that underlie, or should underlie all government. I thank God that we have in this Church those basic principles.

A man prominent in the philosophy of the world was invited recently to this State to talk to the people on the troubles of the day, and one thought that I got out of his talk was his definition of democracy. He undertook to tell us that democracy does not consist in a set of rules which provide for the election of representatives of the people, whom we name presidents and senators and representatives, but democracy is a condition of the heart; democracy consists in the recognition, on the part of one person, of the rights of another, and the thought that the common good is the determining principle, or should be, in all government; that men who are placed in prominent positions to direct the destinies of people derive that right from the voice of the people. In other words, that the people is sovereign, and the ruler is the servant of the people.

Our Lord and Master, Jesus Christ, taught that when he said: "He that is greatest among you shall be your servant." Verily this is true.

Democracy is the underlying principle, when it comes to government in the Church of Jesus Christ of Latter-day Saints, and I have stood in this pulpit before and stressed the fact that that democracy is represented in the Priesthood of the Church of God.

Another man was imported, just recently, to talk to us, a prominent man, an analyst, a student of the times, and he gave as his remedy for the ills of the present day an increase in faith. It was extremely gratifying to me to hear that man say that faith in God would cure our ills, and verily that also is true. I find that condition existing in this Church, and

I believe that this quality of faith is the purest and the best that can be found in the world.

Give me a body of men and women who actually believe that they have a Father in Heaven, in whose likeness they are fashioned, who is actually in control of the destinies of men, and who has a real interest in the accomplishments of his people, and I will give you a people who are willing to go to the end of the road to serve that kind of a Father.

That is the faith that exists in the Church of Jesus Christ of Latter-day Saints. We believe verily that when the Prophet Joseph Smith told the world that he had seen God, that God and Jesus Christ were similar beings, and that we are fashioned in their image, he told the truth. Jesus Christ told his followers he would build his church upon the revelation to them of that truth that Jesus was the Son of God. So long as we can keep uppermost in our hearts that testimony, can actually believe in God, our Heavenly Father, and sincerely believe as we do that we have been commissioned to serve his purposes in connection with mankind, we will serve him in righteousness, to the best of our ability.

Now, there is perhaps too great a lack of service on the part of all of us. I wish that I could serve with greater fidelity the ideals that I have in this respect. I wish that I had a stronger and firmer faith in my own ability to remain firm to my present convictions to the end of my days. I have a faith that God will never desert us, that his promises are real and true, and if we can live up to that faith, and keep it ever bright and green in our hearts, so that it will be the motivating power in our lives, I have no question as to the ultimate result and end of our activities.

I have faith in God. I have faith in my brethren who constitute the Church of God, and in their wives and daughters, the women of this Church. I do not know but that the time may come when this body of people will be the nucleus around which this faith will have to crystallize itself to save the civilization of the world.

Now, we have a great charge and a great duty. Let us prove true to it. Let us dedicate every day of our lives to the service of God and our fellow men, and he will bless us,—bless us beyond our anticipations, bless us with glories that are greater than the accumulation of riches, of many houses and many herds and many flocks. That this may be our happy lot, I pray, in the name of Jesus. Amen.

ELDER JOHN A. WIDTSOE

of the Council of the Twelve

It is my desire, if the Lord approve, to discuss one of the best known principles of the Gospel. It is good at times to review that which we know well. I have in mind the doctrine that only when knowledge is properly used does it become serviceable in promoting human welfare.

SORROWS AND JOYS MINGLED

One hundred years ago, the Church, which was then operating in Ohio, and Missouri, was, as it were, on trial for its life. The year 1838

was a fateful one. Persecution raged until men's hearts failed them; trusted members of the Church, holding high positions, turned away from the Church and in some cases betrayed their brethren. But, at the same time noble spirits were found to take the vacant places; two men were then called to the apostleship, were later called to the Presidency of the Church; unexampled acts of courage were performed by the Priesthood; revelations of marvelous value were received by the Church. It was a year of sorrow and also of joy.

OLIVER COWDERY AND DAVID WHITMER

Perhaps the event of that troubled year which gave keenest sorrow was the loss of Oliver Cowdery and David Whitmer from the membership roll of the Church—two of the three original witnesses to the Book of Mormon, men held in high esteem by the Church. Oliver Cowdery was excommunicated, and for many years remained outside the Church, rather than to confess his error and repent. David Whitmer withdrew from the Church rather than to face trial upon the charges made against him. The absence from the councils of the Church of these fine men who had been so gloriously blessed by heaven was grieved by the whole Church membership.

Though these men were no longer members of the Church, yet they always maintained the truth of their testimony as found in the Book of Mormon, and their belief in the divinity of the revelations given to Joseph Smith, the Prophet. Moreover, Oliver Cowdery, after some years, humbly entered the waters of baptism again, and was on his way to plead with David Whitmer to return to the Church, when death overtook him, both affirmed with their last breath the truth of their testimony regarding the Lord's latter-day work. Their knowledge of the truth of the restored Gospel did not leave them.

Naturally the question arises: How could these men, both of whom had seen the angelic guardian of the plates from which the Book of Mormon was translated and the plates themselves, and one of whom in addition had been privileged to have converse with heavenly beings, John the Baptist, Peter, James and John—how could such men so conduct themselves as to endanger their Church membership or be content to remain outside the Church? They had knowledge, beyond that of other men, of the reality and divinity of the events which led to the organization of the Church of Jesus Christ of Latter-day Saints.

The answer to the question is simple, well understood by all. These brethren did not use their knowledge in conformity with the order of the Church as set forth in the revelations of the Lord. That is, they entered forbidden paths; they did not obey the commandments of God. The practices of their lives did not correspond with their knowledge.

KNOWLEDGE NOT ALL-SUFFICIENT

This historical event within the Church is evidence of the fact that knowledge alone does not and cannot secure human happiness, or move a

person towards salvation. If further evidence of the insufficiency of knowledge is needed, we may survey the great number of men of high intellectual attainment, who, because of their criminal acts, are found in the prisons of the world. Knowledge may become the pathway to evil when not applied as directed by the Gospel plan.

True, we have been commanded to seek all knowledge; the Lord has also said that "it is impossible to be saved in ignorance", and that "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." However, it is equally true that the gaining of knowledge is but a first necessary step in a progressive life. Knowledge must be quickened and made alive by proper use.

INTELLIGENCE QUICKENS KNOWLEDGE

This doctrine is made clear in sacred writ. Among the many great truths revealed to the Prophet Joseph Smith, none is more beloved by the Church than "The Glory of God is intelligence." The word intelligence, as used in common speech, means readiness in learning, quickness of mind. Its higher Gospel meaning is more profound. The intelligent man is he who seeks knowledge and uses it in accordance with the plan of the Lord for human good. This is implied in the revelation from which the quotation is made, for the full sentence reads, "The glory of God is intelligence, or in other words, light and truth." When men follow the light their knowledge will always be well used.

Intelligence, then, becomes but another name for wisdom. In the language of mathematics we may say that knowledge, plus the proper use of knowledge, equals intelligence, or wisdom. In this sense intelligence becomes the goal of the successful life. Knowledge is one of the means by which such intelligence is attained; the use of knowledge is equally as important, for it gives life and direction to knowledge. The whole matter is much like faith and repentance—neither is complete without the other. When faith becomes active through repentance, man rises towards his God-like destiny. Faith itself, built upon human experience, conforming to God's will, is but a type of higher intelligence. Thus it often happens that a person of limited knowledge but who earnestly and prayerfully obeys the law, rises to a higher intelligence or wisdom, than one of vast Gospel learning who does not comply in his daily life with the requirements of the Gospel. Obedience to law is a mark of intelligence.

WISDOM MAN'S GREAT NEED

The preeminence of wisdom in meeting the urgent needs of men and nations has been recognized throughout the ages. It was Solomon, the young king of Israel, who chose wisdom and knowledge from among all the gifts offered him by the Lord, and in return was blessed beyond measure. It was the statement of the Apostle James concerning the lack of wisdom that led the boy Joseph Smith into the grove where he re-

ceived his first great vision. The world's great need today, in the midst of man-made confusion and horror, is wisdom. Man is rich in knowledge, surpassing every earlier time on earth. He has harnessed the forces of nature until they are subservient to his every wish and whim. But he uses his new-found power as readily to destroy as to make well. That is not intelligence, that is un wisdom. Should the world resolve to seek wisdom as it gains knowledge, the dawn of the hoped-for, longed-for era of peace would rise in the East.

This thought may be applied to our every duty and task. He who knows the necessity and value of prayer and then does not commune with God in prayer is unwise, and to that degree unintelligent. Whoever learns the Word of Wisdom and does not practice it belongs to the same class. The man who cannot part with a tenth of his income for the Lord is unwise and in the Gospel sense is unintelligent. A great church security program has been announced under divine inspiration. To fail to support this notable movement, which has come to remain with us, implies a failure to put knowledge into action—that is un wisdom. So with every other Gospel requirement. This principle impels the Church at great sacrifice to maintain its educational system, its auxiliaries, its Priesthood organizations, so that the secular knowledge taught in the schools of the land may be fitted actively by purposeful use in human lives, into the Lord's great plan of salvation, the only plan that leads to lasting human joy.

DISOBEDIENCE IS SIN

A sombre thought accompanies this doctrine. To possess knowledge, and not to use it, or not to use it properly, is a sin. The failure of the human will to render obedience to God's law is not only unintelligent and unwise, it is sinful. On one occasion the Lord said to the Church, through the latter-day Prophet: "There are many who have been ordained among you, whom I have called but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day". Oliver Cowdery and David Whitmer were in the noon-day of knowledge, yet walked in darkness. Wisdom had departed from them. Therefore they were in sin. So may any man close his eyes in full sunlight and walk in darkness and commit a sin before God. The nations of earth, sated with knowledge, in the full light of a Gospel dispensation, walk in darkness. Therefore, the wages of sin are theirs. Their wars and contentions are sinful before the Lord, and punishment will follow until they open their eyes to the light.

The divine warning has been given: "If you keep not my commandments, the love of the Father shall not continue with you, therefore ye shall walk in darkness." Obedience to law leads to intelligence and wisdom and frees men from darkness and the charge of sin.

RESPONSIBILITY COMES WITH KNOWLEDGE

Latter-day Saints, who have received the greater knowledge, are under the heavier condemnation, if they fail to conform in their lives to the

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revealed law. Besides, our responsibility is not for ourselves alone, but for the whole human race. Intelligence must garnish all that we do, else how can we fulfil our destiny, so well spoken in ancient days: "I will raise thee up for a blessing among many people."

The joyful struggle of life must be, if we really hope for happiness, to live lives of knowledge, used as the Lord desires, with intelligence and wisdom. Every wise person will ask himself before every act, Does it conform to the law of the Lord? and at the close of each day, Have I lived intelligently and with wisdom as my guide? Then, in full light we shall see clearly the path and the goal, and avoid the perils and terrors of darkness.

May the Lord so help us to live, that in the full noon-day of Gospel light, we may never walk in darkness, but with wisdom perform the duties of our lives.

ELDER FRANK EVANS

President of the Eastern States Mission

It is a rather long way up these stairs. It reminds me somewhat of life itself. As one seeks to reach the point of vantage he may put forth a great deal of effort, he may possibly meet some obstacles in the way, but it is when he reaches his point of vantage that his responsibilities really begin.

I have been very happy here in contact with our leaders and those to whom we look for instruction and counsel, and I have been very happy in taking part in the fine spirit which has characterized this great Conference.

Yesterday as I listened to that broadcast I had a feeling of personal gratitude toward those who are taking part. I think I have not talked with any person, either member or non-member of the Church in our mission who has mentioned our Church and its activities who has not referred to the broadcasts of our Tabernacle Choir, and in all cases they have had nothing to say except in the way of praise. I hope sometime they may hear the Singing Mothers.

I was very happy too to listen to that fine declaration of principles given by Elder Bowen yesterday over the nation-wide broadcast. I realized that many thousand people whom we are trying to reach were listening in, and I know what they will say, those to whom I may speak of it. I know what their reaction will be, they will say, "If you preach principles and doctrines of that kind I want to know more of you."

There are within the boundaries of that mission seventeen million people. There are twenty-two cities with over 100,000 inhabitants; there are 800 cities of more than 2500 people, and there are seven million people in small villages, and on the 467,000 farms. I believe there is every kind of problem there in that area known to our country—economic, social, religious. I believe that probably all of the religious denominations within the country are represented in that great area, and we have contacted many of them. We find many fine, kindly, and well-

disposed people, and our missionaries make many favorable contacts with them.

It seems rather strange that we can expect that fewer than a hundred missionaries can reach with any degree of success at all such a vast multitude of people, but they have the promise of the Lord:

You shall have my Spirit and my word, yea, the power of God unto the convincing of men. (Doctrine and Covenants 11:21)

For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor to resist. (Luke 21: 15)

In consequence they have gone forward and in the last calendar year they have visited in homes 166,000 people. They distributed 250,000 pieces of literature; they held more than 36,500 meetings; they used the radio on hundreds of occasions, and they entertained and instructed people by the means of music, both vocal and instrumental. They are young men and women who are honest, true, chaste, benevolent, and who believe in doing good to all men. I am thankful to the fathers and mothers who have maintained real Latter-day Saint homes, for there is where these young men and women receive their training. They go into the mission field prepared and you do not find the stain of nicotine upon their hands, nor the odor of intoxicants in their breath. They have been taught correct principles, and if anyone has ever looked with any degree of cynicism upon the teachings of the Word of Wisdom, I wish they could have the example before them that we see in the mission field. I honor and thank those men and women who have persistently taught, who have had the courage and the inspiration to teach and to advise, and to keep before the people these important principles.

The thought occurred to me yesterday that was expressed I think by Ruskin:

When we build, let us think that we build forever. Let it not be only for present use or present delight; let it be such work as our descendants will thank us for it.

I do thank these brethren and sisters. As we lay stone on stone, let those stones be held sacred because our hands have touched them, and finally, when the work is done, may our descendants look upon it and say, "See, this our fathers built for us."

I believe that the work of the Mission is blessed. I believe that we have had the blessings of the Lord. It is only those who are humble who dare undertake such important work. I pray always for humility to keep within me the spirit of thankfulness and the recognition of the great power which is over us and under which we work and do our service. I pray that the Lord will continue to bless us. I sincerely pray that His Spirit may be with us.

In conclusion I must take time to mention one thing. My first introduction to the Mission, by the way, was in company with President Don B. Colton at Palmyra on the occasion of the summer conference. Many people have asked me, and they constantly ask me there, as to whether or not that great pageant, "America's Witness for Christ" is to be repeated

this year. I answer of course in the affirmative. It is to be repeated. The conference is to be held again. I think I received more inspiration there upon that occasion than in a like period at any other time in my life—to see the home of the Prophet, to attend those meetings in the Sacred Grove, to see the sacred drama, this great pageant upon the Hill Cumorah, and to witness those other scenes that are so historic and important to us. I thought of the words which came to Moses, “The place on which thou standest is holy ground.”

Yes, the pageant will be repeated this year. The Conference will be held as usual. The Hill Cumorah is now listed on all the principal and official road-maps, and many, many thousands of people travel that way. I hope that many of the Saints from the West may enjoy this occasion with us. You have our heartiest invitation to be there.

I thank the Lord for all his blessings, and pray for a continuance of the same, in the name of Jesus Christ. Amen.

“How Lovely Are Thy Dwellings, O Lord” (Rheinberger), was sung by the *Singing Mothers*.

The benediction was offered by Elder William A. Matheson, President of the Chicago Stake.

Conference adjourned until 2 p. m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened Monday afternoon, April 4, at 2 o'clock p. m. President Heber J. Grant, who presided, announced that the *Relief Society Singing Mothers* would furnish the musical numbers for this session.

The congregation and the *Singing Mothers* sang the hymn, “Come, Come, Ye Saints.”

Elder Leslie V. Merrill, President of the Franklin Stake, offered the opening prayer.

An anthem, “How Lovely Are The Messengers” (Mendelssohn), was sung by the *Singing Mothers*.

ELDER LEVI EDGAR YOUNG

of the First Council of the Seventy

My mind and heart are filled with the many holy thoughts that have been expressed at the meetings of this Conference. I am always grateful when I have the opportunity of listening to the word of God as expressed by his servants.

A passage of scripture, familiar to every one present, is that found in the book of James of the New Testament. It reads:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
But let him ask in faith, nothing wavering.

These are the words that had such a great influence on the life of the Prophet Joseph Smith, and as a result of his reading them, he went into the woods and prayed for wisdom and understanding, and God answered him by his very presence.

A few days ago, we had a very distinguished visitor at the University—Sir Herbert Ames. Versed as he is in world affairs, it was only recently that he had a personal interview with the famous dictator, Adolph Hitler of Germany. In a lecture before the students of the University, he took for his subject: "Conditions in Germany Today". The picture he drew of Germany and the youth of that land was anything but encouraging. He told us that all boys above the age of twelve years are put under heavy drill every day, and are clothed with black shirts, the uniform for the youth as prescribed by the Hitler government. In the public schools, they learn how to give the Nazi sign. By the time the boys are eighteen years of age, they are ready to learn the military tactics of their country. Every boy then is given a musket, and until he is thirty-five years of age, the daily drill teaches him the science of warfare. In this manner, the slogan of the old military leader, Bismarck, is kept alive, which was, "Might makes Right". The youth of Germany are becoming war-minded as never before. During the past hundred years Europe has been steeped in warfare. She has literally been "washed in blood." Today every European nation is preparing for war, except the smaller nations like Holland and Scandinavia.

A thoughtful question was asked of the distinguished scholar by a student of affairs. It was: "What can we do to off-set the military-mindedness of Europeans today?" It was a pointed question, and an interesting one. Have we not inherited the spirit of warfare from our ancestors who went forth to war to protect their homes, and then for conquest? It seems that modern man inherits all the innate pugnacity and all the love of glory of his ancestors. Today the horrors of war become man's fascination. War is the "strong life," we are told, and "war taxes are the only ones that we do not hesitate to pay."

Our ideals here in America are those that are far aloof from the ideals of conquest and loot. The ideal of American civic liberty has always kept the Government from war for conquest. The Government of the United States has never gone to war except for the protection of her ideals and for the protection of her people.

I do not speak as a Pacifist. The Latter-day Saints are not pacifists as that term is understood today. In the past, our people have protected the flag of their country, and our ancestors took their part in the American Revolution, which resulted in the writing of the Constitution of the United States. The Latter-day Saints will always be found protecting the Constitution of this Government.

What will off-set war? What will become the religious equivalent of war? As I have said, we have inherited the war-like type. Our an-

cestors have bred pugnacity into our bone and marrow. Let public opinion vote for war, nothing can stop or prevent our going to war. I believe that the Latter-day Saints have both the moral and religious equivalent of war. Should the noted British lecturer and statesman attend our Priesthood meeting this evening to be held in this famous old building, he would find ten thousand men disciplined for peace—disciplined in the principles of law and justice, love for all people, and for peace for all mankind. And then should all the brethren of the Priesthood gather here, there would easily be ten times ten thousand with the same dreams and ideals. These men are disciplined not for war, but for peace, for the love of mankind and God. What finer nucleus could one find for the moral and religious equivalent of war? It shows that the martial type of character can be bred without war. What is needed then is for us to inflame the civic temper, as in the past nations have inflamed the military temper. Should a stranger see the Priesthood assembled tonight, he would be convinced that this organized body of men is given to the ideal of the most peaceful of activities, namely, service for God.

The only thing then that is going to overcome war and bring peace is man himself—man in the social and religious group, disciplining himself in the ways of the Lord, disciplining his thought, purifying his heart, and uniting in one great plan of the Priesthood of God. This will be the moral and religious equivalent of war.

Said the distinguished English statesman: "The people who prepare for war have a battle-cry." So we have a battle-cry. The cry is contained in these words: "If any of you lack wisdom, let him ask of God." Every soul has the right to ask for wisdom. And yet there are hundreds of "battle cries" for peace that might be sounded. May I propose another. In a few days the Easter Day will be celebrated in all Christendom. What nobler words could be taken for the regeneration of man and his purification than the words of St. Mark in his description of the resurrection of Jesus Christ our Lord?

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away; for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; Behold the place where they laid him.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

War is an evil thing, and the only way to fight evil is to adopt some divine plan of campaign, given to us in the religion of Jesus Christ our Lord. Overcome evil with good. This is the secret of the battle against wrong. Evil is potent because it has control of the hearts of men.

The Priesthood of God is the religious and moral equivalent of war, and we all pray in our hearts that this movement may grow until it fills the hearts of all people of the earth, for it will be the power for enduring peace. When this condition comes about, it will change everything. I can see the joy of women and little children some day, I can see cities and great spaces full of happiness, when war shall have ceased and the Kingdom of God has been established among men.

It is Easter time. May we not fill our minds and hearts with the holier thoughts of thanksgiving and love for all mankind? May not the peace of our resurrected Savior fill the whole world with its light? We who labor for ideals which make for triumphant living have the resources of God on our side, and in this confidence it is possible for the ways of God to triumph. We must work and pray incessantly that his Kingdom may be established over all the earth. It is the illumination from on high that will awaken humanity to their divine worth and power. The light may be spreading slowly, but it is destined to find the hearts of all people. If any of us lack wisdom, let us ask of God. We will receive the divine answer. That the Lord may bless us all, I ask in his name. Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

I am grateful that I live in this day in which the Gospel of Jesus Christ has been revealed in its fulness, which gives to us power and authority to labor in the Priesthood. When I think of conditions today as we see them, I recall the statement of Nephi as recorded in the Book of Mormon: "I have been born of goodly parents." It is a heritage to be born of goodly parents.

I am grateful that in my youth I had neighbors who were kind to me and who were interested in me because I had goodly parents, and because those neighbors had in their own soul the spirit of the Gospel and a brotherly love and an understanding of the Gospel message. Because of these, I was taught, as Nephi was taught, the things which pertain to God and our exaltation, and was encouraged to walk uprightly before the Lord. Through the quorums of the Priesthood, under the direction of wise men, I partook of blessings through passing on through all the grades of the Priesthood from Deacon to High Priest. In my youth the great honor came to me which I now bear, and I recall many early experiences in visiting in the stakes where I had the privilege of meeting your fathers—men whose heads were white, men who had seen the struggles of the Church from its beginning. They received me and the message I left with them in the spirit of love and kindness, and in departing they heaped upon me their blessings. I am greatly blessed now as I go among the Saints, for I find the sons and grandsons of these men with whom I labored as a young man, laboring in the authority of the Priesthood, and having known their fathers, I have rejoiced in the opportunity of laboring with them also in authority of the Priesthood. They,

too, have been born of goodly parents and are following in their fathers' footsteps.

This morning at 8:00 o'clock, nearly five hundred enthusiastic men met in Barratt Hall for the purpose of discussing ways and means by which the youth of Zion might be inspired and redeemed from the pitfalls and the dangers which confront them. We are living in a dangerous age, an age in which we need every protection. We need the kind consideration of each other; we need the spirit of brotherly love, for without that the Spirit of God will not dwell with man. I am sure that those who are here will agree with me in that, and perhaps it is not necessary for me to repeat it, but with all the feeling of my soul I rejoice in the opportunity which comes to me of laboring for the youth of the Church.

In the days of our fathers, the problems were not nearly so great for the youth of the Church as today. It seems to me, Satan has been turned loose. Every device that man has been able to discover to lead the boy away from the teachings of the Living God, has been brought forth and is being used to steal from our children their heritage. They are our heritage, and without them what is life worth? What will it be hereafter? We have all been taught that the family relationship can be broken only through our failure to keep the commandments of the Lord. I cannot forget the teachings of my father. Sometimes they appeared to be severe, but they always came in a spirit of love and kindness. He continually reminded us that his salvation was at stake if we failed to uphold and live in harmony with his teachings, teachings which he had received from those who had authority to teach, and the inspiration which came through power and inspiration from God, in whom we all believe.

I am grateful that I do believe in God, that he has spoken in this day and that we are privileged to labor in authority of his Priesthood; that we have assurance and promise that through our faith and diligence in the performance of duty, we shall be redeemed and exalted in a glory of which we have no thought nor can we understand fully at this time. So, my brethren and sisters, I am happy to be associated in this day with men and women who fear God, men and women who are so living that they make it easier for me to live in harmony with these eternal principles. Now is the time when men who fear God must stand together to protect themselves from the evils that beset us on every side.

I have been given a great responsibility, which came to me through the call of the First Presidency of this Church, the duties and responsibility of which are set forth by God, charging the Presiding Bishopric in a very positive manner to look after and watch over those who hold the Aaronic Priesthood. Brethren, we cannot do this alone. We want you to help and many are doing it. Let us not permit those holding the Aaronic Priesthood to develop habits which blind them and take away the light, and bring instead the darkness. Let us watch them day by day; let us help them to see the dangers, for it is much easier at that time than it is to bring them back after the spirit of the evil one has

taken possession of them. Then sometimes it is too late. Let us labor together in a spirit of love and in all diligence.

May the blessings of God rest upon all of us continually; may we walk in the light of the Gospel message and have strength and power to accomplish his purposes; may we, who hold the Priesthood, not neglect the duty which rests upon us, for remember that it is our responsibility to save souls. Should we fail, we forfeit many blessings and we must answer for our neglect.

May the Lord help us, that when the time comes that we are called to answer we shall be unafraid, having done our best, I pray in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

My brethren and sisters, and friends, I am happy to be here to attend this Conference, and to listen to the many fine, inspirational remarks that have been made, and to the wonderful singing, both yesterday and today. These *Singing Mothers* have been an inspiration to all who are here. I wonder how many have counted the cost, and realize what it means for these singers and for our brethren from the mission fields to have come so far. And the same might be said of this entire congregation, because it is always a great sacrifice of the world's goods, for men and women to come great distances to attend these conferences. But out of it come great rewards and joyous privileges.

Yesterday morning I thought I never had looked upon an audience that inspired me so much as that audience did. People were standing in the aisles until they were almost filled. When the congregation stood up to sing it looked like a solid sea of faces. I realized that the people are the leaders of the Church, to a very great extent. The majority of the men and women who are here this afternoon and who were here yesterday, are leaders of the Church. I was reminded of the passage of scripture which records the promise the Lord gave to Abraham. He said:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers.

Men and women who have a knowledge of the Gospel, who know what it means to have lived before they came into this world, who have taken a part in the plans of our Eternal Father, are brought face to face with the fact frequently that we are only continuing the plan that our Eternal Father taught us even before the foundation of this earth was laid.

This great congregation represents leaders from many places, men and women of responsibility, who have leadership, and who have the authority to delegate leadership. They are blessed with initiative, and they have in their hearts a desire to help, individually, in the building up of the Church and Kingdom of our Eternal Father. As a result of

experience, men and women obtain knowledge, a knowledge of the mission that comes to them in mortality, why we are here, from whence came we, and what is our responsibility while we are in mortality.

The Book of Mormon prophet Alma said:

This is the day and the time for men to prepare to meet their God.

In this great school of experience we find ourselves following the teachings of the Lord Jesus Christ, in this Church of God, here in this western land. Men who have received the Priesthood, and all who have a testimony of the faith, have no doubt at all in their minds concerning this work; they have a knowledge that the Lord lives, and that he has revealed himself anew to men and women in mortality, through his prophets, those whom he has selected to lead Israel.

Thus we see fulfilled the blessings that our Eternal Father predicted when he showed Abraham these great men whom he would call his leaders. Especially do we speak of those in this dispensation whose leadership has given them much wisdom, whose faith in God has given them abundant knowledge, and who have been preserved to a great age.

All of the leaders of the Church in this dispensation, whose lives have not been interrupted by the bullets of assassins, as were the Prophet and his brother Hyrum, have lived to an advanced age. They have been selected by the Lord from among the rank and file of the people, and have been given a training that has made them worthy to be entrusted with the responsibility of his Church.

I think things do not happen by chance. I think they happen by appointment, under the plans of God. I think he governs and rules, and that he whispers to those who will listen to him. And to those who listen to him, and respond, he confides his Holy Spirit, and he gives them a power and a strength that is not of man, but comes from Him.

I think the example of leadership that we have in the Church today, in these perilous times, is a witness to all that the Lord is at the helm, and that he does not make any mistakes. He has selected a man whom he has trained from his childhood, President Grant, a man who, in his personal experience, has witnessed the growth of this country and the peopling of it from the days of Brigham Young. His great experience in life has given him a wise use of knowledge that comes as the result of experience and faith and leadership. He has given to the children of men in this dispensation the incentive to work. He has followed the instruction that came to him, as it comes to all men, to labor early and late for the building up of the Church and kingdom of God.

The power of example is a marvelous thing. It probably is stronger than precept. If this great body of men and women go back home again and set an example that is in harmony with the revelations of the Lord and the impressions they receive from time to time it will have much to do with the correcting of many of the misuses of our time that bring sin and sorrow to thousands of people.

The leadership of our Eternal Father is in this great Church. His authority is here. I bear that testimony to this congregation, and

to all who may hear my voice. I am delighted to be able to say that I know with absolute surety that this is the work of God, and that the plan of the Priesthood our Eternal Father established in the heavens above before this earth was made, is here in action in mortality, and that the men who stand at the head are his servants in very deed.

If this testimony and example be one that restrains us from doing things that we ought not to do, and is taken home again, it will have its effect in all parts of the earth where our people live. I pray the Lord to bless and protect every man, that he may grow in the knowledge of his Redeemer, through faith in God, and through prayer and through work and labor, and I do it in the name of Jesus. Amen.

The Singing Mothers sang the anthem "Holy Redeemer."

ELDER WILLIAM W. SEEGMILLER

President of the Western States Mission

I am honored in having the privilege of representing the Western States Mission. We have only begun our missionary work, and have done nothing that is worthy of special attention, but we have been blessed by the sincere support and loyalty of eight thousand Saints in the Western States Mission, and whatever we have accomplished we attribute to their faith and loyalty.

We have twenty-six *Singing Mothers* in this congregation. They traveled by rail, under agreement with the railroad that they should have a comfortable place to ride and a clean place to dine, where they would not be under the necessity of either breathing or eating tobacco. This agreement was rigidly lived up to, and we thank the officials of the D. & R. G. W. Railroad Company for their kindness and gentility.

I have been blessed many times for the effort which I have made in attending this great Conference. I have been blessed ten-fold by the address that was made by Elder Albert E. Bowen yesterday, so replete with sound doctrine in church and civil government. I hope always to be able to endure sound doctrine.

I believe as sincerely in the story of Joseph Smith, the coming forth of the Book of Mormon, and the history of Lehi and his family coming to America, as I believe that Columbus discovered America in his time.

I am sure that the Gospel of Jesus Christ can be nothing else than true, because it embraces all truth, wherever found, no matter from whence its source.

We hope to be able to acquit ourselves in honor, that we may be able to improve upon the splendid foundation and organization which our predecessors have handed over to us. If this can be our happy lot we will feel that we have not struggled and labored in vain.

I bear testimony to the truthfulness of the Gospel of Jesus Christ, and I know every man and woman will be blessed who lives by its doctrines. That we may all so live, I pray, in the name of Jesus Christ. Amen.

ELDER CARL F. EYRING

President of the New England Mission

My beloved brethren and sisters: I hope that I shall have the capacity to carry back to New England the inspiration and the spirit which I have found here as our prophets of the living God have spoken the true word.

I bring to you greetings from fifty missionaries and one thousand members of the New England Mission.

The missionaries—your sons and daughters—are well. They are learning day by day how better to present the message of the restored Gospel to our friends and investigators, and they are trying to be the kind of person this Gospel ideally produces. I appreciate their loyalty and your support.

Through the help of the missionaries, and through the greater activity of local members, the branches of the mission are utilizing more and more of the complete Church program. When compared with the enriched programs which members of well organized and efficient stakes enjoy, the Saints in the mission field are indeed pioneers. It takes the sterling qualities of the pioneer to preside and lead in such branches and to remain loyal to such small and often socially heterogeneous groups.

As an important objective, we are diligently seeking to produce in the mission the same complete program enjoyed in the stakes of Zion, in order that the Saints may have the opportunity for religious activities, and the friends and investigators may obtain a true picture and impression of the vitality of Mormonism as they attend our Church services. Then, too, your sons and daughters who seek employment in the cities within our mission, or who attend the many universities of New England, have the right, we think, to find branches which are on a par with the wards they leave at home. We fully sense that such a goal is difficult to achieve, but we also keenly sense that if our Church is to offer the privileges and opportunities so necessary to keep intelligent and dynamic youth interested in religion, we must do our best to offer the facilities and blessings of an efficient organization. These branches must not be too much below par, when judged in terms of the home stakes, if we are to expect such members to continue actively in church work. We are fully conscious of this responsibility. We could not claim success, even with great numbers entering the front door through baptism, if we were losing, through any fault of ours, our precious sons and daughters through the back door of indifference. We pray that we may be faithful to our trust. Fortunately, the Church program which holds our sons and daughters also draws to us and holds the finest types of investigators.

Through the program of the Boston branch and the facilities of the mission home, we offer to the students of the Universities in Cambridge and Boston and to the other members of the branch an enriched program which we believe is appreciated by all and which is fostering

a fine loyalty to the Church and its teachings. In a similar manner, but with fewer facilities, the other branches are being strengthened. In this connection, we appreciate our lady missionaries. Without seeming to interfere with the local leadership of the Priesthood, they find ways and means of setting in operation an improved church program. We always place the lady missionaries where there is local leadership; their services are greatly appreciated.

On the other hand, for the most part, the Elders are placed in new territory—on the firing line of missionary work, where their wisdom and courage is tested in new and discouraging situations. As you receive letters from your sons, you will often observe how discouragement changes to enthusiasm. The natives of New England are a cultured, and conservative people. One is not accepted with open arms on first meeting, but must prove oneself worthy of friendship. If one can thus prove oneself, breaking through what seems to be an aloofness, one may expect to make friendships which are strong and enduring. Not realizing this fact, missionaries become discouraged because of their failure to make friends easily and quickly.

We teach our missionaries that conversion is a sacred process in which there is a very intimate relationship between God and the convert. The missionary simply leads the way to the conversion; he prepares the ground and sows the Gospel seed. As he strives to do his work, he must understand thoroughly that before converts come investigators, before investigators come friends, and before friends comes friendliness. In the New England Mission, then, the missionary tries by word and deed to prove himself worthy of bestowing and receiving friendship. Until the missionary catches fully the vision of such an approach to his work, he often becomes discouraged. But with this vision, strengthened with a few successes, and as a tolerant messenger of love and goodwill he finds the joy of seeking friends and becomes overjoyed in his work. And you and I detect a new spirit in his letters.

Out of such an approach, our missionaries have found friends among persons from all walks of life. They speak before schools, historical societies, young people's groups at churches, fathers' and sons' banquets, and small groups in the homes of friends. Often they speak only of the settlement of the West, no theology being discussed, but the ground is thus prepared for the sowing of the seed in the lives of those who express a wish to hear the message of the restored Gospel.

Out of such friendly relations, we find that the eyes of thinking men and women are upon us. Are we in fact different in a fine way? At the moment, they do not seem interested in the divinity of the restoration, but following the pragmatic test, "By their fruits ye shall know them," they are looking for the results which we achieve as a religious people. Thus, our missionaries are asked to describe our organization, the nature of our economic system, our program for young people, our care of the human body, and so forth. Christianity, in too many places, has fallen into the decadent state of something to be talked about, but not to be lived. "Thus, if your perspective of Christianity

produces results of great value," they would say, "then we are indeed interested in finding the power back of it."

As the attitude of intolerance turns to friendly tolerance, we must be fully aware of the fact that our acts are before the bar of friendly evaluation. As we ask our friends of the world to investigate our religion, we are asking them to investigate us as its product. Surely you will loyally stand behind us—without your lives lived on the true Mormon pattern our message to the world may not be made articulate.

In closing, may I suggest a number of resolutions which I offer, first to myself, then to my missionaries, and then to you?

We will demonstrate by our personal and community lives that Joseph Smith is a true prophet of God and has given us a true perspective of the teachings of our Lord and Master, Jesus Christ.

We will preserve our uniqueness, never losing our savor by the compelling impulse to become respectable from the worldly point of view; but always adding savor by the urge to become a respectable member of the Kingdom of God.

We will be a light set upon a hill because we will be different—different in the sense that we will be more industrious and self-reliant, yet more truly our brother's keeper; more honest in business, speech, and thought, yet more forgiving of those who steal, lie, or fail to think straight; more healthy in body and mind through adherence to God's health program, yet more helpful of those who in weakness have lost control of the appetite; more diligent for personal perfection, yet more concerned with brotherly helpfulness; more nearly ideal members of the kingdom, yet more teachable and poor in spirit.

God grant that we may lift high the light of true Christian living, and that the world seeing our good works will glorify our Father which is in heaven—through Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

In a revelation given to the Church, March 8, 1831, the Lord said this:

But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given.

QUESTIONS CONCERNING PURPORTED REVELATIONS

It seems that periodically it becomes necessary to call attention to the true order the Lord has given us in regard to revelation. During

the past three or four months I have received a number of communications, coming from various parts of the Church, asking if certain purported revelations or dreams or purported visions are reliable and have the endorsement of the Authorities of the Church.

There have been individuals, from time to time, who have been invited to go into the wards, in the sacrament meetings, Priesthood classes, Sunday Schools and Mutual Improvement organizations, and at times, for their special benefit, cottage meetings have been held where they might come and relate remarkable visions or revelations claimed by these individuals to have been given to them. All this is wrong.

KEY REVEALED TO DETERMINE TRUE REVELATION

The Lord has given us, by revelation, a key that should be our guide in matters of this kind. In another revelation that was given to the Church as early as February in the year 1831, the Lord said this:

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; [speaking of the gift of revelation given to the Prophet Joseph Smith] for if it be taken from him he shall not have power except to appoint another in his stead.

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

And this I give unto you that you may not be deceived, that you may know they are not of me.

REVELATIONS GIVEN IN ACCORDANCE WITH LAW

The Lord has promised us that he would give us revelation and commandments when necessary, and that is recorded in another of the revelations also given in the same year, 1831, on the seventh day of August. And in that revelation the Lord says, speaking of those who should come to Zion:

And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.

Now, the Lord will give revelations to this Church, and he will give commandments to this Church from time to time, and as it is necessary, but always in accordance with his own law; and we do not have to run around and invite individuals who are without authority to relate unto us purported visions, or revelations or commandments, for the guidance of this people.

Everything in the Church is done in order. Everything pertaining to the kingdom of God is in order, because it is obedient to law.

JOSEPH SMITH'S COMMENTS ON REVELATION

In 1833 the Prophet Joseph Smith gave this counsel to the Church:

I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in

authority higher than themselves. Therefore you will see the impropriety of giving heed to them. But if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction, for the fundamental principles, government and doctrines of the Church are vested in the keys of the kingdom.

Then on another occasion the Prophet gave this other counsel, as it occurs in the *History of the Church*:

President Joseph Smith, Jr., addressed the assembly and said:

The Melchizedek High Priesthood was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; and the Presidents or Presidency are over the Church; and revelations of the mind and will of God to the Church are to come through the Presidency. This is the order of heaven, and the power and privilege of this Priesthood. It is also the privilege of any officer in this Church to obtain revelations so far as relates to his particular calling and duty in the Church. All are bound by the principles of virtue and happiness, but one great privilege of the Priesthood is to obtain revelations of the mind and will of God. It is also the privilege of the Melchizedek Priesthood to reprove, rebuke, and admonish, as well as to receive revelation. If the Church knew all the commandments, one-half they would condemn through prejudice and ignorance.

A High Priest is a member of the same Melchizedek Priesthood with the Presidency, but not of the same power or authority in the Church. The Seventies are also members of the same Priesthood, are a sort of traveling council or Priesthood, and may preside over a church or churches, until a High Priest can be had. The Seventies are to be taken from the quorum of Elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the Gospel, by the power and influence of the Holy Ghost; and no man can preach the Gospel without the Holy Ghost.

Now, these passages, these statements from the Prophet Joseph Smith, I have presented to you so that you may know how to be governed in regard to matters of this kind. If a man comes among the Latter-day Saints, professing to have received a vision or a revelation or a remarkable dream, and the Lord has given him such, he should keep it to himself. It is all out of order, in this Church, for somebody to invite him into a sacrament service to relate that to the Church, because the Lord will give his revelations in the proper way, to the one who is appointed to receive and dispense the word of God to the members of the Church.

SPURIOUS REVELATIONS

In the year 1918, at the October Conference, the last Conference at which President Joseph F. Smith spoke, I called attention to matters of this kind, and after I was through he arose and endorsed my remarks by saying what I am going to read to you now:

Again I feel to say that it is an opportunity for me to say a few words. This wonderful, mysterious revelation that I have been said to have received a great many years ago, was given in French, and I never knew but two or three words of French in my life; consequently I could not

have been the originator of that revelation. I want you to understand that I have denied it, I suppose, a hundred times, when I have been inquired of about it. It was gotten up by some mysterious person who undertook to create a sensation and lay the responsibility upon me. I am not guilty.

When the Lord reveals something to me I will consider the matter with my brethren, and when it becomes proper I will let it be known to the people, and not otherwise.

The ridiculous story about the red horse, and the black horse, and the white horse, and a lot of trash that has been circulated about and printed and sent around as a great revelation given by the Prophet Joseph Smith, is a matter that was gotten up, I understand, some ten years after the death of the Prophet, by two of our brethren who put together some broken sentences from the Prophet that they had heard him utter from time to time, and formulated this so-called revelation out of it. It was never spoken by the Prophet in the manner in which they have it put forth. It is simply false; that is all there is to it.

KNOW THE TRUTH

Now, these stories of revelation, that are being circulated around, are of no consequence, except for rumor and silly talk by persons who have no authority. The fact of the matter is simply this: No man can enter into God's rest until he will absorb the truth, in so far that all error, all falsehood, all misunderstanding and misstatement he will be able to sift thoroughly and dissolve, and know that it is error, and not truth.

When you know God's truth, when you enter into God's rest, you will not be hunting after revelations from Tom, Dick and Harry all over the world. You will not be following the will-o'-the-wisp of the vagaries of men and women who advance nonsense and their own ideas. When you know the truth you will abide in the truth, and the truth will make you free. It is only the truth that will free you from the errors of men and from the falsehoods and misrepresentations of the evil one, who lays in wait to deceive and to mislead the people of God from the paths of righteousness and truth.

God bless you. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

The burning questions of good and evil constitute the most important problem that has ever confronted the children of men. There is no end to the variations in which this problem presents itself. There are so many manifestations of it that one is almost lost in a labyrinth of confusion.

These questions are often asked: What is good and what is evil? What is sin? What is the cause of sin, and what is its cure? Vice, or gross immorality! What is vice? Listen to the poet:

Vice is a monster of so frightful mien
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Many varied opinions are given in answer to these questions, and it is astonishing to see how much misinformation and wrong conceptions are entertained by those who attempt to answer. Even those who are trying to solve the problem of vice and how to deal with it are greatly confused in regard to the real causes that lie under all of these evil manifestations.

We hear remarks like this, "that it is highly improbable that gambling, alcoholism, prostitution, drug addiction and other forms of vice can ever be stamped out." Among the reasons given the first is "the unchanging nature of human appetites" and that "as long as that shall remain there will be vice."

It is rather disheartening to hear such things as this, especially when they further say that there will probably be no change—no appreciable change—in the next few millennia, or next few thousand years.

How well do I remember my father's family prayer and the impressions made upon me in my childhood of the impending judgments which were about to be poured out upon the wicked and ungodly. Let me repeat a part of it as I recall it to my memory:

Remember the young and rising generation. May they not wander into by and forbidden paths; but may they walk in that straight and narrow way that leadeth unto life eternal. Hold them, as in the hollow of thy hand, that no harm or evil may befall them. Frustrate the plans and machinations of the evil and ungodly; may they fail in all their evil undertakings; may they be caught in their own snares, and fall into their own pits, which they set and dig at the feet of thy people. Hasten the day when sin and iniquity shall be banished from the face of the earth, and righteousness shall predominate and cover the earth, even as the waters cover the mighty deep.

Well, that day is not yet come; but I am still looking for it and feel now as I did then that it is at our very doors and still entertain the thought that I may yet live to see it for I am still quite young—only four score years and three. But, whether I live or not I feel quite sure we shall not have to wait for another three or four thousand years in order to witness that glorious day when Christ shall appear in the clouds of glory—when this earth shall be renewed and receive its paradisaical glory, and inaugurate the great millennial reign of peace—when sin and iniquity shall be banished from the earth, and truth and righteousness shall prevail and Satan shall be bound—that old serpent, called the devil who, with his angels, was cast out of heaven into the earth and has wrought great havoc among the children of men, but now shall be bound, and sin shall be no more.

What absurd misconceptions men have of sin! They blame it on human nature. When they make such statements as that, it is a libel against Deity. Human nature is not evil. Man has been fashioned and formed in the image of God, not only in his physical image, but in all of his divine attributes. There are no evil ones. Man possesses every one of them; as a child of God he has inherited them from his divine parents. We are God-like—not sensual and devilish—by nature.

This is fully explained in Section 20, verses 18, 19 and 20 of the

Doctrine and Covenants, where it is stated that in the beginning God gave holy commandments unto men, but because they transgressed those holy commandments they have become sensual and devilish.

It is true that men have become devilish and sensual through transgression, but they are not by nature so; that is quite a different matter. By nature they are divine, formed and fashioned in the image of God, inheriting from him all of his divine attributes. God possesses those attributes fully developed—in their perfect form;—mankind, the children of God, possess them in embryo and in very imperfect form, but with infinite potentialities for development, and in the course of our eternal progress there is opportunity that we may perfect them and become indeed like God—which is the divine purpose in our being here on earth. Then do not blame it upon human nature, for our appetites, our passions, and natural urges are divine and are all designed for our happiness and well-being, and only through transgression do they become evil—when perverted, distorted or corrupted.

In considering the problem of sin, if we are to have proper understanding there are some things that must be understood which are frequently lost sight of by those who undertake to discuss this vital and ever present subject. Let me explain:

While it is true that these attributes may be developed to their divine perfection, it is also true that they may be perverted, distorted and counterfeited until they become vices, all depending upon the individual and his choice, in the exercise of his free agency—whether he chooses the good or the evil. In this conflict there are two influences that are brought to bear upon him. On the one hand “the spirit of Christ is given to every man that he may know good from evil.” (Book of Mormon, Moroni 7:16.) This spirit is ever striving to lead us to God. And, on the other hand “that which is evil cometh from the devil, for the devil is an enemy unto God and fighteth against him continually, and inviteth and enticeth to sin and to do that which is evil continually.” (Moroni 7:12) Thus, it will be seen that God is ever present to guard and protect us and deliver us from all evil. He is unchangeable for he has said: “I am the Lord, I change not.” And then, too, Satan, with unrelenting zeal is endeavoring to carry out his evil purposes in leading men away from God and hence unto darkness and the bondage of sin, and “to do that which is evil continually.” He shows no signs of reformation. The devil is absolutely incorrigible, and this is what the criminologists sometimes overlook and blame to “the unchanging nature of human appetites.”

Are God's purposes failing simply because sin and iniquity continue to exist among us? Nay, not so. This is an individual fight against sin. The generations of men come and go and each generation and each individual member is in the position where he must act for himself and choose between good and evil. Some choose the good and some choose the evil. Some choose to walk in the “light” and others “love darkness rather than light because their deeds are evil”—and all shall be judged according to the deeds done in the body.

How could we be judged unless we had a knowledge of good and evil? If we had no knowledge of good and evil we could commit no sin. Without free agency we could commit no sin. The spirit of Christ is striving with the children of men always. That is the light of Christ that has been given to every man. "That is the true light that enlighteneth every man that cometh into the world." "If we walk in the light," we are told, "even as he is in the light, then have we fellowship, one with another, and the blood of Jesus Christ cleanseth us from all sin."

But, the devil came also, and his power and influence is manifest among us and we see how he has made havoc with many; but always because they would not hearken unto the voice of the Lord. We meet our adversary every day of our lives. We may not see him, nor his angels, for they kept not their first estate and have no bodies of flesh and bones. We may not see them with our natural eyes, but they are here. We feel their presence, and we know that we are in the midst of them.

All evil comes from that source. Every temptation to do wrong, every allurements to sin, every departure from the will of God is inspired by those evil spirits who are abroad in the world, seeking to draw men and women away from God. To hearken to the devil and his followers is sin. To draw nigh unto God is virtue. Drawing nigh to God is faith. Resisting the devil is repentance. Therefore: "Resist the devil and he will flee from you; draw nigh unto God and he will draw nigh to you." These two principles then—faith and repentance—should be the governing principles of all human conduct whether in the Church or out of it.

There is no virtue in doing good under compulsion and likewise there is no vice in doing evil under compulsion. And, furthermore, if we had no knowledge of good and evil, sin would be impossible. Where there is no law there can be no condemnation. We are only responsible for that which we do in the exercise of our free agency, and according to the light—or knowledge of good and evil, which has been given us.

For this reason God has endowed us with these divine attributes and our problem is to develop these and all the others through obedience to the will of God and to reject the devil's substitutes or counterfeits.

Let me enumerate a few of these divine attributes which our Heavenly Father has transmitted to his sons and daughters dwelling upon the earth and to indicate how they may become vices under diabolical influences. Every virtue has its kindred vice. For example:

1. *Economy* becomes stinginess. Some men think they are economical when, as a matter of fact, they are only stingy. How I hate a stingy man.

2. *Self Esteem* becomes egotism, a miserable substitute for a divine attribute.

3. *Pride* becomes vanity. I think it must be vanity "that goeth before the fall."

4. *Fear* is a divine attribute and must not be confused with coward-

ice. "Be not afraid of the face of man, but fear God and keep his commandments." "The fear of the Lord is the beginning of wisdom." Even the Lord would fear to do evil.

5. *Acquisitiveness*, or thrift—the faculty that enables one to acquire wealth; but when perverted becomes greed and avarice, these soul destroying vices—the love of money which we are told is the root of all evil. What will not men do when this divine attribute is perverted into greed and avarice—into the "love of money"? They will lie for it; they will cheat and misrepresent for it; they will steal for it; they will kill for it; and thus it becomes the cause of all our strife and contention, our wars, and destroys the peace and happiness of mankind.

6. *Faith*, a sublime and saving attribute of Deity. A minister, not orthodox however, once said to me: "There is one thing you have in your Church which I don't like." "And what is that?" I inquired. "That is what you call faith." "What's the matter with faith?" again I inquired. "Just think," he said, "to believe everything you hear." "But sir, you have mistaken faith for credulity. The Lord does not want us to believe everything we hear." What does the Lord want us to believe? "Believe on the Lord Jesus Christ and thou shalt be saved."

7. *Love*—This is the greatest of all the divine attributes—sometimes it is called Charity—which is the pure love of Christ. The biggest thing in all the world. Even *this*, under diabolical influences becomes *lust*—the very embodiment of everything that is vile—the devil's counterfeit. The greater, the holier, purer and nobler the divine attribute may be—all the more contemptible, vile and degrading is the devil's counterfeit.

Are there any virtues that may not be perverted or distorted? Any divine attributes that may not be corrupted? Any good thing whatever that some devil does not try to counterfeit?

Our government issues currency in various denominations—one, two and five dollar bills, ten, twenty, fifty and one hundred dollar bills (at least so I've heard), and these are legal tender all over our broad land, and easily exchanged in foreign lands, but some devil will make counterfeits and palm them off for genuine. Our government also issues gold and silver coins in various denominations, but some devil will take a baser metal and gild it over with gold and palm it off for genuine, but they are all counterfeits. Then do not despise the pure gold of religion because the devil makes a counterfeit of it in hypocrisy. Beware of counterfeits, there are many, many false religions. There is only one that is genuine, namely, the religion of our Lord, the Gospel of Jesus Christ in its purity as restored to the earth in the day and age in which we live, through Joseph Smith, the Prophet.

The trouble with many men is that they resist God and draw nigh unto the devil. Even many men of science say "We cannot admit God into our laboratories." Why not? Let me say to them: "When you close the front door, against God, automatically you open the back door and let the devil in."

Let no man think that I disparage the scientists. Nothing could

be farther from the truth. Nor do I underestimate the wonderful achievements they have rendered and are now rendering in service to humanity. On the contrary—I glory in their achievements in bringing truth to light, and sincerely wish that success may crown their efforts even though I may discount some of their vague theories.

Inasmuch as we are God's children, possessing his divine attributes, there is real meaning in the Savior's admonition: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Let me now revert to the previous question, propounded at the beginning of my remarks. What is sin? What is its cause and what is its cure?

In what I have said I have endeavored to make answer to these questions.

All this, however, suggests another question: What is the purpose of it all and why does the Lord permit this evil opposition? For a direct answer to this question, let me cite to you the following:

And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. (2nd Nephi 2:15, 16.)

We have also seen the two opposing influences, the one the spirit of Christ leading and enticing us to partake of the fruit of the tree of life, thus leading us to God; and the other, the devil enticing men to partake of the forbidden fruit, thus leading us away from God and to our destruction.

The divine purpose, therefore, is made plain: Our Heavenly Father like any natural father desires to bring us back into his presence, to dwell with him in his celestial kingdom throughout the endless ages of Eternity; but before this can be brought about we must be sanctified from all unrighteousness that we may be prepared for celestial glory. (See D. and C., Sec. 88:18) No unclean thing can enter there. Obedience to the Gospel of Jesus Christ is the necessary preparation, for in this provision is made for the remission of all our sins, "even though they be as scarlet, yet shall we be made as white as wool," washed clean in the blood of the Lamb of God. Now, therefore, here is the cure, a panacea for every ill: Believe on the Lord Jesus Christ whom God hath sent to atone for all our sins. Repent, for "except ye repent ye shall all likewise perish." And be baptized by immersion for the remission of your sins by one who is duly commissioned of Jesus Christ to perform that sacred ordinance, and receive the gift of the Holy Ghost by the laying on of hands by a duly authorized servant of God.

This is God's plan—it is the only way. Let all men give heed and may the Lord add his blessing I humbly pray, in the name of our Lord and Savior, Jesus Christ. Amen.

ELDER BRYANT S. HINCKLEY

President of the Northern States Mission

It can never become commonplace and unimportant to speak in this pulpit. This is indeed a great responsibility. For two years I have been doing missionary work in the Northern States Mission. Distance seems to minimize your short-comings and imperfections and to magnify your virtues and your achievements. My brethren and sisters, deep in my soul I have great pride in the things you are doing and have done.

During this Conference I have listened with pride and satisfaction to the eloquent discourses on the philosophy and doctrines underlying our great religion. This stimulates one's faith and inspires him, but these splendid doctrines are not accepted by those not of our faith; they might argue about them, but there is one argument that stands forever unanswered and unanswerable—the argument of *righteous behavior*. If the President of this Church were to ask every man and woman under the sound of my voice, who are free from the use of tobacco to arise, there would be very few who would remain on their seats. If he were to ask those who are not addicted to the use of strong drink in any form to manifest it by arising, most of those who are here would arise. If he were to ask those who cherish their virtue as they do the "apple of their eye" to stand up, the response would be universal. Somehow the world appreciates a religion that *carries over, that registers in the lives of its adherents*.

As years and experience come to me there filters into my soul the settled conviction that Mormonism has something that the world needs, that it cannot succeed without. I do not think the world will ever emerge from the difficulties which seem to engulf it until it discovers what that something is and lives by it.

The state of Illinois is a part of my mission. Since childhood I have heard the story of Nauvoo, but of recent years I have had frequent opportunity to walk the quiet streets of that little village and to contrast it with what it was when the Saints lived there. There is something missing now, something is gone. One cannot look across the century and see what a small group of our people, stripped of their earthly possessions—without borrowed money or material assistance from the state or nation, were able to do with nothing but their strong hands and their faith in their leader and in their Creator, without feeling in his soul that the world ought to learn the lesson which they practiced. When they reached Illinois they did not spend their days mourning over their persecutions in Missouri, bitter as they were, but they girded their loins, forgot their troubles and compelled the uncultivated earth to yield them a subsistence.

The people of this generation should learn the lessons demonstrated in our history, the lesson of self-reliance, of faith in themselves, and in the Almighty. Through our present efforts to perpetuate this spirit of self-reliance we have won a place in public favor never before enjoyed by us. We do not appreciate the prominence that we have won through

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this effort. The world is coming to see us—to see how we do it. To use the common phrase—"We are on the spot" and every man who has a modicum of patriotism in his blood, who loves the Gospel and loves his people has an opportunity now to demonstrate it—not by facing flashing bayonets or enduring great physical hardships, but by the simple process of living his religion. If we have faith enough to do this we are destined to become the pride and glory of the earth.

I know that Mormonism is true. I have known it all my life, but I never before saw so clearly its grandeur and its beauty. God bless you, my brethren and sisters, and may he help us all to preach the Gospel abroad by living it at home. We are moving forward and with the help of our Heavenly Father we will win. May this be our happy lot, I humbly pray in the name of Jesus—Amen.

The *Singing Mothers* sang "Inflammatu8," Margaret Stewart Hewlett, soloist.

Benediction by Elder Franklin L. West, Commissioner of Education.
Conference adjourned until Wednesday, April 6, at 10 o'clock a. m.

THIRD DAY

MORNING MEETING

The fifth session of the Conference was held Wednesday morning, April 6, at 10 o'clock, with President Heber J. Grant presiding.

The musical exercises for this session of the Conference were rendered by the *Tabernacle Choir*.

The congregation and Choir sang the hymn, "We Thank Thee, O God, For a Prophet."

Elder Wayland R. Wightman, President of the Nebo Stake, offered the opening prayer.

An anthem, "He Watching Over Israel" (Elijah), was sung by the Choir.

ANNUAL CHURCH REPORT

At the request of President Heber J. Grant, Elder Joseph Anderson, Clerk of the Conference, read the financial and statistical report of the Church for the year 1937, also report of changes in Church officers, stake, ward and branch organizations since last October Conference, as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1937:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and

wards for the construction of ward and stake meeting-houses	\$1,025,082.77
For ward maintenance expenses	808,287.28
For stake maintenance expenses	255,222.30
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	\$2,088,592.35

Hospitals:

Expended for the erection and improvement of hospital buildings (included in Church Welfare Program).....	\$ 126,204.00
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Education:

Expended for the maintenance of the Church school system \$	904,305.81
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Temples:

Expended for the maintenance and operation of temples.....	\$ 451,043.33
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Relief Assistance:

For direct aid in the care of the worthy poor and other charitable purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare Program)	\$ 298,807.55
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Missionary Work:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions	\$ 975,105.26
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Total	\$4,844,058.30
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which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, for hospital buildings, for the maintenance and operation of Church schools and temples, for charities and mission activities.

Fast Offering Information:

	1937	1936	Increase	Pct.
Fast offerings paid in wards	\$296,443.67	\$259,125.46	\$37,318.21	14.4 %
Fast offerings paid in missions	34,441.48	31,192.15	3,249.33	10.4 %
Total fast offerings	\$330,885.15	\$290,317.61	\$40,567.54	13.9 %
Number who paid fast offerings in wards..	151,056	134,416	16,640	12.4 %
Number who paid fast offerings in missions	21,654	19,370	2,284	11.8 %
Total who paid fast offerings	172,710	153,786	18,924	12.3 %

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Average fast offerings per capita in wards..	55.4c	48.9c	6.5c
Wards showing highest per capita fast offerings:			
Manhattan Ward, New York Stake	\$		2.20
San Francisco Ward, San Francisco Stake			1.78
Gilmer Park Ward, Bonneville Stake			1.75
Rosette Ward, Curlew Stake			1.70
102 wards (9.2% of wards in the Church) paid \$1.00 or more per capita.			
Missions showing highest per capita fast offerings:			
Czechoslovakia	\$		1.12
Palestine-Syrian .....			.66
Swiss-German .....			.60
Eastern States .....			.55
German-Austrian .....			.55
<i>Summary—Erection and Improvement of Church Buildings—1937:</i>			
Appropriated for ward and stake buildings, seminaries and institutes		\$1,195,319.63	
Amount raised locally (40%)		679,837.66	
Appropriated for hospital buildings		126,204.00	
Paid by hospitals toward erection of buildings		82,525.78	
Improvements in temples		56,874.00	
Expended for mission buildings and real estate		284,141.09	
Total		\$2,424,902.16	
(Some of above expenditures included in Church Welfare Program)			

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS
FOR THE YEAR 1937

There were on December 31, 1937: 118 Stakes of Zion, (at the present time, 121); 1,017 wards; 84 independent branches, or a total of 1,101 wards and branches in the Stakes of Zion; also, 36 missions (including the European Mission), 951 mission branches, and 235 districts.

CHURCH MEMBERSHIP

Stakes	616,088
Missions	151,664
Total	767,752

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions	21,005
Children baptized in the stakes and missions	14,631

Converts baptized in the stakes and missions	7,322
Number of long-term missionaries from Zion, December 31, 1937	1,983
Number of short-term missionaries from Zion, December 31, 1937	30
Number of local missionaries	70
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Total number of missionaries in the missions of the Church	2,083
Number engaged in missionary work in the stakes	2,282
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Total missionaries	4,365
Number of missionaries who received training at the Missionary Home	1,003
Persons recommended to the temples from the stakes	83,092

SOCIAL STATISTICS

Birth rate, 30.9 per thousand.
 Marriage rate, 18.7 per thousand.
 Death rate, 6.9 per thousand.
 Families owning their own homes, 59.2%

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries	\$ 91,769.00
Average cost per missionary, 1937, \$30.34 per month, or a total of \$364.00 per year per missionary. Average number of missionaries, 1,917, making a total average expense for the year of	697,788.00
Estimated possible earnings per missionary, \$900.00 per year X 1,917, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of	1,725,300.00
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Total estimated contribution of missionaries and their families for the preaching of the Gospel.....	\$2,514,857.00

CHURCH WELFARE PROGRAM

(Including All Church Welfare Work)

Total Church membership in stakes and missions, men, women and children	767,752
Number of Church members who paid voluntary fast offerings to help the needy:	
In wards	151,056
In missions	21,654
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Total	172,710

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Amount of voluntary fast offerings

In wards:

Cash	\$ 281,002.98
Produce	15,440.69

In missions:

Cash	34,441.48
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Total (all expended for relief)	\$ 330,885.15
Special donations to the Church Welfare Program	\$ 66,003.64

Assistance rendered by Relief Society

In actual disbursements to needy	\$ 57,734.67
In carrying on general work of this society	242,697.29

Additional assistance extended to Church Building Program (Wards, Stakes and Missions) by increasing from 50% to 60% the Church's contribution to the program	\$ 185,183.60
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Expended from tithes, mostly by local officers	\$ 298,807.55
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Expended directly by the Church Welfare Committee	98,836.34
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Other donations to Church Welfare Committee	18,807.48
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Expended for the erection, extension and improvement of hospitals and for caring for sick therein	203,498.45
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Total	\$1,502,454.17
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In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1937, and are available for the needy during the year 1938.

CLOTHING

		Estimated Value	
Men's clothing, pieces	13,608	\$ 5,444.20	
Women's clothing, pieces	10,313	2,533.25	
Children's clothing, pieces	12,100	2,420.00	\$ 10,397.45

CANNED FRUITS AND VEGETABLES

Fruits and vegetables, cans	516,890	64,611.00	
Fruits and vegetables, bottles	82,393	16,478.60	
Dried fruits, pounds	17,508	1,750.80	82,840.40

OTHER PRODUCE

Flour, pounds	221,653	4,876.36	
Potatoes, pounds	1,182,325	7,093.95	
Other vegetables, pounds	201,814	1,009.07	12,979.38

FUEL

Coal, pounds	1,051,491	2,638.74	
Wood, cords	2,256	6,768.00	9,406.74

Total on hand December 31, 1937	\$115,623.97
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In order to render moderate financial assistance to those who were engaged in small farming or business, and who did not have a bankable undertaking, the Co-operative Security Corporation was set up. This company has made a number of small loans (which are largely character loans) but has limited the amount it would lend to any person to at most a few hundred dollars.

In addition to the foregoing, very large contributions have been made in produce of which no record was at the time made because the mechanics for keeping full records had not yet been perfected.

Furthermore, there are no available records of the money value of the very great work done by Priesthood Quorums and by the Relief Society with and for individuals, in such matters as assistance in building homes, in planting gardens, making small home improvements and renovations, in making clothing, and many like activities. In some stakes the major part of the whole Welfare Program work has been of this sort. Some of the most valuable assistance has been rendered in this way.

THE CHURCH UNEMPLOYMENT SITUATION AS OF DECEMBER 31, 1937,
IS AS FOLLOWS

Employable needing employment, Jan. 1, 1937	6,544
Employable needing employment, Dec. 31, 1937	7,760
Skilled workmen unemployed, Dec. 31, 1937	1,134
Unskilled workmen unemployed, Dec. 31, 1937	6,525
Heads of families needing employment	5,651
Number employed during year	6,071
Number of persons used on Church Work Projects during year....	2,532
Number of persons assisted by Bishops, Relief Society, and the General Committee agencies	44,440

It should be understood that there are, in the aggregate, a considerable number of cases in which relief is being furnished to individual families both by the Church and by governmental agencies, through arrangements worked out between them. The statistics hereinbefore given represent only the contributions made by the Church in such cases.

The same principle operates in a considerable number of hospital cases, but the figures given herein represent only the Church contribution.

The Church has not yet made any effort, or pretended to make any effort, to take its members from governmental work projects; it has merely urged those on such projects to do a full day's work for a day's pay.

It should also be understood that Utah and adjacent areas have very large populations of non-members who in considerable part are engaged in the industries. The Church has made no effort to take care of these, leaving them to be cared for by other organizations and the government.

While the Church Welfare Program aims of course to help those in need, its real purpose is not merely to substitute Church gratuities

for others furnished by charitable or governmental agencies but to rebuild the characters of its members and to promote and to foster the patriotic, civic, and spiritual qualities of the people.

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH
ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE

Y. W. M. I. A. General Presidency Reorganized:

President Ruth May Fox released as President of the General Board of the Young Women's Mutual Improvement Association.

Lucy Grant Cannon, formerly First Counselor, appointed President;

Mrs. Helen Spencer Williams appointed First Counselor;

Mrs. Verna W. Goddard appointed Second Counselor.

New Missions Organized:

From the two German speaking missions (German-Austrian and Swiss and German) three new mission units were created, to be known as the Swiss-Austrian Mission, presided over by Thomas E. McKay, with headquarters at Basel, Switzerland; East German Mission, presided over by Alfred C. Rees, with headquarters at Berlin; and West German Mission, presided over by Philemon M. Kelly, with headquarters at Frankfurt-on-the-Main, Germany.

New Mission Presidents:

Matthew Cowley appointed president of the New Zealand Mission to succeed President M. Charles Woods.

James Judd appointed to preside over the Australian Mission, to succeed President Thomas D. Rees.

Kenneth R. Stevens appointed to preside over the Tahitian Mission, to succeed President Thomas L. Woodbury.

Richard E. Folland appointed to preside over the South African Mission, to succeed President LeGrand P. Backman.

M. Douglas Wood appointed to preside over the West German Mission, to succeed President Philemon M. Kelly.

New Temple Presidents:

President Harold S. Snow appointed to preside over the St. George Temple, to succeed President George F. Whitehead.

Castle H. Murphy appointed to preside over the Hawaiian Temple, to succeed President Edward L. Clissold.

*New Member Appointed to General Committee—Church Welfare
Program:*

Elder John A. Widtsoe appointed as special Social Welfare Program adviser.

Roscoe W. Eardley appointed as field representative.

C. Orval Stott appointed as field representative.

Other Special Appointments:

Joseph S. Peery released and Joseph J. Cannon appointed to preside

over the Temple Block Mission in Salt Lake City, with headquarters at the Bureau of Information; Brother Peery retained as Bureau Manager.

Richard P. Condie appointed as Assistant Salt Lake Tabernacle Choir Leader, to succeed D. Sterling Wheelwright.

Mrs. Belle Smith Spafford appointed editor of the Relief Society Magazine, to succeed Mary Connelly Kimball, deceased.

Elder and Mrs. Joseph A. McRae appointed to preside over the Church landmark at Carthage, Illinois.

Lester F. Hewlett appointed to succeed David A. Smith as President of the Salt Lake Tabernacle Choir.

New Stakes Organized:

Smithfield Stake, created by a division of the Benson Stake on January 9, 1938. The new stake embraces Amalga, Clarkston, Newton, Smithfield First, Second, Third and Fourth Wards.

Coveville, Cornish, Lewiston First, Second and Third, Richmond, Richmond South and Trenton Wards retained in Benson Stake.

Mount Graham Stake, created by the division of St. Joseph Stake on February 20, 1938. The new stake embraces Duncan, El Paso, Franklin, Layton, Lebanon, Safford, Solomonville and Virden Wards, and Gila Branch from the St. Joseph Stake, and Las Cruces and Lordsburg Branches from the Western States Mission.

Central, Eden, Emery, Globe, Kimball, Miami, Pima, Ashurst, Bryce and Thatcher Wards retained in the St. Joseph Stake.

Phoenix Stake, created by a division of the Maricopa Stake on February 27, 1938. The new stake embraces Glendale, Papago, Phoenix First, Second and Third and Tempe Wards.

Lehi, Mesa First, Second, Third and Fourth, Chandler, Gilbert and Pine Wards retained in the Maricopa Stake.

New Stake Presidents Appointed:

Vernal C. Webb appointed president of the West Jordan Stake to succeed President Almon T. Butterfield.

Alfred W. Chambers appointed president of the newly organized Smithfield Stake.

James Hyrum Riley appointed president of the Weber Stake to succeed President George E. Browning.

Spencer Kimball appointed president of the newly organized Mount Graham Stake.

Jesse A. Udall appointed president of the St. Joseph Stake to succeed President Harry L. Payne.

James Robert Price appointed president of the newly organized Phoenix Stake.

Lorenzo Wright appointed President of the Maricopa Stake to succeed President James Robert Price.

H. Fred Egan appointed president of the South Summit Stake to succeed President Zach J. Oblad.

*Wednesday, April 6**Third Day**New Wards Organized:*

Evanston 2nd Ward, Woodruff Stake, created by a division of Evanston Ward.

Grant Ward, Los Angeles Stake, created by a division of Maywood Ward.

Montebello Ward, Los Angeles Stake, created by a division of Eastmont Ward.

Smithfield Fourth Ward, Smithfield Stake, created by a division of Smithfield First Ward.

Bountiful Third and Orchard Wards, South Davis Stake, were created by dividing Bountiful First, Second, and South Bountiful Ward of that stake.

Duncan Ward, Mount Graham Stake, created by a division of Franklin Ward.

Independent Branches Made Wards:

Hayward Ward, Oakland Stake.

Romeo Ward, San Luis Stake.

Boulder City Ward, Moapa Stake.

New Independent Branches:

Evans Branch, Box Elder Stake, created from a dependent branch of Bear River Ward.

Flagstaff Branch, Snowflake Stake, created from a dependent branch of Winslow Ward.

Pittsburg Branch, Oakland Stake, created from a dependent branch of Martinez Ward.

West Suburban Branch, Chicago Stake, created by a division of the Logan Square Ward.

Utahn Branch, Duchesne Stake, created from a dependent branch of Duchesne Ward.

Rains Branch, Carbon Stake, created by a division of Standardville Branch.

Lordsburg Branch, Mount Graham Stake, taken from a branch in the Western States Mission.

Las Cruces Branch, Mount Graham Stake, taken from a branch in the Western States Mission.

Wards Disorganized:

Frankburg Ward, Lethbridge Stake—members moved away.

Rockport Ward, Summit Stake—annexed to Wanship Ward.

Widtsoe Ward, Garfield Stake—annexed to Antimony Ward.

Mt. View Ward, Curlew Stake—membership transferred to other wards.

Branches Disorganized:

Coutts Branch, Taylor Stake, made dependent branch of Raymond First Ward.

Centerdale Branch, Bear River Stake.

Wheatland Branch, Malad Stake—membership transferred to wards.

Those Who Have Passed Away:

John F. Bennett, member of Church Auditing Committee and senior member of the General Sunday School Board.

Mary Connelly Kimball, editor of the Relief Society Magazine and member of the Relief Society General Board. Was former editor of the Young Woman's Journal and member of the Y. W. M. I. A. Board.

William Henry Smart, former president of the Eastern States Mission and of Wasatch, Uintah, Duchesne and Roosevelt Stakes.

Lucy Emily Woodruff Smith, wife of Apostle George Albert Smith.

Hyrum H. Goddard, first secretary of the first Y. M. M. I. A.

Lotta Paul Baxter, former member of Relief Society General Board.

Henry E. Giles, Professor of Music and Assistant Tabernacle Organist to John J. McClellan. In recent years has served as conductor of the Old Folks Choir.

Martha Horne Tingey, former General President of the Y. W. M. I. A.

Mary Louisa Woolley Clark, mother of President J. Reuben Clark, Jr.

Heber Manning Wells, first governor of the state of Utah.

Willard Telle Cannon, vice-president and general manager of Utah-Idaho Sugar Company and former president of the Netherlands Mission.

David Bennion, Star Valley Stake Clerk.

James W. Eardley, Bishop of Baker Ward, Union Stake.

David M. Haun, bishop of West Jordan Ward, West Jordan Stake.

E. Ray Beck, Bishop of Sandy Third Ward, East Jordan Stake.

John Peterson, president of Bay Ridge Branch, New York Stake.

Richard Ott, bishop of Tropic Ward, Panguitch Stake.

ELDER ELIAS S. WOODRUFF*President of the Central States Mission*

I wish I were more prepared, that I might give you a better report of the mission, but I am so thoroughly surprised that I suppose I will be like the minister we frequently tell about who left his sermon at home and told his congregation that they would have to bear with him that day since he must depend upon the Lord, but that he would be better prepared next time.

It is a great inspiration to come to this Conference; to hear the voices of the servants of God, to mingle with the Saints and to sit in council and discuss the affairs of the Church as the mission presidents have the privilege of doing. I shall return to the mission with renewed vigor, faith and determination to discharge my duty as the presiding officer in that portion of the vineyard of the Lord.

I am happy to be able to say to you that the work in the Central States Mission continues along in its progressive way. The Lord blesses our people in their gatherings, our meetings are better attended all the

time, and they grow constantly. I am sure that faith is increasing and the spirit of happiness, concord and peace generally pervades our gatherings.

I believe the people of that mission are trying to live their religion; they pay their tithing very well—a little improvement each year over the past, nothing spectacular. They want to do the will of the Lord and they find pleasure in his service. We have the local people doing some missionary work similar to the stake missionaries. For instance, in Kansas City all the men holding the Priesthood, who respond, hold cottage meetings among the non-members of the Church within the vicinity of their homes, and they accomplish much, I am sure. In the summer time they help us with our street meetings, when these street meetings are being held in more than one neighborhood.

The meeting houses of the mission are most of them in very good condition. We have respectable places in which to meet. We always have our wants and our needs, even as you do at home, but generally speaking I am safe in saying, and happy to say, that the work of the Lord is progressing in that mission.

A great responsibility is laid upon those who receive the Priesthood. When missionaries volunteer to go into the mission field, they are no longer at liberty to "choose their lives and what they'll be," because they have already chosen to serve the Master, and covenanted that they will do their part in attempting to carry the Gospel message to those to whom they are sent.

I believe that with very few exceptions the missionaries receive their calls with due respect and reverence, and do the very best they can, human weaknesses considered, to discharge their duty. They live together in harmony, peace, and good will, and if any of them do get out of harmony, the rest of them help them to get back in. There is a genuine feeling of brotherly love among the missionaries. If they become concerned about one of their brethren, they all try to help him into a better condition.

I rejoice in the privileges we have. I rejoice in the leadership of the Church, in the kindness and gentleness of spirit that is manifested by the General Authorities of the Church in the discharge of their duty. Those who speak of them as being dictators simply do not understand; do not know. I have never known such gentleness and kindness in my life as I have found in associating with these brethren in the limited opportunities that come to me to associate with them. I testify to you that the Spirit of the Lord inspires them and blesses them, and there is wisdom in their counsel. I have never yet made a mistake by observing the counsel that has been given to me by those who preside over me.

May the Lord give us faith in his servants, faith to do what they ask us to do, for our own welfare and happiness, is my parting prayer, in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR*Of the First Council of the Seventy*

I trust, my brethren and sisters, that I may have the blessings of the Lord with me while addressing you.

The preaching of the Gospel has always been one of the major activities of the Church. The responsibility for this work rests on the Priesthood, especially on the Seventies, because of the nature of their calling to be special witnesses of the Lord in traveling among the people, both at home and abroad. This assignment to preach and teach will always be ours because the Lord has indicated that during the time that his people are upon the earth, all men and women shall have the opportunity of understanding and accepting the Gospel of Jesus Christ.

Before any punishment has been meted out to a people because of their disobedience or their lack of faithfulness, the Lord, in sending his servants to preach and teach among the people, has always given them an opportunity of repenting of their sins and of coming back to him.

This missionary work has been in existence even from the time when Adam was placed upon the earth. It was given to him that he should preach and that he should teach his family that they should repent of their sins and do the things which ought to be done in order that they might find their way back into the presence of God.

Perhaps at times we forget this obligation which rests upon us as heads of families. I believe that if we were more faithful we would feel the responsibility of teaching our boys and girls, praying with them, and bearing testimony to them of the truthfulness of the Gospel of Jesus Christ. We would then have greater influence with them and thus help them avoid many things which are contrary to the word of the Lord.

When the Gospel has been upon the earth the Lord has indicated that his Priesthood shall preach and teach among the people. All through the early days down to the time of Christ prophets were assigned to this labor, to warn the people, and to entreat them to repent of their sins and come back and worship the Lord in order that they might not be destroyed. When the Christ came upon the earth he preached and taught among the people and chose disciples and chose Seventies that they might represent him in preaching and teaching. When the Christ was crucified and the work was given to the Apostles to preach and teach, they went out and even gave their lives that men and women might know this Gospel.

When the Church was established in these latter days, missionaries were sent out under all kinds of circumstances and conditions. They went out when they were sick, they went out when they were poor, they went out in the days of persecution, in order to do something for the nations of the earth, that the people might not be destroyed or die without having the privilege of understanding the Gospel of Jesus Christ. This assignment has come down to us through all the days of the Church and

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we are therefore still sending missionaries into the world to preach this wonderful Gospel so that men and women may not be lost.

In recent years we have not only been doing this foreign missionary work, but the Church has established in the stakes of Zion the home mission work. The presidents of stakes and those associated with them have seen the value of this work, and they are assigning men and women to go among the people who are living in the stakes of Zion, but are not members, so that they might have an understanding of the plan of life and salvation as revealed to us through the Prophet Joseph Smith. Reports from the stakes indicate that because of the labors of the missionaries, many of these people are accepting the Gospel and many members who have been inactive in their Church duties are coming back into Church service.

Our mission in the stakes of Zion is of course to endeavor to convince men and women of the truthfulness of the Gospel. We also have another mission,—that of bringing to the attention of our good friends and neighbors the real value of many of the principles of the Gospel of Jesus Christ. As they live among us they have not acquainted themselves with many of the truths that we have in the Church. They know something about the Word of Wisdom; they know a little about the Temple work; they know something about how we care for the needs of our young people,—but the majority of the principles of the Gospel of Jesus Christ have not been explained to them.

While we have no hope of getting everybody that we contact to come into the Church, we do have the hope, the prayer and the desire to acquaint them with the Gospel of Jesus Christ so that if they move away they can carry with them a correct knowledge and understanding of why we worship God and a correct conception of our religion.

Just recently I boarded the train at Salt Lake City with a number of other people. Among them was a young lady who, soon after being seated, was approached by fellow passengers for information concerning the Mormon people. As they talked with this young lady they soon found that she was not a member of the Church and that she had been going to school at the University. She had had some contact with the Mormon people, especially with the boys and girls.

Practically the only thing that she could tell about the Mormon people was that they had a doctrine in the Church called the Word of Wisdom and because of it none of the people of the Church smoked or drank. Of course that was good information. Then she qualified it in a minute or two and said the older people do not drink or smoke but some of the young people do. When she had finished telling what little she knew about the Church she said: "Well, after all is said and done, the Mormon people are a very fine, splendid people."

As I sat in my seat and listened to her vague ideas regarding the doctrines of the Church I thought of the splendid opportunities we have in Salt Lake City and all of our towns where our stakes are organized, to go to these fine friends of ours and help them to understand what we really believe. We all ought to be missionaries and help our neighbors

and friends to understand the principles of the Gospel and perhaps this understanding will gradually grow and increase until they shall become well informed regarding the things we have in the Church.

May the Lord bless us and help us to keep his commandments and to do the things we ought to do. May we be a good example to the people who live among us. May the Lord bless the missionaries in the stakes of Zion so that they will know how to approach people in such a humble and intelligent way that they shall be convinced that this is indeed the Church of Jesus Christ. May the Lord bless us and help us in this great work, I humbly pray, in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn, "Praise to the Man."

ELDER ALMA L. PETERSEN

Former President of the Danish Mission

My brethren and sisters: I trust that the short time I stand before you, you will offer a prayer to our Heavenly Father in my behalf.

I bring to you a greeting from President Richard R. Lyman and his dear wife, who are doing a very fine work in the European Mission. I bring to you also a greeting from President Mark Garff of the Danish Mission, also the Elders and Saints there.

I am glad to report to you—and I believe that I can say it truthfully—that never before in the history of the Danish Mission have we been so respected and so well thought of as we are at the present time. We had a wonderful harvest in the past three and a half years, and have brought many fine people into the Church. We have brought into the Church some very good Catholic people who have become faithful Latter-day Saints and are doing a fine work.

I would be ungrateful were I not to say that we were very fortunate, while I was presiding over the Danish Mission, to have some fine brethren and sisters visit us. Brother George D. Pyper visited Denmark and visited our Sunday Schools. He did a lot of good for the Sunday School cause in the Danish Mission. We had the pleasure of having President Grant visit our mission, and I do not know of anything that did our mission so much good as the visit of himself and associates.

I am going to call to your attention just one thing that happened. The day that President Grant arrived in Copenhagen one sister, who was a faithful Latter-day Saint, came to me and said: "President Petersen, if I can but shake his hand I know that I will be well."

I am just citing that to show you the faith that our Saints have in the work. They are living the Gospel; I think I dare say that many of them are living the Gospel better than we are here at home. I am going to refer to one thing that happened just last month. A large convention was held in the State of New Jersey, where many of the teachers and the professors of different states were present. Helen Keller was one of the speakers at this convention, and after she had delivered her paper the reporters came to her and asked if they might

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ask her a personal question. She said she would be very glad to answer their questions. This is the question they asked:

"Miss Keller, if you had the wish of your heart this day, what would you ask for?"

She said: "If I had the wish of my heart, it would be that peace might come back to the world again."

God bless her for such a noble wish! If I had my wish today, I do not think that I would wish for that, because I am not so sure, under present conditions, that peace would stay on the earth very long. But if I had the wish of my heart today it would be that faith would come back to the children of men, that faith would come to the nations of the earth, that faith would come back into the homes, that faith more abundant would come back into our Church, for the Lord has said we cannot please him without faith. He has also said that with faith we can remove mountains.

God grant, my brethren and sisters, that faith may increase. "Ask and ye shall receive," is the Savior's message. May we ask, and may we seek the Lord that faith may come into our hearts, that we may serve God and keep his commandments, and I want to bear testimony to you that if we will live the Gospel we will relieve the head of this Church, the Twelve, and those who preside over us, of many of the problems that they have to battle with today.

God grant unto each and every one of us that we may have more faith in the Lord Jesus Christ, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

President David O. McKay is home on account of illness; Brother Reed Smoot is not feeling well, and we asked him to stay home today. Elder John Wells is absent on account of a death in the family.

We have received the following cablegram from Elder George Albert Smith, from Auckland, New Zealand:

Greetings from Australian and New Zealand Saints.

ELDER M. CHARLES WOODS

Former President of the New Zealand Mission

I have often sat looking from the other end of this house, but I think that perhaps other than from the choir seats, I never before looked out from the pulpit. Realizing there are many people who attend Conference I have often thought, surely it would be an awe-inspiring sight to look over the great congregation.

My family and I returned from New Zealand night before last, coming home from the coast by way of Los Angeles and the desert. Just prior to our leaving we met Elder George Albert Smith and Elder Rufus K. Hardy. Brother Hardy formerly presided there. We saw them for

a day only, as their boat stopped over in New Zealand on its way to Australia.

I contemplate speaking to you sometime so that I may tell you the many good things that came into our hearts and our home in that land. New Zealand is a land as far south on the other side of the equator as we are north. Its largest city, Auckland, is a city larger than Salt Lake. The climate is not like Hawaii, neither is it like the other islands of the South Seas. The South and North Islands form the great island of New Zealand. It is as large in its extent as the State of Utah. I think it could perhaps be called—as it is very often called—The Britain of the South Seas. You distinguish it from the other islands of the Pacific by the icy fingers which reach skyward on both islands, and by its emerald color so different from the desert that I have just crossed.

And in passing may I say for the first time I was a little ashamed of my people as I drove up through the south end of this state, and I hope I will not see the same picture when I go farther north. The barns, chicken coops, and other buildings are not a credit to this people, that is all I have to say along that line; but perhaps, having a little of the artistic in my own nature I should say that some paint would do wonders, and if the old gunny sacks hanging on the chicken coops were taken down and something else put there in their place, it would be very helpful.

Paint does wonderful things for both people and places. I know that in one case it covers a multitude of skins, while in the other a multitude of sins.

I can also say that I noticed some of your meeting houses in the south end of the State, the grounds of which had been landscaped but are in many cases sadly neglected. I saw only a few from the road. I heard the young man who was driving us home in his car remark that he admired the people for planting the grounds, but he disliked his people for letting them go uncared for.

I do not know exactly what to say, but to tell you that your boys—or I should say young men—are well. I have taken them to my heart as my own. You have lost a part of your sons for they are partly mine. A man said to me before I left: "Elder Woods, the finest thing that could come into a man's life is contact with fine young spirits." We have found this to be quite true, and perhaps one of the great compensations which is now ours. We expect joy in both this life and in eternity because of these contacts. I have often joked with the Elders, telling them that all a mission president and his family need to do for a livelihood would be to visit their homes and live with them and their relations, continuously feasting with them on the fat of the land and enjoying their wholesome spirits.

My two sons have been on missions in Germany, so my entire family has spent time in the mission field. I do not know how many years it would be, but we are happy for everyone of them, and the contact with your fine sons has added a charm to all our lives.

I bring to you a fine report from the Saints, as one has just been read here. I think perhaps it comes from Elder George Albert Smith.

I remember having been the cause of sending conference greetings to you a time or two while we were away.

Really this crowd over-awes me; I am not thinking properly, I am just standing here seeing the sea of faces that are before me. It reminds me of looking down upon the many upturned faces as we stood on the deck of the vessel before we sailed from the shores of New Zealand.

We have been treated very kindly by the New Zealand government. Our records are constantly used to determine old age pensions, etc. There is a kindly feeling between the government officers and our Mission office. There has also been a most friendly spirit with the office of the American Consul. Mr. Walter I. Boyle, who until recently has been American Consul in Auckland for many years, has often invited us to his home and many social gatherings.

The Church owns property in New Zealand and the Elders who are among the Maori people have their own homes, the headquarters of the different districts. The Elders laboring among the Europeans are not so fortunate, but are still paying their board as other missionaries do. Your sons among the Maoris are not doing regular preaching, but are acting like bishops and helping with the taking care of the sick, building and gardening and other things to further the mission work. The Elders are all very happy, they love the people of New Zealand and I bring their greetings to you Saints here in Zion.

May God bless you and make you dear to me again as you always have been, make you more dear than you have heretofore been, and I ask his blessings upon this work and those who are still conducting the great ship of Zion, in the name of Jesus Christ. Amen.

ELDER PRESTON NIBLEY

President of the Northwestern States Mission

I am pleased to report the activities of the Saints and the missionaries in the Northwestern States Mission.

About forty-five years ago my father and David Eccles of Ogden established a sawmill at Baker City, Oregon. They gathered around them a few members of the Church as laborers and executives there, and gradually a little branch of the Church was formed, a Sunday School was established, and, as far as I have been able to learn, that was the first Sunday School in what is now the Northwestern States Mission. As a child I had the opportunity of attending that Sunday School. Returning after an absence of many years, what a great change does one behold.

There is scarcely a city in the Northwest in which we do not find a congregation of Latter-day Saints. We now have ninety-six Sunday Schools scattered all the way from Alaska to southern Oregon and as far east as Great Falls, Montana. We have a membership of fifteen thousand people. It is interesting to me to note that our people from the stakes are moving into the Northwest. During the year we received

over one thousand recommends in the office of people moving from the stakes and settling upon the lands and in the cities of our mission.

It is also very interesting to me that last year our missionaries found over one thousand members of the Church whose presence we were not aware of until the missionaries discovered them. Some of our people like to move out there and go into hiding, but we like to find them and we have organized branches among the people we have found whose presence we were not aware of previously.

There are many great agricultural opportunities in the Northwest. They are constructing on the Columbia River at Grand Coulee a dam which will divert the waters of the great Columbia River into central Washington and irrigate eventually 1,200,000 acres; and I want to encourage our people, if the Presidency of the Church agree, to investigate the opportunities of that project.

During the year that has passed we organized in our mission ten new branches, twenty-five new Sunday Schools, thirty-four Primaries, and nineteen Relief Society organizations, and baptized six hundred people.

I want to say a word about the missionaries. You are sending us a fine group of young people, and we enjoy them. The missionaries are kept going on their enthusiasm, and I hope that you will write them optimistic letters. When the old cow dies, or the mortgage becomes due, do not sit right down and write your missionary a twelve-page letter about it. Sometimes it takes us two or three weeks to get them back and going and steamed up again.

I want to pay a tribute to President Edward J. Wood, who presides over the Alberta Temple. I want to say that that Temple under President Wood exerts a fine spiritual influence over our mission, and all our Saints who go there return with something that they did not have before.

My brethren and sisters, this is the kingdom of God that we are building on the earth. It contains within it the solution of all the problems that perplex mankind. It has only begun to grow; its limits are unknown to us, and of the scope of its work we can hardly conceive.

In closing I want to read a paragraph from the Prophet Joseph Smith's "Wentworth Letter." In 1842, on the 1st of March, the Prophet in Nauvoo sat down and wrote a letter to Mr. John Wentworth in Chicago, who had inquired concerning the belief of the Latter-day Saints. This is one paragraph from that famous letter:

No unhallowed hand can stop this work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear; till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.

My brethren and sisters, I testify to you that the words of the Prophet Joseph are true, and I do so in the name of Jesus. Amen.

ELDER ORLANDO C. WILLIAMS*President of the Spanish-American Mission*

My brethren and sisters: I am happy with you in this conference session and to receive the inspiration that has come to us. I am thankful above all else for the leadership of this Church, for the knowledge we have that the Priesthood of God—which is the power to officiate in the name of the Lord upon the earth—is directing this Church work and all the movements of it.

I bring to you greetings from the missionaries and Saints in the Spanish-American Mission. The missionaries—your sons and daughters—are well, and they are happy in the great missionary work that they are performing. I was made glad with the words of Brother Ballard, wherein he said that the day of the other branches of the House of Israel was about to dawn. We feel that the work is opening up among the sons and daughters of Father Lehi faster than we can take care of it.

There seems to be a new spirit among the people, and the missionaries catch the spirit of it also, and we are laboring diligently, day after day, to preach the Gospel to them to their understanding, and to bring to those who are already members of the Church a deeper knowledge of its principles and a keener appreciation of the heritage that is theirs. We pray continually that the Lord will hasten the day of their redemption, when they will be brought into full knowledge and light of the Gospel, and that they may feel a closer contact with the body of the Church.

We of the Spanish-American Mission, like others who are laboring among those who speak Spanish, have a love that is deep for those people, and we feel that regardless of the color of their skin they are of the house of Israel, beloved of our Father in heaven, and are one with us.

I have been moved many times by the testimonies that I have heard as to the truthfulness of the Gospel, but few have moved me more deeply than one recently on a conference tour of Texas, when in a little town down on the Rio Grande we were holding conference and I called on one good brother to speak who had come across the line from his home in Old Mexico. As he stood before me bearing his testimony that he knew that God lived, that Jesus was the Christ, and that Joseph Smith was a prophet of the living God, I was moved deeply by his words and the spirit of them. I saw that good brother not as he stood before me, bent by age and the privations he had endured throughout his life in a struggle for existence, not with a dark skin, but as one of the sons of God, measured by the intent of his heart, by his humility, and as he will appear in the day when they will be a white and delightful people.

I am thankful to my Heavenly Father for the opportunity that is mine to labor with that humble, good people, because they are indeed choice, and you need not be concerned because your sons and daughters are called to labor among them. They are loved by that people, they are well received, and they have within their hearts a love that is deep for the people who are the sons and daughters of Father Lehi.

I do not wish to take more of your time, but to leave with you my

testimony that I know that we are engaged in the Lord's work, and that we are being led by inspiration and revelation through the leadership that is ours in this Church, and if I would leave any admonition it would be that we as a people strive to grow more humble day by day, and that we follow more closely the leadership of the Church. I leave this with you in the name of the Lord Jesus Christ. Amen.

ELDER W. AIRD MACDONALD

President of the California Mission

I am conscious of what is known as the "dizzy heights." I am humbled by the great responsibility that rests upon one who is called to address the Saints of the Lord, but I am grateful to bring to you a report of the California Mission, and to bring to you the greetings of the missionaries and nine thousand fine Saints in that mission. I am happy to bring you word that the call of our Prophet at the last Conference, that "the presiding officers of the Church shall be keepers of the law," has been carried out in the California mission, with the result that there has been a revival, if we may call it that, in the faith of the people.

I am happy to bring to you the greetings of the missionaries, these fine young men and young women who have been sent into the field, who, with enthusiasm and earnestness, are carrying forward the work of the Lord, with the result that during the past year four hundred and twenty-five baptisms are recorded in our mission.

We have fifty-one branches out there, twenty-six of them housed in their own chapels. We have organized in the mission six districts, operating as "junior stakes," and we place the responsibility of governing, developing, and building up these sections and branches on the shoulders of local brethren. We are happy to say to you that they have appreciated it and are doing a splendid work.

Ten Priesthood quorums have been organized, which have given Priesthood activity to men who for years have read of Priesthood work but have had no part in it. A splendid work is being accomplished.

The highlight of our mission during the past six months has been the recent visit of Elder Joseph Fielding Smith of the Council of the Twelve. He visited all parts of the mission and preached the Gospel of Jesus Christ to the people. Our people appreciated it and were thrilled at hearing the good old-fashioned Gospel preached and they were greatly instructed by Elder Smith. They will long remember his visit to the mission.

I am grateful for the opportunity that has come to us to labor in this great missionary work, for, as the Prophet has said, "after all has been said, our greatest work is to preach the Gospel of Jesus Christ." So I am thrilled for the opportunity of laboring with these fine missionaries, young men and women who have been sent there to preach the Gospel. I am reminded of what a state official said to me recently in Sacramento:

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"I do not know much about your Mormon theology or what you teach, but I think you are doing one of the greatest works among the youth of America today."

I asked him to explain, and he said: "It is in these young men you send on missions who go about the world. If I had a son I would want him to go on a mission for the Mormon Church."

I thought that was a real tribute. He had seen and witnessed the growth and improvement that comes to these young men and young women who labor in the mission field.

So, to you parents, I want to say that nothing in the world that you can do for your sons and daughters will ever measure up to the experiences, or the growth and development that will come to them, nor the possibilities for future success, as for the time they spend in the mission field. So I hope that you will regard a mission for your sons and daughters as one of the obligations that the Lord has placed upon you; to see that they have opportunity to engage in this service that will carry them far in their lives.

I am grateful to report to you the fine work of the Saints in the California Mission, and to bring you the message, you Bishops of wards, that a little branch in California whose obedience to the law of tithing during the past year gave them a \$30 per capita record; and another little branch in Arizona where every member who earned during the year paid tithing; a branch that is 100% in keeping of that law.

We have more than ten branches in the California Mission that paid tithing per capita above \$14. I have labored in the stakes, and I know what it is to try to get some of our people to obey this law. We sing, "We Thank Thee, O God, for a Prophet," and "Come, Listen to a Prophet's Voice," and when we hear these voices we pay little heed to them. It seems to be the spirit of people to revere the old prophets and to slay the living ones. I want to bear testimony to you that we are guided by prophets of God today, and that the work of this Church and its leadership is in the hands of men inspired of our Father in heaven, and the Latter-day Saint who listens and obeys counsel will always find his footsteps in the paths of righteousness.

I bear testimony to you that this is the work of the Lord, the Gospel of Jesus Christ. I bear testimony to you that Joseph Smith was a prophet of God, and that the Book of Mormon is the word of the Lord, that we as a people should be more concerned and more familiar with the truths that are contained in these sacred records. God bless us to be a people that shall be an example to the world, that our good works may lead other good men and women throughout the world to a knowledge of the truth. I want to say to you, in harmony with what I said about our being led by prophets of God, that this recent new work that has been inaugurated in the Church—our great welfare program—is the key that opens more doors in the mission field today than anything else. Men everywhere are interested in knowing what the Mormon Church is doing for its people, and not alone that they are being cared for, but that the Church is requiring every man to be a worker and not an idler. Intelli-

gent men of the world are concerned with the fact that this Church requires labor from those who shall receive its gratuities.

God bless us to be what we ought to be, I pray, in the name of Jesus. Amen.

An anthem, "Send Forth Thy Spirit" (Schuetky), was sung by the Choir.

Elder Leonard G. Ball, President of the Idaho Falls Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY AFTERNOON MEETING

The concluding session of the Conference convened Wednesday afternoon, April 6, at 2 o'clock.

President Heber J. Grant announced that the *Tabernacle Choir* would furnish the music for this meeting, and that the Choir and congregation would sing as the opening number, "How Firm a Foundation."

After the singing of this hymn, the invocation was offered by Elder Taylor Nelson, President of the Oneida Stake.

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Sylvester Q. Cannon to be ordained an apostle of the Lord Jesus Christ, and to be set apart as an associate of the Council of the Twelve Apostles.

ACTING PATRIARCH TO CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the acting Patriarch to the Church as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball

Antoine R. Ivins

Rulon S. Wells

Samuel O. Bennion

Levi Edgar Young

John H. Taylor

Rufus K. Hardy

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

It is only fair to say to the good people here that during the administration of Bishop Sylvester Q. Cannon and his counselors the affairs of the Church have been managed in a most wonderful and splendid manner, that we have had more buildings erected than in any other similar period since the erection of these buildings has been placed under the direction of the Presiding Bishopric, that the work has been done much better and at much less expense in proportion to the kind of buildings than at any previous time.

The Presidency have appreciated the great burden of work that was lifted from their shoulders and placed upon the shoulders of the Presiding Bishopric a few years ago, and the Bishopric have done that work in a splendid manner. We appreciate it beyond our power to express it.

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants; Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant

John A. Widtsoe

J. Reuben Clark, Jr.

Adam S. Bennion

David O. McKay

Joseph F. Merrill

Rudger Clawson

Franklin S. Harris

Joseph Fielding Smith

Charles A. Callis

Stephen L. Richards

Franklin L. West

Richard R. Lyman

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

AUDITING COMMITTEE

Orval W. Adams

As you have heard read today, Brother John F. Bennett, who was one of the Auditing Committee, has passed on, and we overlooked selecting another man to take his place. We shall fill this vacancy before the next Conference.

TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor; Richard P. Condie, Assistant Conductor.

ORGANISTS

Alexander Schreiner

Frank W. Asper

Wade N. Stephens, Assistant

GENERAL COMMITTEE—CHURCH WELFARE WORK

Henry D. Moyle, Chairman

Robert L. Judd, Vice-Chairman

Harold B. Lee, Managing Director

Marvin O. Ashton

Mark Austin

Campbell M. Brown

William E. Ryberg

Stringham A. Stevens

J. Frank Ward

Theodore M. DeBry, Secretary

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President

Amy Brown Lyman, First Counselor

Kate M. Barker, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent

Milton Bennion, First Assistant Superintendent

George R. Hill, Second Assistant Superintendent

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent

Joseph J. Cannon, First Assistant Superintendent

Burton K. Farnsworth, Second Assistant Superintendent

with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President

Helen Spencer Williams, First Counselor

Verna W. Goddard, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent

Isabelle S. Ross, First Assistant Superintendent

Edith Hunter Lambert, Second Assistant Superintendent

with all the members of the Board as at present constituted.

ELDER CHARLES A. CALLIS

of the Council of the Twelve Apostles

On the sacred pages of the Book of Mormon these eternal truths appear:

Angels speak by the power of the Holy Ghost; wherefore they speak the words of Christ. (2 Nephi 32:3.)

And again:

For when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men. (2 Nephi 33:1.)

A man is fearfully and wonderfully made. In this earthen vessel are heavenly treasures—an immortal spirit of which God is the Father, the immortal Priesthood and the immortal gift of the Holy Ghost. Surely we ought not to defile the temple of the Holy Ghost by using things which our Father hath forbidden.

Quite recently one of the foremost captains of British industry visited Canada, and in the course of a public address gave this forceful admonition: "Do not think," he said, "that education weans you from the spiritual law." He was, of course, referring to education in a broad sense, to the schooling we receive in the University of Life. But when the spiritual law is subordinated to the selfish plans and feelings of men, misery steps in. If the spiritual law were dominant in the hearts of men there would be no wars. With few exceptions every war has been "a rich man's war and a poor man's fight." It is said that three-fourths of the men who fought in the Confederate Army never owned a slave.

President Brigham Young called Karl G. Maeser, the great educator, to go to Provo to organize and conduct an academy to be established in the name of the Church—a Church school. Before leaving for Provo to start his work he went to President Young and said: "Have you any instructions to give me?"

The President looked steadily forward for a few moments, as though in deep thought, then said: "Brother Maeser, I want you to remember that you ought not to teach even the alphabet or the multiplication tables

without the Spirit of God. That is all. God bless you. Goodbye." That was Dr. Maeser's guiding star. By that spirit he reached the hearts and touched the lives of thousands for good and brought them into that true idealism—the right of the spiritual law to be uppermost in the hearts of men.

The work of the Holy Ghost is wonderful. The Prophet Joseph Smith said: "You might as well baptize a bag of sand as a man if not done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost." The regenerating and cleansing power of the Spirit is a blessing from heaven.

Jesus Christ tells us that "whatsoever ye would that men should do to you, do ye even so to them." We are told to rise above all carnal desires, to walk uprightly, conquering self, which will give us the testimony that we are pleasing God. But how can men do these things without that greater power of righteousness in their souls that the Holy Ghost brings to them; that great regenerating force which enables them to cast from them lust, evil thoughts, and the thought of doing things that will hurt their fellow creatures? This great strength, the powerful operation of the Holy Ghost will make one shake at the very appearance of evil.

There is another office of the Holy Ghost: He will guide into all truth. The Lord Jesus said:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.

He shall glorify me; for he shall receive of mine, and shall shew it unto you.

And again he said:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

I hope that every man in this vast congregation will bear in mind this holy truth so that when he returns to his home this great Remembrancer will bring to his heart and to his mind, in the moment of his need, the instructions he has received from this pulpit by the servants of the Lord.

"He will guide you into all truth." What is truth? "And truth is knowledge of things as they are, and as they were, and as they are to come." What a broad, comprehensive definition of truth the Lord gives! And because we are guided into all truth by that infallible guide, the Comforter, we hold dear to our hearts these great fundamental principles: The divine parentage and the mission of the Lord Jesus Christ, his crucifixion and divine atonement, the glorious resurrection, eternal life, the eternity of the marriage covenant,—all of which bring forth joys inexpressible, the unspeakable gifts of God, manifested to our souls by the Holy Spirit.

The Lord said to the Prophet Joseph Smith:

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

The Holy Ghost is an infallible witness that God is no respecter of persons. Stake presidents, bishops and all officers in the Church may have for their guidance and direction in the duties with which they are entrusted this blessed spirit of inspiration, so that they will hear behind them a voice, "This is the way, walk ye in it, when ye turn to the right hand or when ye turn to the left."

The Holy Ghost is the genius of the Holy Priesthood. Remove from this body of men, clothed with this power, dispossess them, if that were possible of the guiding influence of the spirit of revelation and they would be as unproductive in the ministry as the dry sand on the seashore.

The spirit of revelation directs the leaders of the Church in the appointment of officers. They pray to the Lord. "Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." The Lord is the searcher of the heart. He knows the qualifications, the most secret purposes and intentions and dispositions of all men. Every man whom we have sustained by our vote this afternoon, in the position to which he has been appointed, that man, I testify, has been chosen by the spirit of revelation, by the Holy Ghost, which, as I have stated is the genius of the Priesthood. While this spirit remains in the Church—and it will remain forever—we need not be afraid that we will be led astray, for God loves us. He loves the men whom he has appointed and he will move upon them, by the Holy Spirit, to select men whom he has chosen to be overseers of the flock, "to feed the Church of God."

The Holy Ghost is the testimony of Jesus. "No man," said the Apostle Paul, "can say that Jesus is the Lord, but by the Holy Ghost." The Savior declared that "the kingdom of God cometh not with observation," not by external show, for the world is deceived by outward ornament. "Man looketh on the outward appearance, but the Lord looketh on the heart."

When the Savior of the world stood before that cruel judge, Pontius Pilate, and Pilate, in a sneering manner, addressed this question to the Savior, "What is truth?" the embodiment of truth was before him. Truth personified was there. But Pontius Pilate could not recognize the truth. Why? Because "the kingdom of God cometh not with observation."

"Except a man be born again," said Jesus Christ, "he cannot see the kingdom of God," and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It has been said by a philosopher, that the eye sees what the mind brings it the power to see. The talented artist, the organist who presides at the console of this world famous Tabernacle organ, reads the music and translates it into wonder-

ful harmonies. I can see the notes as well as he can but I cannot interpret them because the power is not in my mind. I am not a musician. This organist has acquired this technical training. He sees what the mind gives him the power to see and interprets the written notes into this beautiful melody and heavenly music which we have enjoyed at this conference.

The Latter-day Saints have the Holy Ghost in their hearts. John Wesley rose to a great height of inspiration when he said: "We through the Holy Ghost can witness better things." Because we have the gift of the Spirit we can behold all the wonderful truths of the Gospel. We know the kingdom of God is on the earth. Any man that has the Comforter will never deny that the Constitution of the United States is inspired, but he will revere it for the Lord directed the men who wrote that glorious instrument.

Jesus asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon-Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matthew 16:13-18.)

Brethren and sisters, may I in humility and in the spirit of testimony, declare in the fear of God, and in the presence of angels, for I believe there are beings here from the other world listening to what we are saying, that I believe with all my heart and know that this Church is built upon the rock of revelation, and I testify to you, in the name of the Lord Jesus Christ, that Joseph Smith was a prophet of God, that he was a great revelator in the hands of the Lord to deliver unto mankind the glorious truths of the Gospel.

JOSEPH SMITH'S TESTIMONY

Joseph Smith, an apostle of Jesus Christ, through whose instrumentality the Lord established his Church upon the earth for the last time, thus testifies of the resurrected Christ:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him; That He lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.

Joseph sealed the truth of his noble testimony by his death.

I testify, that President Heber J. Grant is moved by the Holy Ghost, by the spirit of revelation, to lead and to guide this people. The introduction of this Church Welfare movement has already increased faith.

It has decreased selfishness. It has increased the portion of the Holy Spirit which God has given to his people.

May we sustain our President, his counselors, and all the leaders of the Church. May we sustain the rank and file of our brethren and sisters, and praise God that this blessed gift of the Holy Ghost, the spirit of revelation, shines gloriously in this Church, is my prayer, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I trust I may be permitted to refer to my observations at the last April Conference (1937), and to reaffirm what I then said, in the language in which I then said it. I made then and make now no prediction. I merely gave by way of admonition the benefit of what many responsible men of affairs were then saying. In so far as I am advised, these men have not changed their minds. In my own view, for what it may be worth, conditions appear to me to be in no better way.

PROFITABLE INVESTMENTS ENCOURAGED

After that Conference people wrote asking if they should sell this or that property which they held. They were told I had offered no trading or marketing advice, no advice about selling or buying, but warned against speculation, that is, gambling. Others wrote asking if they should run in debt for this or that purpose.

To the latter it was replied that the Church had always counselled against running in debt, that this seemed still sound counsel, and that if it were ever wisely to be disregarded, it would be in connection with the buying of a home, or a farm, or stocking a ranch, or for carrying on some line of business. The suggestion was added that even in such cases the whole proposal should be carefully gone into so as to make as sure as might be that the investment to be made would be profitable.

BORROWING BRINGS BURDENS

I should like now to talk about that question of debt a little more. I shall say nothing new. Everybody knows the things I shall mention. My only excuse for naming them is that sometimes some of us forget what should, in wisdom, be remembered. What I shall say will not so much concern business men who are supposed to know when and how to borrow. I am speaking to the great bulk of us who have little or no business training and experience, and perhaps not too much business ability. I belong with this bulk and have had a chastening experience in debt.

It is a rule of our financial and economic life in all the world that interest is to be paid on borrowed money. May I say something about interest?

Interest never sleeps nor sickens nor dies; it never goes to the hospital; it works on Sundays and holidays; it never takes a vacation; it never visits nor travels; it takes no pleasure; it is never laid off work nor discharged from employment; it never works on reduced hours; it never has short crops nor droughts; it never pays taxes; it buys no food; it wears no clothes; it is unhoused and without home and so has no repairs, no replacements, no shingling, plumbing, painting, or white-washing; it has neither wife, children, father, mother, nor kinfolk to watch over and care for; it has no expense of living; it has neither weddings nor births nor deaths; it has no love, no sympathy; it is as hard and soulless as a granite cliff. Once in debt, interest is your companion every minute of the day and night; you cannot shun it or slip away from it; you cannot dismiss it; it yields neither to entreaties, demands, or orders; and whenever you get in its way or cross its course or fail to meet its demands, it crushes you.

So much for the interest we pay. Whoever borrows should understand what interest is; it is with them every minute of the day and night.

STATISTICS ON FARM MORTGAGES

As to running in debt to buy a farm, particularly for the greater part of the purchase price, or for any considerable loan on a farm, I should like to give you the following facts.

During the recent depression a great insurance company had to foreclose on farm property which had been mortgaged to it for some \$65,000,000. The presumed actual value of these foreclosed lands was more than \$100,000,000, which is approximately the value of all the farm lands of the state of Utah. The lands foreclosed were among the richest farming lands in this country.

After the company acquired the lands, it wrote them down about 10 per cent of the estimated actual value, so that they now stand on the books at about \$55,000,000.

The net profit for last year on all these lands taken together was 3.03 per cent on the written down value of \$55,000,000. This would be equal to about 1.6 per cent on the full value as of the date of mortgage.

The very large amount involved and the location of the farms would seem to indicate that this is a fair example of the returns on the better farm lands of the country.

May I suggest to you farmers and would-be farmers that you can hardly hope to borrow money, relatively large sums of money, at 5 per cent or 3 per cent or even 2 per cent and then pay out, principal and interest, in an enterprise that will net you only 1.6 per cent. That is the simplest mathematics.

EASY MONEY NOT A BLESSING

Let me say in passing that it seems to me the worst curse the farmer has ever had—worse than pests, or drouths, or frosts, or even poor

markets—is the easy money which has been thrown in his path. What the farmer needs is not easy money but good, profitable markets.

These same principles hold good in all enterprises of all kinds.

I should like also to say something about long time debts, say 20 or 30 years, for remodeling and improving homes. I am not unfamiliar with the stock arguments and reasoning used to support this kind of borrowing. But we must fully consider this: Any improvement such as bathrooms, modern heating and refrigerating plants, and the like, will, in the course of ten years, probably be old, out of style, and largely obsolete. If the family is the ordinary one, they will at the end of ten years clamor for new, up-to-date furnishings, for another and modern remodeling. When that time comes the family will have to realize that it must go on paying principal and interest for another ten or twenty years on the worn bath tub and basin, the stained and cracked kitchen sink, the smoky furnace, and all the rest. This assumes, of course, that we have been able to keep up our payments for the first ten years and have not lost the whole property before that time, both what we put into the house as well as the house itself.

INSTALLMENT BUYING DISCOURAGED

I say this notwithstanding that in my view no home is too good, no comfort too great, no luxury too rich for the very humblest family that can afford them; but for the least essential comforts and for all the luxuries, let me urge you to pay as you go.

I wish to add something on installment buying—that popular method of running in debt for things and paying for them while you wear them out. Installment buying is a twin brother of longtime loans for remodeling and furnishings. A part of a successful installment plan is a very high, usually hidden rate of interest.

I know that in speaking of this I am treading on debatable ground. However, I feel something might wisely be said about it by way of caution,

In 1929 it has been estimated that installment purchases amounted to 6.5 billions of dollars. Dr. Wilford L. White, chief of the marketing division of the Bureau of Foreign and Domestic Commerce, is quoted as saying that “installment contracts entered into during or immediately prior to 1929 contributed to the last depression.”

Statisticians say that in 1935 there were 3.6 billions of dollars of installment purchases; for 1936 the estimates run from 4.5 billions of dollars to 13.5 billions of dollars; for 1937 installment purchases have been estimated at better than 5 billions of dollars.

The system has been defended as justifying itself “by providing the luxuries of yesterday for families of limited incomes today by allowing those families to purchase such goods by pledging part of their future earnings.”

Its value has been appraised in this language: “It encourages production of luxury goods, thus reducing the consumption of necessities. It promotes extravagance, based on the chances of continuing and rising

incomes, and thus increases stringency at a time when trade is shrinking. It creates a body of debt that stands in part for something already consumed. It leads to over-production of luxury goods, and, like monetary inflation, leads to a condition which requires for its maintenance larger doses of the same stimulant, shown by its extension to articles which depreciate rapidly."

A British economist affirms: "It has done much harm in America; it has been drastically limited in many parts of Europe; it is the enemy of real thrift; it is most tempting to the least provident."

To buy on the installment plan means to mortgage your future earnings. If through sickness or death, or through loss of work, the earnings cease, the property bought is lost together with what has been put into it.

I venture one suggestion,—until times become more certain, the ordinary family will do well to purchase by installment only the actual necessities of life, leaving the luxuries to be bought as they can be paid for when purchased.

I shall not attempt to draw a line between necessities and luxuries, beyond saying that an artisan or mechanic who can ride to work on the train or street car would hardly be justified in buying an airplane for that purpose on the installment plan; or would a farmer already owning a cow pony to go to the pasture for the cows be justified in buying an automobile on the installment plan to be used for the same purpose.

I can only mention here, again by way of caution, another contributing element of danger in our economic life, that is, those seasonal, crop, or other short term financings which unwisely base operation for future profits on borrowed money.

TAX-PAYERS MUST MEET PUBLIC DEBTS

If I might be pardoned, I should like to add another word about two closely related subjects which I have mentioned or referred to at almost every, if not every, Conference since April, 1933; I refer to the enormous expenditures of the people's money and to the ever-growing feeling and belief that a great group of the people can live off the public without working.

I should like to say again that neither the State nor the Federal Government has any funds except only such funds as it obtains from the people. Neither of them has anywhere a great pile of gold to which it can go for its money. You taxpayers must furnish it all; and every citizen is a taxpayer, either by direct or indirect taxation. Whenever governments borrow, they borrow from the taxpayers who must pay back or repudiate. To pay back large borrowings causes great hardship and burdening sacrifices; to repudiate brings economic and sometimes political chaos.

CHURCH EXPENDITURES CAREFULLY HANDLED

Some of our own members seem to be thinking that the Church too has a pile of gold. It has not. All the Church has is the moderate

income it receives from investments it has made out of the savings from your past contributions, and the tithing and donations which you faithful members—usually not the critics and fault-finders—make for the support of the work. You have had a report as to how that money has been spent during the past year. I assure you there are no secret or hidden expenditures. All are recorded and all audited. The Church does not have one cent to be spent by any one for any purpose except upon an accounting made after the expenditure is made under an authority given for the expenditure. May I say here, the Church is not in debt; none of its property is mortgaged; none of its security pledged.

Now, as to the other point,—the living of one large group without work on the industry, thrift, and sacrifice of the rest of the people. I say again this is virtual slavery for those who furnish the livelihood for the idlers. I know very well I shall be accused of being harsh, cruel, unsympathetic. I am not. But I consider the welfare of the whole people as superior to the comfortable or luxurious idleness of the part.

To this kind of expenditure belong these old age gratuities or doles, which, to salve somebody's conscience, are called pensions. I mention this matter because it is growing to such large proportions and because it will have such a far-reaching and destructive effect upon the character of the people, young as well as old.

I may begin by saying these are not properly pensions, a term which has always implied one or both of two things: Either a conspicuous service performed for all the people which merits from the people a special recognition upon infirmity from age or otherwise, or a plan by which the pensioner himself has contributed to the building of the pension fund he receives. These old age pensions so-called have neither of these elements.

Where these gratuities are honestly due under the law there is no legal objection to taking them. But I warn you who take them not to count too much upon them for they cannot continue to be paid indefinitely. Furthermore, where these gratuities are obtained by falsifying the true condition, by hiding property, by deeding it away in order to qualify for the dole, or by using any device to hide or distort the real situation, this is downright dishonesty.

I honor and respect old age. I would not see it suffer from want, nor from disease that can be helped. It is entitled to every care, to every act of kindness, to every loving caress which a grateful community and a devoted family can give.

I have every sympathy with age. I know the difficulties which age has in fitting into modern, economic life. I have had many matured, outstanding men come to me in New York seeking work. Some had been discharged from jobs they had worked up to during a long life of service. The depression had replaced them with young men who had more endurance and who would work for less money. In America at least the human wastage in the depression was far greater than the

human wastage of the World War. The old man out of work is one of the most pathetic, heart-tearing tragedies of today.

Some plan must be devised that shall make certain that no aged person shall be cold or go hungry or unclad. But the prime responsibility for supporting an aged parent rests upon his family, not upon society. Ours is not a socialistic or communistic state, where the people are mere vassals to be driven about as animals from one corral to another. We are freemen. So still with us the family has its place and its responsibilities and duties, which are God-given. The family which refuses to keep its own is not meeting its duties. When an aged parent has no family or when the family is itself without means, then society must, as a matter of merest humanity, come to the rescue. This is perfectly clear.

But it is a far cry from this wise principle to saying that every person reaching a fixed age shall thereafter be kept by the state in idleness. Society owes to no man a life of idleness, no matter what his age. I have never seen one line in Holy Writ that calls for, or even sanctions this. In the past no free society has been able to support great groups in idleness and live free.

CHURCH WELFARE WORK

I wish in closing to say a few words about our Church Welfare Work. You have heard a detailed report about its work. It has been operating for two years only. Behind it is merely the purely voluntary contribution by Church members, some 767,000 men, women, and children, and some others who have out of a love for humanity made also gratuitous contributions.

Of this number of Church members more than 172,000 made cash voluntary gifts in addition to their tithing and other contributions during 1937. This means that as much as 60 per cent of the adult membership of the Church, both male and female, made cash contributions to this Plan for relieving human want. This in itself is a great spiritual, Christian achievement. During this year out of these Fast Offerings and other Church revenues, assistance has been given to some 44,000 persons.

We have not fully met our problem, but this is only our second year. We feel we have made a good start. We have gained experience. We are conducting a Church-wide budget operation based upon the reports of Bishops as to their estimated needs for this year so that notwithstanding the economic difficulties that overhang the nation, we may more nearly solve our full problem.

The Church has never said it was going to give employment to all unemployed Church members. It has said it would do what it could to this end. It has done so. It has found employment for some 6,000 of its members, which may represent as many as 30,000 members of families.

The Church has never said it would try to take its members off governmental work projects. But the Church has repeatedly urged every

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Church member employed by the government to give an honest, full day's work for a day's pay.

There are certain elements in the general relief situation in this interwest region where the bulk of our members live which are not always in mind. In the first place, at least half of the population in this area are not members of the Church. A very large percentage of these non-members are engaged in industrial occupations which are particularly affected by the present economic decline. In the next place, for one reason or another not now necessary to consider, it seems fairly clear that no small number of those classed as Church members on governmental rolls are either not on the Church rolls at all or have been wholly inactive for years, many of them since childhood. Too frequently these persons show a fixed unwillingness to give up governmental aid for Church relief. The basic element of the Church program is work in exchange for relief.

The first effort of the Church has been consciously directed towards relieving the needs of the worthy members of the Church whose prior activity calls for consideration from the whole Church membership. But the Church has not turned its back upon the others; it welcomes their return to activity; it will look out for them just as rapidly as they can be reached.

So, all in all, I wish to tender my heartfelt gratitude, my sincere congratulations, to the Relief Society—every officer and woman of them—to the Presiding Bishopric, to the Priesthood quorums, to the General Committee, to the Bishops of wards and Presidents of stakes, to regular and auxiliary organizations of the Church, stakes and wards, to our Church periodicals, to every man and woman who has in any way helped in this great undertaking, and particularly to those hundreds who, somewhat careless of their duties in the past, have come forward in these critical times and taken on this new work fighting as veterans against our common enemy—want. We welcome you brothers and sisters. I know that to every man, woman and child, who has given from his abundance or who has offered the widow's mite to help his less fortunate, suffering brothers, there has come a peace and joy that has carried into his heart more of unselfish love for his fellowman than any unlike thing he has ever done. They have realized the truth of the great principle announced by James:

Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

After and above all, as was stated in the financial report, while the Church Welfare aims, of course, to help those in need, its real purpose is not merely to substitute Church gratuities for others furnished by charitable or governmental agencies but to rebuild the characters of its members and to promote and to foster the patriotic, civic, and spiritual qualities of the people.

Discoursing in the Temple on the second day of the week of the

atonement sacrifice, Jesus declared the fate of those who should stand on the left hand at the day of judgment.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink.

I was a stranger, and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?

Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment; but the righteous into life eternal.

The resurrected Christ, breakfasting the seven disciples on the shores of the Sea of Tiberias in the early morning, saith unto Peter thrice: "Peter, lovest thou me?" Peter thrice replied, "Yea, Lord, thou knowest I love thee;" and Christ thrice commanded, "Feed my sheep."

The Choir and congregation sang the hymn, "The Spirit of God Like a Fire is Burning."

ELDER WILLIAM T. TEW, JR.

President of the East Central States Mission

Not only do mission presidents preside in the mission field without counselors, but usually they are kept on the anxious seat throughout the conference here. I am thankful for this opportunity of being here this afternoon. I am thankful to President Grant for calling me at this hour.

Today is the hundred and eighth anniversary of the organization of this Church. All day I have been looking back, in my mind, to that little group of six men in Fayette, Seneca County, New York, in the living room of Peter Whitmer, where this Church was organized a hundred and eight years ago. In a way I have tried to visualize the progress, the expansion, the development, the power and the influence this Church has wielded and how it has grown during this century of progress.

On the 30th of September, 1937, I noticed the following quotation in the *Deseret News*. There had assembled, in this city, leaders of the Federal Council of Churches of Christ in America. They adjourned on the 30th of September, with this conclusion:

That realism must replace sentimentalism, and conviction must take the place of emotionalism, if Christianity is to be employed in the solution of the world's ills.

We have known that for a century or more. If there is any one thing in the world that this Church does stand for, it is realism and not sentimentalism; conviction and not emotionalism.

Brethren and sisters and friends, I rejoice in the fact that I am called to preside over one of the missions of this Church. I rejoice in the young men and young women who are sent unto us in the mission fields. They are outstanding in their characters, in their determination to serve the Lord. Their testimonies are firm and steadfast. They have visions of what they want to do and where they want to go. They carry with them a wonderful influence. I bring you, fathers and mothers, their greetings, their love, their affection, and their regard for you. They are loyal to this Church.

I feel to confess today that as far as I am concerned I am in perfect accord with the leadership of this Church, with the principles they proclaim. I know, as you know, that the Savior gave us the key of testimony when he said, that if a man will do the will of the Father he shall know of the doctrine. The converse of that is also true, my brothers and sisters: When we cease to do the will of the Father, we lose our testimonies of the Gospel and we forget the doctrine. When we begin to compromise, and sift out, and reject certain phases of the Gospel, we are on dangerous ground.

I am thankful to my Heavenly Father for membership in this Church, which has stood the test of a century and more of progress, down to this particular period of time. I want to bring you this message, and leave it with you today, that not only we but other churches recognize our position in the world.

In Fort Wayne, Indiana, on the 11th day of November, 1937, there was announced, by the Council of the Methodist Church a spiritual crusade which was to be launched among their members, looking toward a revival of devotional convictions. The thing that attracted my attention was this: The crusade will begin with a united council on the furtherance of faith and service, to be held in Chicago. The focus of attention and effort will be upon the rank and file of the younger generation. Bishop Edgar Blake, of the Detroit area, announced: "You can't build the new order with the old men, men whose hearts are still worshipping the idols that are falling all around us."

What a pity it is, my brethren and sisters, that after a century of time these men are just now realizing that the idols that they have worshiped for so many centuries are beginning to fall, and that the young men are the ones on whom they should focus their attention. As a matter of fact these idols began to fall more than a century ago when the Lord laid the axe at the root of the trees of false teachings in the Sacred Grove.

Thank God for our Mutual Improvement organization, for our Church school system. Remember, my brethren and sisters, that conservation of the youth of Zion is desired far above reclamation.

May we live our religion. May we teach our boys and girls. May the work of the Lord progress and increase until it fills the earth. Let us support and sustain our leaders, our prophets, seers and revelators, not only with our hands but with our actions, I pray in Jesus' name. Amen.

ELDER DAVID A. BROADBENT

President of the North Central States Mission

Brethren and sisters, I realize that these are valuable moments. I come to you with the greetings of ninety glorious youths laboring in our mission. I have met them all within the month, and they are well, happy, and enjoying their labors.

I desire, for the few moments given to me, to speak of a phase of missionary life which has not been touched upon by my fellow associates of the mission presidents.

Recently there was a great gathering of the Ministerial Association of the State of Minnesota, in the city of St. Paul. They spent a long half day upon the question of Mormonism. Among other things that they presented were their objections to such glorious messages as we have just listened to from our beloved President Clark, as being non-religious, but as being "spiritualized ethics." They took exception to the wonderful message in the book prepared by Dr. F. S. Harris and his associate editor, "The Fruits of Mormonism," because it was prepared by Mormons.

They took grave exceptions to the most recent article on the Mormon question which has found its way into the Encyclopedia Britannica, because Senator Reed Smoot wrote it, and it was not publicized that he was also a member of the Council of the Twelve Apostles. It appeared that everything they did and said was like the proverbial "drowning man grasping for a straw." They also made very much of the fact that we are over-advertised in our Church Security Program.

I sat in this building two years ago, and I recall very distinctly that President Grant suggested to the gallery of reporters who were here: "We want no word published from this meeting. When we are ready to give our message to the public we will give them through the press our position on this matter, and we will add to it as we desire from time to time."

As this gathering of the ministerial association closed its report, this was the concluding paragraph: (I am reading from their own published statement)

In the interest of Christianity and Mormonism, our plea is, though not formally stated, for Protestant people to inform themselves on the subject of Mormonism, and likewise to inform themselves on the principles of their own faith, for only then can an intelligent understanding of Mormon problems be effected.

We are grateful for that admonition on the part of that great gathering of ministers.

I have the privilege of living in the same city, as the headquarters of our mission, where one of the greatest national authorities on temperance resides, Dr. W. G. Calderwood. A member of the Minnesota Temperance Organization came to me wanting to know more about the Word of Wisdom, but he said: "I represent one of the great insurance com-

panies. We have come to the conclusion, since we have been studying for the past three years, that from eighty to ninety per cent of all of the automobile accidents are caused as a result of the use of liquor. We have about come to the conclusion that we can offer two types of insurance and give those who are total abstainers a twenty-five per cent better policy than those who are users of liquor."

One of the finest ladies from the city of Minneapolis, which is a city of five hundred thousand population, came to me immediately after that meeting, and she said: "I have been assigned, by my Ladies' Christian organization, to bring to them the message of Mormonism." After we studied for two hours or more she said: "This is such a magnificent message that I am sure I shall have to come again."

Two of the students from the Social Science Department of the University of Minnesota came in and spent the greater part of an afternoon. Each of them was assigned from the Social Science Department of that institution. One of them said: "We want to know the motivating influence of Mormonism." The other: "It is my mission to find out about the organization and the administration of the Mormon Church." When I had spent several hours with them they were totally astonished to find that they had only gotten a very small fraction of the message of Mormonism, as we are teaching it to the world, and have been for the past hundred years.

While I was touring the mission recently a chief of four thousand Indians of the Fort Peck Reservation came to me. He is a member of the Catholic Church, but his wife is a Mormon. Every creed, probably, that can be found in America is represented among those Indians. He said: "We have been together; we have laid aside all of our differences, political and religious, and we have definitely come to the conclusion that no one can help us or will help us unselfishly in our problems, except as we may be able to get assistance from the Mormon people."

The banker of Wolf Point, Montana, where these Indians live, made a similar request, a chief business man likewise, saying: "We are holding certain interests, waiting for the Mormons to come and assist us, for we know, through studying their past history, that they will treat our people honestly, and teach them how to get the most value from the soil."

One of the most significant things that has come out of that particular gathering of ministers was a request from the editor and publisher of a paper that goes to all Veterans. He requested that I should give the Latter-day Saint message for his Christmas issue. I modified a previous message of the First Presidency, and brought it down to date and made it local in touch, and sent it in. I was very much surprised to find that they published every single word, a column and a half, and gave my name and the address of the headquarters of the mission.

They came back recently and I gave them a second article as a message for Easter, on the same line, emphasizing "Peace on earth and good will toward men," and love of fellow men rather than war as the Easter spirit.

I was requested, over the phone, by a director or manager of a rail-

road publication, known as "The National Railroad Review," to take space with them, assisting them in a drive for greater state and national security from the standpoint of retirement. The principal heading of this particular issue, was: "The Inadequacy of Pension, as we have it at the present time."

While I was listening and thinking of the attitude of the Presidency of the Church, and our people generally, I determined that I could not represent the Church in joining with a company asking that we shall require that all men shall be forced to go into retirement at the age of sixty-five and may retire at sixty. The thought of President Grant's wonderful definition of age, came to me while I still held the phone, and I said: "I will take space, and will send the message in." For I knew that all our missionaries are receiving concessions from the railroad.

I read from that particular issue:

AGE

Age is a quality of mind:
If your dreams you've left behind,
If hope is cold,
If you no longer look ahead,
If your ambition's fires are dead,
Then you're old.

But if from life you take the best,
And if in Life you keep the zest,
If Love you hold;
No matter how the years go by,
No matter how the birthdays fly,
You are not old.

Compliments of the Church of Jesus Christ
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3240 Park Avenue, Minneapolis.

For their next quarterly issue, they said: "We gave you a double space for your last article, will you give us another of the same type?" I expect, when I return, to find a similar one, this time giving the Prophet Joseph Smith's definition of religion and salvation.

God is blessing us. We are gloriously happy in our mission, and the Saints and Elders send greetings.

May the Lord continue to bless and prosper our eighty-two year old youthful Prophet, that he, with his associates, inspired leadership of the Church, may continue to guide us into all truth. But I pray more fervently—for I know they are being guided—I pray more fervently for me and you, and for all Israel, that we shall not sell our birthright for a cigarette, a glass of beer, a cup of tea or coffee; or for refusing to make the world understand that we are not over-advertised in our great Security Program, but that we shall rally to the leadership which is ours in making it a reality.

God grant that his blessings may be upon us all, I pray, through Jesus Christ. Amen.

ELDER ABEL S. RICH*President of the Canadian Mission*

It is indeed a pleasure to be back in the valleys of the mountains, and to meet you, my brethren and sisters, and partake of your fine friendliness, after having been away for just a short period.

I am happy to bring you greetings from the Saints and the missionaries in the Canadian Mission, and to tell you that the fine young people who have come there as missionaries are well and happy, and doing such a splendid and outstanding work that the attention of the people of the world is called to them. It is not uncommon to hear people say: "I would like to have my son or my daughter grow up to be like those missionaries that you have among you." They are coming to us better prepared, with earnestness as well as experience.

I pay tribute to the educational system of Utah, and to the organizations of the Church, that train in leadership. I was interested to note that half of the missionaries now serving in the Canadian Mission have had one or two years college training. I was just a little disappointed to note that only half of them have had seminary training. I have noted that the additional years of training, and direct responsibility in leadership in the organizations of the Church, makes them more efficient missionaries, and brings them to us very much better prepared.

The Lord has told us what is expected of the missionary. "A marvelous work," he said, "is about to come forth among the children of men. Therefore, O ye who embark in the service of God, see that ye serve him with all your heart, might, mind and strength."

As missionaries, we realize that we may plant and we may cultivate and we may water, but it is God that gives the increase. Realizing that it is our responsibility to get the message of the restored Gospel of Jesus Christ before the people in the clearest and best way possible, we have attempted to study the Gospel thoroughly to prepare ourselves, and then we have made an effort to reach the people that we have not been reaching heretofore.

With this in view we made a good-will tour of the Canadian Mission, in an effort to meet the business men of Canada. We were successful in arranging meetings with many social clubs: the Rotary, the Kiwanis, the Lions' Club, the Kinsman's Club, the Good Will and Optimists' Club, and many of the schools. We had a splendid quartet that furnished the music. I was privileged to be guest speaker in most of those clubs, and was given the opportunity, for thirty or forty minutes, of explaining Utah and her people, and the reaction was much more favorable than we had hoped for. In the course of the tour we met over thirty thousand people—representative business men of Canada—and some of their reactions were remarkable.

After one meeting a man in the club arose and said: "Gentlemen, I have been in Salt Lake City. I have been in that historic Tabernacle we have been told about. I know that what has been said about that

great building, and that wonderful mission on the Temple grounds, and the industry and friendliness of the people of Utah, is true."

We had such reactions throughout the long tour. We discovered through that tour that the people of the world are not irreligious, but they are disappointed in finding that they are not obtaining help for their personal lives in the churches.

I read, as possibly you did, in the January number of the *Cosmopolitan*, an article by Dorothy Giles, entitled, "The Wise Men of Science Come to the Manger," in which she said that Science is no longer positively opposed to Religion, but is seeking diligently to understand it. They are seeking to understand the Babe of Bethlehem, what it signifies, and its great power over humanity.

"What can we believe?" she said, we are asking of Science, and Science briefly replies: "Religion is not a question of belief, but of experience. No matter what the world thinks about religious experience, the one who has it possesses a great treasure which has provided him with a source of life, meaning and beauty, and which has given a new splendor to the world and to mankind. He has peace."

So I have been proud to belong to the Church of Jesus Christ of Latter-day Saints. We are truly "a city built upon a hill." The eyes of the world are turned toward us, and those who have visited us bring favorable reports.

I am happy to be a missionary, and as I think of the hundred and eight years of progress of this Church, and the ideals that guided those sturdy pioneers, that neither persecution from without nor dissension from within, nor the lure of gold, nor the quest of land could turn aside, I am happy for the inheritance I have in the Church.

I pray that our Father in Heaven may continue to bless us as a people, that our industry, our love for the principles of truth and righteousness, our brotherly consideration, and this great fraternal friendship that has grown up among us, may continue; and that as the eyes of the world are turned toward us, we will continue to be the great missionary, for the thing the world wants today is a religion that works in the lives of its people in motivating love, in building character, and in doing the very things that this great Church has done for us.

May the Lord bless us, that we may do our part in this great work, I humbly pray, in the name of Jesus Christ. Amen.

ELDER HAROLD W. PRATT

President of the Mexican Mission

My dear brethren and sisters, I feel very humble in occupying your time at the end of this conference session, and I pray for your faith and prayers while I may occupy this position for a few moments.

We have been told, and we realize from reading the signs of the times, that we are passing through a dangerous evolution, or I should say, revolution. Perhaps in Mexico we see more closely and feel more intensely this revolutionary movement. Things are happening so rapidly that we are unable to keep up, or to foretell what may be the next step.

Brother Ballard, in his talk, drew our attention to the fact that we are of Israel, that we have been gathered out from among the nations of the earth for a glorious purpose, to serve as a city set upon a hill, and to guide those who are honest in heart through this perilous revolutionary period. He has told us that we are charged with taking the Gospel to that remnant of the House of Israel who are not of Ephraim.

We, in Mexico, have that charge directly. I am glad to report to you that we are making progress, that the revolution and evolution there going on is indeed the work of our Heavenly Father, preparing that people to accept the blessings that have been promised to them through their forefathers.

We see there, however, the power of the Evil One also laboring and struggling to win souls away from our Heavenly Father and from his cause. We know that he realizes that the time is near at hand when the Gospel will be restored to that people, and that he is making every attempt to thwart those purposes and to make it impossible that those prophecies be fulfilled.

But I wish to bear to you my testimony that I know, as I know that I live, that this Gospel is true, that it has been restored for the last time, and that the prophecies that our Heavenly Father has made will be fulfilled. He is doing his part. He is preparing the way. We, my brothers and sisters, have the responsibility of carrying out our part also, and we can do this only by accepting and adhering to the instructions given by our inspired leaders, even those instructions that we have here received in this conference.

I plead with you, my brethren and sisters, to live the Word of Wisdom, as we have been instructed to do; to pay your tithes and offerings; to rally around the welfare work administration, to support it; to demonstrate, with your lives and with your actions, that you do love your Heavenly Father with all your heart, might, mind and strength, and that you love your neighbor as yourself; that in very deed we do become and continue to be what we are charged with being,—a light unto the world, that through our lives and our good works men may come to glorify our Father which is in heaven, I pray, in Jesus' name. Amen.

ELDER MERRILL D. CLAYSON

President of the Southern States Mission

I bring to you today the greetings of nineteen thousand Saints, situated in sixty-eight branches and ten districts in the Southern States Mission. I sincerely trust that the time will come when these sixty-eight branches may be christened as wards, and these ten districts as stakes of Zion. I only wish, today, that more of our people might be here to enjoy the spiritual feast that this conference affords. It is the life-long ambition of many of these worthy Saints to have the opportunity, some day, to come to this great gathering and enjoy the feast that you people receive here.

I am happy to report to you today that the hundred and twenty-five missionaries laboring in the Southern States Mission are well and enjoy-

ing their labors. I appreciate with all my heart, and more than words can tell, the opportunity of working with your sons and your daughters in that mission. Together, we are attempting to solve the problems that are presented in carrying the Gospel of Jesus Christ to the honest in heart.

I am grateful that a humble Mormon Elder delivered a Gospel tract at my grandmother's house in England, brought her into the Church, and thus made it possible for me to be born here in the land of Zion and enjoy the wonderful benefits that come to us through the association and influence of the Gospel of Jesus Christ.

Mormonism does more for its members than any other force in all the world today. I often think that we do not appreciate its great value, influence, and what it has meant to us in our lives. If we were stripped of all its truths, of all the influences that it has contributed to our character and lives and then stand off to one side and see what is left, I believe we would appreciate, more than any other time in our lives, just what Mormonism has meant to us.

Too often people look at Mormonism, accept two or three of its principles that do not conflict with their philosophy and living, and think that they are Mormons. Others look upon baptism as the beginning and end of their religion. Others use it as a philosophy to ponder over in their more serious moods but never make it a part of their lives. The great blessings that come to us come through the acceptance of the Gospel of Jesus Christ in its completeness. I am sincerely convinced that the paths that lead to health and happiness, the paths that lead to progress and the abundant life, are paved with the eternal truths of the Gospel of Jesus Christ.

It is my testimony to you people today that Mormonism is a greater builder of character and human personality than all the philosophies and man-made religions of the world. God bless us and help us to see and understand it in its completeness, and live it, and thus bring to ourselves health, happiness, progress, and salvation, I ask in the name of Jesus Christ. Amen.

ELDER ELRAY L. CHRISTIANSEN

President of the Texas Mission

I realize that the time I spend here is precious, and I shall attempt to be brief as possible.

I am happy to bring greetings from the Saints and the missionaries laboring in the great States of Texas and Louisiana. We have over six thousand Saints and about seventy-five missionaries who are diligently engaged in spreading the word of the Lord among the people there. We feel that we are making definite progress in most respects, and that people are increasing their respect for the Church of Jesus Christ of Latter-day Saints, and we are welcome to be heard in most places where we make the effort.

I feel it is a great privilege to labor there and go about feeling the Spirit of the Lord guiding us, taking us to the honest in heart. The ac-

*Wednesday, April 6**Third Day*

complishments of these fine missionaries, the testimonies and blessings they are receiving give me the assurance that the Lord will bless those who obey him. To see them come into the field, humble, untrained, and sometimes rough in their ways, then to watch them develop so rapidly that they can confound the wise and teach the great, is an inspiration indeed to me.

I am happy for those young men and women you have sent to us. They are all well. I should make one exception. We have one in the hospital now, but he is doing very well. Outside of that, they are all in good health and happy. And we have some old missionaries as well; three of them. One faithful brother who is sixty-eight years of age this month, who before going into the field himself had sent three sons on foreign missions and supported them with the labor of his own hands, and he is climaxing that service by contributing a great work himself. Besides that, another man who has left a family of ten, is happily engaged in the work of the Lord, and is bringing results. The third one by accident lost a son, and from that accident drew some insurance money. Instead of spending that insurance money on a new automobile, or some other thing, he spent it serving the Lord on a mission himself, and he claims that it is the greatest investment that he ever made.

We are happy for the faith of the members. They have shown their great faith and devotion by a decided increase in their tithes and their offerings; over twenty per cent increase in tithing, and a ten per cent increase in fast offerings, and they are happy because of that.

We are simply building on the foundation that has been laid by my predecessors, President Peterson, President Rowan and President Ben-nion, all of whom have left good names and good works in that field.

I am thankful for the Temple Block Mission, not alone for the names that they send us, with whom we can make contacts, but for the fine impression of the truth that they give to people who come here. It is a great help indeed to have them receive the right understanding and the right impression. Most visitors who come here we find have a splendid report and opinion of the Latter-day Saints. Anything that any of you can do, by your good works to give the right impression and the truth of Mormonism, reflects directly back into the mission, and makes our work that much more effective.

How we rejoice when a member from Zion comes into the mission field, who is living up to the word of the Lord! He is a living testimony, and he hardly needs to open his mouth to deliver a powerful sermon on the virtues of Mormonism. The Lord has told us that he has "sent the everlasting covenant into the world, to be a light to the world and to be a standard for my people, and for the Gentiles to seek to it; and to be a messenger before my face, to prepare the way before me".

Brethren and sisters, if we could only realize the importance of this, and let the Gospel principles be a standard in our lives from day to day, how we should be blessed! We would find great compensation and joy by doing that, even more diligently than we have. The Gospel is a light and a guide. We hear it said that this is a lost generation, that there is a crisis facing religion, and I believe there is generally.

I heard an eminent church man, not long ago, declare to his congregation that what we need now is a realistic, practical theology for the world; that divine guidance is the only solution for its problems; that there is a need of a prophet among us. He hopes that that prophet will soon come forth.

Thank God that we have that realistic theology, that we have that divine guidance, that we have that prophet! Thank the Lord for the presence and leadership of Heber J. Grant, our president, and these inspired men who are associated with him.

Let us be examples to the world. Let us arise and shine forth as the Lord has told us to do, and we shall find great joy, as I say, in doing good works. Let us determine to be examples and worthy representatives, and the Lord will bless us.

I shall not talk longer. I pray the Lord's blessings upon all of you, and we want you to pray for us who are working in the mission in Texas and Louisiana. We are proud of that great country. It is a beautiful portion of our nation, and we are happy to be engaged in the work of the Lord there.

God bless you all, Amen.

ELDER LeGRAND RICHARDS

Newly appointed Presiding Bishop of the Church

I have had the privilege, my brethren and sisters, of standing before you upon various occasions in general conference, but I have never felt so humble as today.

I feel very grateful that the Presidency of this Church and the General Authorities have had confidence enough in me to nominate me to be appointed to this new position, and I feel grateful to you, the Latter-day Saints, for your sustaining vote. I love these men and I love the Church, and I am sure the Lord knows that there is not a place in the world that I would not go, because of my love for and testimony of the Gospel.

I am very happy to be associated with the Latter-day Saints. I am grateful for every opportunity of service that has come to me in the past. I feel that the Lord owes me nothing. All I have done for the Church I have done because I love the Church and because I love the Lord, and the Lord does not owe me a thing. I was grateful that I was able to successfully drop back into my business, so that the people would not think that I was dependent upon the Church.

Now I feel that, unless the Lord comes to my aid, I shall be a very weak man to follow Bishop Sylvester Q. Cannon. I know him well and I love him. He was my mission president when I filled my first mission in Holland. He released me from that mission.

I have watched him and have admired him, and when the President told me today that he was going to be sustained as an Apostle I was not surprised; I have always thought that that would be his final appointment in the Church. I used to sit as a boy, in the mission field, when he was talking to investigators, and watch him. It was as though the light of

truth was streaming from his eyes, as he explained the glorious principles of the Gospel to those who were searching after truth.

I want to say to you men who bear the Priesthood, and those of you who are in positions of responsibility, whom I may be called upon to contact in this new assignment that has come to me, I hope you will never be afraid of me. I hope you will not hesitate to come into my office. I hope you will feel free to write, if there is anything that I can do to help you. I am willing to give all I have, and all the Lord will give to me, to help this work roll onward and upward to the destiny which I know the Lord has decreed for it. I have often said I wish the world could see it as God sees it, and know it as he knows it. Sometimes I wish the Latter-day Saints could see it as God sees it, and know it as he knows it.

I want to say to you that there is no achievement that can ever come in the lives of my own children that will be so pleasing to me as to know that their lives shall be lives of service to this great Church.

God bless our leaders, and God bless you, my brethren and sisters, and may I enjoy your faith and prayers to enable me to fill my mission as the Lord has appointed, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I rejoice beyond expression at the wonderful outpouring of the Spirit of the Lord, from our first meeting until the close. The Lord has abundantly blessed each and all of us who have been called upon to speak.

I bless you, as far as the power is in me to do so—and I know that I have it—I know as I know the Gospel is true that the Lord wanted me to preside over this Church. Brother Joseph F. Smith's last few words to me, and the last he gave to any man were: "The Lord knows whom he wants to preside over his Church, and he never makes a mistake." By the power of the Priesthood of the living God I bless you, one and all, and the righteous and honorable men and women all over the world, even so. Amen.

"And the Glory of the Lord," an anthem from *The Messiah*, by Handel, was sung by the Choir.

Elder H. Edward Sutton, President of the Oquirrh Stake, offered the benediction.

Conference adjourned for six months.

The singing at the Monday sessions of the Conference, by the *Relief Society Singing Mothers*, was under the direction of Sister Charlotte O. Sackett. J. Spencer Cornwall conducted the singing of the *Tabernacle Choir* at the Sunday and Wednesday sessions. The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,
Clerk of the Conference.

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OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH
October 7, 8 and 9, 1938
With Report of Discourses



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One Hundred Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday and Sunday, October 7, 8, and 9, 1938.

The proceedings of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen.

Associate of the Council of the Twelve Apostles: Sylvester Q. Cannon.

Of the First Council of the Seventy: Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor,* Richard L. Evans.**

Of the Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jensen and A. William Lund.

Members of the General Committee, Church Welfare Program.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies and Elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Frank Evans, Eastern States; Bryant S. Hinckley, Northern States; David A. Broadbent, North Central States; Carl F. Eyring, New England; Elias S. Woodruff, Central States; Merrill D. Clayson, Southern States; El Ray L. Christiansen, Texas; William

*Rufus K. Hardy absent on account of illness.

**Richard L. Evans sustained as a member of the First Council of the Seventy to fill the vacancy caused by the death of Jonathan G. Kimball.

T. Tew, Jr., East Central States; William W. Seegmiller, Western States; W. Aird MacDonald, California; Preston Nibley, Northwestern States; David A. Smith, Canada; A. Lorenzo Anderson, Mexico; Orlando C. Williams, Spanish-American; Joseph J. Cannon, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The first session of the Conference convened Friday morning, October 7, at 10 o'clock.

When the time arrived for the opening of the Conference the large Tabernacle auditorium and galleries were filled with people who had assembled from the various Stakes and Missions of the Church.

President Heber J. Grant presided and announced that the *Relief Society Singing Mothers*, Wade N. Stephens, Conductor, would furnish musical numbers for this session.

The opening song, "High on the Mountain Top," was sung by the congregation and the *Singing Mothers*.

Elder Marion G. Romney, President of the Bonneville Stake, offered the invocation.

"The Lord's Prayer" (Music by B. Cecil Gates) was sung by the *Singing Mothers*.

PRESIDENT HEBER J. GRANT

I am very happy indeed to meet with the Saints again in General Conference. I hope and pray that the prayer which has been offered will be heard and answered and that the Lord will bless us during this session of our conference.

SELECTIONS FROM "TREASURES I WOULD SHARE"

I have a little book in which I have recorded from time to time for many years items that have very profoundly impressed me. Last Christmas I wrote a little note to friends and had it printed, and sent a very small part of this book of several hundred pages to over 6,000 of my friends—Bishops of wards and others—and I have decided to read here today a part of what was in my Christmas greeting. I wish that all that is in my greeting might be read by all of the Latter-day Saints. As our conference proceedings are to be published, that is my excuse for reading a portion of this book entitled, "Treasures I Would Share," which was distributed by me for Christmas of 1937.

J. G. Holland, one of the fine poets of our country, was born in 1819, and passed away in 1881. These are two verses from his writings:

"GOD GIVE US MEN"

God give us men. A time like this demands
 Strong minds, great hearts, true faith and ready hands.
 God give us men. Men whom the lust of office does not kill!
 Men whom the spoils of office cannot buy;
 Men who possess opinions and a will;
 Men who have honor; men who will not lie;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking.

Tall men, sun-crowned, who live above the fog,
 In public duty and in private thinking.
 For while the rabble, with their thumb-worn creeds,
 Their large professions and their little deeds,
 Mingle in selfish strife—lo! Freedom weeps;
 Wrong rules the land and waiting Justice sleeps.

—J. G. Holland (1819-1881).

"Nicholas Murray Butler has figured that money spent for the World War could have built a \$2,500.00 house, placed in it \$1,000.00 worth of furniture, put it on five acres of land worth \$100.00 an acre and have given this to every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia; could have given to each city of 20,000 or over in each of these countries a five-million dollar library and a ten-million dollar university; and could still with what was left set aside a sum at 5 per cent that would provide a \$1,000.00 yearly salary for over 125,000 teachers and a like number of nurses."

The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.—Joseph Smith.

AGE

Age is a quality of mind:
 If your dreams you've left behind,
 If hope is cold,
 If you no longer look ahead,
 If your ambition's fires are dead,
 Then you are old.

But if from life you take the best,
 And if in life you keep the zest,
 If love you hold;
 No matter how the years go by,
 No matter how the birthdays fly,
 You are not old.

WORK A BLESSING

Work is what keeps people young. Loafing is what starts to weaken them from the time they stop working. President Young was in active,

*Friday, October 7**First Day*

vigorous life when he passed away, but appendicitis ended his life. His successor, John Taylor was seventy-three years of age when he was made the President of the Church. John Taylor's successor, Wilford Woodruff, was eighty-odd years of age when he became the President of the Church, and according to some, he ought to have retired over twenty years before that time, and then been supported on somebody else's money. Lorenzo Snow came to the presidency of this Church as active as any young man, and with matured judgment, at eighty-five years of age, and when the Church was in a slough of despond financially, from which he rescued it. During his three years of administration, until he was eighty-eight years of age, his mind was as clear and active as that of any man who ever presided over this Church.

Joseph F. Smith, according to many people, was two years past the age when he should have retired, when he became the President of this Church, and the same is true of me. Next month, according to some people, it will be twenty-two years since I should have retired and been supported on someone else's money.

INCIDENT REGARDING PRESIDENT PENROSE

There is nothing truer than that "Age is a quality of mind." When I was nearly fifty years of age Brother Charles W. Penrose arrived in Liverpool to take my place as the president of the European Mission. The shipping firm with whom we had done business for over fifty years sent us four tickets to the Shakespeare Theater. Brother Penrose had worked as hard that day as I had. Also a large group of missionaries had come with him and there were a lot of them going home, also more than a hundred emigrants were going to America.

I turned to my wife when these tickets came and said: "I would not go to the finest theater on the face of the earth. I am tired, I am going to bed to sleep. Take one of the missionaries with you to bring you home, also two of the daughters and use these tickets."

Brother Penrose spoke up and said: "Sister Grant, let the old man go to bed, I will take you to the theater."

He was only (?) twenty-five years older than I. He lacked a few weeks of being seventy-five, and I lacked a few weeks of being fifty.

The following morning I took him to see the fine home that President Smith had authorized us to buy. Somebody asked the man who was moving the furniture out to guess our ages. He guessed me to be sixty-five, and Brother Penrose sixty. I said: "I have heard that a man was no older than he felt," and there is a world of truth in that, don't forget it. "I felt so old that I went to bed last night to sleep and this old gentleman twenty-five years older than I took my wife and daughters to the theater."

When I was up in Scotland just a few weeks before Brother Penrose arrived, a good old sister asked me: "How old are you, Brother Grant?"

I told her that if I lived so many weeks I would be fifty.

She said: "Ah, nay, nay, never see sixty-five again."

The next Sunday I thought I would get those three "dabs between

the eyes" corrected, so I asked the president of the Birmingham Branch, as I remember it, who he thought was older, Brother Penrose or myself.

He said: "The idea of asking such a ridiculous question. Anybody can see that you are very much older than Brother Penrose."

I hit the table and said: "That settles it. No old man shall ever take my wife to the theater again." And they never have.

Oliver Goldsmith (*The "Deserted Village"*):

Ill fares the land to hastening ills a prey,
Where wealth accumulates, and men decay:
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.

A time there was, ere England's griefs began,
When every rood of ground maintained its man,
For him light labor spread her wholesome store,
Just gave what life required, but gave no more:
His best companions, innocence and health;
And his best riches, ignorance of wealth.

THRIFT

The prudent, penniless beginner in the world labors for wages for awhile, saves a surplus with which to buy land or tools for himself, then labors for himself another while, and at length hires another new beginner to help him. This is the just and generous and prosperous system which opens the way to all, gives hope to all, and consequent energy and improvement of condition to all.—Abraham Lincoln.

When a man like Henry Ford starts out with a few tools, and finally employs 125,000 people who support probably a half million people, he ought not to be penalized because of the marvelous work he has done for the benefit of humanity.

MY CREED

To live as gently as I can;
To be, no matter where, a man;
To take what comes of good or ill,
And cling to faith and honor still;
To do my best, and let that stand
The record of my brain and hand;
And then, should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame or sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

To leave some simple work behind

To keep my having lived in mind;
 If enmity to aught I show,
 To be an honest, generous foe;
 To play my little part, nor whine
 That greater honors are not mine.
 This I believe is all I need
 For my philosophy and creed.

—Edgar A. Guest.

You will never get me to support a measure which I believe to be wrong, although by doing so I may accomplish that which I believe to be right.—Abraham Lincoln.

And now there is one more lesson for us to learn, the climax of all the rest; namely, to make a personal application to ourselves of everything which we know.

There is no need of your reading the Word of Wisdom unless you make application of it to your lives.

Unless we master this lesson, and act on it, other lessons are virtually useless and thus robbed of their essential glory. The only living end or aim of everything we experience, of every truth we are taught, is the practical use we make of it for the enrichment of the soul, the attuning of the thoughts and actions, the exaltation of life. When we DO [and "do" is in capitals and ought to be underscored in addition] "what we KNOW" [that is also in capitals] then first does it put on vital luster and become divinely precious.—William Algers.

I SHALL NOT PASS AGAIN THIS WAY

For several years before his death, Mr. Daniel S. Ford, the proprietor, editor and builder of the *Youth's Companion*, because of delicate health, did his work and managed his mammoth business from a little room in his home in one of the beautiful parks of Boston. When loving hands cleared the plain but convenient desk, there was found in a conspicuous place, much worn with frequent handling, the following poem. If the poet had intended to describe Mr. Ford's daily words and actions, he could not have done so in more appropriate language:

The bread that bringeth strength I want to give,
 The water pure that bids the thirsty live;
 I want to help the fainting day by day;
 I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
 The faith to conquer crowding doubts and fears.
 Beauty for ashes may I give away;
 I'm sure I shall not pass again this way.

I want to give to others hope and faith;
 And into angry hearts I want to pour
 The answer soft that turneth wrath away;
 I'm sure I shall not pass again this way.

I want to give to others, hope and faith,
 I want to do all that the Master saith;

I want to live aright from day to day;
I'm sure I shall not pass again this way.

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbor and Me.

—James Russell Lowell. (From "Vision of Sir Launfal")

THREE LESSONS

There are three lessons I would write,
Three words as with a burning pen,
In tracing of eternal light
Upon the hearts of men.

Have faith, though clouds environ round,
And gladness hides her face in scorn.
Put off the darkness from thy brow:
No night but hath its morn.

Have hope, where'er thy bark is driven,
The calm distorts the tempest's mirth,
Know this, God rules the Hosts of Heaven,
The inhabitants of earth.

Have love—not love alone for one,
But man as man thy brother call,
And scatter as the circling sun
Thy charities on all.

—Fredrick Schiller.

I repeated that poem in nearly every speech that I delivered while I was the chairman of the Utah Liberty Loan Drive at the time that America raised six million dollars during the World War, in one campaign; and I said: "The Kaiser of Germany ought to read that poem by one of his great poets—especially, 'God rules the hosts of heaven, the inhabitants of earth'". I felt sure that he would go down to defeat as God does rule the world and He was not on the Kaiser's side.

FAVORITE HYMNS

Years ago I suffered intensely from insomnia. I have been ordered to leave town within twenty-four hours or I might go crazy for lack of sleep. I have been to California time and time again in early days and could sleep there three or four nights in succession, twelve hours at a time without waking up. I learned while in England to take a nap after my lunch. Nearly every day of my life now I sleep an hour in the middle of the day. I have had only two severe attacks of insomnia since I returned over thirty years ago from Europe.

I learned to sing a song or two, or three, or four, or five, as high as ten when I would wake up, and then to get up and take some physical exercises, and take some in bed, and try to go to sleep, and failing, sit up and talk to a dictaphone for an hour, and then go back to sleep. This morning I woke up at half past one, took exercises for three-quarters of

*Friday, October 7**First Day*

an hour and was still wide awake. Then I sang ten songs. I have sung them hundreds and hundreds of times, and I never sing them when I do not think of what the Lord said in a revelation:

For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.

So in song I prayed ten times this morning. I think that I cannot deliver a more valuable sermon here today than to read these songs to you.

THE TIME IS NIGH, THE HAPPY TIME

The time is nigh, the happy time
That great, expected, blessed day,
When countless thousands of our race
Shall dwell with Christ and Him obey.

The prophecies must be fulfilled,
Though earth and hell should dare oppose;
The stone out of the mountain cut,
Though unobserved, a kingdom grows.

The blended image soon shall fall—
Brass, silver, iron, gold and clay;
And superstition's dreadful reign
To light and liberty give way.

In one sweet symphony of praise,
The Jews and Gentiles will unite;
And infidelity, o'ercome,
Return again to endless night.

From east to west, from north to south,
The Savior's kingdom shall extend,
And every man in every place
Shall find a brother and a friend.

—Parley P. Pratt.

President Wilford Woodruff called for this song that I am now going to repeat, at least once a month in the meetings of the First Presidency and the Council of the Twelve held in the Temple: It was his favorite.

GOD MOVES IN A MYSTERIOUS WAY

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread

Are big with mercy, and shall break
In blessings on thy head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purpose will ripen fast,
Unfolding every hour,
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain.

—Cowper.

No man had more perfect faith than did Wilford Woodruff. He acknowledged the hand of God in everything.

COME LET US ANEW

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope and the labor of love.

Our life as a dream, our time as a stream
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown, the moments are gone,
The Millennial year
Presses on to our view, and eternity's here.

O that each in the day of his coming may say,
"I have fought my way through,
I have finished the work thou didst give me to do."
O that each from his Lord may receive the glad word:
"Well and faithfully done;
Enter into my joy and sit down on my throne."

COME, COME, YE SAINTS

Come, come, ye saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive,
Do this, and joy your hearts will swell—
All is well! All is well!

Why should we mourn, or think our lot is hard?
'Tis not so; all is right!
Why should we think to earn a great reward.
If we now shun the fight?
Gird up your loins, fresh courage take,

Our God will never us forsake;
And soon we'll have this tale to tell—
All is well! All is well!

We'll find the place which God for us prepared,
Far away in the West;
Where none shall come to hurt or make afraid;
There the Saints will be blessed.
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell—
All is well! All is well!

And should we die before our journey's through,
Happy day! All is well!
We then are free from toil and sorrow too.
With the just we shall dwell.
But if our lives are spared again
To see the Saints their rest obtain,
O how we'll make this chorus swell—
All is well! All is well!

I was told by a doctor that one of his patients came to him and sold to him some securities that he owned. Then he gave his home to one of the members of the family, he gave other things to other members of his family, and then he retired on a pension for someone else to support him. The doctor said that during the two years that this man has been drawing a pension doing nothing he has aged five or six years at least, and has had to consult him, his doctor, time and time again, more often than he ever did in the same length of time before. Work—labor—is what gives people strength and power, and loafing aids in destroying their lives.

SHOULD YOU FEEL INCLINED TO CENSURE

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart ere you venture.
If that has not failings too.

Let not friendly vows be broken;
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with another's fame,
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinions blindly;
Hastiness to trouble tends.
Those of whom we thought unkindly.
Oft become our warmest friends.

O MY FATHER

O my Father, thou that dwellest
In the high and glorious place!
When shall I regain thy presence,
And again behold thy face?

In thy holy habitation,
 Did my spirit once reside;
 In my first primeval childhood,
 Was I nurtured near thy side?

For a wise and glorious purpose
 Thou hast placed me here on earth,
 And withheld the recollection
 Of my former friends and birth.
 Yet ofttimes a secret something
 Whispered, "You're a stranger here";
 And I felt that I had wandered
 From a more exalted sphere.

I had learned to call thee Father,
 Through thy Spirit from on high;
 But until the Key of Knowledge
 Was restored, I knew not why.
 In the heavens are parents single?
 No; the thought makes reason stare!
 Truth is reason, truth eternal
 Tells me I've a mother there.

When I leave this frail existence,
 When I lay this mortal by,
 Father, Mother, may I meet you
 In your royal courts on high?
 Then, at length, when I've completed
 All you sent me forth to do,
 With your mutual approbation,
 Let me come and dwell with you.

—Eliza R. Snow.

I have read only six of the ten. I see the time is flying, and I have perhaps read enough. One of the songs I sang this morning was "The Flag Without a Stain," and one of them was that lengthy song of seven full verses which was sung by John Taylor in Carthage Jail at the time the Prophet was martyred. One of them was Brother Francis M. Lyman's favorite hymn, "School thy feelings, O my brother, train thy warm impulsive soul," written by Brother Charles W. Penrose after giving ten years of missionary service without purse or scrip. He was accused of taking the second-hand furniture out of the London conference house and selling it to help him to emigrate to Utah. He had given them the use of this furniture for ten years, and of course the young Elders from the "wild and woolley West" would not handle it very gently during that time. He was broken-hearted, and went home and wrote that wonderful song, "School Thy Feelings," for his own consolation.

(The other songs that the President sang, but which he did not repeat in his address are as follows:)

A POOR WAYFARING MAN OF GRIEF

A poor wayfaring man of grief
 Hath often crossed me on the way,
 Who sued so humbly for relief
 That I could never answer, nay.
 I had not power to ask his name
 Whither he went or whence he came,

Yet there was something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He entered, not a word he spake,
Just perishing for want of bread,
I gave him all, he blessed it, brake.

And ate, but gave me part again;
Mine was the angel's portion then;
For while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone,
The heedless water mocked his thirst,
He heard it, saw it hurrying on.

I ran and raised the sufferer up;
Thrice from the stream he drained my cup,
Dipped and returned it running o'er;
I drank and never thirsted more.

'Twas night; the floods were out; it blew
A winter hurricane aloof;
I heard his voice abroad and flew
To bid him welcome to my roof.

I warmed and clothed and cheered my guest,
And laid him on my couch to rest,
Then made the earth my bed and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten nigh to death,
I found him by the highway's side;
I roused his pulse, brought back his breath,
Revived his spirit and supplied

Wine, oil, refreshment—He was healed;
I had myself a wound concealed,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him 'mid shame and scorn.

My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will!"

Then in a moment to my view,
The stranger started from disguise;
The tokens in his hands I knew,
The Savior stood before mine eyes.

He spake, and my poor name he named;
"Of me thou hast not been ashamed,
These deeds shall thy memorial be,
Fear not, thou didst them unto me."

—Montgomery.

O YE MOUNTAINS HIGH

O ye mountains high, where the clear blue sky
 Arches over the vales of the free,
 Where the pure breezes blow and the clear streamlets flow
 How I've longed to thy bosom to flee.
 O Zion! dear Zion! land of the free,
 Now my own mountain home, unto thee I have come—
 All my fond hopes are centered in thee.

Though the great and the wise, all thy beauties despise,
 To the humble and pure thou art dear;
 Though the haughty may smile and the wicked revile,
 Yet we love thy glad tidings to hear.
 O Zion! dear Zion! home of the free,
 Though thou wert forced to fly to thy chambers on high,
 Yet we'll share joy and sorrow with thee.

In thy mountain retreat, God will strengthen thy feet;
 On the necks of thy foes thou shalt tread;
 And their silver and gold, as the prophets foretold,
 Shall be brought to adorn thy fair head.
 O Zion, dear Zion! home of the free,
 Soon thy towers shall shine with a splendor divine
 And eternal thy glory shall be.

Here our voices we'll raise, and we'll sing to thy praise,
 Sacred home of the prophets of God;
 Thy deliverance is nigh, thy oppressors shall die,
 And the Gentiles shall bow 'neath thy rod.
 O Zion! dear Zion! land of the free,
 In thy temples we'll bend, all thy rights we'll defend
 And our home shall be ever with thee.

—Charles W. Penrose.

SCHOOL THY FEELINGS, O MY BROTHER

School thy feelings, O my brother,
 Train thy warm, impulsive soul;
 Do not its emotions smother,
 But let wisdom's voice control.

School thy feelings, there is power
 In the cool, collected mind;
 Passion shatters reason's tower,
 Makes the clearest vision blind.

School thy feelings, condemnation
 Never pass on friend or foe,
 Though the tide of accusation
 Like a flood of truth may flow.

Hear defense before deciding,
 And a ray of light may gleam,
 Showing thee what filth is hiding
 Underneath the shallow stream.

Should affliction's acrid vial
 Burst o'er thy unsheltered head,
 School thy feelings to the trial,
 Half its bitterness hath fled.

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Art thou falsely, basely slandered?
Does the world begin to frown?
Gauge thy wrath by wisdom's standard.
Keep thy rising anger down.

Rest thyself on this assurance,
Time's a friend to innocence
And the patient, calm endurance
Wins respect and aids defense.

Noblest minds have finest feelings,
Quivering strings a breath can move,
And the Gospel's sweet revealings
Tune them with the key of love.

Hearts so sensitively moulded
Strongly fortified should be,
Trained to firmness and enfolded
In a calm tranquility.

Wound not wilfully another;
Conquer haste with reason's might;
School thy feelings, sister, brother,
Train them in the path of right.

—Charles W. Penrose.

THE FLAG WITHOUT A STAIN

For years and years I've waved o'er my people,
O'er land and sea, o'er church tower and steeple;
Foremost in battle proudly I reign,
Triumphant now o'er thee, without one stain.
O, how I trembled when called alone to stand,
But brave hearts sustained me to wave o'er the land.
O, my America! O my America!
Proudly I wave o'er thee, Sweet land of Liberty.

No flag on earth shall insult this nation,
Justice and right shall e'er be our relation.
No creed or sect shall here ever reign.
While floats the Stars and Stripes, without one stain.
Stars that were blotted are shining once again,
The Angel of Peace has wiped out the stain.

THE WORD OF THE LORD

In addition to singing these songs this morning I repeated from the 121st section of the Doctrine and Covenants, commencing with the words "How long can rolling waters remain impure," to the end of the section:

33. How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

34. Behold, there are many called, but few are chosen. And why are they not chosen?

35. Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

36. That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

37. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves, the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

38. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

39. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

40. Hence many are called, but few are chosen.

41. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

42. By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

43. Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

44. That he may know that thy faithfulness is stronger than the cords of death.

45. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

46. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

This is one of the most marvelous revelations that God has given to man, and it was given to the Prophet while he was imprisoned in Liberty Jail.

THANKFUL FOR KNOWLEDGE

How I do thank the Lord that I have an abiding and absolute knowledge that He lives, that He is my Father, that He hears and answers my prayers! How I do thank the Lord—it is beyond my ability to express my gratitude—for a knowledge that His Son is my Redeemer and yours; that God the Father and His Son Jesus Christ visited the boy Joseph Smith, and that Moroni delivered into his hands the plates from which the Book of Mormon was translated! I thank the Lord that when I read the Book of Mormon there came into my soul a testimony that it is exactly what it purports to be. I fell in love with Nephi, and more than any other character, except my Redeemer, in the Bible or the Book of Mormon he has been my guiding star.

IDLENESS CONDEMNED

We should have an ambition, we should have a desire to work to the full extent of our ability. Work is pleasing to the Lord. "The idler shall

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be had in remembrance before the Lord." I reached my office this morning at 8:30 o'clock, and generally get there at 8 o'clock. As a rule I do not leave the office before 5:30 or 6:00, and at noon I go next door to the Lion House Cafeteria, where I get a quick lunch. Once in a great while, when I have not been able to sleep as well as usual, I have brought to my office as many as eight cylinders of letters. Working eight or nine hours a day has never injured me, and I do not believe it has ever injured anyone else. The Lord says: "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness."

May the Lord bless us in this conference. I leave with you my abiding testimony that I know as I know that I live that Joseph Smith was a prophet of the true and the living God, the instrument in the hands of God of establishing again upon the earth the plan of life and salvation—the Gospel of Jesus Christ.

May God help you, my dear brethren and sisters, every one of you who has the same knowledge which I have, to live the Gospel, to do that which is right, and then we are sure of the reward of life eternal in His presence. This is my humble prayer, and I ask it in the name of our Redeemer and Savior. Amen.

PRESIDENT DAVID O. McKAY

Presented for the vote of the Conference, the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Richard R. Lyman
Reed Smoot	Melvin J. Ballard
George Albert Smith	John A. Widtsoe
George F. Richards	Joseph F. Merrill
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Albert E. Bowen
Sylvester Q. Cannon, associate to the	Council of the Twelve;

ACTING PATRIARCH TO CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the acting Patriarch to the Church as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Rulon S. Wells
Levi Edgar Young
Antoine R. Ivins
Samuel O. Bennion

John H. Taylor
Rufus K. Hardy
Richard L. Evans

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop
Marvin O. Ashton, First Counselor
Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant
J. Reuben Clark, Jr.
David O. McKay
Rudger Clawson
Joseph Fielding Smith
Stephen L. Richards
Richard R. Lyman

John A. Widtsoe
Adam S. Bennion
Joseph F. Merrill
Franklin S. Harris
Charles A. Callis
Franklin L. West

Arthur Winter, Secretary & Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

M. Lynn Bennion

GENERAL CONFERENCE

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AUDITING COMMITTEE

Orval W. Adams
Albert E. Bowen

George S. Spencer
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor;
Richard P. Condie, Assistant Conductor.

ORGANISTS

Alexander Schreiner
Frank W. Asper
Wade N. Stephens, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

Melvin J. Ballard	Antoine R. Ivins
John A. Widtsoe	John H. Taylor
A. E. Bowen	The Presiding Bishopric
General Presidency of the Relief Society	

GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice-Chairman	
Harold B. Lee, Managing Director	
Marvin O. Ashton	Sterling H. Nelson
Mark Austin	Wm. E. Ryberg
Campbell M. Brown	Stringham A. Stevens
Clyde C. Edmunds	J. Frank Ward

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMEN'S RELIEF SOCIETY

Louise Y. Robison, President
Amy Brown Lyman, First Counselor
Kate M. Barker, Second Counselor
with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, 1st Asst. Superintendent
George R. Hill, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
Joseph J. Cannon, 1st Asst. Superintendent
Burton K. Farnsworth, 2nd Asst. Superintendent

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
Helen Spencer Williams, First Counselor
Verna W. Goddard, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, 1st Asst. Superintendent
Edith Hunter Lambert, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

REPORT OF CHANGES DURING PAST SIX MONTHS

Elder Joseph Anderson, Clerk of the Conference, read the following report of *Changes in Church Officers, Stake, Ward and Branch Organizations since last April Conference*:

New Mission Presidents:

Joseph E. Evans appointed to preside over the French Mission to succeed President Octave F. Ursenbach.

David A. Smith appointed to preside over the Canadian Mission to succeed President Abel S. Rich.

John Alden Bowers appointed to preside over the Brazilian Mission to succeed President Rulon S. Howells.

Frederick S. Williams appointed to preside over the Argentine Mission to succeed President W. Ernest Young.

A. Lorenzo Anderson appointed to preside over the Mexican Mission to succeed President Harold W. Pratt.

Apostle Richard R. Lyman released as president of the European Mission.

Missionary Home Director Changed:

J. Wyley Sessions released and Don B. Colton appointed.

Members Appointed to General Committee—Church Welfare Plan:

Antoine R. Ivins and John H. Taylor appointed advisers representing the First Council of the Seventy.

Louise Y. Robison, appointed adviser representing the Relief Society General Board.

Sterling H. Nelson.

Clyde C. Edmonds.

New Stakes Organized:

Moon Lake Stake was created by a division of Duchesne Stake on April 24th. The new stake consists of Altonah, Bluebell, Boneta, Mt. Emmons, Mt. Home, Talmage and Upalco wards. Arcadia, Bridgeland, Duchesne, Redcliff, Strawberry, Tabiona wards and Utahn branch retained in Duchesne Stake.

Portland Stake was organized on June 26th from branches in the Northwestern States Mission. The new stake consists of Colonial Heights, Eugene, Irvington, Moreland, Mount Tabor and Salem Wards and Hood River, Kelso and St. Helens Independent Branches.

Seattle Stake was organized on July 31st from branches in the Northwestern States Mission. The new stake consists of Bellingham, Bremerton, Lincoln, Queen Anne, Tacoma Central, University, Vancouver, and West Seattle Wards and Chehalis, Everett, Grays Harbor, Olympia, Raymond and Renton independent branches.

New Stake Presidents Appointed:

Heber Moon appointed president of the Duchesne Stake to succeed Owen Bennion.

Edwin L. Murphy appointed president of the newly organized Moon Lake Stake.

Marion G. Romney appointed president of the Bonneville Stake to succeed Joseph L. Wirthlin.

H. Roland Tietjen appointed president of the South Sevier Stake to succeed James R. Ware.

Monte Lafayette Bean appointed president of the newly organized Portland Stake.

Alexander Brown appointed president of the newly organized Seattle Stake.

Arthur C. Brown appointed president of the Millard Stake to succeed T. Clark Callister.

New Wards Organized:

Price Second Ward, Carbon Stake, created by a division of Price Ward, making it Price First Ward.

Bryan Ward, Highland Stake, created by a division of Emerson and Sugarhouse Wards.

Colonial Heights Ward, Eugene Ward, Irvington Ward, Moreland Ward, Mount Tabor Ward, and Salem Ward, Portland Stake, created from branches in the Northwestern States Mission.

Twelfth Ward, Ensign Stake, created by a division of the former 12-13th Ward and part of the 11th Ward.

Thirteenth Ward, Ensign Stake, created by a division of the former 12-13th Ward.

Bellingham Ward, Bremerton Ward, Lincoln Ward, Queen Anne Ward, Tacoma Central Ward, University Ward, Vancouver Ward, and

West Seattle Ward, Seattle Stake, created from branches in the Northwestern States Mission.

Claremont Ward, Oakland Stake, created by a division of the Berkeley and Oakland Wards of that stake.

New Independent Branches Organized:

Hood River Branch, Kelso Branch, and St. Helens Branch, Portland Stake, were formerly branches in the Northwestern States Mission.

Edmonton Branch, Lethbridge Stake, formerly dependent on Calgary Ward.

Spanish-American Branch, Maricopa Stake, formerly Mesa Branch of Spanish-American Mission.

Modesto Branch, Sacramento Stake, formerly a branch in the California Mission.

Chehalis Branch, Everett Branch, Gray's Harbor Branch, Olympia Branch, Raymond Branch, and Renton Branch, Seattle Stake, created from branches in the Northwestern States Mission.

Pioneer Branch, Pioneer Stake, created from a division of Granger Ward, Oquirrh Stake and Cannon Ward, Pioneer Stake.

Pendleton Branch and Walla Walla Branch, Union Stake, were formerly branches in the Northwestern States Mission.

Branch Name Changed:

Kilgore Branch, Yellowstone Stake, was formerly known as the Idmon Branch.

Wards Disorganized:

San Fernando Ward, Pasadena Stake, disorganized and annexed to Burbank and North Hollywood Wards of that stake.

Branch Disorganized:

Gordon Creek Branch, Carbon Stake, discontinued, members moved to other wards of church.

Those Who Have Passed Away:

Jonathan Golden Kimball, Senior President of the First Council of the Seventy.

Harrison R. Merrill, member of the general board of the Young Men's Mutual Improvement Association, member of board of directors of The Deseret News, Professor at the Brigham Young University and former managing editor of the Improvement Era.

M. Charles Wood, former president of the New Zealand Mission.

Isaac Dana, bishop of Mesa First Ward, Maricopa Stake.

An anthem, "Who Shall Feed His Flock" (Handel) was rendered by the *Singing Mothers*, Bessie Morley and Margaret Stewart Hewlett soloists.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

Behind the powerful and faith-promoting testimony of our beloved President, Heber J. Grant, is a power more than man's.

PEACE A BLESSING

Blessed are the peacemakers: for they shall be called the children of God.

When the Son of Man was betrayed, Peter drew his sword and struck the servant of the High Priest. But Jesus said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

This was an ominous and prophetic declaration concerning the Jewish and the Roman states. These nations lifted up their swords against Jesus Christ and both nations perished by the sword. The man who takes the sword of animosity and hate with evil intent to injure his neighbor and besmirch his character shall himself fall a sacrifice to the weapons he has used. For they who sow the wind shall reap the whirlwind.

THE STORY OF NINEVEH'S REPENTANCE

By command of the Lord, Jonah went to the great city of Nineveh. He walked up and down a whole day, crying out, "In forty days Nineveh shall be destroyed." Humbled by God's awful message the Ninevites appointed a public fast. They were on the verge of destruction. They had almost filled up the measure of their guilt, and they were ripe for judgment. The people from the meanest to the greatest followed the example of their king and covered themselves with sackcloth.

God was moved with compassion by the depth and sincerity of their repentance; therefore he did not execute the sentence he had pronounced upon them. I think it was Victor Hugo who, speaking of the Deity, said: "Of all thy names, Compassion is the most beautiful."

God spared that city of one hundred and twenty thousand inhabitants. But this displeased Jonah exceedingly and he was very angry. He was vexed that his prediction was not going to be fulfilled. He appeared to care little whether innocent children and defenseless women would fall victims in that great judgment. But the Lord stayed the execution of that sentence. He said to Jonah:

And should I not spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

Even the dumb beasts are objects of his compassion.

There was a reason in this stay of execution—if I may be permitted to use that phrase.

To men and likewise to nations the promises and threatenings of God are always conditional. In the wisdom and goodness of God good behavior, sorrowful repentance and conversion can stay the approach of judgment, or at least secure a respite. People are given time by the Almighty to return to him through repentance. There is forgiveness with Him. Thus the Lord turns aside his judgments for a while at least. Nineveh's people were rescued. They were granted an extension of time. Judgments are conditional. The people themselves are responsible for the calamities that befall them, but when they repent and turn unto the Lord, he hears their prayers.

RESPITE THROUGH PRAYER

A few days ago the world beheld a majestic spectacle. Millions of people entreated the Lord in humble prayer; they knelt in cottages and palaces, in mines and on farms, in workshops and in churches and pleaded with the Almighty to avert what seemed to be a certain terrible war. The people appealed from earthly rulers to the Lord Jesus Christ, and their appeal was heard and granted. A putting off was secured. God grant that the nations may lengthen out by righteousness that respite unto an endless state and come unto Him, the Prince of Peace.

PROPHETIC WORDS

In that historic dream, the dream of the ages, which God gave to Nebuchadnezzar, a dream divinely given and divinely interpreted, the Lord showed unto that great statesman, that mighty king, "what shall be in the latter days." He revealed unto him the kingdoms that would exist in our day. There were a few words spoken by Daniel when he interpreted that dream which makes it clear that kings and rulers should rise, but no king or ruler should ever establish a universal empire in Europe. These are the words—referring to the nations—"They shall not cleave one to another, even as iron is not mixed with clay." They are the words of God.

Hosea said: "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."

JOSEPH SMITH'S STATESMANLIKE WORD

It is part of a prophet's work not only to foretell and warn of impending conflicts and calamities, but also to show the means of escape. Joseph Smith was a prophet-statesman. He predicted the war which would terminate in the death and the misery of many souls; but this great prophet had a peace offering to give to the people. He told them of ways and means to avoid war. Unlike Jonah, he had rather have his prediction, mighty and certain as it was, lie dormant if the people would turn unto God.

In 1844 the Prophet Joseph Smith gave the following counsel with

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respect to a coming event which was soon to cast its black shadow over the land, and which was of great and general concern. "Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from deduction of pay from the members of Congress, break off the shackles from the poor black man, and hire him to labor like other human beings, for an hour of virtuous liberty on earth is worth a whole eternity of bondage." The Prophet continued, "The southern people are hospitable and noble. They will help to rid so free a country of every vestige of slavery whenever they are assured of an equivalent for their property." And, by the way, in the same declaration the Prophet Joseph makes the recommendation, which is applicable to nations and states today, that more economy be practiced in the national and state governments.

The scholarly Josiah Quincy writing about the message Joseph Smith delivered to the nation, says:

It may be worthwhile to remark that Smith's plan was publicly advocated eleven years later, by one who has mixed so much practical shrewdness with his lofty philosophy. In 1885, when men's minds had been moved to their depths on the question of slavery, Mr. Ralph Waldo Emerson declared that it should be met in accordance with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British Nation bought the West Indian slaves. . . . We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent? (Figures of the Past, by Josiah Quincy, p. 335.)

LINCOLN'S PLAN TO END WAR

Abraham Lincoln, the Great Emancipator, probably knew Joseph Smith very well. During a political campaign he wrote a letter in which "he gives a long list of names to which he wants documents to be sent," and in the same letter he tells a candidate "that Joseph Smith is an admirer of his, and that a few documents had better be mailed to the Mormon people." Abraham Lincoln was familiar with the prophetic message that Joseph Smith delivered and the means of escape that the Prophet opened up to the nation to save the people from the dreadful calamity which bathed the land in the blood of human beings.

Just two months before the war closed the famous Hampton Roads Conference was held. Lincoln appealed to Alexander Stephens, Vice President of the Southern Confederacy. "Stephens," said he, "Let me write the word 'Union' at the top of this page, and you may put under it what you please, for," continued President Lincoln, "there are men in the North, the mention of whose names would surprise you, who are

in favor of paying for the slaves. I, too," he said, "am in favor of giving the southerners a fair equivalent for the loss of their property."

When he returned to Washington, Lincoln wrote, in his own hand, the joint resolution to be presented to Congress, providing an appropriation of \$400,000,000 to be paid to the owners of the slaves if war should cease immediately. He laid this proposition before his cabinet, but it was unanimously disapproved. The great and lonely Lincoln, the best friend the South had, turned away sadly. "I see," he said, "you are all against me. The war is costing us \$3,000,000 a day, and think of the lives being lost." (Abraham Lincoln, a History, by John G. Nicolay and John Hay, Volume 10, Chapter 7, pages 132-139.)

Oh, if the words of Joseph Smith, the prophet-statesman, had been heeded, what an effusion of blood would have been prevented! Those young men buried in soldiers' graves would have walked the earth in the full vigor of youth and splendid manhood if the nation had accepted the means of escape which Joseph Smith pointed out to them. Among the noblest words that General Grant ever uttered were these: "Let us have peace."

In faith we'll rely on the arm of Jehovah
To guide through these last days of trouble and gloom,
And after the scourges and harvest are over,
We'll rise with the just when the Savior doth come.

Then all that was promised the Saints will be given,
And they will be crowned as the angels of heaven,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel, Come home.

May Christ come quickly. In the words of John the Revelator, "Even so, blessed Lord Jesus, come quickly." Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

Six months ago I was deprived of the opportunity of being here with you. I had been called, with President Rufus K. Hardy of the First Council of Seventy, to visit the missions in the South Seas and to divide with our brothers and sisters down there, and with those who are not members of the Church, some of the glorious truths that our Heavenly Father has given to us.

OUR EARLY HYMN BOOKS

This morning when we were singing the hymn "High On the Mountain Top" I turned to the flyleaf of the hymn book as it was first published and found this introduction:

The saints in this country have been very desirous for a hymn book adapted to their faith and worship, that they might sing the truth with

an understanding heart, and express their praise, joy and gratitude in songs adapted to the New and Everlasting Covenant.

In accordance with their wishes, we have selected the following volume, which we hope will prove acceptable until a greater variety can be added.

With sentiments of high consideration and esteem, we subscribe ourselves your brethren in the New and Everlasting Covenant.

Manchester, England. 1840.

Brigham Young,
Parley P. Pratt,
John Taylor.

This was in the first edition of the hymn book. The next page contains the following :

PREFACE TO THE FOURTEENTH EDITION.

The demand for the hymn book has been so general that it has been concluded to issue another edition, making the fourteenth which has been published.

This edition is the first published in Utah Territory, and possesses one distinctive peculiarity—it is not only printed and bound at the Church Printing Office, but the type in which it appears has been manufactured here. This issue differs from the two which precede it in one respect only, there have been fourteen hymns added to the collection; they, however, are placed in the last part of the book, so as not to interfere with the use of the other editions in common with this.

That this little work may accomplish the object for which it is designed, and prove a source of joy and consolation to the saints, is the earnest prayer of

Your brother,

Salt Lake City.

Utah Territory, March 21, 1871.

George Q. Cannon.

A PROPHETIC HYMN

I now call your attention to the prophetic statement contained in this hymn :

High on the mountain top
A banner is unfurled,
Ye nations now look up,
It waves to all the world
In Deseret's sweet, peaceful land—
On Zion's mount behold it stand!

For God remembers still
His promise made of old,
That he on Zion's hill
Truth's standard would unfold;
Her light should there attract the gaze
Of all the world in latter days.

His house shall there be reared,
His glory to display;
And people shall be heard
In distant lands to say,
We'll now go up and serve the Lord,
Obey his truth, and learn his word;

For there we shall be taught
The law that will go forth,
With truth and wisdom fraught,
To govern all the earth;
Forever there his ways we'll tread,
And save ourselves with all our dead.

Then hail to Deseret,
A refuge for the good,
And safety for the great
If they but understood
That God with plagues will shake the world
'Till all its thrones shall down be hurled.

In Deseret doth truth
Rear up its royal head;
Though nations may oppose,
Still wider it shall spread;
Yes, truth and justice, love and grace,
In Deseret find ample place.

How interesting that a hymn published in so early a day should be sung by us today with a realization of the fulfilment of the promises contained therein!

MISSIONARY WORK IN THE SOUTH SEA ISLANDS

In the South Seas we have had missionaries of this Church for many years. The first were sent by the Prophet Joseph Smith. Elders Noah Rogers and Benjamin Grouard went to the Tahitian Islands. Hundreds of missionaries have followed and preached in the other South Pacific Island groups since that time. They have continued to proclaim the Gospel of Jesus Christ until today more than thirty thousand members of the Church are found among the natives of the South Seas, in addition to those who are of European extraction.

The Gospel has been taught to those people down there and the Book of Mormon has been published in most of the languages of the Polynesian race. It has not yet been translated into Tongan, yet in Tonga there are approximately thirty thousand of the finest people to be found in the world, members of the Polynesian race.

I have heard the hymns of Zion sung in Hawaii, in Tonga, in New Zealand, in Australia, in Tasmania, and in both British and American Samoa. They were sung with the same spirit that they have been sung here, and it was most satisfying to know that this wonderful Tabernacle Choir and the great organ, by means of radio, contribute to the joy of worship down there. Thousands of people living south of the equator who do not belong to the Church listen in and enjoy the programs that go out from this tabernacle. The first choir of *Singing Mothers* that sang here was heard over the radio down there. The idea was adopted and we now have choirs of *Singing Mothers* among the natives of the South Seas.

Not only does the spoken word touch the hearts of the children of men, but our Heavenly Father, knowing the importance of appropriate

singing in worship, called Emma Smith and appointed her to select the hymns that were published in the first hymn book of the Church of Jesus Christ of Latter-day Saints. They have been added to from time to time, until today the songs of Zion are sung in many lands, and the words of the Gospel of Jesus Christ have been interpreted in many lands, not only by the spoken word, but by the hymns that are sung from the hearts of those who accept the Gospel of our Lord.

We do not amount to very much in point of numbers when compared with the multitude of our Father's children but we are intended to be the leaven in the religious world. As I looked into the faces of those good people in the South Seas I was moved in my soul to thank the Lord that his servants were sent down there, not only to teach them the Gospel by preaching it, but that this Church was wise enough to establish schools to train its youth, for out of those schools have come some of the best trained and most efficient men and women that are to be found in the islands where the Polynesian people live.

AMONG THE MAORIS

I wish I could satisfactorily describe some of the fine groups that we met down there. One was the Maori race. Brother Hardy went for the fourth time to visit them but they were deprived of a part of the joy that they had anticipated because he became ill just prior to the great Hui Tau, where more than three thousand members of the Church assembled at the lovely Pa of the Princess Te Puea Herangi, situated on the shore of the beautiful Waikato river, that flows through her property. We held a conference lasting three days there and everybody had a delightful experience and a real uplift.

Brother Hardy was only able to attend part of the last meeting of that great celebration. If you could have seen the people weeping when he came into the meeting and when he talked to them and bore his testimony, you would have realized how fortunate one is who goes from this part of the world to minister among that humble happy people who have in their veins the blood of Israel, and you would better appreciate how their hearts are moved with affection for those who have served them as Brother Hardy and many of our brothers and sisters have. They are delighted to have Matthew Cowley back again after seventeen years.

PREACHING THE GOSPEL IN AUSTRALIA

Australia was tremendously large and interesting. It is a great field for missionary activity and we could use every Elder that we have in all the mission fields on the earth in that island continent. A wonderful race of Anglo-Saxon people dwells there. Ninety-two per cent of all the people are of British extraction, the race that has sent to us not only from England, Ireland, Scotland and Wales some of the most capable men and women that the Church has enlisted in its ranks, but from Australia have come to us those who have performed splendid service

for mankind. The man who created this wonderful tabernacle organ came from Australia. He was an organ builder and knew the inspirational value of organ music. In the city of Sydney, Australia, there still stands the old organ after which I think this organ here may have been patterned.

We received a warm welcome from the Lord Mayor, recently elected, when we visited the town hall in Sydney. He knew about our organ and choir. They listen in when there is a great broadcast. Not all the broadcasts reach them, I am sorry to say. There are seasons of the year when they cannot hear, but at other times they enjoy listening to the great choir and organ and the announcements that are made by Brother Richard L. Evans and others. Those people are becoming friendly to the membership of this Church because of the singing of our brothers and sisters and the glorious sacred music that goes out from here.

The Gospel of Jesus Christ is not only taught by the written word and by the spoken word, but I say to you and I say to the Tabernacle Choir, that we all so much admire, that their part is one of the most important in allaying prejudice and disseminating the Gospel of Jesus Christ and giving people a desire to hear what a church has to say that sings as these our brethren and sisters sing.

ILLNESS OF BROTHER HARDY

Our missionary work is wonderful. We found your sons and your daughters in the various islands of the South Seas and we are proud of them, as you must be. Brother Hardy was unable to go to Tonga to do any missionary work. He was seriously ill. He held on just as long as he could in New Zealand but finally had to go to the hospital. The Lord was good to him and he gained sufficient strength to continue working and return home. After we had visited Australia, Tasmania and New Zealand, spending two months there, I went to Tonga for a month accompanied by a native—Elder Alex Wishart. Brother Hardy later joined us at Nukualofa, Tonga, and we together spent a month in Samoa.

I regret that our beloved Brother Hardy is not able to be with us today due to an illness that overtook him some three weeks ago, but we have promise that in a few days he will be out again. I hope that his strength will be renewed unto him, because there are thousands of people in the world who love him and who love his wife for their devotion to the Maori race and to mankind generally.

FRIENDLINESS MANIFESTED BY GOVERNMENT OFFICIALS

It may be of interest for you to know that down in those South Seas the government officials in many places speak of the work of this Church with commendation. In Australia complimentary reference was made to our Church by two men who hold the positions of Lord Mayors. They were friendly; they had been here in Salt Lake City and had seen what had been accomplished.

Friday, October 7

First Day

At Wellington Brother Hardy and I went to see the men who have charge of the Government program for the Maori race in New Zealand. The Judge and a Commissioner of the native court told us "We believe you have accomplished with the Maoris what the other people have not. We want to try out a new program for the betterment of the Maori race. We would like to cooperate with one of your groups at Korongata in testing our plan. We would rather experiment with them because we believe that they can succeed and if we can do it with your people there, then we are willing to try some of the others."

Korongata—near Hastings—was where our Agricultural College was located that was wrecked by the earthquake many years ago that destroyed the cities of Napier and Hastings. The school had to be abandoned because the building was so damaged that it was not usable. But the effect of the school on that little community had been such that they were selected from among all the Maori groups in New Zealand as outstanding to try out the program of improving their opportunities for education and by developing their farms, etc.

When the Government officials learned that we were planning to replace our old chapel with a new one they said: "If you want to build a chapel among those people and will work with us, we will furnish you the men to build the chapel if you will supply the material." Not members of the Church these men saw the benefits that came into the lives of our people because they kept the commandments of the Lord. They said: "Your people do not drink; they do not smoke; they are not careless morally as are some of the other natives of this country." I hope you will remember that, my brethren and sisters—"Your people do not smoke; your people do not drink"—and I want to say to you that real Latter-day Saints neither smoke nor drink nor profane. We may make a pretense of worthiness but we are not Latter-day Saints when we violate the commandments of our Heavenly Father in that particular. He said that the Word of Wisdom is "adapted to the weak and the weakest of all saints who are or can be called Saints." So He Himself has indicated that we should not be called Latter-day Saints unless we observe that law.

We found the people down there clothed in their native costumes, the "Lava Lava" in the Samoan Islands, and the "Vala" in the Tongan Islands.

NATIVE CLOTHING

Both men and women were simply but modestly attired at our conference at Pesega, Apia, Samoa, where we celebrated the 50th anniversary of the arrival of our missionaries on those islands. There was an audience of over twelve hundred native members of the Church, not one of them dressed in European cloth but attired in native material. Two hundred of the sisters of the Relief Society wore cream colored dresses of tapa cloth that they themselves had made from the bark of trees. First they stripped the bark and reduced it to pulp, using a large log for

a table. Then they pounded the pulp with a club, something like a rolling pin until they flattened it out like paper and made it of such a texture that they could fashion clothing from it. Those women were really dressed in garments of their own make and design. Each wore a purple and white Ula around their necks, this decoration also made by themselves. The dresses were generally one piece, nicely fitted like an American dressmaker might have made them. Most of the people had fine physiques and were modest and dignified in bearing—hair and eyes black, skin brown, teeth pearly white, all bareheaded and barefooted. They came in a group to greet us along with two thousand other people when we landed in Apia. It was an impressive welcome. They are a credit to the Relief Society of this Church. They are faithful and devoted to their society and are seeking to keep the commandments of the Lord. If our Relief Society sisters at home are as faithful as those native women I know that the Lord is pleased with them.

MEN OF WISDOM AND ABILITY

It was a joy to find among that dark-skinned people men and women who bore their testimony with power and with wisdom. One of the finest interpreters I have ever seen in my life was Fitsemann Malietoa, a Samoan Elder, who weighed three hundred and fifty-four pounds, was four feet eleven inches tall in his bare feet. He stood beside us and interpreted the messages of Brother Hardy and myself and others who spoke in English with a power and a dignity that was inspiring and made me feel more than grateful that such people identify themselves with the Church. Our interpreter is also the interpreter for the Governor of the Nation in the native court.

Governor and Mrs. A. C. Turnbull attended the first conference meeting of the celebration where more than a thousand people sat on the floor on mats with their limbs curled up under them for two hours, yet at the end of that time they did not indicate that they were weary. First one group and then another from the various branches of the Church sang hymns, and the harmony and volume delighted everybody. The Governor said: "This is wonderful. Where do these people all come from?" I think he had never seen anything like it, yet he had been Governor there for many years.

FOR THE BLESSING OF MANKIND

The work of the Lord goes forward in the South Pacific. The Polynesian people are all the children of our Heavenly Father. It is your privilege and mine to divide with them the Gospel of our Lord, and to carry the message of life and salvation to them not only for their benefit but to earn our own exaltation.

We will attain our exaltation in the Celestial Kingdom only on the condition that we divide with our Father's other children the blessings of the Gospel of our Lord and observe the commandments that will enrich our lives here and hereafter.

I am grateful to be back with you again. I have never been more kindly treated or more courteously received as a servant of the Lord in any part of the wide world than I was down there in the South Seas among those fine descendants of Father Lehi.

I pray that we will be loyal to the President of this Church and his associates and to our Heavenly Father. It is just such a group as this that will leaven the lump, and radiate such an influence among the children of men that they will be compelled to listen. With our sweet singers and our eloquent preachers and with our desire to bless mankind the time is not far distant when people everywhere will join in singing praises to the man who communed with Jehovah,—he who gave to us the Gospel of Jesus Christ, by direction of our Heavenly Father, in this latter day.

I bear you my testimony that I know this is God's work; I know that Jesus is the Christ; I know that Joseph Smith is a prophet of the Lord; I know that the authority of the Priesthood is with this Church and knowing it I bear witness of it unto you in humility and in the name of Jesus Christ, our Lord, Amen.

PRESIDENT HEBER J. GRANT

We were very grateful for the splendid attendance at the *Elijah* oratorio last night. I was greatly disappointed at the attendance the night before. When I thought of the thousands and tens of thousands of hours that our good brethren and sisters of the choir have devoted without financial reward, I was humiliated with the first night's attendance. These tabernacle choir and organ broadcasts are the greatest advertisement for Utah that could possibly be given, and the Choir gives its services free. Every time the Choir gives a concert here we should come and support it, and if we would buy some additional tickets and give them away it would be a good thing.

URGES CARE BE EXERCISED ON STREETS AND HIGHWAYS

I would like to warn each and all of you to be careful. To the utter disgrace of Utah we lead the whole nation in automobile accidents. It is a shame, we should be the most careful and the most considerate people. I hope that we will be very careful in crossing the streets. I have been traveling time and time again at twenty-five miles an hour, when that was the speed limit, and have had people pass me like I was hitched to a post.

The *Singing Mothers* sang the anthem, "O Bread of Life."

Elder H. Fred Egan, President of the South Summit Stake offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

FIRST DAY AFTERNOON MEETING

The second session of the Conference convened promptly at two o'clock p. m., with President Heber J. Grant presiding.

The musical exercises for this session of the Conference were furnished by the Woodruff Stake Choir, under the direction of Elder John Nielson. The Choir sang as an opening number "The Song of the Redeemed."

Elder Spencer Kimball, President of the Mt. Graham Stake, offered the opening prayer.

The Choir sang "In Our Redeemer's Name (Stephens)."

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, I feel that I would like to bear my testimony to this congregation of Latter-day Saints. It seems to me that it is our duty, if we have a testimony of the Gospel, to bear that testimony, not only occasionally, but frequently, and if we fail to do this we are "hiding our light under a bushel."

A testimony of the Gospel is very precious. There are millions of people, children of God, on this planet that have no such testimony, and that perhaps have never heard a testimony such as we have, and such as many of our children have received.

JOSEPH AND HYRUM SMITH

I have been laboring fifty years in the ministry. I did not know the Prophet Joseph Smith and his brother Hyrum, but I am acquainted with the stupendous work that they accomplished under divine help, and to me that is a testimony of the truth of the Gospel, because I do not think it is humanly possible for any individual to accomplish the work that Joseph Smith, the Prophet, accomplished without divine help, and I feel as if I know the Prophet and his brother Hyrum about as well as if I had lived in Nauvoo at the time of their martyrdom.

BRIGHAM YOUNG A PROPHET

I was acquainted with President Brigham Young. I rode with him by invitation on a trip through Southern Utah and felt that it was a great distinction to ride with the prophet of God. I was deeply impressed with the importance of myself on that occasion.

He was a great man; he was a leader of men; he was a pioneer, but above all he was a prophet of God, a servant of the Almighty, and I am happy to say that I knew him fairly well, and knew of his work and of his life, and that is a testimony to me.

FIVE OTHER GREAT LEADERS

I was acquainted with President John Taylor who is designated as a champion of the truth. He was a valiant man, an able president, a man of great firmness of purpose, and who exerted an influence for good throughout the Church and throughout the world.

President Woodruff won great distinction in the mission field. He was certainly an energetic man and a successful missionary. He found the field white and ready for harvest, and brought many, many souls into the Church, both in the east and in the west, as also in Great Britain. He was a humble man, but that rather added distinction to his greatness. I always admired President Woodruff. His life was a testimony to me.

President Lorenzo Snow, under the inspiration of the Almighty, brought the Church out of financial difficulties and stress. He was a cultured man; he was a wise counselor, a great leader and prophet. To me his life and labors are a testimony of the truth of the Gospel.

We are all acquainted with the life of President Joseph F. Smith, a man of great strength of character, a man who stood firm and steadfast to the truth. He advocated powerfully the Gospel of Jesus Christ. Though dead he lives in his testimony and his writings. He was much beloved of the Latter-day Saints, and I loved him.

And now we come to our living prophet and leader, President Heber J. Grant. You are as familiar with his life and testimony as I am. He is a very active man and has already accomplished a great work.

EXPERIENCES IN THE MINISTRY

In my ministry during the past thirty-nine years I have traveled 601,000 miles preaching the Gospel of Jesus Christ and bearing testimony of its restoration to earth. I speak of this modestly because my experience is simply the experience of the Twelve. They are all just as active, perhaps more so, than I have been. They may not have noted it down, but it is so recorded in their behalf.

Now, you see, my brethren and sisters, by my experience, that the Twelve are a traveling high council. They are so designated in a revelation given to Joseph Smith, the Prophet. They are constantly upon the road, so to speak, and are contacting presidents of stakes and counselors, high counselors, bishops of wards and other prominent officials in the various Stakes of Zion and throughout the United States, Canada and Mexico. They are contacting to some extent the missions on the isles of the sea, and also have contacted to a greater extent the European missions. That is our life's job, that is the responsibility that is upon us. In addition to all this we have many home duties and many meetings at headquarters. Well, I pause to say we have time to eat a little and sleep a little and then we are on the go again.

My experience among the members of the Church and the officials in the Stakes of Zion has been very happy and my testimony of the

Gospel has been strengthened by having made these contacts and by observing the good works and faith of the Latter-day Saints.

TESTIMONY OF THE HOLY GHOST

Now, brethren and sisters, the greatest testimony that has come to me in all my life time is the testimony of the Holy Ghost, the gift I received at the time of my baptism. That will be an unfailing testimony as long as I am faithful in magnifying my calling and in keeping the commandments of God. I will have that testimony in my very soul, and it is my solemn duty to bear it before the saints of God and before the people of the world.

There may be some young people among us who haven't got the testimony that I speak of. They may say, "I do not know the Gospel is true, but I believe it is true." That is a good testimony. It is a fine thing if they believe it. There are hundreds and thousands and millions of people who do not believe it. So if our children believe it is true we surely should be thankful for that, and if they will hold on to their belief and cultivate the Spirit of the Lord in their hearts the testimony will come later. With some young people in the Church and perhaps with some older ones too, they know the Gospel is true, but they do not know that they know it. They have not yet made the discovery, but they feel it in their hearts. They are almost afraid to testify to that effect, but let them cling to their belief and be faithful, and the Lord will give them a testimony.

Now, I would like to say in conclusion, that what I am and what I may have accomplished in the world is what the Gospel has done for me, and what you are and what you have accomplished the Gospel has done for you. What is the Gospel of Jesus Christ? It is the power of God unto salvation, and if we persist in that testimony and magnify that power in our callings it will be our salvation. Much more might be said upon this subject of salvation. To obtain salvation in the presence of God is the very aim of our life in mortality. By that I mean we shall triumph over all our enemies and put them under our feet and reign with the Lord Jesus Christ. That is an end much to be desired; that is a consummation that can be accomplished and will be accomplished by the Latter-day Saints.

CONTACT WITH THE ADVERSARY

The Lord bless you. I might add a word or two respecting my testimony which has been greatly strengthened by some personal experiences. I have contacted the enemy, I have met the adversary under peculiar circumstances. I realize that he is a very shrewd fellow. He is seeking our destruction. I have met him when he was operating through the spirit of mobocracy, and have been placed in some rather uncertain and dangerous situations. I was, however, preserved and delivered from the power of the evil one, and I attribute this to the mercy of God. I have come to the conclusion that, in life or in death,

*Friday, October 7**First Day*

I must cleave to the Gospel of the Lord Jesus Christ in order to be saved, and I'm sure that is the conclusion of every faithful Latter-day Saint. "What doth it profit a man if he gain the whole world and in the end lose his own immortal soul?"

So the Gospel should be everything to us. It is most precious indeed. I humbly pray, my brethren and sisters, that the Lord will continue to bless me and qualify me for the work that he wishes me to do, and I humbly pray that the Spirit of the Lord will rest upon each one, that you will strive to do His will, that in the end you may have this precious gift of salvation, because, as the Lord says, "there is no greater gift."

May the Lord bless you, in the name of Jesus Christ, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My dear brethren and sisters: It is my privilege in standing before you to present a very old doctrine and one that has come down through the ages, but one that has not been very well observed and is not being observed today. To fortify my position I am going to present my authority.

THE COMMAND TO REMEMBER THE SABBATH DAY

Remember the Sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work.

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

That is the law, a law that was pronounced by Moses, but it is much older, it was in existence from the beginning of the earth.

THE LAND TO OBSERVE THE SABBATH

Again, the Sabbath for the land was to be observed as well as for man, and also for the beasts. You will find that recorded in the 25th chapter of Leviticus.

Again, failure to observe this law would bring suffering, the people would be scattered, and the land would then observe its Sabbath. You will find that in Leviticus 26th chapter.

The Lord says: And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate,

and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it. (Leviticus 26.)

Thus saith the Lord, keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed.

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. (Isaiah, 56:1-2.)

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. (Isaiah, 58:13-14.)

Thus saith the Lord: take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;

Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

* * * *

But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; than will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. (Jeremiah, 17:21-27.)

Thus saith the Lord God: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God;

In that day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands;

Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them.

Moreover also I gave them my sabbaths, to be a sign between me and them, that they may know that I am the Lord that sanctify them. (Ezekiel, 20:5-12.)

I have a good many more passages of scripture here, but I am not going to take time to read more from the Bible, for this will suffice.

THE COUNSEL OF LATTER-DAY LEADERS

On the 25th day of July, 1847, the day after the pioneers entered this valley, it being the Sabbath day a meeting was held, President Brigham Young spoke to the assembly as follows:

He told the brethren that they must not work on Sunday; that they would lose five times as much as they would gain by it. None were to hunt on that day; and there should not any man dwell among us who would not observe these rules. They might go and dwell where they pleased, but should not dwell with us.

The same day President Heber C. Kimball, first counselor in the Presidency said:

I advise you to keep the sabbath day holy, whether others do or not. If you wish to go hunting or to see the country, seek a week day for that purpose. Do not let us get giddy and light-minded, as the Nephites did of old, but strive to work righteousness in the beginning.

And on other occasions these brethren spoke on this subject. Again from President Brigham Young, this time at a conference of the Church, April 7, 1850:

There is not the first man who has gained by laboring on the sabbath day; necessity does not drive a man to do it, no such thing, but it is their own dispositions, and the spirit that is in them. There is no more necessity to go to the canyons or to hunt your cattle on the sabbath day, you might as well plow. But some feel that they cannot spare the time on a week day. We have tried it in traveling since we left Nauvoo, and not one time having traveled on that day have we gained by it, but we have lost a day or two the next week to pay for it. What is the harm? It proves that we treat lightly the rules of the God of Nature—the God we serve. The God that organized the elements knows that we can endure. He said to man, When you have labored six days, rest one. To refresh your bodies; let your horses and cattle rest; your men and women, let them rest * * * Now you gain nothing by transforming the ordinances of nature to your own desires. Let them all rest, and when the earth has brought forth six years let it rest the seventh. You will not make anything by transgressing any rule of the God of nature.

Much has been said by the brethren in the day in which we live. I have a quotation here from President Joseph F. Smith that I want to read to you, mainly because it has never been put in print. I copied it from a letter that he wrote to one of his daughters who was out in the mission field:

All things should be done with prudence and in moderation—[and then he quotes from the book of Exodus, and comments, as follows]: This is the command. It is binding upon all. There are sound religious reasons for it and physiological reasons not less sound. Indeed it is a physiological as well as a divine law. Those who heed it will reap the reward of obedi-

ence to divine law, and enjoy the benefits of the physical law. It is not less needful to the human being than sleep—although not so speedily felt. No one can live without sleep, neither can anyone survive long without rest. The result of sleep is no more potential to prologation of life than the sabbath rest, although we may survive longer without the latter than the former, speaking from a physical point of view. From a spiritual point of view the wilful violation of the law of sabbath rest is as deadly to moral growth and faith, as is the sleepless eye to the mortal being. But the great point is, God has said it! and not for his own but for man's well being; he therefore should obey. If he does not he will have to abide the consequences both temporal and spiritual to himself.

Again:

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the most high. (Doctrine and Covenants 59:10.)

We learn to do by doing. Never can we learn to do by not doing. One who closely shuts his eyes, is more blind than those who are blind indeed. The things of God are discovered by the Spirit of God, not by the spirit of man or of the world. Those who seek shall find, and to those who knock at the door it shall be opened, and those who ask shall receive, and not otherwise. He that has the spirit discerns by the spirit and loves the works of the spirit, for they give delight and joy. Who gives himself to good works finds beauty and reward in them; and he who sows to the wind will reap the whirlwind. Not now, perhaps, for that which we sow must first take root, then spring forth and leaf and then bear fruit. The fruit will be after the kind of it sown seed. We learn a principle by coming in close contact with and studying it, and admitting it into our minds and hearts. There is no house that was not built, no tree that did not grow, no knowledge that was not or is not acquired. But truth is eternal—it was not created or made, it is as a precious gem. It lies hidden from us and we must find it, and apply it, and make it ours.

To those who love human pleasures and pursue them, the duties of life, the essential parts of life, are irksome, dry, pleasureless, seemingly valueless. But their pleasures will fade away, and their joys will perish and leave them but the ashes of their treasure, with hopeless regrets. "Honor the sabbath day and keep it holy," and you will know more about it.

This letter was written May 10, 1897.

At the October General Conference in 1912, President Smith said:

"Thou shalt honor the sabbath day and keep it holy." Do we do it? Is it necessary to do it? It is absolutely necessary to do so in order that we may be in harmony with God's law and commandments, and whenever we transgress that law or that commandment we are guilty of transgressing the law of God. And what will be the result if we continue? Our children will follow in our footsteps, they will dishonor the command of God to keep one day holy in seven, and will lose the spirit of obedience to the laws of God and his requirements, just as the father will lose it if he continues to violate the commandments.

PRESENT DAY CUSTOMS DECRIED

Now, I am going to be bold enough to say something. In the Monday newspaper I found this:

The fifty-eighth annual exhibit of the Utah State Fair association—popularly known as the state fair—proved a magnet Sunday to draw thousands of visitors and home folks to the exposition grounds.

Apparently anxious to get a close-up of the production picture presented in the thousands of exhibits displayed in the score of fair departments, men, women, and children kept the turnstiles clicking from early morning until late at night. The stream of visitors from 3 p. m. to early evening indicated a close-to-record Sunday crowd.

That was the Sabbath day. Judges of horses, cattle, sheep and swine predicted that it would require additional days in which to pick the winners, and so on.

In that same issue the same day another report said:

Stunt and exhibition flying, accompanied by educational explanations, Sunday, graphically demonstrated progress in air transportation to a crowd of 10,000 assembled at Salt Lake City's municipal airport.

The program, including a talk by Governor Henry H. Blood, marked the opening day ceremonies locally of National Air Travel week and set in motion a daily round of events calling attention to speed and safety of plane travel.

Particularly attracting attention of the huge crowd were the antics of three United Air Lines army birdmen, who put their ships through rolls, loops, and dives and brought gasps from watchers.

Now, this is not the only evil; there are many others, but time will not permit me to speak of them. Brethren and sisters, where are we going? I think it is a disgrace to the State of Utah, the home of the Latter-day Saints, the home of Brigham Young, who gave the counsel the day after we came into this valley that we should observe the Sabbath day, and now today the authorities in State and city and village everywhere throw the doors open for the violation of the word of God. How many of us were guilty of being there? We have got to repent and turn from this evil lest the same troubles come upon us that came upon old Israel, as I have read them to you.

Time will not permit me to say more. May the Lord bless the Latter-day Saints, I pray in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am pleased, my brethren and sisters, to stand before you this afternoon in the semi-annual conference, and to add my testimony to those to which you have already listened.

I want to tell you that I miss some familiar faces, especially the face of President J. Golden Kimball whom we had with us so long. We were told this morning that he had passed away. We shall miss him in our Council for a long, long time, I am sure, because his counsel was wise and good, and we had learned to love him. We wish also to welcome a new member into our quorum whom you voted this morning to support. I assure him that he will have our love and confidence and that we expect to be able to work together in peace and harmony in the furtherance of the work of God.

I am glad that I am a member of the Church of Jesus Christ of

Latter-day Saints. I am glad that this Church was established by our Lord and Master. We are told in the third Article of Faith:

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

Some of our mission presidents, in reporting their Missions in the temple the other day, said that in their districts there are some people who refuse to take their literature and read it because they say they are already saved, and they have no more to do. They are sure that they are saved and will be glorified in the presence of God. I suppose that gives them some comfort, but really I am rather glad that I do not have that assurance. I think it would be rather a bad influence in my life if I could sit supinely by and feel that I am saved.

I remember one time that on a trip my wife and I made between San Francisco and Honolulu a certain minister in conducting Sunday services on the boat told us how sorry he felt for his friends when he got back from divinity school to realize that they were not saved, and how glad he was that he was saved.

Now the atonement of Christ has done a wonderful thing for us because it has opened the door to salvation. Through that atonement a certain debt and obligation was paid and the door was opened, Christ himself being the first man to go through, and giving us all the privilege of following. Now, the door is not a widely opened door, in a certain sense, and in another sense it is wide open, because every man and woman of us should be able to pass through that door, and then if we do certain things and live in a certain way we shall be able to go on far past that door to an exaltation in the presence of God.

Salvation has more than one meaning to me. It is general in the sense that all of us will be raised from the dead and be judged by our Heavenly Father. Exaltation means more than that; it means that if we live as we should, in harmony with the teachings of the Gospel, we shall not only be resurrected, but we shall be resurrected to the privilege of exaltation in the presence of God.

The other day I had occasion to look into this third Article of Faith just a little, and was very much interested in what I found. In the first place I find that the word "atonement" which is the crucial word in that Article, only occurs once in the New Testament, that while the life of Jesus Christ was devoted to that especial purpose, those who labored with him did not quite understand it in its fullest meaning, at any rate they did not talk a great deal about it, or if they did the translators of the Bible did not see fit to translate his remarks into the word "atonement." That word, however, occurs many times in the Old Testament. I found it in forty-seven different places where it was translated into Spanish. I have found also, of the places where it occurs in the Old Testament, twenty-three had been translated into Spanish by the word "reconciliation"; twenty-two by the word "expiation"; one by the words "to cleanse"; and one "to appease."

Now they have a very interesting significance to me, that while God did expiate the sin of Adam, and gave us access to the presence of God,

there is a sense of reconciliation in that; he opened up the way for us to reconcile our lives to Him and to his service. I like that word reconciliation very much because that depends very much upon us and the things we do.

I find that in the New Testament the men who testified of Jesus Christ and his mission did use the word "reconciliation" a good many times, and some of the very finest of the references there to the life of Christ are to the effect that he did reconcile us to God, he gave us that wonderful opportunity. I wonder, then, if the atonement of Jesus Christ does not depend for its efficacy very largely upon our own actions, our own lives.

I remember one time in the Mexican Mission that a certain very excellent brother who pretended to some rather intimate and inside knowledge of the workings of the Church because he had been baptized here in Salt Lake City and had lived some time under the droppings of the sanctuary, insisted that we are saved by the grace of God, and that alone. I had occasion to look into the scriptures and search out a few instances where they insist that we are judged according to our works, and I found three or four long pages of closely type-written quotations, which I submitted to him, all stating that man is to be judged according to his works.

Now, if we insist on limiting salvation to the word resurrection, then we must all admit that by the grace of God we are saved, and it is also true that it was a very gracious act on the part of Jesus Christ to give us the privilege of working out through good deeds an exaltation in the presence of God. And if we limit it to those two senses, then by the grace of Jesus Christ alone, we are saved; but I have never felt like limiting it to that significance alone. I feel that salvation moves over into the realm of exaltation, and that before a man is completely saved he must be exalted in the presence of God, and to be exalted his deeds must justify that exaltation.

Then, brethren and sisters, am I not justified in assuming that the atonement of Christ for its efficacy depends somewhat at least upon us here, and that we are able through good deeds to make that full and complete, or through bad deeds to make it fail in its ultimate purpose. I believe it, and that is the testimony that I would like to leave with you this afternoon, that what we realize out of the Gospel of Jesus Christ depends upon us very largely, and that if we insist on saying that we do not gain salvation for ourselves we must grant that our exaltation does depend very largely upon our acts. We cannot expect to attain the highest glory if we go through this life in petty bickerings, in jealousy, and selfish acts. Love is the genius of the Gospel of Jesus Christ, and love and jealousy are hardly bedfellows. We must, before we can love our neighbors, take them into our confidence, eradicate from our souls the jealousy that we may feel towards them. If we are jealous of our neighbor and of his success, how can we fully love him, and vice versa? If we love our neighbor as we should how can we be jealous of his success, and if we love him we will not be too jealous of our own pre-

rogatives, and our own relationship with him. We will be willing to grant to that friend and that neighbor a part of the privilege that is ours, if by doing so we can benefit him and bless him and carry him on to a more perfect state of service.

That to me is the greatest principle in the Gospel—the love of one for another. The love that Jesus Christ had for us impelled him to come to earth to go through the trials and the troubles of mortality, to lay down his life, and walk through the door of the resurrection into eternal life, holding ajar for us that door, that if we love him and if we keep his commandments we may follow through after him into eternal life and exaltation in the presence of God. And that this may be our happy lot, is the prayer I ask for all of us, and I do it in the name of Jesus Christ, Amen.

The Choir sang an anthem, "Grant Us Peace" (Stephens).

ELDER CARL F. EYRING

President of the New England Mission

My beloved brethren and sisters: Once more I am back to General Conference as a mission president. Once more I feel the grandeur of your presence. Our congregations in the mission field are small, and to come here where crowds throng into this spacious building makes me feel that I have truly come from the outer fringe to the very center of Mormonism.

More than you may realize, we of the missions look to you for our standards and patterns. As we come home we find you zealous for the cause of righteousness. We find you struggling with your might against forces which debase the young and old. We find the various organizations within the Church alert to their duties and responsibilities. We rejoice that your religious life is so dynamic and real.

But we are interested in the stakes of Zion not only because we belong to the same great organization, but because these stakes are the nurseries in which our missionaries are reared. You furnish us missionaries who have been reared in true Latter-day Saint homes, who have been active in all the classes in the Sunday School from the cradle roll to the missionary training department, who have moved steadily through the Primary and Mutual organizations from the beginners in Primary to the M Men and Gleaner Girls in the Mutual Improvement Associations; who, through their mothers, have had a real contact with the Relief Societies; who have faithfully attended sacrament meetings; who have studied in Seminaries, Institutes and Church schools; who have had teaching experiences in Sunday Schools, Primaries, and Mutual Improvement Associations, and finally you send us missionaries who have a love of humanity in their hearts, and a real desire to give of their talents in service. When you do this, you send trained missionaries, missionaries with the type of training most needed in the mission field.

To your training we add the laboratory for missionary service and additional help in the Mission Home and the mission field. But we cannot do our best without the years of background which you furnish—you the parents, you the ward and stake officers.

As parents and officers in the Church do we fully sense the power of our system of religious education, the unique religious environment in which our children may grow up? Many students, the world over, recognize the uniqueness and strength of this phase of our Church. Let us truly appreciate the value of our ward and stake units as instruments for religious training.

The restored Gospel is more than a set of theological doctrines, printed with patches of lifeless printer's ink in some gilt-edged book. The Gospel becomes enlivened only when its principles operate in human living, and then not completely animated till these principles operate in the life of a community. Too often we forget the community aspect of religion, and overlook the difficulty of putting dynamics into the restored Gospel without the Mormon community life. Mission presidents soon sense the difference between wards in the stakes and tiny branches in the missions. The difference is not one of doctrine, nor lack of faithfulness in the living of the principles of the Gospel, but the Mormon community life is absent, the religious education program of a completely organized stake is missing.

In the early days of the Church we gathered the converts to Zion, and here we built the world-famous Mormon community. With forty per cent of the membership of the New England Mission scattered as isolated families, we sense the need of a Church-wide gathering suitable for this day, a sort of nucleation which centers throughout the world.

In Section 29 of the Doctrine and Covenants we read: "And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts; wherefore the decree has gone forth from the Father and they shall be gathered into one place on the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked."

I am pleased to report that your sons and daughters, the missionaries of the New England Mission, are safe and well. With very few exceptions the members of our Church passed through the hurricane and floods of New England without loss. For all this we are indeed grateful to our Father in Heaven, through Jesus Christ. Amen.

ELDER FRANK EVANS

President of the Eastern States Mission

I am much pleased to be here again after another very busy six months period—and it has been indeed a busy period. I know that every mission president can testify to that, so far as his work is concerned. So could all others who are engaged in promulgating this Gospel, for there

is such need in this day for what the Church has to offer that those who are carrying the responsibility of this message find plenty to do. However, an observation of George Klinge reminds us that.

God broke our years to hours and days,
That hour by hour and day by day,
Just going on a little way,
We might be able all along to keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep
Or pathways lie so threatening and so steep
But we can go, if by God's power
We only bear the burden of the hour.

We have had in our mission some very interesting experiences of late, some of which I would wish might be known by the strong and valiant men who have gone before us. We are endeavoring to teach the same things they taught even a century ago, (for our mission is more than a hundred years old) but their teachings are being differently received today. Truths that our predecessors offered were rejected and ridiculed, and for their offerings they were persecuted. The same truths are today being received with favor. That is not to say that more converts are being made, for not all are interested as yet in the spiritual phase of our message, but they are interested in us and in the fruits of our doctrines. Principles do not change. We shall continue to teach these century-old doctrines. Our health standards are the same as those given to the world when the Word of Wisdom first came forth. The Book of Mormon has not changed. In the early days it was accepted on faith. Today it is read and praised even by those not of the Faith. Often times this praise comes from the distinguished and the learned. A short time ago a man who is well known throughout this nation and abroad, speaking not from our standpoint but addressing himself to the subject, "Books of the 19th Century," said in part that,

Of all the religious books of the nineteenth century it seems probable that the Book of Mormon was the most powerful.

The Doctrine and Covenants is the same as of old. Our interpretations of the Bible, I imagine, are the same as those learned and taught by our grandfathers in the School of the Prophets. We are taught the same principles of thrift as of old, that thrift is not mercenary, that although it has to do with material things, it has a moral and even a spiritual aspect.

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We have always been taught this doctrine which involves prudent giving and judicious spending as well as intelligent saving. It is the wise application of resources, whether they be energy or talents, or material means; it is the antithesis of waste. We have always been taught that it is evil to commit waste.

Our social standards are very much the same as when the Articles of Faith were first published to the world, and we are practicing those principles which are expressed in that remarkable Thirteenth Article of Faith. Only a short time ago a man whose opinion carries much weight in his own community (in the city of New York) said to me: "I have been contacting your Elders for many, many years," and he turned to his card index and pointed out the names of many whom he had seen and talked with, particularly upon business matters, and said: "In all those interviews I have not heard one word, nor have I seen a single act that was not in accordance with the highest standards of ethics and good morals." And what interested me more was his statement that "There is something behind it all."

"Yes," I said, "there is something behind it. Men do not gather grapes of thorns nor figs of thistles. A good tree bringeth forth good fruit, it cannot bring forth evil fruit. An institution which has made history may be approached by the investigator to determine upon its validity from two sources, first, by an examination of its fundamental principles. That is the approach that our fathers had to make. It is the spiritual approach, if you please. It is the approach which requires faith. We may all be thankful that they made that approach. If they had not, there would have been no Church history. The other approach is to examine into its achievements, to determine what it has done. Many people are doing that today. As to how many of them go farther than that remains to be seen." But this we do know, that the Church is being accepted as never before. We have seen the period of birth, of youth and of maturity. We have seen the period of resistance and persecution. I sometimes wonder if we are not now approaching a period which may sometime be known as a period of expansion.

We are thankful that some, even though they may be humble, even though they may be unlearned, some still have the faith to appreciate the first principles, to approach this great body of truth from the first viewpoint, that of faith in its divine origin. You know when the disciples said to Thomas, "We have seen the Lord," he wanted a physical demonstration of the fact, he would not believe it, and he said, "Except I shall see in his hands the prints of the nails and put my finger into the print of the nails and thrust my hand into his side, I will not believe." He was making his approach from the second standpoint. Later, when the Lord appeared again and said, "Thomas, reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side and be not faithless, but believing," Thomas answered, "My Lord and my God." Then Jesus said unto him, "Thomas, because thou hast seen me thou hast believed, blessed are they who have not seen yet have believed."

My brethren and sisters, I believe we feel the responsibility of the message which we are endeavoring to carry to the world. I appreciate those of your sons and daughters who are in my care for a time. I praise them for their sincerity, for their energy, for their obedience, and I bring this message to you, that they are doing well and that we are making progress.

I pray that we may be able to uphold the high standard of those valiant men who have gone before us, who never compromised, and who knew no surrender or defeat. This I do, in Jesus' name, Amen.

ELDER LeGRAND RICHARDS

Presiding Bishop of the Church

I feel very humble, my brethren and sisters, in standing before you today. I am grateful for my membership in this Church; I am grateful for the opportunities of service which I have enjoyed. I am grateful for a testimony, and that there never comes into my mind the shadow of a doubt as to the divinity of this work, and that the Spirit of God is directing its destiny.

A MARVELOUS WORK

When this work was first instituted the Lord had in mind the achievement of great things. The prophets had seen and foretold them many, many years before, and when the Prophet Joseph was called in his youth, the Lord made a great assignment unto him, and he was told: "Now, behold, a marvelous work is about to come forth among the children of men." On the first visitation of the Angel Moroni to the Prophet Joseph he quoted many passages of scripture, among others the eleventh chapter of Isaiah where Isaiah said: "And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." And Joseph was told that this day was at hand.

Two years after the Church was organized in a revelation to the Prophet Joseph, the Lord said:

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

THE POWER OF GOD MANIFEST

The Lord, as I have said, had a great work to accomplish, and he proceeded to set up an organization to accomplish that work, and it has been my experience and my observation, because I have been privileged to work in all the organizations of the Church, in the mission field, and in the wards and stakes of Zion, that those who are on the inside and know

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what is actually being accomplished know that the power of God is in the organization and direction of this Church.

This morning we voted to sustain the Presidency, the Quorum of the Twelve and the acting Presiding Patriarch as prophets, seers and revelators, and I want to bear testimony to you today that they are that, so far as my faith is concerned. The evidence of divinity in this work is in the accomplishments of the Church, that which is being done by the organizations the Lord has set in the Church to bring about the things which he had in mind, and when we analyze this inspired organization it would not be consistent to attribute to mortal man that which has been brought forth for the achievement of these things.

When we think of the general organization—the General Authorities, the First Presidency, the Quorum of the Twelve, the Seventies, the Presiding Bishopric—when we think of all the auxiliary boards, and follow the same organization through in the stakes with the stake presidencies and high councils, a similar organization, and then into the wards, with the bishoprics and their helps in government, the auxiliary organizations, and then when we think of the work that is being accomplished by these organizations, we must admit that the power of God is in it. It is not an uncommon thing for people who come into our midst to tell us that our Sunday Schools are superior, that our Relief Society excels other such organizations. It is not an uncommon thing for people to comment on the work of our Young Men's and Young Women's Mutual Improvement Associations and recognize in their achievements, the leadership of youth, the like of which cannot be found elsewhere in the world.

A CHURCH FOR THE YOUTH

A short time before I left Los Angeles a prominent minister of that city, in delivering a radio address, said: "What we need today is a church for the youth of the land. We have been preaching to the old folks and letting the children go to the devil. That is why our churches are empty today" (and, incidentally, there are some twenty thousand empty churches in the United States today.)

I could not help but thank God that we have a church that has a program for the youth of the land. We entertained in our beautiful tabernacle in Los Angeles, the Deseret Club from the U. C. L. A., and Mr. Evans, the man who was in charge of all the religious clubs on the campus was there, and while some several hundred couples were engaged in the dance he turned to me and said: "Mr. Richards, I wish the other churches of Los Angeles could see what I can see here tonight."

Then following these auxiliary organizations we have the great organization of the Priesthood quorums, and I shall not take time to name them, but from the time a boy is twelve years of age right through until men are laid away in the grave they share with God divine authority, the right to officiate in his name, the right to speak for him, the right to direct as officers in the Church.

I was greatly impressed by a statement made by one of my boys when he was twelve years of age. He came to me one day and said: "Daddy, I have more authority than the President of the United States, haven't I?"

I said: "You surely have. The President of the United States receives his authority from the people, and when his term of office ends his authority is gone, but the authority you have is from God, and if you live properly you will enjoy it forever and ever."

OPPORTUNITY FOR ALL

What a glorious thing when one understands the great organization of this Church, to know that instead of a community of a thousand people in which one man is selected to do all of God's work, every boy and every man who is willing to bear responsibility is given the opportunity if he will only live for it.

I have come to believe that only those who bear the burdens of the Church, those who labor in the Church, know how to appreciate it, and know of its worth and its value.

ACHIEVEMENTS THROUGH GOSPEL'S RESTORATION

Then we have other great achievements that have come to us from the restoration of the Gospel—the Book of Mormon, to which Brother Evans has referred; the Word of Wisdom; the law of tithing; the law of Fast offerings. Nowhere in all the world can you go and find an institution so marvelously sustained as this Church in financial and other ways.

I attended a service in Atlanta, Georgia, where a minister of the Gospel was attempting to introduce the law of tithing, and after the service I was introduced to him by a member of his congregation, and I said to him: "I would like to bear testimony to you that you are on the right road, but instead of asking your people to pay tithing for ten months, why don't you ask them to pay their entire lifetime?"

He said: "Oh, Mr. Richards, we cannot go that far yet." And he probably could not in a man-made institution. But when you are in an organization that has been fashioned by God the Eternal Father, there is life, there is power in it, just like there is life in the human body.

POWER OF REVELATION CONTINUES

Some among us today say that there is no more revelation in the Church, that all revelations came in the beginning. It may be true that the major revelations that were to be written to be a guide to this people and to this Church came in the days of the Prophet Joseph. If you go into the orchard and plant a tree, the planting of the tree may be more demonstrative than gathering the fruit, but as long as that tree remains alive it yields its harvest, year after year, without replanting. When God organized this great Church and put his power in it, the power of the Holy Priesthood and the power of the Holy Ghost by which we might

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know the truth of all things and by which he makes manifest unto his servants all things, things which were, things which are, and things which are to come, it was not necessary that he should continue to reveal himself from heaven. The program had been revealed and a living organization established for its accomplishment.

I want to bear testimony to you today that the power of revelation is with this Church, that these men whom we voted this morning to sustain as prophets, seers and revelators, are prophets, seers and revelators. If there is one thing I know as well as I know that I live, it is that God, the eternal Father, has sustained me and blessed me with power of leadership far beyond my ability, in the positions of presidency I have held in this Church. I know it so well that I would not assume to undertake the responsibilities that are mine at present if I did not know that the spirit of revelation and inspiration and divine guidance were in this Church.

ACCOMPLISHMENTS OF WELFARE PROGRAM

I have only mentioned a few of the things that the Church has accomplished. Since our appointment as the Presiding Bishopric six months ago yesterday, we have had the privilege of meeting the executive officers of eighty of the stakes of Zion. We have met in a regional capacity and in these meetings we have had the executive officers, the presidents of stakes, their counselors, the high councils, the bishoprics of wards, and the men upon whom the responsibility of the leadership of this Church rests, and we have felt impressed by their power. In a few instances we have felt that there was a lack of understanding, we have felt that some of our leaders were on the outside and had not a full grasp of the importance of their work. These meetings have been held particularly in the interest of our Welfare Program, and I want to bear testimony to you today that it is my conviction that this Welfare movement that has been introduced by the leaders of this Church is one of the great undertakings of the Church, and the further we get into it and the clearer our vision becomes the more important we will realize this to be. It will do more than feed the hungry and clothe the naked. It is bringing together in a common cause the hearts of men and women so that should the time come that shall be darker than we have yet known they will know how to stand shoulder to shoulder. We have heard some fine reports, we have seen some fine work being done. We learned in one place that in a ward of 200 people 65 of them turned out one day to thin a beet patch. In another place so many turned out that they were through before the day was over, and turned to weeding the streets of the city. We learned in our last meeting at Idaho Falls that in one stake each quorum of the Priesthood consisting of eleven quorums of Elders, four quorums of Seventies, one High Priests quorum, and the High Council and Stake Presidency—each had a work project for the welfare of this new movement, and the thing about it that impressed us was the type of men who are turning out to work shoulder to shoulder in the field. Representing the Stake Presidency and the High Council, were the mayor of

the city, the city land appraiser, the editor of the Journal, the president of a college, a seminary teacher, a probate judge, a college professor, chairman of the county commissioners, two high school teachers, two city councilmen, a rural mail carrier and the State water master. Now, can you imagine what it is doing for that type of men when they are out in the field together as a quorum, bearing the Priesthood of God, and laboring together for their less fortunate brethren and sisters?

EFFECT ON CHURCH MISSIONARY SYSTEM

No doubt one of the great benefits of this movement will be the effect it will have on the missionary system of the Church. I was in the mission field when the "March of Time" was shown and I know something of the value that it will be to our missionaries. I said to the missionaries in the South that I was convinced that in the not far distant future we would cease to ring door bells and ask the privilege of delivering our message, but we would go to the doors to answer the calls that would come in to know more about our people. Incidentally, in closing may I add, that of all the great achievements of this Church that are far beyond the wisdom and the power and the ability of mortal man, that would indicate that the Spirit of God is in this work, is the great missionary system of the Church.

I pray God to bless us, and to enable us to use the means that are ours, to press on to the end, in the name of the Lord Jesus Christ, Amen.

ELDER BRYANT S. HINCKLEY

President of the Northern States Mission

Through the kindness of our great-hearted and benevolent President, many of the mission presidents are permitted to come to General Conference, to bring their problems here, to discuss ways and means of promoting the missionary work, and of course to be inspired to a renewed dedication to the great task which is theirs.

You will pardon me if I make some reference to missionary work. Before I left for a mission I talked with a man in this city of reputed wisdom, who argued that if the Church continued to maintain its missionary system it would become impoverished, broken down, and driven into bondage. The answer I made to him then was in broad terms something like this: If this Church or any other organization can, by some process, translate money into character and manhood and build faith in the hearts of people, and establish in their minds the great ideals that go with a settled faith in God, they have done something that will perpetuate them in the earth.

I asked a man today how many years he and his family had given to the missionary work—and he is not an old man. He said: "Forty years, and members of my family have labored in sixteen different missions." If the men who are before me were to compute the years they

have given to missionary service, and the money it has cost them, it would in the aggregate amount to something colossal. I am safe in saying that no other people of like number have ever made a contribution of this kind to the world. I do not believe the people who have done it are distinguished for their poverty. I do not believe the men and the women who have contributed to the great missionary cause walk as inferiors among their neighbors.

It may seem as if the cost per baptized convert is great, and it is. But the missionary service has contributed to the Church much more than numerical strength. It has added numbers. There are people sitting in front of me who owe a debt of undying gratitude to some humble missionary who visited their homes or the homes of their parents, perhaps in a far-off land, and brought the Gospel to them.

I should like for a moment to refer to one other phase of this work: What does it mean to the missionary? Much in many ways. He very soon discovers that it is impossible for him to answer the demands of his mission unaided and unsupported by the Almighty, and in great sincerity and deep humility he seeks Him, *and he finds Him*. When the fire of the Holy Ghost blazes on the altar of a boy's heart it shines in his eyes, rings in his voice, purifies his life, refines and elevates his thoughts. A great transformation takes place in his soul. Under these circumstances he learns that Jesus is the Christ, the Son of the living God, just as Peter learned it, and he comes to know it with the same certainty that Peter knew it.

Fundamentally, this is the chief contribution which missionary work makes. It plants in the missionary's soul an implicit faith in the living God, which is the great principle upon which this Church is built, and the source of its enduring achievements. This faith in God is the foundation upon which the peace and perpetuity of society rests, and missionary work makes this contribution as nothing else in this Church makes it.

This is my testimony, and I bear it to you in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I would like again to call your attention to automobile accidents. Be careful, please. Do not try to go unless you have the right to go according to the signals. I hope that this building will be crowded tonight at the performance of *Elijah*. It is one of the finest things that has ever been here. If it were given in New York, you would have to pay about \$5 to see and hear it, and you would not complain, either.

I have heard some people complain that we ought to have a twenty-five cent price. It is mighty hard to give a \$5 entertainment for twenty-five cents.

If this were a picture show, you could stand it two hours and a half, but being a religious service, I suppose you are tired.

THE MISSIONARY SYSTEM AS AN EDUCATOR

But I want to say a word or two in confirmation of what Brother Bryant S. Hinckley has said. A man who had been around the world a number of times, to whom I referred in my remarks here once, his neighbor's boy was called on a mission to Germany. This man was living at the time in Soda Springs, Idaho. He laughed and laughed at the idea of that "clod-hopper" as he called him, being called on a mission to preach and to learn another language. "Why, it is a joke," he thought.

After the boy had been away a year and a half, a letter came from the boy saying: "I have found some of your relatives living here in Berlin. I did not tell them that I used to work for you. Kindly send me a letter of introduction." This man told me that when he received the letter, he laughed and said to his wife: "My dear, that young man won't know how to behave himself in polite society. I am not going to humiliate him by giving him a letter of introduction." But he said: "After I had slept on it, I thought it was none of my affair if he wanted to be humiliated. So I sent him the letter."

"Some time later I received a letter from my relatives saying, 'Your young Mormon friend called on us. He is a very intelligent young man, and we have thoroughly enjoyed our visit with him.' Another year and a half rolled round, and I heard that he had returned home and was going to preach in the ward. I thought it would be a joke for that boy to preach a sermon, so I went to hear him, and I heard one of the cleanest-cut, finest arguments in favor of your Church and its doctrines that I had ever heard. Why, Mr. Grant, your missionary system through which you call young men to perform missions is the greatest educator and the greatest developer of young men of any system. It is superior to any university, or college, or seminary."

The Lord bless you. Amen.

The Choir sang the "Hosanna" anthem, the congregation singing in connection therewith "The Spirit of God Like a Fire is Burning."

PRESIDENT HEBER J. GRANT

I personally thank this choir for singing Evan Stephens' anthems. I think they are full of spirit, as well as music.

Benediction by Elder Levi S. Udall, President of the St. Johns Stake.
Conference adjourned until Saturday morning, October 8 at 10 o'clock.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 8, at 10 o'clock.

The musical exercises for this session of the Conference were furnished by the *Moroni High School Choir*, Ray Anderson conducting.

The Choir and congregation sang the hymn "Now Let Us Rejoice."

Elder H. Roland Tietjen, President of the South Sevier Stake, offered the opening prayer.

The Choir sang an anthem, "For the Strength of the Hills," (Stephens).

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I am sure it is pleasing to the Lord, as it is to his servants, the Presiding Authorities of the Church, that so many of the Latter-day Saints and their friends have come from far and near, and assembled in a General Conference of his Church, to be fed upon the bread of life, to be renewed in their faith and determination to serve the Lord.

As an Apostle of the Lord Jesus Christ, and a special witness for him in the earth, I conscientiously, humbly, and sincerely testify that I do know that this work in which we are engaged as Latter-day Saints is the work of God. I would like, if I could, to bear this witness to all the world.

FRUITS ARE EVIDENCE OF THE WORK OF THE LORD

The Savior said on one occasion, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits."

The fruits of the Prophet Joseph Smith, of those who associated with him in the early days of this Church, and of those who have succeeded to the Presidency of the Church, from the days of the Prophet Joseph to the present time, are evidences that should be convincing and conclusive that this work is the work of the Lord, that those who are at its head are divinely inspired, for no mortal man, or men, could have accomplished what is being accomplished and has been accomplished in this Church up to the present time.

TESTIMONY AS TO DIVINITY OF LATTER-DAY WORK

I do know that the story told by Joseph Smith, that the Father and the Son appeared to him, is a true statement; that the world's greatest need was supplied by that visitation, for the people of this world are in gross spiritual darkness pertaining to the existence, the personality,

and the power of God, the Eternal Father, and the relationship which we sustain to him.

I do know that Jesus Christ is the Savior of the world, the Son of God. I think I know it as clearly and as fully as did Peter of old; and that a belief in him and the efficacy of his atoning blood is necessary to a man's salvation; that in this work in which we are engaged there are all the principles, ordinances, power and authority, in connection with the atonement of our Lord and Savior, to effect the eternal salvation and exaltation of mankind, by being obedient unto the principles and ordinances of the Gospel. And I know that this cannot be truthfully said of any other organization in this world, for this is God's plan, instituted in the council of heaven before the world was.

LEADERS OF CHURCH HAVE CARRIED ON THE WORK

The organizations of this Church, as we find them today, were not in existence in the days of the Prophet Joseph. True, he established the Church, and the Lord through him made provision for its growth and development. But it remained for Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, as the Lord's mouthpieces unto this people, to carry on this work and give direction thereto, with the assistance of those men who associate with them. And the work has grown and developed, as we are the witnesses; and the auxiliary organizations of this Church have won the admiration of men and women who have given proper consideration to these organization and their accomplishments.

There was but one auxiliary organized in the days of the Prophet Joseph—that of the Relief Society for our sisters. In the days of President Brigham Young the Church school system was inaugurated, the Sunday Schools of the Church, the Young Men's and Young Ladies' Mutual Improvement Associations of the Church; and under later administration—that of John Taylor—came the Primary organization, in itself a wonderful organization, of wonderful accomplishments, as in all these other organizations. And these are evidences that those who succeeded Joseph Smith as the presidents and leaders of the Church were inspired of God.

I bear testimony that Joseph Smith was a true prophet of God, and that those who have succeeded him in the presidency have been and are prophets of God, including our present President. And under his administration other wonderful organizations have been inaugurated—that of the welfare work of this Church, the stake missionary work, added stakes and wards, etc. And the work will continue, of this I am also assured.

And I want to say to this large congregation and to the world, that to me the witnesses whom God our Father raised up to the Book of Mormon, the Three and the Eight witnesses with Joseph Smith, the Prophet, associated are witnesses of all these truths of which I have been speaking.

The Gospel has been revealed in its fulness; the Church and king-

dom of God established in preparation for the coming of our Lord, the ushering in of the millennial reign of peace upon the earth, when Christ our Lord shall be the King of kings and Lord of lords, and all powers, kings, and dominions will be subject unto him.

If we as members of this Church will just live up to the precepts the teachings and the standards of this Church, the favor of heaven will be upon us in life, and we will attain to the blessings of eternal life and exaltation, and no mortal man can comprehend the magnitude and the greatness of the blessings in store for us.

At the beginning of this conference, in the opening prayer offered by President Marion Romney yesterday morning, he told the Lord that we had assembled in General Conference to learn his will concerning us. It is one thing to know the will of the Lord, and another thing to do the will. The Lord has said:

He that knoweth the will of the Lord and doeth it not shall be beaten with many stripes.

CHRIST'S PART IN THE REBELLION IN HEAVEN

And we read in the Pearl of Great Price, how that in the controversy in heaven, before the world was, Christ our Lord stood upon the platform of principles. "Father, thy will be done, and the glory be thine forever." A war was waged against sin and rebellion, and a third of heaven's host were cast out.

We have reason to believe that we fought in that battle with our Lord and Savior Jesus Christ as our captain, and with Michael and other great characters, and that we kept our first estate through being valiant in that fight. We are here upon the earth with a promise of the Lord that if we will be likewise valiant here and keep this, our second, estate, we shall have added unto us glory and honor forever and ever. The Savior's declaration that whatsoever the Father desired of him, his will should be done, referred not only to the spirit life, but to the life here upon this earth, for when he came here upon many occasions he made the declaration that he had come to earth because he had been sent by the Father, that he came to do the will of the Father, and he did the will of the Father under all circumstances and at all hazards, even to the laying down of his life, and all that He endured in life, in fulfilment of his mission.

And after his resurrection he appeared to the people on this American continent, and addressing them upon the principles and plan of salvation, he made the declaration that he had come to the earth, having been sent of the Father, to do the will of the Father.

Proceeding further, he said, "What manner of men ought ye to be?" And answered it for them, "Verily I say unto you, even as I am." This is found in the 27th chapter of Third Nephi, in the Book of Mormon.

To me that means that not only those Nephites, but all the children of men are here upon the earth because we were sent, and we are here to learn what our Father's will is concerning us, and to do his will under all circumstances and conditions.

THE WORD OF WISDOM GIVEN AS THE WILL OF GOD

He has given us the Word of Wisdom as a revelation to the Prophet Joseph Smith, whom he raised up to be the mighty prophet of this dispensation, and in that revelation he has said that it is his will that we abstain from the use of tobacco, intoxicating and strong drinks, and some of our people have taken the ground that it is no commandment of God, therefore they are not under the obligation to observe it as they would be had it been a command.

I want to call your attention to what we find in the 89th Section of the Doctrine and Covenants, where the Lord by direct revelation to the Prophet Joseph Smith said that we are to live by every word that proceedeth forth from the mouth of God. And that is given as a commandment; the Word of Wisdom did proceed from the mouth of God to us as a people, and as the will of the Lord, and therefore we are under command to observe it.

Some of our people quibble over the matter of tea and coffee, and say there is no mention of tea and coffee in the Word of Wisdom. I want to say to you that from the beginning of this Church, in the days of the Prophet Joseph, down to the present time, the leaders of this Church have interpreted that Word of Wisdom to include tea and coffee and all drinks that are habit-forming because of the caffeine and drugs they contain. We, as Latter-day Saints, who by our uplifted hands sustain the prophet in our day and time, President Grant, are under obligation to accept the interpretations that are made by him and by his predecessors with respect to this matter, that the Word of Wisdom that has come to us from the Lord includes tea and coffee among those things which we should not partake of. This is the will of the Lord.

Brethren and Sisters, may God help us to live by the word and will which he has expressed in various revelations, then will we be happy, and we will be saved and exalted, and what more can the Lord say, what more can he offer us as inducement.

God bless us, brethren and sisters, and help us to be faithful I pray, in the name of Jesus Christ. Amen.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

I do not think I feel as calm as a summer's morning as I occupy this position. If humility were the only requisite at this particular moment, I would not be worried at all about what I was going to say. The fact of the matter is that when I thought of this responsibility I mentioned to President McKay that I thought there were certain meeting houses that should be examined and that it was very important that the investigations be made the latter part of this week. He reminded me of what took place with Jonah when he disobeyed and failed to be in the proper place.

I want to repeat in part what has been said by Bishop Richards,

and that is, that I have appreciated very much the last few weeks of visiting the different stakes, in a regional capacity, if you please, throughout the Church. And lest I forget, I want to express my deep appreciation for the kindness which has been bestowed upon us brethren who have been visiting in the Bishopric capacity. I want to say further, I have appreciated very much the faith of these people. By your outward expressions I know what you want to think of us, and the courtesies given; but I want to emphatically say to you that we appreciate your kindness. Your faith and your integrity builds us up. I am not forgetting, by any means, the good sound judgment of you men who are leaders in the stakes of this Church. And I do not want to forget for one minute the kindness of the wives of these men, who open their homes, let their other work go while we are entertained.

I believe that sometimes to test anything you must have something happen of an unusual character. Now I think that peculiar thing has happened to the Church so far as this welfare work is concerned. I think that this thing coming upon us has been the means of testing us.

One man wrote this little story: A certain king years ago stretched some wires over his castle, and the only time that the tunes would play and the chimes sound on those wires was in times of storm. I believe that we play the best tunes individually and collectively when the storms come. This storm has not been as severe as it might have been, or maybe as severe as we may face later, but it has been a test to us. I wonder sometimes—and I am not forgetting the fine work that has been done by the bishops and by the presidents of stakes, and people of the wards, and I am not forgetting by any means, last but not least, the Relief Society and what valiant people they have been in this work,—but I have noticed this, that some of our people have not taken this thing as seriously as they might. They simply have not functioned.

When we were going up to Canada we noticed on the road that a certain washout had hit a mountain side, and there was, hanging from the air, a telegraph pole suspended by the wires of the system. I said to Bishop Richards, pointing to the pole hanging up there: "I wonder if some of us are not just like that pole, instead of sustaining we are being suspended." I have thought of that many times since.

I am afraid sometimes we get in ruts and some of us who have been the most valiant sometimes are most susceptible to ruts. Some one has said the only difference between a rut and a grave is that one is a little deeper than the other. Now I say this respectfully, but sometimes men who have won their spurs, who have cut their furrows, rest while the world goes on. The Church is of such a nature and such magnitude that whether you do your duty or not, it pretty near sustains you. And you stay there, and you just hang on by virtue of the tremendous system that is over your head.

Now I believe this: We play our best tunes when the storms rage, but we ought to be very careful that the storms do not get under us and lift us up so that we hang there. I believe that some men get it into their heads that they ought to be original, and they can not be original

unless they stand off and criticise. It reminds me of a story that I learned in Scotland of a man speaking on the street to some people. He said: "The only trouble with you is that you are like the fellow who is running a relay several times around the race track. You actually get so far behind at times that you think you are ahead."

You often hear the expression, especially by the Genealogical Society people—and by the way, I saw this particular phase dramatized, and it impressed me very much—you hear them speak of people as being in prison, and the doors will not be unlocked if someone fails to do his duty. I wonder sometimes if there are not thousands and thousands of living people here on the earth who are locked up and cannot get through because somebody lacks leadership. It is the saddest thing in our Church sometimes to go to a ward or stake and find a lack of leadership. People are behind the bars, trying to get through,—and I am not forgetting our young people at all—and because of lack of leadership they simply do not get through.

Now, as far as I am concerned, somebody has something to answer for in leadership. I do not care if a man has won his spurs or who he is, if he is dead on his feet, it is just a sad situation. Sometimes you can go to a ward or a stake and just as soon as you step over the threshold you can feel that death, or slumber, or something of that nature, stalks thereabouts, because they are standing on a reputation, and fail to function as they should. No truer philosophy is in the scriptures than that you cannot put new wine into old bottles.

One of the most notable things in our Church as I see it—it has been mentioned many times before—is the dilapidated condition of our buildings, not forgetting our meeting houses and not forgetting our homes. It is a sad situation. We sometimes speak of the "outward signs of an inward grace." Now, if our homes are the outward sign of an inward grace, we are in awfully sad shape, it seems to me. Now, I am not losing sight of the people who are struggling to keep out of debt, and building a shanty temporarily to bridge over. I think we ought to respect them; I take my hat off to that kind of people. But I am not taking my hat off to the people who through laziness and indolence live in a shabby, barn-like abode until "kingdom come." We must not be too severe, but people who come into our midst notice these things, and we are judged accordingly. I am not overlooking the item of charity and kindness to others who are making a struggle. It seems to me the biggest thing in our lives is charity. "Though you give your body to be burned, if you have not charity, it availeth you nothing."

I want to say here that I hope in this system of welfare work where it is our purpose to organize ourselves, rather intensely, a little pocket for this situation, a little "pigeon hole" for that circumstance, that in all this settling up of a system we do not forget honest-to-goodness charity and kindness to one another. That man is still taking a trip from Jerusalem to Jericho. That man may be sitting next to you right now. He may pass you as you go out. You may meet him on the street, but he is still here. We need charity in our souls. He is begging for a tear

of sympathy and a kind expression from you—not altogether your money, but the milk of human kindness. Some people who build up nice bank accounts and shake hands with themselves for the wonderful position they are in financially; the ray of charity sometimes fails to get through for them. I wonder sometimes (to play on someone's expression) if that same fellow who always wants the spiritual blessings to come to the other fellow, how he would appreciate it if, when he got around the table Thanksgiving Day, he would have a *spiritual turkey*, that was "without body, parts, or passions."

Some of us are just naturally—as one man puts it—"tight." Our pores are closed, and we do not let charity break through.

I must not say very much more. But I do want to say this in closing. Across the street from here to the east some of those men who are sweeping up the leaves in these paths are executives. I have yet to be convinced that all the virtues are inside of a white collar. Just as often they are in a flannel shirt as they are in a white shirt. Sometimes a man who has been a clerk or an executive will come on his hands and knees and beg for a job at three or four dollars a day. He may bring his little kit of clothes in a satchel lest he meet some of his friends in his overalls. He will go through this humiliation and live on bread and water to keep a boy or girl on a mission. This is something some of us do not dream about, and we forget all about the man's sacrifice.

May the Lord help us to keep charitable and kind, to be on our toes, and as someone has expressed the "eleventh commandment,"—"If there is anything going on, be thou in it." May the Lord bless us. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

If there is anything that I am grateful for it is for my standing in the Church of Jesus Christ of Latter-day Saints, that I have fellowship with the Saints of God, that I have part in this glorious work which the Lord has established for the salvation of mankind. I am always conscious of the fact that the Lord is carrying on a great work, that he has stretched forth his hand to perform a marvelous work and a wonder, and that we are among his chosen people, the chosen people of God.

I rejoice in this fact. The people who have embraced the Gospel of Jesus Christ, who have been members of his Church in the various dispensations of the past have always been designated "his covenant people." Why should we be called a "covenant people?" For this reason: That we have entered into covenant with God, in the new and everlasting covenant.

The everlasting covenant has been so frequently referred to in the scriptures that I marvel that people do not interest themselves sufficiently to find out just what that covenant is. Have we made a covenant with the Lord? Has he made a covenant with us? What is a covenant? If we will examine our dictionaries we will find that a covenant is "an

agreement entered into between two or more persons or parties." When we enter into a covenant with our fellow men, we draw up an instrument setting forth the obligations and promises of the contracting parties to the covenant. We sign it in our own handwriting, and seal it in the presence of witnesses, and then go before a notary public or a justice of the peace and make oath to the same.

If so much formality is deemed necessary in the ordinary affairs of life which men make with their fellow men, what must we think of a covenant where God himself is the party of the first part?

When we enter into a covenant with the Lord will it be any less formal or binding on the parties to the covenant? The Lord has made just such a covenant with his children; but does he sign it with pen and ink, or do we subscribe it in our own hand-writing? No! indeed! The Lord has a much better and more impressive way for us to enter into covenant with Him. Baptism by immersion for the remission of sins is the formality of entering into the covenant. We do not need to sign it with pen and ink. We do not need to go before a notary public or a justice of the peace. But when we enter into the waters of baptism, we go in company with a servant of the Lord who has been commissioned of Jesus Christ to perform that sacred ordinance. In performing this ceremony the duly authorized servant of God will take the candidate's hands into his left hand, and raise his right hand to the square, saying this:

Having been commissioned of Jesus Christ I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

He then immerses the convert in the water in the likeness of the burial of our Lord and Savior who died upon the Cross, and then raises him up out of this watery grave in the likeness of His glorious resurrection. What could be more impressive than this?

This is the formality of entering into the covenant with God. And those who do thus enter into that covenant do so with a full understanding that they are to keep his holy commandments, that they are to walk in the light, that they are to "do all things whatsoever the Lord their God shall command them." Brother George F. Richards in his conference talk referred to a certain event that took place in the heavens before the world was made. It was here, in Heaven, that the covenant was first made. This is undoubtedly the circumstance to which the Lord referred when he asked his servant Job: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. . . . When the morning stars sang together and all the sons of God shouted for joy." (Job 38:4-7.)

This event was made known unto Abraham in a glorious revelation which I find recorded in the Book of Abraham—Let me quote:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among

those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. (Abr. 3:22-26.)

In these paragraphs the terms, and obligations required of us as the children of God, and the glorious promises or agreement which the Lord makes if we will only do our part are clearly stated. This covenant relates to both estates. We who now live upon the earth, or ever have lived upon it, or ever will live upon it in bodies of flesh and bone have kept our first estate in heaven before our coming to live upon the earth, and hence we have been added upon, or in other words there have been or will be added to our immortal spirits these bodies of flesh and bone, and although we shall all surely die we shall all be made alive again, and thus the Lord fulfills his agreement to all who keep their first estate. God keeps his covenant.

What concerns us now, however, relates to our present or mortal life, our second estate, wherein we are to be proven the second time, and if we enter into this covenant or agreement with the Lord through the holy waters of baptisms and keep it inviolate, then the Lord is bound under the terms of the covenant to add glory upon our heads for ever and ever. This means a never ending glory in the Celestial Kingdom—the power of eternal increase—to become the sons and daughters of God, and heirs of God, even joint heirs with Jesus Christ, and with him to inherit all things that the Father hath.

In this revelation we see just why the children of Abraham are known as the chosen people of God, for Abraham was one of the great and noble ones among God's spirit children—one of the Morning Stars that sang together and was chosen before he was born.

The carrying out of this Covenant involved the creation of this planet and the sending of someone with almighty power to create the earth and establish the covenant with the children of men in all the various dispensations of this world's career. And the Lord said:

"Who shall I send?"

"And one answered like unto the Son of Man, Here am I. Send me."

And He also said: "Father, thy will be done and the glory be thine forever."

This was our Lord and Savior, Jesus Christ, the First Born in the spirit.

And another one arose, a mighty spirit, but an evil one, and he said: "Here am I. Send me. I will be thy son, and I will redeem all man-

kind, that one soul shall not be lost. And surely I will do it. Therefore give me thine honor." This was Lucifer, or Satan, or the Devil, as he is severally known.

He proposed to abolish the free agency of man. He proposed to save every soul, no matter what they might do. And he arrogated unto himself the honor which belongs to God alone. And when God said: "I will send the first," Satan became angry and rebelled against God and many followed after him, even one-third of the hosts of heaven.

Here, then, is a very comprehensive and satisfying explanation of the everlasting covenant—first made in heaven before the world was made and then established on the earth in each dispensation of God's providence beginning with Adam after his expulsion from the Garden of Eden.

The two parts in this everlasting covenant are made so plain that "the wayfaring men though fools shall not err therein." (Isa. 35:8.)

Namely:

First: Our part is to do all things whatsoever the Lord, our God, shall command us. In other words, keep his commandments. This we can do and the Lord expects us to do it.

Second: The Lord's part is to add glory upon our heads forever and ever if we do our part.

In other words, it means salvation. We cannot save ourselves. All this is the Lord's part in the everlasting covenant.

It will therefore be seen that our souls must needs be sanctified from all unrighteousness that they "may be *prepared* for Celestial glory." (D. & C. 88:18.) Obedience to the Gospel of Jesus Christ provides the necessary preparation and if we render this obedience by "doing all things whatsoever the Lord our God commands then he is bound under the terms of the everlasting covenant" to save us and bring us back to God. All this, of course, we are utterly unable to do. All we can do about it is to prepare ourselves to receive it. Hence we need a Savior.

Salvation in the presence of God comes to persons as a gift of God to those who keep their second estate. May the Lord help us, then, to be faithful in our second estate by keeping his commandments, by walking in the light, and by so living that we may call down his blessings upon our heads, I pray, in the name of Jesus, Amen.

The Choir sang an anthem, "The Lord's Prayer."

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

THE ARTICLES OF FAITH

Ninety-six years ago, the editor of a Chicago paper asked the Prophet Joseph Smith for a brief sketch of the history and beliefs of the Church he had founded. The Prophet complied. His statement of beliefs he compressed into thirteen one-sentence paragraphs, except for

the tenth which contained three sentences and the thirteenth which comprised two. These succinct paragraphs have since come severally to be called articles and collectively they are known as the Articles of Faith. From the thirteenth Article I take as my text this declaration: "We believe in being honest."

HONESTY A REQUIREMENT

It will at once be said that there is nothing distinctive about that. Everybody believes in being honest. But by the very implication of this profession of belief we are required to be honest, and so is everyone else who makes a like profession, for a profession of belief which does not manifest itself in terms of actual performance is of negligible if any value.

It was Jesus who likened the man who heard his sayings and did them to a wise man who built his house upon a rock and because thereof it withstood rain and flood and tempest.

BUSINESS MEN'S OPINION

I am influenced in my selection of the text by the report that a prominent minister in an eastern city had submitted to twenty large employers of men this question: "What is the greatest need of the business world today?" Each of the twenty gave the same answer: "Personal honesty." If these men were right in their conclusion (and their surprising unanimity weighs heavily in favor of the correctness of their opinion) then personal conduct lags lamentably far behind profession, if we assume that substantially everyone as a matter of profession believes in being honest.

From the nature of the discussion consequent upon receipt of their answers, I assume that the business men whose opinions were asked were thinking of honesty in terms of the eighth commandment. As used in our text, the word comprehends far more than that. To restrain one's self from taking property which belongs to another is only to evidence the quality of honesty in one of its most rudimentary stages. I should like to persuade you that honesty is as all-inclusive of the virtues as the Golden Rule, or as the commandment to love your neighbor as yourself, upon which commandment, together with the love of God, Jesus said, the whole law hangs.

But let us for the moment consider our text in terms of the commandment, "Thou shalt not steal."

COVETOUSNESS THE CAUSE OF DISHONESTY

Why does one steal? Obviously to get what one desires and might otherwise have to do without. Stealing has its inception in covetousness which is altogether an unlovely trait. If men did not covet they would not steal. If there were no violation of the tenth commandment, there would be no violation of the eighth commandment.

The gratification of the covetous impulse betokens such lack of self-

control and such weakness of will as renders the unbidden appropriator of other men's goods incapable of denying the demands of his own desire.

The impulse to gratify personal desire is yielded to without any regard to the consequence to the one whose property is appropriated, who may be either greatly inconvenienced or forced to the abandonment of a projected endeavor, or even exposed to downright suffering and distress. The thief is indifferent to the suffering of others.

Altogether he presents a sorry sample of qualities. He is covetous, lacking in self-control, indifferent, cruel. These are deep-seated flaws in character of which stealing is but one manifestation. For after all, basically honesty is a matter of character. Honesty and the highest ideals of manhood are bound up inseparably together.

But harmful as thieving may be to the victim, it is vastly more devastating to the perpetrator of the theft.

He robs himself of his own self-respect, which is one of the most nearly irreparable losses anyone may sustain. A man may lose the esteem of his fellows and survive the loss if supported by the consciousness of his own rectitude. It is not so important what others think of him but what he knows about himself is of transcendent importance.

He practices of necessity the art of deceit and becomes in consequence devious in his ways. His mental processes are sinuous. He does not trust and is not trusted.

Even though he has not been found out and moves freely in society, he knows himself to be something other than what people take him to be. To that extent he knows that he is an imposter and a fraud, which destroys his self-reliance and makes him uncertain, vacillating and incapable of realizing the fullness of his talents.

CONSEQUENCES OF DISHONESTY

Dread of discovery and exposure fills his soul with fear, which is one of the greatest enemies of man. It breaks his courage, it weakens and wears away his power to launch into bold and lofty endeavor. It circumscribes and limits the field of his vision and is a barrier to his pushing out to new horizons. It conjures up for him torments. It haunts his waking hours and visits his sleepless pillow in the darkness of the night.

KEEPING OF COMMANDMENTS BRINGS PEACE

Observance of the eighth commandment, on the other hand, never brings remorse. Instead of begetting fear it inspires confidence and courage. It preserves self-respect, encourages forthrightness and discounts deceit. It does not weaken the will. It causes no injury or suffering to another. It provides an armor against covetousness, fosters kindness and is not cruel. Like all God's commandments it takes cognizance of the conditions necessary to a man's peace and happiness and admonishes him in the way of life that brings their realization.

When Moses heard the voice of God declaring out of the clouds

on Sinai, "Thou shalt not steal," he was listening not only to the promulgation of a law fundamentally important to the progress and stability of the individual, but he was hearing at the same time words of great social wisdom. Honesty lies at the very root of any stable society. If all were thieves, no society could exist. If a man should arise in the morning with the purpose of plowing his field, his plan would be defeated if he went out only to find that someone else had appropriated his team and his plow. Should he then decide to cut his hay instead, he again would be thwarted if someone had taken away his harvesting equipment. And so alternate plans might one after another go awry and his day be rendered barren of results. As the number of members in the society increased the confusion would multiply. Orderly processes would be impossible. There would be no security and no dependable means of planning action.

A society can endure only if the great majority of people in it do not steal.

But men were intended to live together. It is only in relationship to his fellows that man grows and develops. The very existence of the Church itself, its teachings, its hope and its promise assume the existence of that relationship and the living of life under its conditions. If there were but a solitary, single inhabitant on the earth, there would be no need for the eighth commandment nor for any of the others. He would know nothing of the virtue of honesty, just as he would know nothing of moral courage, honor, fidelity, loyalty, love, for these derive their whole meaning and significance out of the interrelations of men. These are the qualities which elevate a man and impart to him the estate of goodness.

Honesty demands fidelity to promises.

CIVILIZATION BASED ON HONESTY

It has been said that on that day when someone at some inconvenience to himself, determined to keep a promise, which he was not compelled to keep, civilization was born. The statement of course is intended to make clear that the relationships inherent in civilization could not exist nor civilization itself endure if people as a general rule did not keep their promises. Certainly the business world would collapse at once if this practice fell into decay. Almost all the vast and complicated intricacies of trade and exchange are carried on on the basis of promises.

You plant your sugar beets because the processor has promised to buy them. You put your eggs in a car destined for New York because the railroad company has promised to deliver them there. The groceryman delivers the food you eat for dinner because you promise you will pay for it. Lights are installed in your home and permitted to serve you because you promise that you will pay the service charge. You promise to pay the service charge because you are working for someone who has promised to pay you for your labor. You live in the landlord's house and he buys the coal to heat it and the food he eats and the clothes he

wears because you have promised to pay the rent, which he in turn has promised to pay to the coal dealer and the clothier and the grocer.

If there were a wholesale repudiation of promises, the first man disappointed would be compelled to disappoint those to whom he had given his word. And so it would go round the circle. There would be a total collapse. Our organized lives could not go on. So important is it that promises be kept that the framers of the Constitution of the United States wrote into it a provision that no state could pass a law relieving people from their obligation to keep them. While the law is here to enforce fulfillment against the unwilling, it is powerless to do anything but take away from the one who has violated his promise enough property to discharge his obligation. If he has no property, the law can do nothing, and so we have a whole host of petty little devices and intrigues conjured up to circumvent the law. The only security lies in individual, personal honesty. The law cannot make people honest.

Men sometimes excuse their failure to pay debts upon the pretext that the creditor is a rich and strong institution and is perfectly well able to bear the loss. Frequently it is not the rich nor the strong who bear the loss but the widow and the orphan whose patrimony has been invested in these institutions.

But whether the creditor can afford to sustain the loss or not is quite beside the point. The debtor, for the effect upon himself, for the sake of the honor of his name and his own self-esteem cannot afford to refuse payment of his debt so long as he has anything left to apply to the purpose.

Back in the dim recesses of my earliest childhood memory there is lodged the code that a Mormon's word must be as good as his bond. Debts simply had to be paid. That made us extremely careful about contracting them.

Incurring obligations beyond a reasonable expectancy of the ability to meet them is a fruitful source of ultimate dishonesty. Men who would scorn to steal and who would be highly incensed at the suggestion of thievery, nevertheless do not hesitate to make engagements which they have no chance of meeting. When the day of reckoning comes they will covertly put their property out of reach and otherwise preserve what they have to the deprivation of those to whom they have given their word. It puts a heavy strain upon character to see the accumulations of years of toil appropriated to the payment of debts incurred. One sees character crack under the strain.

Buying on credit with no reasonable prospect of payment resembles taking outright what belongs to another in that both come about through uncontrolled desire to possess. The same kind of resistance is necessary in each case if desire is to be denied. The time to avoid the unpleasant consequence is before incurring the obligation. There is character-building strength in resisting.

REQUIREMENTS OF THE GOLDEN RULE

I have said that honesty embraces the principle of the Golden Rule. This principle forbids interference by one with the rights of another.

Saturday, October 8

Second Day

It requires that every man be privileged to pursue his lawful calling in his own way and in peace, without restraint or hindrance. The employer must give an honest day's pay for an honest day's work. The employee must give an honest day's work for an honest day's pay. Honesty condemns falsity in all its forms. It does not permit the bearing of false witness. It banishes from out its pale the demagogic art of vilifying and misrepresenting one person or class for the purpose of arraying another person or class against the first. It does not sow dissension. Trust, confidence, assurance and peace are the offspring of honesty.

War, the disputes of nations, class conflict, the bitterness and hatred that threaten the peace of the world would dissolve by the simple process of observing these principles of honesty.

Honesty embraces truth and requires fidelity to principle. In this realm lies what we might designate as honesty in public life. It requires that men in public office should not graft even within the law. They must set principle above expediency and the public welfare above considerations of personal fortune. The scandals that rock our large cities to their foundations could not occur if those trusted with official authority practiced the simplest principles of common honesty. Fidelity here often calls for a high order of moral courage. One hears of legislators in state and nation who talk one way and vote another. Among friends and in confidence they condemn policies and the laws projected to effectuate them, yet officially they vote the passage of those laws merely because they fear the course of right, as they see it, might not be popular and to follow it might terminate their official careers. They would rather violate their consciences than lose the glamor and power of official position. Such men constitute a far greater menace to our country's safety than do all the propagandists of alien philosophies put together. We need fear no invasion from without so long as we are sound to the core within.

Nearly one hundred years ago in a stirring appeal to France, Victor Hugo said: "Sovereignty is not in dynasties, it is not in princes, it is not even in the people. It is higher; * * *. Sovereignty is in truth!" Sovereign truth demands undiluted honesty. Every act of our lives; every concept of our intellects; every yearning of our souls, to be worthy, must be impregnated with the quality of honesty—that quality which gives integrity to the internal structure of a man and fits him for every trust.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brothers and sisters, that I might enjoy a portion of the Lord's Spirit in the endeavor to speak to you this morning. It is needless for me to say that I have a feeling of gratitude in my heart for the testimony that the Lord has been kind enough to give to me of the divinity of this great work. I know that Jesus of Nazareth is the

Redeemer of the world, that Joseph Smith was a prophet of God, and that through him the Gospel of Jesus Christ was restored to the earth in its simplicity and purity.

I am grateful for the parents that are mine; grateful because they have exemplified in their lives the principles of virtue, integrity and faith. I am grateful to the Lord that he has again established upon the earth the Church organizations, for the Melchizedek Priesthood brought back by Peter, James and John; the Aaronic Priesthood, restored to the earth through the instrumentality of John the Baptist. I am grateful for the fact that I have a standing and membership in the Church of Jesus Christ.

I think all the achievements we have made as a people have been possible through the fact that we have had in our midst the power of the Priesthood. Brigham Young said:

Much has been said about the power of the Latter-day Saints. Is it the people called Latter-day Saints that have this power, or is it the Priesthood?

He said it is the Priesthood, and if they live according to that Priesthood, they could commence their work here and gain many victories, and be prepared to receive glory, immortality, and eternal life. He made another statement.

The Priesthood of the Son of God which we have in our midst is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them of happiness hereafter.

So Priesthood to me is more than the power of God delegated unto us, whereby we may act as his representatives, it is a perfect system and order of government given to us through which we may help the human race to solve the problems that now afflict it. One of the greatest differences between this government and the government of men is that we have no desire to take away land or natural resources from any nation or people, but we have a desire to help the human race, teach them the ways of life and righteousness as they have been revealed to us in this day and age.

This government of the Priesthood has departments or divisions through which the work of the Lord is accomplished. One of the most important ones we might call the Department of Education; we find inscribed over the portals of this great department these words: "The glory of God is intelligence." In this department we find many workers. One of the most representative groups of workers is the great missionary corps that goes out into the world preaching the Gospel to every nation, kindred, tongue and people.

There are other workers and teachers, for we are essentially a teaching Church. The great commission given to the Prophet Joseph Smith was to teach the world of the ways and of the principles of the Lord Jesus Christ. Among our own people we have another corps of teachers whose duty it is to go among the Saints once a month, to exhort,

to admonish, and stimulate them to greater activity in this work, and to protect them from the snares of the adversary.

Through the auxiliary organizations of the Church we find a great educational project being carried out, the teaching of the Gospel of Jesus Christ to the boys, girls, men and women of this great Church.

There are other departments in this government of the Priesthood. There is the department of health, the fundamental law of which is the Word of Wisdom, revealed to us through the Prophet Joseph Smith, that we might live in accordance with the atmosphere that is created by the Holy Ghost as he comes to dwell within us.

There is the finance department. Finances are just as essential for the carrying on of the work in this kingdom as they are in any other government or kingdom. The Lord has given us a law whereby we can accumulate the finances to carry on this great work—the law of tithing, a most equitable and just law. He has also given us another law, a law that is necessary for the taking care of our brothers and sisters who find themselves in destitute circumstances, namely the law of fast offerings. Through this law the Lord expects us to provide the means whereby we can carry on the great assignment that has come to us in connection with the Church Welfare program. A law, too, that is fair and equitable when you stop to think that all the Lord asks of us is the value of the two meals we abstain from on the first Sunday of each month.

There is another great department in the government of the Priesthood, a department that we may now call the Welfare department, a department that has been organized for the purpose of taking care of our brethren and sisters who may be in the vale of poverty and need. We have two objectives in this great department: first, to accumulate enough food and fuel, and provide shelter for all of those who may be in need of these necessities. And the other objective in connection with this plan is to provide every man with the right to earn his bread by the sweat of his own brow. As we listened this morning to the reports of some of the stake presidents in relation to the projects that have already been provided for those who need work it was most inspirational, when you stop to think that not far distant from here three Elders quorums went to work on a project comprising some three thousand acres of land. They cultivated some nine hundred acres of it, produced a crop of **sixteen thousand bushels of wheat**, and in addition to that **broke up another six hundred acres** which are to be used in 1939. All this is being done for the purpose of providing the necessities of life and labor for our brethren and sisters who are in need.

There are other projects in connection with this Welfare department. Projects to rehabilitate our people in their attitude toward the government, in their attitude toward work, and in their attitude toward the Church. In this great government of the Priesthood we find that there is a recreational department represented by the Mutual organizations, that provides wholesome recreation for the people of the Church.

We could go on and mention many other departments in connection with this great Priesthood government. But there are two relationships

that I should like to draw to your attention. The first is the relationship which we have in connection with the business world. Brother Albert E. Bowen has already mentioned something in relation to it. Those of us who are members of the Priesthood government, who hold the Priesthood of God, should remember that in all of our dealings with the business world we should be honest, fair and square in our dealings. Brigham Young said upon one occasion :

Men who are vessels of the Holy Priesthood, are charged with words of eternal life for the world and have tried continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High.

It would seem to me that members of the Priesthood of God are servants and officers in this government, and should remember to live the Gospel of Jesus Christ in our shops, in our stores, in our factories, and on our farms, and every day of our lives as well as on Sunday.

Then there is another relationship that we have, the relationship with the governments of the earth. We believe in obeying the laws of all governments. May I say that one of our Articles of Faith points out to us :

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe that, and this is the relationship that should exist between us and all nations, regardless of where we may live; as the Priesthood and the government of the Lord Jesus Christ we have a definite responsibility in connection with the Constitution of these United States. I am sure if there is a people in all the world that appreciates the Constitution it is this people, for under this divine instrument it was possible for Joseph Smith to bring into existence the Church of Jesus Christ, in a nation where there are equal rights, the right to worship God according to the dictates of one's conscience.

We should at all times be willing to sustain the great Bill of Rights in our own country, to sustain and uphold the laws here. I firmly believe that Brigham Young was a prophet of Almighty God. I think that he spoke under the inspiration of the Lord's Spirit. I want to read to you an excerpt from one of his sermons, wherein he laid upon the shoulders of the Priesthood of this Church some very definite responsibilities relative to the fundamental law of our country. He said :

I expect to see the day when the Elders of Israel will protect and sustain civil and religious liberty, and every constitutional right bequeathed to us by our fathers.

He said these rights would go out in connection with the Gospel for the salvation of all nations, and added :

I shall see this whether I live or whether I die. I do not lift up my voice against the great and glorious government guaranteed to every citizen by our Constitution, but against those administrators who trample the Constitution and just laws under their feet.

We see from this prophecy, uttered by a prophet of God that there will yet devolve upon the Priesthood of this Church the responsibility of protecting the rights and the Constitution of our great country.

This Priesthood government, this perfect system of government, as Brigham Young calls it, is headed today by a prophet of God, a man who has the right, the authority and keys to receive from our Heavenly Father his mind and will in relationship to his Church here upon earth. He in turn is surrounded by Apostles of the Lord Jesus Christ, who have the same rights and privileges as the Apostles of old, so that the leadership of this great Church comes under the immediate and divine direction of our Heavenly Father.

What does all of this mean to you and to me? Do we appreciate the Priesthood? I would say to you that it is the greatest gift that God has ever given unto mankind, and if we have appreciation in our hearts let us render that appreciation in deeds of service. When the Bishop calls upon us to go block teaching let us consider that it is a high call, be glad to go and admonish, counsel and exhort the Saints. It matters not what our call in the Priesthood may be, whatever it is it comes to us because we are servants of God, and we should receive the call with gladness, and with the thought in mind that after the work has been finished we will be recipients of great blessings.

Therefore, let us approach our Priesthood activities and responsibilities with willing hearts and without any reservations. The Lord Jesus Christ has made a promise to those who will serve willingly and gladly, for he said:

Verily I say unto you, that there is no man that has left home, or parents, or brothers, or wife, or children for the Kingdom of God's sake who shall not receive manifold more at the present time and in the worlds to come, even life everlasting.

May we appreciate the Priesthood of God; if we do leave our homes and our businesses for the kingdom's sake, let us remember that our blessings will be life everlasting, which I hope will be the blessing of each and every one of us, in the name of Jesus Christ. Amen.

ELDER ELIAS S. WOODRUFF

President of the Central States Mission

I labor with my associates in a land made holy by the sufferings and the labors of our people in the early history of the Church. We have a great many visitors come, particularly in the summer season, wanting to see the points of interest through which our people passed, and where they lived.

We try, as far as we possibly can, to give them proper direction and correct information, I have observed that after they have been to these points of interest in the State of Missouri, if they do return they invariably come back definitely impressed with the sacredness of these spots of

ground. There comes into their hearts a great reverence for the deeds of their fathers, and I sometimes wish that every member of the Church could have the privilege of going to Liberty, and Richmond, Far West, Adam-ondi-Ahman, and Haun's Mill, on their way east or west, as they come through the Central States Mission, for the impression that it gives them, for the increase in their faith and their reverence for the work that has been performed in this Church by its founders and leaders.

One cannot stand upon the hill overlooking the valley of Adam-ondi-Ahman without being very deeply impressed with the sacredness of the place. When we go there we take Brother Joseph Fielding Smith's book, *The Way To Perfection* and read the fortieth chapter, which tells how that before he died our father Adam came with his generation of descendants, all the righteous, and blessed them, and where he will eventually return when the time comes for him to present to the Savior his children, and to turn over the kingdom to the Lord.

At the present time the hill upon which the old monument stands—apparently an old Nephite look-out station—is covered with large weeds, and is very difficult of ascent. Nevertheless, it is quite worth the climb up the hill to see it. I have sometimes wondered whether or not I should urge that we attempt to acquire some piece of ground there that would include the hill and part of the valley, and make it easier and more acceptable for people to look upon that valley and to attain that eminence on the hillside.

Those spots in Missouri are very very sacred, and it is a pleasure to go there. I think our people who read the history of the Church, if I judge them by myself, do not adequately understand just what occurred or how it happened. It is a new revelation to again read the history of the Church in Missouri after you have visited those points of interest. I believe that the time will come in Missouri, as it is now fast coming in the State of Illinois, when the people of the State will become more cognizant of the tourist value of these points of interest.

I am happy to note that in Illinois two of our cities—that is, Nauvoo and Carthage—have become two of five points of interest to which tourists are directed who wish to see the interesting and historic parts of the State of Illinois. That feeling is growing in the State of Missouri. A number of men in Independence have stated to me at times that when it is convenient they would like to go with me and see those places. It will be a pleasure for me, of course, to take them.

I can report to you that the work of the mission is going along, and we feel very much encouraged, because the Lord does bless us and his power is manifest as we proceed with our labors. The missionaries respond to the influence of the Holy Spirit; they try to teach the Gospel under his influence; they are prayerful and humble, and we feel that the Lord does direct our efforts, does guide us to the homes of the honest in heart, does give us utterance when we try to speak, does magnify us in the hearts and minds of people, and gives us influence as his servants, to teach them and to persuade them in the ways of righteousness and faith.

I am grateful for the opportunity of reporting this mission to you. I am deeply grateful for the opportunity of laboring in the mission field. I trust that I may be ever found worthy, as long as it is the will of his servants that I shall remain there, to discharge my duties acceptably.

I pray the Lord to bless you, my brethren and sisters, that you may have reverence and respect for the traditions of the past, as well as continuing to look forward, as Bishop Marvin O. Ashton has so delightfully pointed out to you, and not live in the past, but look to the future. But the past is glorious and sacred to us. It inspires us, and has something to do with an increase of our faith.

May God add his blessings to you, and magnify this conference to our good, I humbly ask, in the name of Jesus. Amen.

ELDER THOMAS D. REES

Former President of the Australian Mission

I am very happy to be present at these services of this conference, happy to meet my friends and loved ones again. For three years I have been presiding in the Australian Mission, and I am constrained in the few minutes I have to report of the conditions in that far-off land.

The members of our Church in that section of the world are a fine class of people. As a rule they are educated, courteous, and polite. Courtesy and politeness are the characteristics of the Australian people. Our Saints live in comfortable homes. Those who need employment have employment. Australia today is a very prosperous land. They have no depression, as far as I was able to see. Our Saints are faithful to their duties. They attend their church services. They pay their tithes. They look to us, hoping always to be led by the spirit of the Gospel of Jesus Christ.

I am happy to report the wonderful work that is being done by our Elders in that far-off land. I wish to endorse the words of President Bryant S. Hinckley; there is nothing that can come into a boy's life or a girl's life as fine as a missionary experience. Two years in the mission field can teach them much, and bring to them a richness of life that cannot be found in any other two years of life.

I am happy to state that the people of Australia are very democratic in their attitude towards our Elders. There is no hate, there is no animosity. They seem to invite our Elders to explain the Gospel. The mission covers a great territory, and after an Elder has gone across the great Pacific nine thousand miles, he lands in Sydney, a city of a million and a quarter people, all of whom are of British descent. He comes to the headquarters, he is given his instructions, and is surprised, sometimes, at the distance he is required to travel after he reaches his headquarters. If he is to go to an adjoining district, it is practically as far as from here to San Diego. Sometimes we tell him: "The mission district where you are to work is fifteen hundred miles away." One of our

branches is as far from headquarters as Hawaii is from Salt Lake City. To find these young men carrying on in these great districts gives you such a thrill that you feel the wonderful privilege it is to be in the mission field with them.

Those young men carry the spirit of the Gospel of Jesus Christ with them, and I feel sometimes in their humility they approach very close to their Father in heaven. The question is oftentimes asked: "Why do you come to us? We are a Christian people, we believe in Christ, we have beautiful churches, we have our ministers, we have the Bible, what have you got that is different?" This is an opportune time for an Elder to begin telling them the things we have that are different. He whom they call their head, even Jesus Christ, who walked by the Sea of Galilee, and preached the wonderful Sermon on the Mount, that same King has come in this day to the prophets of the living God and declared himself as Jesus Christ the Redeemer of the world. It is that message that we have that is different, and we carry it to the world, and when an Elder has that testimony in his heart he is not afraid to step up to any door; he is not afraid to speak to any man. We have the words of the Lord Jesus Christ; it is the answer in this day as to the principles he wishes the people of the world to know and live.

It is a glorious thing when we can say in expressing our message, "We are giving you the word of the Lord Jesus Christ," and that should take precedence of the opinion of the wisest of the wise, the most learned of the learned, for thus saith the Lord to his people in this day, and that should be sufficient to end all controversy as to what the Lord means.

My brothers and sisters, those Elders go forth with that testimony in their hearts, glorious in their belief, happy in their faith in a living God, and in humility serving him. It is the most glorious thing that can come into their lives. Ask an Elder—it makes no difference how long it has been since he has been home—about his mission, and you will see his face brighten and his eyes begin to sparkle as he tells you of his missionary experiences.

I want to bear you my testimony that the three years that I was in the mission field gave me a richness of years that I will never forget. May God bless us and help us to understand that our Advocate, even the Lord Jesus Christ, is at the head of this work. God bless us, is my prayer. Amen.

ELDER W. AIRD MACDONALD

President of the California Mission

I am grateful, my brothers and sisters, for this opportunity of bringing to you and to this conference a report of the California Mission. I bring to you the greetings of your sons and daughters who are serving as missionaries in that great mission. They are well; after some sickness which has prevailed with us during the past few months, I am happy to report that all the missionaries are enjoying the best of health,

and are prosecuting their work with diligence and energy in carrying forward the Gospel of Jesus Christ.

I want to endorse the remarks that have been made here by President Bryant S. Hinckley and President Thomas D. Rees, as to the value, to these young men and women, of this opportunity that has come to them to serve in the mission field. This splendid group who form this choir that has rendered so beautifully for us today, I hope that in each of their lives, it shall be their plan and program to serve in the mission field. There is no experience that can come to a young man or woman that shall be of such value and interest to them throughout their lives as the experiences gained in the mission field.

We came to this earth for experience, and that is all we will take out of it. So I hope it shall be the ambition of every young man and woman in the Church to go on a mission. I hope you mothers and fathers, you presidents of stakes and bishops of wards, will see to it that those under your care, (you who are stewards over them) shall have this privilege. See that they are not cheated out of this golden opportunity.

I am glad to report that the work in the California Mission is progressing and growing. Nine thousand four hundred Saints in that mission, which embodies three states, send greetings to this conference.

We are grateful to the presidency of the Relief Society for the opportunity that was given our mission to bring our *Singing Mothers* to the Relief Society conference. Out of the scattered branches of that mission there have come to this conference more than two hundred of these *Singing Mothers* who have been trained by Sister MacDonald. We are grateful also to Sister Evangeline Beesley, for her capable leadership and direction in the singing of these women.

I have not time to give to you the remarkable experiences and sacrifices made by these splendid Latter-day Saint women who came at great sacrifices and for long distances. They are thrilled with this opportunity of attending a General Conference of the Church, and of participating in the blessings that belong to Latter-day Saints.

The baptisms in the California Mission have increased sixty per cent over last year, which is evidence of the energetic work of your boys and girls in the mission. More than twelve thousand copies of the sacred record, the Book of Mormon, have been distributed this year. I am happy to bring you the indication that the people of the world are seeking after the very things that make the Mormon Church different. One of the interesting things that are attracting attention and unlocking the doors to the missionaries is the Church Welfare program. The fundamentals, the temporal things, about which our Church is concerned, plus the fine standards set by our people, are attracting intelligent men and women.

I believe that we should be more concerned, and be prepared so we shall be ready to receive the good men and women when they come to accept the Gospel. There is such an indication of interest among the

people who are now seeking after the finer things that the Gospel embodies, I tremble sometimes lest we shall not be qualified to uphold our standards. I would like to exhort Latter-day Saints to a re-reading of the forty-second Section of the Doctrine and Covenants, in which, at one of the first conferences of this Church, when the missionaries had been called in, and with the Elders assembled together, the Prophet Joseph stood before them, and in the majesty and power that was given him, spoke this great message. The Lord spoke to the Elders of the Church and outlined their duties, and then he said: "Now I speak unto the Church." Orson Pratt, that great missionary Apostle, tells us that he sat there in that great audience and wrote that great revelation as it fell from the lips of the Prophet.

The Lord there tells the Saints what is necessary for them to do; to be true; to be honest, as has been outlined here by Apostle Albert E. Bowen today. They shall not steal and they shall not lie, they shall not commit adultery, they shall love their wives and cleave unto them and none else. The Lord here outlines the fundamental virtues that are necessary in the process of making Latter-day Saints out of converts to this Church.

So I submit, brothers and sisters, the re-reading again of the Lord's admonition to Latter-day Saints.

I bring you the announcement that the Book of Mormon has now been translated into the Armenian language, and that under the direction of Apostle John A. Widtsoe, Brother N. K. Sheranian, one of our missionaries, has completed the first printing and publishing of the book into this language. The Nephite record is now to be given to the scattered Armenian people.

I am happy to say that in all the organizations of the Church in the California Mission the work is being carried on in our small branches as nearly as possible as it is outlined by the General Authorities of the Church. I bear testimony that this is the work of the Lord, that Joseph Smith was in reality a prophet of God. I sustain wholeheartedly, and I bear record, that our leaders today are inspired men. They have the inspiration of the Lord to direct this work. I pray that the Lord will bless us as a people, that we may stand firmly together and uphold the principles that have been given us; that by our lives, and the works we do, we shall preach the Gospel to the children of men; and that the honorable men of the earth seeing our good example may be led to investigate and be brought to a knowledge of the truth.

May the Lord add his blessings to us, I pray, in the name of Jesus. Amen.

An anthem, "Sing for the Fallen Brave" (Wheeler), was sung by the Choir.

Elder Joseph Anderson, Clerk of the Conference, offered the closing prayer.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference commenced promptly at 2 o'clock, with President Heber J. Grant presiding.

The musical exercises for this session were furnished by the *Moroni High School Choir*.

The Choir and congregation sang as an opening number, "We Thank Thee, O God, For a Prophet."

Elder Arthur C. Brown, President of the Millard Stake offered the opening prayer.

The Choir then sang the anthem, "Inflamatus."

PRESIDENT HEBER J. GRANT

We are very thankful indeed to the Moroni High School Choir for coming here and singing for us. We enjoyed very much their singing this morning. Considering the small population of the town of Moroni we certainly feel to congratulate the people there on their fine choir, their good singers, and their school.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren and sisters: As all of you know, this is an extremely important position to hold at this time. None of us come here do so without carefully thinking of what we may have to say, what we would like to say or what we ought to say, and we dread a good deal about it.

You brethren and sisters who are here, and the many more who are listening come because you want comfort, you want encouragement, you want strength, you want instruction relative to your duties as they appear at the present time, and those of us who occupy this position have a great deal of responsibility in that connection.

I have committed to writing a few things that it occurred to me I might say. I hope that any words I may say will give no offense, because it is my thought only to say things that are helpful without complaint or without fault-finding.

BY THEIR FRUITS YE SHALL KNOW THEM

In the early beginning of this dispensation, speaking by revelation to the Prophet Joseph Smith, the Lord said: "Hearken and hear, O ye inhabitants of the earth. Listen ye elders of my Church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent." D. & C. 133:16.

In a former day when the Master lived on the earth, among other

things in his great sermon on the Mount he said: "Wherefore by their fruits ye shall know them. Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:20, 21.

As an illustration of the meaning in these sayings of Jesus, the Apostle James wrote: "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? . . . Yea, a man may say, thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works . . . Wilt thou know, O vain man, that faith without works is dead?" James 2:14, 18, 20.

And so may we not think of the gospel, the gospel the elders of the Church are called to preach, as being a gospel of faith, repentance, and work? Certain is it that work—an application in our daily lives of the principles we teach—is an essential of our religion.

LATTER-DAY SAINTS SHOULD LIVE UP TO PROFESSIONS

The thirteenth article of faith proclaims that "we believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . ." Hence a faithful and worthy Latter-day Saint must be characterized by the virtues named in this article of our faith. Our doctrine of work as an essential of salvation makes this imperative.

Now, to believe, to profess a faith, may be easy; to do, is always more or less difficult, so difficult at times that none of us is perfect in all things.

SATAN SEEKS TO OVERCOME SAINTS

Our theology makes clear to us why mortal man fails to reach perfection. Satan is here and ever more or less near each one of us. Further, none of us has entirely succeeded, as Jesus did, in putting Satan completely behind him. In the Middle Ages when knighthood was in flower, fighting men encased themselves in metal armaments. When in combat they would try to strike opponents in the weakest parts of their armor. Satan tries to do the same thing when attempting to overcome us: he tempts us in our most vulnerable places. In other words, he tempts us in ways that are hardest for us to resist.

Satan and his hosts were cast out of heaven after the great rebellion and came down to earth where they have since lived. In consequence, evil is in the world. The devils are here to bring pain and sorrow, distress and suffering, misery and death to the human family. They are here making efforts to thwart and overcome the work of the Lord. This could be most readily done by destroying the Saints of God. Hence wherever the Saints are Satan is not likely to be far away.

To keep these thoughts in mind may be helpful. The situation is such that each one of us must ever be on his guard ready to ward off the attacks of the angels of darkness.

And now another point: our theology teaches us that we once all lived in a pre-mortal spirit world. We are spirit children of God, our Father in heaven. A law of creation in the realm of life is that like begets

like. Since intelligence is the glory of our Father, we his children possess at least in embryo a spark of this glorious attribute. We were favored with the high privilege of coming to earth as a necessary step in the long path of eternal progression. But the rate of advancement depends upon us. There is from heaven no compulsion in the matter, for the principle of free agency given by the Father to all his children, operates in the premises. But to please God we must try to develop our intellects and grow in knowledge and understanding, wisdom and power, and cultivate our wills by resisting evil and doing good.

THE GOLDEN RULE NOT OPERATING IN WORLD STRUGGLES

What do I mean by the expression "doing good?" The Master made the meaning clear when he gave us the Golden Rule, the rule that applies and makes visible in our lives the observance of the two great commandments, the keeping of which will ornament any human life and render it saintly.

But the chaos existing in the world today is abundant proof that the Golden Rule plays little or no part in the affairs of men or nations.

Looking out into the world, what do we see? Struggle, struggle and still more struggle—men everywhere striving for position, for mastery, for power, for rule—to get into a position to dictate to their opponents the terms of settlement. So fierce and general have the struggles become that chaotic conditions prevail everywhere—at home as well as abroad.

Overseas it is the struggles of nations that fix our attention. In our own fair land we are disturbed by myriads of strikes and lockouts, industrial disputes, struggles of class against class, groups against groups, parties against parties, etc., in great number. In all of these cases clever propaganda, accompanied by some type of force, are the weapons of the struggles.

To see all of these things makes us fear and tremble for the morrow, for it is evident that a mighty revolution is in progress the end of which will be a profoundly different America from the historic country we received from the founders of the Republic. In those days the patriots fought against taxation without representation, the fight being the spark that set the revolution aflame. Today we fight for representation without taxation. We struggle for all the advantages of a benevolent government, set up by ourselves, made rich by the strong arm of the law seizing whatever it can from him who has.

We fight against being taxed, but demand more and more of the benefits that taxes provide. Is this not a struggle to get something for nothing, at least to get more and more for less and less?

We listen to smooth-tongued demagogues, accept as truth their wild vagaries and enthusiastically follow their cunning and selfish leadership. Why? Is it not in the hope of getting for ourselves more and more for less and less? We become adherents of various groups, pay membership dues, sometimes participate in disturbances, and engage in various other kinds of activities. Why? Is it not in the hope of getting more and more for less and less?

In all of these things do we stop to ask ourselves if our conduct squares with the thirteenth article of our faith? We profess to hate communism and fascism and stoutly deny that we would give the slightest support to either of these isms. Do we ever stop to think that in many respects these isms have much in common and that many of the things we do are heartily supported by communists who see in them an application of communistic principles? We are willing to overthrow some of our established methods and institutions, apparently without realizing that in so doing we take step after step that brings us nearer and nearer to communistic objectives.

Our moral standards appear also to be changing, in many respects becoming weaker and lower. This is perhaps more apparent in our group and national conduct than in our individual actions. Of what group or nation can it be longer said it's word is as good as its bond? During recent years we have seen nations default on their pledges, fail in their promises and entirely ignore their solemn commitments. The situation has become so bad that nations today put little or no trust in each other's commitments. The United States, China, Abyssinia, Czechoslovakia, many private investors, and others have learned this to their sorrow.

Two years ago a great industrial disturbance of the Pacific Coast began about this time of the year. It continued for 98 days, and cost, it was said, about seven hundred millions of dollars. What came out of it? Ill-will, misery and hatred. What was the weapon used in the struggle? Force. And force is, and always has been, the weapon of Satan and his helpers. It was the weapon he proposed in the great council in heaven that he would use to save all the Father's children. It is the weapon still used by all the Father's children who permit themselves to be influenced by this crafty enemy of all righteousness.

Now, brethren and sisters, I refer to these things because I think our attention should be called to them. To me the outlook is anything but pleasant. If I see aright, we are traveling towards more and more chaotic conditions. Selfishness in the individual and in his group relations appear to be getting more and more pronounced. And where selfishness is strong love is weak. These two qualities cannot be boon companions nor dwell together in harmony.

Needless, almost, to say this to Latter-day Saints. We readily grant it is true. But do we profess love and practice selfishness? Few people among us today sympathize with communism, an ism of selfishness. But does this not make the situation all the more dangerous, when what we do establishes communistic principles?

I said selfishness—that quality of character that demands more and more for less and less—and love cannot dwell together in harmony. I mean of course that type of love that finds application in the Golden Rule. Neither can love and injustice go hand in hand. The great Welfare Program of the Church seeks to exalt love and subdue selfishness. Would that this Godly plan were more widely in operation!

Force as an instrument in human relations is absolutely banned by the teachings of the Master. Satan's proposal to use it to bring back to

heaven all the earth-children of the Father was rejected and the doctrine of free agency proclaimed. In Christ's Church compulsion of the human will is unknown.

DUTY OF THE LATTER-DAY SAINTS

Now, my brethren and sisters, I have used the word selfishness in its most general sense, not as applicable to you fine men and women who are here, the cream of the Church, the officers of the Church, the leaders in all the departments of the Church. In your lives you are as a light set upon a hill, but I am speaking of conditions in general, and what would I have us do, members of the Church of Jesus Christ of Latter-day Saints? I would have us do what I think we ought to do.

Now I use that word "think." The Lord has given us intelligence, as his spirit children we possess it for a purpose, and I think he has given it to us to be used. I think, brethren and sisters, in this chaotic world in which we are living that it behooves each one of us to use all of the intelligence that God has given us; study all propositions that come to us; study every appeal that is made; study everything that is proposed, and with God's help, on our bended knees, seeking his guidance and the inspiration of his Spirit, try to find out what he would have us do, and when we can determine that conscientiously, to the very best of our ability, act accordingly. But in our actions we may, if we care to, get some guidance if we will look to the head of the Church. We held up our hands here the other morning to support President Grant as a prophet, seer, and revelator. Are we willing to follow him, and to follow his advice, and to take his suggestions, or will we let them pass into one ear and out of the other? Not you, brethren and sisters, who are here, but some members of the Church who are not here, some possibly who may be listening at this moment to what is being said here.

I think, my brethren and sisters, we ought to be consistent. I think the Lord expects us to be consistent. We are to be sincere in the professions of our faith and make our conduct square with our professions. If we do that, brethren and sisters, the people of this Church will stand up and we will be a light to all the world. There will be, so far as we are concerned, a peace and a security, there will be a love among us, there will be no class distinction, we will all be brothers and sisters, we will all be devoted to each other's interests, and we will be loyal and true to the leadership of this Church.

May God help us to be that, I pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I am very sorry that we shall have to limit our Mission Presidents in the length of their remarks. We should really like to hear them speak fifteen or twenty minutes each, but we have to ask them to stay within the limit of ten minutes. Our conference is just half through, and we have not heard from half of this body of speakers.

ELDER HAROLD W. PRATT

Former President of the Mexican Mission

My dear Brethren and Sisters: I assure you of my humility in attempting to utilize part of your time again. I realize the responsibility involved in taking part of the time of this great congregation, and I shall not speak long this afternoon. I merely wish to thank you and the leaders of the Church and our Heavenly Father, in your presence, for the opportunity of service that has been mine in the mission field.

During the past nearly five years it has been my privilege to serve in the Mexican Mission among a people that I love. It has been my opportunity during that time to labor with many of your sons and daughters, a privilege that I esteem above everything else. I feel that my life has indeed been enriched.

I endorse heartily the remarks of President Hinckley and of President Rees with regard to the benefits reaped by your sons and daughters through service in the mission field. I exhort you, as did President MacDonald this morning, to look toward the sending of your sons and daughters into the mission field. No finer experience can come to them, I assure you. I appreciate fully the advantage and the progress that the missionary has in the mission field. I realize what this missionary system means to the Church, the advancement and the growth that come to the Church through the experience and the progress of the individual missionaries as they return to the Church, but I wish to sound one note of warning: Let not this be our purpose in sending out missionaries.

The Master said: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Let this be our guiding spirit in sending forth our missionaries. Let them go forth not so much for the benefit that they may reap, or the benefit they may bring home to us as an organization, but let them go forth rather to serve the Master, and in serving him serve their fellow men; to take the Gospel, which is the power of God unto salvation, to those who are yet in darkness. I assure you that if they go forth in that spirit, reaping the benefit that they themselves will reap, and reaping the benefits that we as an organization in sending them forth shall reap, we will all be greatly blessed.

I bear you my testimony, my brethren and sisters, that I know that God lives, that Jesus the Christ was sent by the Father and gave his life that we might live again. I know that his Gospel has been restored through the instrumentality of the Prophet Joseph Smith, and I bear you my solemn testimony before my Heavenly Father that I know that the present leadership of the Church is truly inspired, that it is authorized to lead us in the path of righteousness.

Let us take seriously the advice that we are receiving at this conference, and go forth with a renewed determination to practice the principles of the Gospel and to live in accordance with the advice of our inspired leadership.

May this be our lot, I pray in Jesus' name, Amen.

ELDER LeGRAND P. BACKMAN*Former President of the South African Mission*

My beloved brothers and sisters, I deem this a real privilege, to stand before you this afternoon, and I pray that the inspiration of my Almighty Father may be with me on this occasion.

I bring to you the greetings of the members of the Church in the farthest mission of the whole world, with headquarters just fifteen thousand miles away. I can assure you, my brothers and sisters, that we have some of the finest people in the whole Church in the South African Mission.

As I sat here today my heart went back to my mission field, and I thought of the many hearts that yearn for the privilege of coming here, to be here in the Tabernacle, to see the Temple, and to hear the inspired words of our leaders. Oh, how our people down there long for that, because up to the present time they have had no General Authorities of the Church visit that great land. I realize that South Africa is a long, long ways away from headquarters, and we only have a little over two million white people in the whole of the country, but nevertheless in our work with the white people in that land we have found them the finest people that I think we can find anywhere in the world.

It seems that the people of South Africa are filled with the spirit of pioneering. They are open-minded. They are free to hear the truth, and I believe that we are showing wonderful progress in that great land.

Just a little over a year ago I was in Rhodesia, near the great battle fields where conflicts between the British and some of the Kaffir tribes took place not so many years ago. On a little farm called "Fern Creek Farm," away up in that Rhodesian country, we have two families of members. We went to one of their homes one night, and there held a meeting. They had no electric light. We held our meeting by candle-light. There were just the four members of the Church and Sister Backman and two of the missionaries and myself.

The old man and old woman, Brother and Sister Viljoen, could not speak a word of English, and so Brother Jubber acted as interpreter. After Sister Backman and the two missionaries spoke, he interpreted to them what had been said, and then I got up and spoke, and talked for some time, and as I noticed their faces I could see them light up with understanding, and they knew what I was saying. When I got through Brother Jubber said: "Shall I interpret what Brother Backman has said?" They said: "No, we understood every word the President has said to us."

I am just mentioning this, my brothers and sisters, to let you know that in the farthest outposts of the Church our people are blessed with the same spirit and the same inspiration that we have throughout the world among those that are true Latter-day Saints, and indeed we have true Latter-day Saints in that land.

I have had the great privilege of seeing a wonderful progress of the

Church in South Africa, because in 1915, when I went out to South Africa on my first mission, I was held prisoner on a boat in Durban Harbor for three days because I was a Mormon missionary, and now, when I returned again to preside over that mission, after an absence of sixteen years, I saw that most of the prejudice had been done away with. The people were willing to listen to our message. In February of this past year we had the privilege of taking our chorus from the headquarters in Cape town and appearing in the City Hall of Capetown with the Cape Town symphony orchestra, and several of the outstanding artists in Cape Town assisted us in a fine program.

I am just bringing this to your attention to let you know that as far as South Africa is concerned, prejudice is almost done away, and we are meeting some of the finest and some of the best people in that land, and they are willing to hear our message, and they are willing to give us of their hospitality, for which they are so well known.

I thank God with all my heart for the wonderful privilege that has been ours during the last three and one-half years, to labor in that land. I love Africa because I know that is where I learned to know my God, where I learned to gain a testimony of this wonderful Gospel of Jesus Christ.

I come back from the firing line of missionary work, filled with enthusiasm for the work of the Lord. I know it is the grandest and the greatest philosophy in life, and I only hope and trust and pray that I might be able to continue to live as I know my Heavenly Father would have me live. I thank Him for this privilege. I thank the Presidency of the Church and the Authorities for the wonderful privilege that has been mine.

The missionaries that have been with us have been all noble, wonderful boys. Forty of them have passed through our hands in the past three and a half years, and I can truthfully say not one of them has given us the slightest concern, and I am sure that that is a remarkable record.

May God's choicest blessings be with us all, I humbly pray, in the name of Jesus Christ, Amen.

ELDER O. F. URSENBACH

Former President of the French Mission

My beloved brethren and sisters: I am exceedingly weak in standing before you. May I be a beneficiary of your faith.

It gives me great joy to report briefly the French Mission, which, by the way, geographically I think is the largest mission in Europe, yet we have a membership of a little less than one thousand, about fifty-five per cent in Belgium, about thirty-five per cent in Switzerland, and about ten per cent in France; but we have very lovely people, who have made sacrifices for the Gospel of our Lord, and are very devoted. In the mission there is a group of young men and women missionaries that are very excellent. Many of them went into the mission fields not having a

testimony of the Gospel burning in their hearts, and if they didn't find God in the wards and stakes at home, they have and are finding him in that field of labor.

We have tried to inoculate into the hearts of these young people that they are ambassadors of life and salvation, representing the First Presidency of the Church and the Twelve Apostles, their stake presidents, their bishops, and their parents at home, and as such, putting them on their honor, we have expected them to be the missionaries that those who trust them think they are. It is surprising how this has worked in giving these young people a superstructure and a solidarity in presenting our Gospel message to the world.

We are happy to report that in the last two years I think we have doubled baptisms of any preceding period of time in the history of the French Mission. We have done this following what we called a seven-point program that we presented to the Church, that it might be appropriate here for me to review briefly.

There have been too many people baptized in the missions who did not know what they were baptized for. We have found plenty of them, many of them, who have wondered why they were baptized members of the Church, and it is no wonder some of them don't remain.

In the seven-point program the qualifications that we presented were, First: Do you accept, unreservedly, God the Eternal Father, a personal being and Father of the human family?

Second: Do you accept the atonement of our Lord Jesus Christ as being full and complete, and that when a man or a child is baptized for the purpose of removing from him the stain of Eden, the act automatically denies the efficacy of the atonement of Jesus Christ?

Third: Do you accept the doctrines and principles of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost?

Fourth: Do you accept the fact of a universal apostasy in the Primitive church, necessitating a restoration of the Gospel?

Fifth: Do you accept the fact that God and Jesus Christ appeared to Joseph Smith, and that later he was ordained to the Holy Priesthood and authorized to establish the Church of God on the earth in this dispensation?

Sixth: Do you unreservedly accept the law of tithing, as revealed from heaven for the upbuilding of the Lord's church in this dispensation?

Seventh: Do you accept the missionaries as being here with divine authority to preach the Gospel, to baptize for the remission of sins, and lay on hands for the gift of the Holy Ghost?

There was one Catholic family who, after thus being qualified, answered affirmatively and whole-heartedly to every question. I said to them: "Why have you not asked me for baptism?" "Because," said they, "we have been waiting for you to ask us." I said: "That will not happen. When you are ready for baptism you will ask me." The next Sunday they applied for baptism, and they are good members of the Church.

In this way of qualifying members, when we bring them into the Church we know they are coming in with a knowledge of what they are doing.

I am grateful, my brethren and sisters, for the privilege of having served these four years in Europe. I am grateful for these young missionaries who are over there representing some of you parents. I am grateful that the brethren have seen fit to send lady missionaries into the French Mission. I wish I had time to tell you just what these ladies are doing.

The Gospel of Jesus Christ, my brethren and sisters, is true. The Lord said, through his prophet:

How beautiful upon the mountains are the feet of them that bringeth glad tidings and publisheth peace, and saith to Zion: The Lord reigneth!

I wish the world could accept this, the gospel of peace that we are proclaiming to the world. If they would accept Jesus Christ and his plan of peace, we would have no war and contention in the nations.

Completing the passage:

Thy watchmen shall lift up their voices, and together shall they sing; for they shall see eye to eye, when the Lord has brought again Zion.

Go the length and breadth of the earth and see if the Latter-day Saints do not see eye to eye. I have had the privilege, my friends, of visiting groups of Latter-day Saints in nine different nations, and we see that they do see "eye to eye"—the same hopes, the same aspirations, the same principles of the Gospel, the same things that are characterized, as President Clawson said yesterday, by the gift of the Holy Ghost.

I am going to close by quoting from the thirty-fifth section of the Doctrine and Covenants. That will apply to us all. The Lord said to Joseph Smith:

Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills and flourish.

I wish we could take this to our hearts and know in our minds that we were keeping all of the commandments of the Lord, and not only part of them. If we would do this as a people I don't know what power and glory would come to us in excess of what we enjoy today.

I rejoice in the Gospel of Jesus Christ, and I bear my testimony to you of its divinity. It is the greatest thing in my life.

May God bless you. I ask it in the name of Jesus Christ, Amen.

ELDER ABEL S. RICH

Former President of the Canadian Mission

I am indeed happy to have this privilege of speaking just a word to you at the conclusion of the mission from which we have returned so recently. The past three years have been one of the happiest periods of our lives, speaking of myself and family. I am convinced that the mis-

sionary system of the Church is one of the finest institutions in our Church for building the testimonies of our young people, and keeping burning alive that testimony in the homes from which those missionaries come.

When I think of the many young men and women who came to the Canadian Mission and served while we were there, and saw their devotion to the work, the progress they made, the struggle many of them had to make to adjust to the new surroundings, and yet their willingness to go and do whatever was asked of them, and then to see the development made, the acceptance of responsibility, and the love that grew in their hearts for the cause they represented, and for the people among whom they labored, I say I am more convinced than I have ever been in my life, before, that this institution is of God.

I enjoyed Canada and the Canadian people, a cultured, refined people. Bringing with them traditions from the Old World, they have been pretty well set in their ways. It is not infrequent that we would hear people who became interested in the Church say: "My folks have belonged to this or that religion for generations and generations, and I feel that I should remain where my ancestors were." With those well set ideas it has been most difficult to get the Gospel clearly before them. Those who have been converted in the Canadian Mission are honest, true, devoted.

It is one of the oldest mission fields in the Church. The Prophet Joseph Smith himself went through part of eastern Canada, and when he departed from that mission I recall that he had a prayer in his heart that God would bless those people, that all may have their minds enlightened and their understandings quickened, that they may be led to accept the Gospel of Jesus Christ.

Followed by the Prophet were Brigham Young and his brother, Joseph Young. Then later Parley P. Pratt and many others of the stalwart leaders of the Church went into that field, and they found many people receptive to the Gospel. It was in Toronto where a whole group joined the Church, and many of them came to Utah with the Saints. As nearly as I can discover, a large group joined the Church in Halifax and emigrated while the first companies of Saints were on the way to the West. Yet left behind in that country are scattered Saints here and there, with many pretty well organized branches of the Church, that are carrying on the work and finding joy and happiness in it.

I enjoyed very much going through the mission with President David A. Smith, who has been recently appointed to preside over that mission. I was happy when he came, because of his understanding, and because the people loved him, and he loved them and loved that work, for I love those people, and I am sure that the work will grow and progress in that part of the vineyard.

I am very grateful that during the past three years we have been privileged to build the first meeting house in the Canadian Mission. Many of those Saints who have been in the Church for thirty years, or more, have never been inside of a Latter-day Saint meeting house, and when

we were told that we might build a meeting house, with a recreational hall and class rooms, I cannot explain to you people the joy and happiness that came to those people over the prospects. I understand that it is just about completed now, and it will be the first time that those people will have the privilege of meeting in class-rooms, where they are not disturbed, and meeting in a meeting house where clubs and other kinds of meetings are not being held; and I am sure that it will turn many peoples' attention to the Church.

During the past summer we had the privilege of receiving a number of short-term missionaries, some of our school teachers, and they formed a wonderful addition to that mission. As they went about their work so earnestly and efficiently I could not help but think what a wonderful vacation it would be for many of our people, to go into the mission field for a short-term mission. If we had doctors and lawyers, business men, and school teachers, each would be able, possibly, to meet people in the profession to which he belonged, meet them on ground that he would be able to explain the Gospel to them. For it is not sufficient only to have the truth, but we must have the ability to explain that truth, and we must in some way have the ability to remove the prejudice from the peoples' minds, in order to get them to see the truth as we have it for them.

I believe that each man may meet those people of his own profession, in such a manner that the Gospel will be preached more efficiently than could be done by some one of another profession. It seems to me that some day it may be the case, that this work will become so prominent and so popular that all our people will desire to go and spread the Gospel to the world.

We do have a wonderful thing, brothers and sisters, in the Gospel of Jesus Christ. When we have grown up in it, and have had all these fine conveniences, these beautiful buildings, with the Authorities of the Church here to counsel with us, we sometimes fail to appreciate just what all these blessings are. If you go into the world and see people—just a little handful of them, not enough to make the great program of the Church active as we have it here at home—and see the faithfulness and the devotion and the love of those people, I believe it creates within our hearts a greater love for the work and a greater appreciation of it.

I shall be grateful all my life to my brethren who saw fit to let me fill this mission in the world. I am deeply grateful also for the companionship and for the support of the Authorities of the Church, of the missionaries, and of you parents, and for your fine attitude in this great missionary work.

I sincerely pray that our Father in heaven will bless this great Church, that we may stand unitedly together, working for the upbuilding of it, and that we may receive the blessings that the Lord has promised to us, I ask in the name of Jesus Christ. Amen.

A selection, "Cavatina" (Raff), was rendered by the Choir and a violin trio. (Arrangement by Noble Cain).

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

It seems that the usual radio technique is grossly inadequate for such a time as this. By the forewarning of a chance meeting with President Grant last Thursday evening, I thought that perhaps the shock of what has befallen me would have been somewhat alleviated yesterday morning, when it was announced here, and also this moment, but such seems not to be the case.

I spent a sleepless night Thursday night, burning old bridges and building new ones. I think that perhaps this call would have come easier to me a little later in life, after I had had a better opportunity to make substance of more of my dreams, but perhaps this is not so. Perhaps I must just exchange old dreams for new dreams.

It is less than three weeks, during a nation-wide Tabernacle choir broadcast, that I read from this pulpit as follows:

There are two things that enter into the life of every man: Those things which we plan for ourselves, and those things which enter into our lives in spite of all our plans. Sometimes, happily, we fare better than we had honestly hoped, and sometimes, unhappily, we find we fall far short of achieving those things for which we have striven. But no matter how well we seem to control those elements which affect our lives, there are always to be considered things unlooked for. Surely it must be better that way. It would be difficult to imagine a more unsatisfactory existence than the life of a man into which nothing unexpected ever came. Furthermore, it is all part of a great plan. The Lord still chasteneth whom he loveth, and all those things which come into our lives in spite of our best laid plans, are part of the education and enriching experience of every child of God who walks the earth. We may think what we would like for ourselves, and then, in the spirit of that resignation born of faith, we must reconcile ourselves at one time or another, to say as in the words of the hymn about to be sung, "I'll go where you want me to go, dear Lord; I'll be what you want me to be."

I knew, when I sent out these words to a nation-wide radio audience, that they were true, but I did not know that they would return home so quickly. It is a conclusive thing for a man to stand convicted by his own words, and I now so stand before you.

My association with the General Authorities of the Church dates back to about eleven years ago, perhaps a little more, at which time I did not have a speaking acquaintance—with one exception, I think—with any of the General Authorities. At that time I found myself in the British Mission as a young man under twenty-one years of age and was aware of the penetrating eyes of Dr. James E. Talmage looking at me during my first meeting with him at a conference of the Norwich District, shortly after which I was called into the European Mission office at Liverpool and became associated with him in the editorship of the *Millennial Star*. Under his tutelage I found myself squirming at times, but nevertheless greatly benefited by his rigid scrutiny and exacting requirements. It was a good experience. And I love and honor the memory of the man who so painstakingly troubled himself to train me in ways of precision

and exactitude, when oftentimes it would have been much less trouble for him to have done the task in hand himself.

That was followed by the coming of Dr. John A. Widtsoe, and I learned more from him. The rapidity with which he worked, the breadth of his knowledge and abilities, his power to use other men and to help them realize themselves were a source of constant inspiration.

Under him I later became secretary of the European Mission and visited countries from the Mediterranean up to beyond the Arctic Circle, and my heart is filled with thanks to him also for his belief in a young man.

Since that time it has been my privilege to become acquainted with all of the General Authorities of the Church, and their lives have been a testimony to me, because I know that they would not be doing the things they are doing, and would not have left the things they have left, to do the things they are now doing, except that they know of a surety that this is the work of the Lord, and must go forward.

I have been very grateful for the opportunity of engaging in the radio activity that it has fallen to my lot to be engaged in. One of the greatest satisfactions of my life is to read the letters that come in every day, week after week, from people who listen to the nation-wide program from the Tabernacle each Sunday morning, and who find their lives touched by the spirit of it, and find cause to inquire further.

I have known of some conversions that have come directly from this program, resulting in baptisms into the Church, which is an experience that I did not have the joy of observing in the mission field as a direct result of my own efforts.

I know that tens of thousands more, from the character of the mail that comes in, must be deeply touched by the things that go from here each Sunday morning on the Tabernacle Choir broadcast. The music of the choir and the organ prepares the hearts of those who listen for the reception of the spoken messages, and it is very encouraging to me to realize that a truth does not need to be shouted to be appreciated—that a truth quietly spoken has much greater effect than an untruth shouted from the housetops.

It has been a gratifying experience to me to be associated in the editorship of *The Improvement Era*. I struggled with myself for more than six months from the time the Presidency first called me over and suggested that I take the editorship of this magazine, until the time that it was actually undertaken. They did not make their request in the nature of a call. They left it entirely to my judgment, and it took me six months to reach the conclusion that they would not have called me over there if they had not wanted me to do it; but this realization finally settled upon my consciousness and I made the change—for what reason I did not know at the time. I was very grateful that the Presidency have left me some radio activity, because it has meant much to me and I feel that the results are gaining.

I spent a good part of the day yesterday trying to find sympathy

from some of these my brethren, the General Authorities, who are sitting around me here. I found none, so I decided to like what has befallen me. President Clark told me yesterday morning that they had all been through it, and I might just as well cheer up. I reminded him that he had not been called into the work at my age, and President McKay, sitting by him, reminded me that he had; and President Grant reminded me also that no one who ever wanted one of these positions ever got one. So with all these unanswerable rebuttals, and finding no sympathy, I have sincerely decided to like my lot.

At an annual testimony meeting of the General Board of the Young Men's Mutual Improvement Association some months ago, I stated that the two paramount immediate ambitions I had were to assist in the editing of the best Church magazine in the world, and to assist in the production of what I hoped to be the best Church radio program in the world. So far as I am aware, my immediate ambitions have not changed. My remote ambitions will either have to be abandoned or await the direction of these my brethren, in whose keeping I find myself, and whose association I love, and whose judgment I trust.

I keep in my desk a comment by Abraham Lincoln to the effect that he who molds public sentiment does more than he who enacts laws or hands down decisions. I find that to be true; I believe it to be true, and I believe that we in this Church must use every means that is available for molding public sentiment for truth, both within and without the Church. That is why I have been particularly happy with both my radio activity and editing experience, because I believe the press and the radio, combined, are the greatest and most effective means today of molding public sentiment, and we must use them to the utmost, because we must keep in mind that the same facilities that are being used to build public sentiment for truth are also being used to build public sentiment for untruth.

I have often pondered, in my own mind, the reasons why our missionary results have not been comparable to those of the early missionaries to Great Britain, into which history I delved at some length in the immediate past. When I learned of penniless missionaries converting whole communities and baptizing thousands of souls, I was worried and puzzled in some respects, wondering what was lacking in that we are not doing the same today. I have subsequently concluded that there are at least two partial explanations. One is that the Lord advised the Prophet in that day that the field was white and ready to harvest, and indeed it was. Another is that our advantages today are comparatively not as great, or not as much greater than theirs, as it would seem, because we must keep in mind that every means that is being used for the promulgation of the truth is also being used for the promulgation of untruth.

That is why we must not be found sleeping at any time. That is why we must be diligent with every means at our command, to use all modern facilities with greater intelligence, with greater foresight and with greater effectiveness. This we will do increasingly, I feel sure.

Those who were close to my feelings yesterday morning before the announcement of my appointment to the First Council of Seventy was made at this conference were aware that if there had been any way to turn back in honor I would have done so, but I do not know to what point I would have turned back, and I realize keenly that there was no turning back—that turning back would have been turning away.

If I had been of a mind to turn back I should have done it at my mother's knee. I should have done it before she taught me to pay out my first few pennies in tithing. I should have done it before her firm and gentle hand directed my steps into the ways of truth. I should have done it before I came up through the auxiliary organizations of this Church; before I went on a mission; before I went into the service of the Mutual Improvement Association and *The Improvement Era*. It was only necessary for me to think quietly for a few moments to see that there is no turning back for a Latter-day Saint, and he who thinks there is, finds himself not turning back but turning away. I think that lesson may well come into the lives of all of us.

I am grateful for the opportunity to serve. I have appreciated the kindness, the fatherliness of President Grant, President Clark, President McKay, Dr. Widtsoe, Brother Bowen, and all these brethren. They have all been kind, considerate and helpful to me. My own father died as the result of an accident when I was ten weeks old. My mother reared a family of nine children, all of whom at that time were under eighteen. With a meager and unreliable income, she immediately sent my eldest brother on a mission. Such faith as that in the home in which I was reared, could only produce one result, and the result is that all of my nine brothers and sisters have come up through the program of the Church to be a credit to my mother and to all that this Church stands for.

I am very grateful for all of these things, and with your confidence and the help of the Lord and the advice and encouragement of these my brethren, I hope that I shall not be an unprofitable servant.

I know, as well as I know any of the facts of life, that Jesus was the Son of God, the Redeemer of this world; that Joseph Smith was a prophet of the Lord, as have been all his successors; and that this is the work of the Lord.

The young men of the Church are my friends. They belong to my generation. I know them. They have their difficulties, their problems, their struggles, economically and otherwise, but I have no fear for their integrity or their ability. I have no fear for their willingness to serve as the years roll along. I know that they say in chorus: "Our hearts are not turned back, neither have we departed from thy way," and that is my expression also, in their behalf.

I ask the blessings of the Lord upon all of us, and I do it in the name of Jesus Christ, Amen.

ELDER SYLVESTER Q. CANNON*Associate to the Council of the Twelve Apostles*

It is a source of joy to me, my brethren and sisters, to be with you in this conference, to participate in the exercises, and to partake of the spirit of the meetings we have held. I endorse the remarks that have been made and the testimonies and instructions that have been given.

I sense the sacredness of the important calling that has come to me in the past six months. You may realize that this call was as unexpected to me as it was to you. It was farthest from my thoughts. A large part of my life has been spent, so far as church work has been concerned, in the practical and temporal affairs of the Church; and it means quite a change to devote myself primarily to spiritual and Gospel advancement, and, more directly, to the preaching of the Gospel.

MISSIONARY EXPERIENCES

I have spent five years of my life in the preaching of the Gospel abroad, and I may say to you that they were among the happiest years of my life. I was sent on my first mission some thirty-nine years ago, and about one and one-half years after my arrival there, when I was presiding over the Netherlands-Belgium Mission, I had the pleasure and privilege of meeting with President Francis M. Lyman of the European Mission, and many of the missionaries of the mission over which I was then called to preside. At that time President Lyman invited us to pledge ourselves anew to the Church of Jesus Christ of Latter-day Saints, not only while we were on our mission, but throughout our lives, that we would undertake to be true to the Gospel, and active in its service throughout our lives. That was a very remarkable pledge, in many ways, and I took it seriously. I made the pledge and I have endeavored to live in accordance with that covenant and to give of my best efforts from that time to the present. In the thirty-nine years that have passed from that time to this I have had responsibilities placed upon me in the stake presidency for twenty-one years and in the Presiding Bishopric for thirteen years. During that entire time I have been happy in giving my best efforts to advance the interests of this Church, and to seek to promote the welfare of all the people of the Church.

TESTIMONY OF THE TRUTH

I sustain my brethren of the First Presidency, the Council of the Twelve, the First Council of Seventy, the Presiding Bishopric, all the stake presidencies, ward bishoprics, mission presidents, and all the members of the Church. I have great love for all of you. I realize that this work is the greatest cause in the world. It is the truth and it will endure and will accomplish its purpose, which is to bring about righteousness and truth in the earth, and to bring to pass the preparation for the reign of peace which is to come.

I have great joy in these things. My testimony has increased from

day to day and from year to year. I have seen many evidences of the blessings of the Lord upon me and upon the people of this Church. I have had many answers to prayer. I have seen manifestations of the power of the Priesthood. I know that this work is divine. I testify to you that the Gospel has been restored through the revelation of our Eternal Father and his beloved Son Jesus Christ to Joseph Smith, followed by other divine revelations, and the restoration of the Holy Priesthood to Joseph Smith and Oliver Cowdery. I know that this divine authority to direct all the work of the Church, to perform all the ordinances of the Gospel, and to lead the Church in righteousness, has been given to men upon the earth, and that the men who have been called to preside over this Church from the beginning have been and are the Lord's anointed.

I have had the pleasure of knowing five of the seven men who have presided over the Church. As a very young boy, I knew President Taylor. I had the pleasure of knowing him and seeing him in my father's home, of having him bless me because I was not very strong and vigorous. I have known every one of them to be inspired, to be filled with the power and ability that comes through the ordination of men to leadership in this Church. I sustain President Grant with all my heart, as I do all my brethren. I desire to be one with them in advancing every interest of this work. My heart is in it and I desire to be active and faithful and to qualify in largest measure for the responsibility that has come to me.

EUROPEAN VISIT TO EXAMINE INTO BUILDING PROBLEMS

As you realize, I have just returned, with Sister Cannon, after a trip of some nine weeks abroad in visiting the ten missions in Europe. I was called, under instructions of the First Presidency, to examine into the condition of the buildings in the various missions, and building problems, and so I spent the time largely in doing that work. There are some difficult but important building problems that need prompt solution. I found that there are some thirty-three branch buildings owned by the Church in Europe. They are in varying conditions as to repair and suitability. None of them, I may say, has been designed or built in accordance with the standardized procedure we have adopted in the past few years in the work of the Presiding Bishopric's office in the wards and stakes. Half of the branch buildings in Europe are in Great Britain. In addition to the branch buildings in Europe there are four Church-owned buildings occupied as mission offices and homes in various missions.

UNIFORM BUILDING POLICY NEEDED

There are requests being made for additional buildings. In order to save unnecessary expense, and to secure the best results at minimum cost, there needs to be a uniform, definite, supervised policy established for the erection of buildings in the mission fields, which may be somewhat different from that in the wards and stakes, and yet will require great

care and planning and proper budgeting in order that such construction as may be undertaken will provide the most effective results and be within the available funds of the Church for that purpose.

EFFICIENT EXPENDITURES OF TITHES

I realize, as you do, that a large proportion of the funds of the Church comes from the tithes. The faithful membership of the Church, who are paying their tithing, realize that not only are they observing the commandment of the Lord in this respect, and enjoying the blessings that come through this commandment, which is a commandment with a promise, but they realize that in all the divisions and departments of the Church, the expenditures made from the tithes are being accurately, economically and efficiently handled. They appreciate the fact that well designed, appropriate buildings are being erected in the various wards at minimum costs and a maximum of economy, consistent with the conditions required. Naturally, in order to care for all the demands made upon the Church, in every department, in its steady growth, there must be the greatest efficiency and economy possible to promote the greatest welfare. There should always be an attitude and feeling on the part of those who preside in the various wards and stakes and missions that they are willing to accept the advice, the suggestions and plans of those who have the responsibility therefor, in carrying out the work that needs to be done in all of these various divisions, and to avoid any extravagant or unnecessary costs.

I am sure that there can be considerable work done in the various missions in Europe, in addition to the missions in the United States and other parts of the world, that will enable us through proper planning and supervision, to obtain better results than we have had heretofore, and to maintain all buildings in such a way that they will be a credit and a pride to the Church.

MISSIONARIES, OFFICERS AND MEMBERS FAITHFUL

We had the pleasure of meeting with the mission presidents and with some of the missionaries in all the various missions. I attended some twenty public meetings while abroad, and also had the opportunity of counseling with the mission presidents and some of the missionaries in some of the missions. I wish to say to you that they are happy, and, with very few exceptions, are in perfect health, full of faith and courage and going forth to perform their duties and responsibilities. In my missionary experience I have found that, in general, the missionaries who spend the least money and accept the simple hospitality of the people, accomplish the most work, develop the greatest faith and obtain the greatest results. This is in harmony with the word of the Lord: "Behold, I send you out to prove the world, and the laborer is worthy of his hire. . . And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward." (D. & C. 84:79, 90.)

I have been delighted also to find among the membership of the

Church—the local brethren who bear the Priesthood—an appreciation of their responsibility, a willingness to labor in humility, faith and devotion, and to become established in the duties, labors and responsibilities of the Priesthood. That is true in many of the branches in the various missions.

In Berlin I had the pleasure of visiting three branch meetings one Sunday evening, and of partaking of the fine spirit. There were men there who were called as a district presidency—local men who have become established in the Church—and they are an upstanding, fine quality of men.

In Belgium, about which President Ursenbach has spoken, where my first missionary labors were begun thirty-nine years ago in 1899, to-day they have three pleasant, suitable meeting houses; and they have a district presidency and the presidency of each branch composed of local men, all of whom are measuring up in a fine way. I was greatly delighted to see the caliber and quality of these men who are doing the work. They are fulfilling the responsibility splendidly.

GENERAL CONDITIONS IN EUROPE

The conditions, of course, as you realize, in Europe are variable. In some of the nations there is perfect peace. The people are going about their business contentedly. Generally speaking, the agricultural, industrial and economic conditions are rather favorable. While, of course, there is considerable unemployment in most of the nations, still they are providing ways and means for those who are unemployed. Relief is generally handled entirely through Government sources.

Holland and Denmark are exporting extensively food and dairy products. Czechoslovakia has a variety of manufactures. The Czechs are called the "Yankees of Europe." Belgium has probably the greatest variety and extent of manufactures of any country in Europe. Switzerland has made remarkable hydro-electrical developments.

In Sweden, particularly, I may say that conditions look very satisfactory and prosperous, from an economic standpoint. The country of Sweden is being largely developed hydro-electrically from the extensive facilities available there. All of the railroads are operated electrically. They have a great resource in the fine quality of iron that is to be found in that country. Stainless steel is being manufactured in large quantities. They have developed, with very great success, both producer and consumer cooperatives, which are beneficial to the people generally. Their managed currency system has helped to stabilize prices.

In Germany the people are actively engaged, under the direction of the German government, in various activities. Of course, a great deal of work is done in the service camps. All are occupied and busy.

TWO MAJOR INFLUENCES AT WORK

In visiting Europe and reflecting upon conditions there and elsewhere, I am reminded of the fact that there are two major influences at

work in the world of men. They are the influences of Good and Evil. They are diametrically opposite in character. The one is characterized in the highest degree by righteousness, justice, unselfishness, kindliness, love and peace. The other is evidenced by greed, selfishness, hatred, strife and lust of power. The first is personified by the Lord Jesus Christ, the second by the adversary of mankind. Under present conditions among mankind, the latter influence is more in evidence. As the Lord declared by revelation: "Satan is abroad in the land, and he goeth forth deceiving the nations." (D. & C. 52:14.) When Jesus was finishing his earthly ministry, he said: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." (John 14:30.) Those two influences are manifest in the conditions which prevail in government, in industry, in business and in religion.

TEMPTATIONS OF THE SAVIOR

You remember the temptations which the Savior encountered at the hands of the adversary, after He had been baptized and had received the gift of the Holy Ghost, after he had fasted in the wilderness.

And when he had fasted forty days and forty nights, he was afterward an hungered.

And when the tempter came to him, he said: If thou be the Son of God, command that these stones be made bread.

But he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

And saith unto him, If thou be the Son of God, cast thyself down; for it is written, he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

And then the last, and I think probably the greatest temptation, that which comes to mankind in large measure today and throughout the ages, as it came to the Savior:

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil leaveth him, and behold, angels came and ministered unto him.

TEMPTATIONS OF MANKIND

It appears to me that these same temptations are being placed before mankind today; and to many they are too alluring to resist. Essentially, they are the temptations of the appetites, of pride and vanity, and of the lust of power. When men and women give themselves over to be

influenced by their carnal desires, they can scarcely overcome the influence of evil. Yet, every human being has within himself the power to walk in righteousness, if he will only give heed to the upright influence within him. All mankind have within them a spark of divinity. We are told that "the spirit of Christ giveth light to every man that cometh into the world." Again, "by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." It is important to be able to discern between right and wrong, and between good and evil. The observance of Gospel principles enables the Latter-day Saints to enjoy the Spirit of truth, which serves as a guide to righteousness.

HUMAN CHARACTERISTICS

Now, it has been remarked here that one-third of the hosts of heaven rebelled against the Lord and stood with the adversary, in the pre-existent state; but the two-thirds remaining were either valiant in the cause of truth, in those pre-existent times, or they were neutral. At least they did not rebel, and so, all are heirs to this earthly existence. Every one of us inherits something of the characteristics of our earthly parents. At the same time we inherit something of the divine attributes. We have within us the opportunity to choose which we will do, which qualities we will develop—the positive, splendid, fine qualities of righteousness, justice, love and kindliness, or the negative, degrading qualities of greed and lust of power. We should learn to be able to discern and select these finer qualities. As Latter-day Saints, it is our opportunity to exemplify these high principles, through obedience to the Gospel. So we should overcome greed or selfishness or the spirit of domination, and thus set the example to our fellowmen. Then we can put forth every endeavor to promote these same principles throughout the world, and thereby strive for peace and unity among men and nations.

WHICH INFLUENCE WILL PREVAIL

Which of these influences will triumph in the earth? Shall it be the spirit of justice and persuasion, or the spirit of domination and force? Well, for the present the latter, but eventually, the former will prevail. We are told, in a revelation given by the Lord in 1831: "The hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. . . . And also the Lord shall have power over his saints, and shall reign in their midst." So that war is constantly in the air. While there are millions of people in Europe and in the United States and elsewhere throughout the world, who have in their hearts a desire for peace, and who exemplify, in some measure, at least, the qualities of righteousness and justice, yet there are those who dominate and bring about dictatorships such as we see in Europe today in some of the nations.

While the German people, as a whole, are a very fine people, and love peace, yet there are influences there which are stirring them up to

promote war and strife. The people of Czechoslovakia, so far as I have been able to observe them, are people who love peace; but they are full of courage and they have a certain pride of race which in their situation leads them on to be prepared to defend themselves, if necessary, even in case of war.

OUR PRIVILEGE AS LATTER-DAY SAINTS

What is our privilege as Latter-day Saints? First, to exemplify in our lives righteousness, justice, love and consideration for all men. Then to practice that instruction which the Savior gave to his Apostles: "Whatsoever ye would that men should do to you, do ye even so to them." Further, to encourage our fellowmen everywhere to live in conformity with these principles, and thereby promote peace, good will and prosperity. Finally, to seek constantly the light and influence of the Holy Spirit, which leads to perfect unity.

Now, as men bearing the Holy Priesthood, it is our responsibility to harmonize our lives and actions with these instructions, referred to by President Grant yesterday morning, that "no power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile. . . . Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven."

May the Lord help us to walk humbly, to deal justly, and to love mercy, I pray, in the name of the Lord Jesus Christ, Amen.

ELDER PRESTON NIBLEY

President of the Northwestern States Mission

Brother Merrill remarked that each one who comes up here to speak has something thought out and prepared. I have been thinking pretty hard for two days, and I will have to confess that when I stand here before you, whatever I have thought of leaves me.

In the last April conference that the Prophet Joseph Smith ever attended, April, 1844, he made this significant remark:

"I have received instructions from the Lord that from henceforth, wherever the elders of Israel shall build up branches and churches unto the Lord in the states, there shall be a stake of Zion."

These words have been my inspiration since I have been in the mission field. When I went out to succeed Brother Joseph Quinney, Jr., twenty months ago, I found a great many branches in the Northwestern States, and I found that about ninety per cent of the people out there had moved into that section from Utah and Idaho, and that they were prepared to govern themselves.

I am happy that the President of the Portland Stake is here on the stand today, Brother M. L. Bean. The Portland Stake was organized out of our mission in June, under the direction of President David O. McKay and Brother Melvin J. Ballard, and the Seattle Stake was organized out of our mission in July, under the direction of our honored President, President Grant, and Brother Ballard.

We now have in process of growth probably five more stakes coming along in that mission, and I hope we can fulfill the words of the Prophet Joseph, that wherever the Elders of Israel shall build up branches unto the Lord, there shall be a stake of Zion.

We continue to find many people in our mission who have not affiliated with the Church for years, and during the twenty months that I have been in the Northwest we have located forty-four groups of Latter-day Saints, numbering all the way from ten to one hundred, in forty-four different cities, where we have organized Sunday Schools and branches. These people had moved out in to that section, and had remained dormant until our missionaries found them.

I want to say that your missionaries in the Northwestern States Mission are very fine young people. As far as I know, they all have a testimony of the truth of the Gospel. I saw some figures in the paper computing the cost of missionary labor, but brethren and sisters, although it may seem hard on you to send that money to your boys and girls, I want to tell you that it is money well spent, because they come home from their missions with a sound, solid testimony that this is the kingdom of God, and that the work they are engaged in is the truth.

President Brigham Young once made this statement regarding a testimony:

"The world, with all its wisdom and power, with all the glory of its kings and potentates, sinks into perfect insignificance compared with the simple, unadorned testimony of a servant of God."

I glory in the work that is going on in our mission. I know that we are building up the kingdom of God, and I know that these troubles Brother Sylvester Q. Cannon has been telling about will all be overcome by this great kingdom as it grows and progresses. To that point I want to cite you a statement of the Prophet Joseph Smith, made May 2nd, 1844:

"I calculate to be one of the instruments in setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world."

And in the same sermon:

"It will not be by sword or by gun that this kingdom will roll on. The power of truth is such that all nations will be under the necessity of obeying the Gospel."

Brethren and sisters, our future and the future of this kingdom is very great. Our missionary work is prospering, and everything looks good, and we are all happy in the Northwest.

May God bless you, Amen.

ELDER EL RAY L. CHRISTIANSEN

President of the Texas Mission

I pray, my brothers and sisters, that our Heavenly Father may condescend to inspire me for the few minutes that I occupy here, that I may say something that will be worthy of your valuable time.

I am thankful that I was endowed with the power to appreciate and be moved by good music. I want to commend those who have offered music during these sessions of conference; those *Singing Mothers* the other day, the choir from Evanston, and these young people from Moroni. I have always been proud of the fact that I was born in Sanpete County, and I thrill whenever any one from Sanpete County produces something worth while. I am proud of these young people behind me.

I am happy to report that your boys and girls in the Texas Mission are at this time well and happy, that their work seems to become more efficient and more effective from day to day. They have been instruments in the hands of the Lord in preparing more than twice as many converts for baptism this year as was the case in the same period of time last year. We are grateful to the Lord for his blessings in our behalf, and we feel that he is indeed blessing us in our work in that mission.

I want to pay tribute to you mothers and you fathers who are so anxious that your boys and girls serve the Lord in honor; so anxious that they diligently go about their work from day to day; and you wives—for we have a few Elders who are husbands of wives that were left at home. We have one very efficient man, nearly seventy years of age. He is there on a two-year mission. He reported in conference not long ago that at one time he felt a little bit blue, and wrote home to his wife and said: "Mother, I believe I am a little lonesome tonight." In a few days he got word back, a brief letter saying: "Dad, if you are lonesome you had better get to work." I want to meet that wife of that fine man. She is a champion.

We find that thinking people are becoming intensely interested in the things that our Church is doing, and in the doctrine that it promulgates. I am happy that we are able to contact people of concern, people in positions of responsibility, of leadership, executives, professional men, who are anxious to learn more of what we are doing here.

The broadcasts that have come from this building have done a great deal to break down prejudice, as you have already been told.

People want to know how it is that our Church has been able, in such a comparatively short period of time, to do the things that it has done. "Why is it," they ask, "that you Mormon people seem so confident, seem to be so undisturbed? What is wrong with my religion?" My brothers and sisters, the answer is simple. We are guided by the light of the restored Gospel. You and I have the blessing and the privilege of hearkening to the counsels and admonitions and advice of the prophet of God and of his associates. We have inspired leaders with us today, just

as Christ's church has always had. We believe that the Lord meant what he said when he declared that, "Surely the Lord God will do nothing but he revealeth his secret unto his servants, the prophets." It seems to me that unless the prophet of God is on earth today, His Church cannot be, for in all dispensations of time he has used his servants, the prophets, to carry on his work.

I am proud to belong to a church and to be actively engaged in a church which is patterned after the Church of Christ in all dispensations when it has been upon the earth. We think sometimes it would have been wonderful to have walked with Peter, and to have preached alongside of Paul, and to have been built up by their great spirit and their great testimony; but I rejoice in the fact that we have that privilege just as surely today as we would have had, had we been with them in those days.

We have received counsel and have been advised today and yesterday by the servants of God. I am glad that I can say that I am in wholehearted support of that admonition and those counsels. "Where there is no vision," we are told, "the people perish, but he that keepeth the law, happy is he."

My brothers and sisters, we should take that sound advice and put it into our lives. After what we have heard today I think we would be much like the man, as some one put it: "He who learns and learns, and never acts upon what he knows, is like the man who plows and plows and never sows." We would be foolish indeed, we are deceiving ourselves, if we know these things to be true, if we know that this admonition and this counsel are of worth and are the means of our salvation, if we leave this building not having determined in our own minds to hearken unto them.

Some one said: "Why is it that we need to be told to repent continually?" There is only one answer, and that is that we are found in too much sin and waywardness.

The belief in eternal progression of the individual is a thing which urges Latter-day Saints (who are true Latter-day Saints) to strive upward and onward at all times. The true Latter-day Saint knows that there is only one way to salvation. He knows that "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated, and when we obtain any blessing from God it is by obedience to that law upon which it is predicated," and we cannot get those blessings in any other way.

They ask us why we are so undisturbed. That is the reason. We have the light of the Gospel, and we *believe* those things. Every Latter-day Saint believes that this is the time to prepare to meet his God. He believes that we are now in eternity. He knows that we don't have to wait until death and the resurrection, to enter eternity; that we are now on that great long road, preparing ourselves to meet our God. He believes, as Paul said, that "Ye are the temple of God, and the Spirit of

Sunday, October 9

Third Day

God dwelleth in you. If any man defile the temple of God, him shall God destroy." And he knows, as Nephi promised:

"But, behold, the righteous, the saints of the Holy One of Israel, they who believed in the Holy One of Israel, they who have endured the crosses of the world, and despised the shame of it, they shall inherit the kingdom of God, which was prepared for them from the foundation of the world, and their joy shall be full forever."

The answer is simple, as to why the Latter-day Saints seem undisturbed in times like these.

May God bless you and me to rise to the occasion and to honor the Priesthood, and to honor the Church, and to honor and love these wonderful men who are so inspired to lead us, I pray, in the name of Jesus, Amen.

PRESIDENT HEBER J. GRANT

There is one thing I want to say, and that is, do not forget to observe the Sabbath day and keep it holy.

Once more I express my appreciation of the singing that we have had here today, and also for the marvelous audience at the *Elijah* oratorio last night.

The Choir sang an anthem, "Beside Still Waters," (Hamblen).

Elder M. L. Bean, President of the Portland Stake, offered the closing prayer.

Conference adjourned until Sunday, October 9 at 10 o'clock.

THIRD DAY

MORNING MEETING

Sunday morning, October 9.

Every seat and available space in the great Tabernacle auditorium and galleries was occupied far in advance of the time to open the fifth session of the Conference. In addition, thousands of people who could not find accommodation in the Tabernacle congregated in the large Assembly Hall immediately south of the Tabernacle, and on the Tabernacle grounds, where they listened, by means of amplifying equipment that had been installed, to the Conference proceedings as they were broadcast from the Tabernacle.

President Heber J. Grant, who presided, called the meeting to order promptly at 10 o'clock. He announced that the *Tabernacle Choir* with J. Spencer Cornwall conducting, would furnish the musical numbers for this session, and that the Choir and congregation would sing as the opening number, "How Firm a Foundation."

After the singing of this hymn, the opening prayer was offered by Elder Alexander Brown, President of the Seattle Stake.

ELDER MELVIN J. BALLARD*Of the Council of the Twelve Apostles***WORLD WAR BROUGHT HOPE**

Twenty-one years ago our fathers, brothers and sons were enlisting in the great struggle of the World War; they were responding to the appeal that we were going to make the world safe for democracy, and we were led to hope and believe that it was the last great war, and the war to end war.

When the war was over we saw nation after nation abandon their monarchical forms of government and become republics, patterned after this nation, and our hearts were full of joy at the prospect that at last democracy and peace were going to reign.

QUICK RETURN TO WORSE CONDITIONS

Since then we have been greatly disturbed to see nation after nation abandon its democracy and go back to a condition some of us think worse than the condition under the czars, the kaisers, and the rulers, into a dictatorship. Today we witness the nations of the earth spending more money than in any other time in their history in building equipment upon the sea and the land for future wars. It is a sad picture, and yet I suppose that our wish was father to our thought, and we had hoped to see the end of the struggle and strife in this world.

GOSPEL ALONE CAN BRING PEACE

But the Lord knew that there could be no peace only upon certain principles; peace could not come through treaties filled with hatred, malice, greed, and selfishness. Peace could not come through the might of armies, it can only come in one way. He offered that way one hundred years ago to the world, and more than sixty thousand missionaries of the Church have carried the message to the nations of the earth, offering them peace through the Gospel of the Lord Jesus Christ, that makes for genuine real brotherhood.

The Lord knew there would be only a few who would accept that message. The majority would reject it. He provided for the few a refuge of peace; but so far as the world is concerned he said—(I am reading from the 1st Section of the Doctrine and Covenants):

And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh;

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

And also the Lord shall have power over his saints, and shall reign in their midst.

Peace taken from the earth, and the devil having power over his dominion. During the last one hundred years, or since these words were

spoken, more light and knowledge has come into the world in the realm of science, through the laboratory, and otherwise, than in all the ages that have preceded it, and if this were all used for the alleviation of human suffering, peace and prosperity could be here, and poverty abolished.

But when we see men and nations spending their wealth to use the gas engine, the laboratory, the air plane, as means of human destruction, surely the devil has seized the blessings and privileges the Almighty intended to use to bring about peace, and is using them to destroy that which he presently shall lose the right to rule over. If the devil is not in the character of warfare that goes over the front line trenches, swoops down upon the poor helpless women and children, drops its deadly bombs and assassinates them, then I do not know anything that has ever happened in this world that is so like the work of the devil as that. He is ruling in the midst of men.

But it is not a picture that we need to be discouraged with. Hope is only to be deferred, for the promises shall be realized.

PERILS TO OUR COUNTRY WILL COME FROM WITHIN

I read again another word of warning, this from the 45th Section of the book of Doctrine and Covenants, wherein the Lord said, concerning this nation or land of America, (reading from the 68th and 69th verses):

And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.

Thank the Lord for that promise. I am not afraid of any foreign foe disturbing this nation. Our perils will all come from within. It is true the Prophet saw even the Constitution hanging as by a thread, but, thank the Lord, he never saw the thread break. He saw this people play a conspicuous part, to be a balance of power with others to preserve it. For after all, it is destined, according to the word of the Lord, to become the savior and blessing of all flesh, not only the peoples of the United States. And after the experiments with dictatorships and other methods, they will, at last, when they have learned their lesson and are prepared for it, be willing to receive the Lord's offering, after much suffering.

They could have saved themselves all this, for if all the nations of the earth had received the message of the Gospel, as your fathers did who came from those foreign nations, would there be peace in the world? Yes. If the spirit that is in the hearts of you Germans, you Scandinavians, you English, you Scotch, who are in this Church, were in the hearts of all your people living in these foreign lands today, there would not be war. There would be brotherhood and there would be peace.

I am, I say, therefore disturbed only over the problems that may

arise here with us. You students of history know well that the adverse circumstances, the poverty, the want, the unemployment and the depletion of the value of the currency of the various European nations laid the foundation for dictatorships; unknown dictators arose who offered security against want, against poverty, against need, and like drowning men grasping at straws, the nations of the earth accepted the proffer, and sold their liberties for bread.

That is not the spirit of one of the founders of this republic who said: "Give me liberty or give me death." Liberty, one of the most precious things, must be preserved. I have said in many places to our Latter-day Saint brethren and sisters who are converts from abroad: "I cannot blame you for being proud of your English ancestry, your Scotch ancestry, or your German ancestry, but when you joined this Church and came to America you should have kissed that all goodbye, and it is not my business to glorify the dictators who now reign, no matter how good I may think their services are to that nation from which I came; it is not my business to glorify them, but to become loyal to the government of the nation in which I live." I hope we shall not find any Latter-day Saint members glorifying the conditions that are in their Old World homes.

PROMISES MADE BY THE LORD REGARDING ZION

Again the Lord said, in the 115th Section of the book of Doctrine and Covenants, that he had provided for the security of the membership of the Church even in this land. I read as follows:

The gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.

Here is the place of refuge—America. When I read the story last week of the people leaving London, and Paris to go into the rural districts, digging trenches on their front lawns, and gas chambers being built in every home, everybody being prepared to put on gas masks suddenly, as in a few hours these cities might have been engulfed in a terrible raid such as modern war provides, I said: "Thank God for the Atlantic and Pacific Oceans that separate us, (at least from the immediate danger,) from these perils. There is no place on earth so secure as in these United States, and it is the business of every Latter-day Saint to be loyal to this government.

That is why the Church is undertaking this relief program, to win everybody off from the back of the Government, and off from the back of the State, who can stand on his own feet. Many of you aged people may feel somewhat offended that you have been asked if you can support yourselves and not be a burden upon the State or the Nation, for we can lie down upon our Government to the extent that we may imperil its credit and produce the very conditions that would bring the same revolutions and the same troubles that engulf the Old World. God bless us that we may not come to that day, and Latter-day Saints, show the way!

There is another message found in the 103rd Section of the book of Doctrine and Covenants, which was given in the darkest hour of the Church, at a time when the Saints had been exiled from Missouri. They were in dire distress, many had turned away, and then the Lord said:

Verily I say unto you, that I have decreed a decree which my people shall realize—

How wonderful the promise! It is all conditional. I want to focus your attention upon the conditions:

I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

THE LORD'S PLAN MUST BE FOLLOWED

These conditions we must comply with; we must adhere to the appeals that have been made during this conference; we must adhere to the word of the Lord as given to this people, to observe to keep the commandments, to keep the Word of Wisdom. You young people, we are not asking you to give up your tobacco, your liquor, and your other evil practices, immorality, just to punish you or deny you what you think are privileges you ought to have. We see your destiny, but we know you cannot go forward to that destiny, to carry the work of the Almighty to the triumphant victory over the nations of the earth, unless you adhere to the Lord's plan. If you do subscribe to it, if you do pay your tithes and offerings, if you do adhere to the Word of Wisdom, if you adhere in loyalty to this Church, there is no power on earth nor in hell that can stop this people from marching on to their glorious destiny, to be the light of the world, and to win the world ultimately to Christ.

When that day comes—for only through him can peace come—then will swords be beaten into plowshares, and spears into pruning-hooks. God help us to realize our tremendous responsibility, not only for ourselves and the Church, but for the whole world, and for the kingdom of the Redeemer that shall be triumphant in the earth. God speed that glorious day, I pray, in the name of Jesus Christ. Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., the following program of choral and organ music was presented by the Tabernacle Choir and Organ as part of the proceedings of the General Conference, and was broadcast by radio throughout the United States and Canada by the courtesy of the Columbia Broadcasting System, originating over Station KSL, Salt Lake City:

"Listen to the Lamb" (Nathaniel Dett)	Choir
"Erotik" (Grieg)	Organ
"A Mighty Fortress is our God" (Luther)	Choir
"Deep River" (Arrangement by the organist)	Organ
"Behold the Great Redeemer Die" (Careless)	Choir
Hymn selections	Organ
"And the Glory of the Lord"	Choir

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and organ solo presentations were played by Frank W. Asper.

CHURCH OF THE AIR BROADCAST

Immediately following the *Tabernacle Choir and Organ Broadcast*, the following program was presented on the Columbia Broadcasting System's *Church of the Air* series:

The *Tabernacle Choir* and the congregation joined in singing the hymn, "High on the Mountain Top."

The male voices of the Choir sang the hymn, "The Morning Breaks, The Shadows Flee."

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

"Go ye into all the world, and preach the gospel to every creature." (Mark 16:15). This was the final injunction of Jesus the Son of God.

JOY IN MISSIONARY WORK

Sixty thousand Mormon missionaries have heeded this admonition. And nearly sixty thousand have declared that the years they spent in the mission field were the happiest years of their lives.

When the religion of a people evolves full, useful, joyous living, when their religious philosophy extends unbounded promise of eternal progression, when it points the way to that righteousness which fills men's hearts to overflowing with joy and gratitude, then the call for them to share these experiences with their fellowmen is regarded as a privilege rather than as a duty or a command.

The interest of the members of the Mormon Church in missionary work, from its very inception in 1830, has gone forward with ever-increasing intensity and Church members are continuing to give to this great cause a surprisingly large percentage of both their time and their money.

SACRIFICE REQUIRED

Approximately 2,000 young men and women are maintained in the mission field all the time. Their parents, their friends and these young people themselves pay the entire cost of their maintenance while they

labor as missionaries. The actual necessary cash outlay is roughly \$1.50 per day per missionary. This means a daily cash expenditure of \$3,000.00, or an annual cost in cash of \$1,095,000.00. If on an average the missionary's time is worth \$3.00 per day, this means an additional sacrifice of \$2,190,000.00 per year, or a total annual expenditure of \$3,285,000.00. This sum, which faithful members of the Church contribute for the good of their fellowmen must be acknowledged as a mighty gift from a Church membership of but 750,000.

The sacrifices made are often very great. Widows, in many cases, toil to maintain their sons in the mission field. Many young women struggle at various kinds of labor in order to help pay the expenses of their brothers or their young husbands. Priesthood quorums, wards and other Church groups contribute to missionary funds and sometimes the well-to-do open their hearts and open their purses and maintain as missionaries some worthy and capable Church members who are not able financially to pay their own way.

There is scarcely a family anywhere in the Church that has not borne, and borne gladly, a share of this burden. Many families have sent more than one missionary into the field at the same time, and many have also sent one after another until all their sons have rendered service. One father has performed four different missions himself and his wife has performed one. Together they have sent all of their five sons and three of their four daughters into the mission field and in addition they have given assistance to two other missionary relatives. This family therefore has to its credit the equivalent of maintaining one missionary in the field for a period of more than forty years. The value in money of the missionary service contributed by this one family on the basis above explained is \$65,700.00. Such sacrifices made by people who never have had a dollar they did not earn by honest effort tend to prove that when people are genuinely converted to the cause of the Master there appears to be no sacrifice they will not make for its advancement.

Those having in their souls a testimony and conviction that the original Gospel of Jesus Christ has been restored "in these last days" through the Prophet Joseph Smith and that it must be preached in all the world "to every nation and kindred and tongue and people," as the scriptures say, feel a personal responsibility for carrying out the instructions of Jesus the Son of God.

LIVING THE GOSPEL BRINGS TESTIMONY

Mormon missionaries devote themselves faithfully to a study of the Bible and other inspired literature and they struggle to live in accordance with the high standards and ideals set forth therein. By their efforts to teach to others the fundamentals of righteous living, they strengthen and fortify themselves in their own high ideals and standards. The teaching of Christian virtues has impressed on the missionaries themselves the importance and the value of living in conformity with the ideals and standards of the Church, and the high degree of spirituality found in the mis-

sion field has brought into their hearts a satisfying knowledge, testimony and certainty concerning the restored Gospel message which only the light and inspiration of Heaven can bring.

Our missionaries have been humble men and humble women. They have not, except in very rare instances, been trained theological scholars. Perhaps their conduct, their ideals and their standards of living have been more effective in some cases as factors of conversion than have the words which they have spoken. The simple, straightforward manner in which these missionaries live, teach and preach you must admit is the method of Christ himself. And furthermore, that message has not changed. The Gospel today is the same Gospel which the Savior taught. Being the truth it will endure unchanged forever.

BRIEF REPORT OF EUROPEAN MISSION

The European Mission of the Church, whose affairs in a general way I have directed as its president during the last two years, consists of twelve separate and distinct missions which are located in sixteen different nations of the Eastern Hemisphere. The geographical area it covers is bounded by and includes South Africa on the south, Palestine and Czechoslovakia on the east, Norway on the north and Ireland on the west. Each of these twelve different missions has its affairs carefully directed and its work carefully supervised by an able and experienced mission president who has had years of effective training in the different branches of Church activity. Mission presidents are called from ordinary pursuits and give three or more years of service without compensation other than payment of mere expenses.

In general our Elders are kindly received and fairly treated in all of the sixteen different countries included in the European Mission. Old prejudices have largely disappeared.

Last year President Heber J. Grant, world-wide head of the Mormon Church, visited all of the missions in the European Mission except South Africa and Palestine. He was greeted everywhere by the people and by the press with hearty words of welcome. Members of the Church and their friends came out in large numbers to see and to hear him.

The missionaries live in accordance with that great fundamental teaching and practice of the Church appearing in our twelfth Article of Faith, namely: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." They refrain from discussing governments or governmental policies and they are all instructed positively not to participate in the politics of the countries where they labor. They are sent forth to give purpose to living, to improve the conditions of the present and to inspire in the hearts of the people hope for the future.

LIVES OF CONVERTS TRANSFORMED

The Gospel transforms many from an aimless life into a life of purpose; it teaches thrift and industry to those who are poor; to those who

are rich it brings the blessed unselfishness of sharing; it teaches to the indolent the gospel of work; it brings courage, hope and ambition into the souls of those who are cast down; it fills the heart of the sinner with the glorious gospel of repentance; it brings joy, happiness and satisfaction into the hearts of men and women by instructing them how to live in accordance with the unselfish and satisfying ways of the Gospel of Jesus Christ.

While large sums have been expended in both time and money and great sacrifices have been made to maintain our many missionaries in their fields of labor, rich and rare compensation for this expenditure has been realized again and again in many different ways. The great spiritual development and uplift these Elders have received has brought into their souls, and into the lives of Saints and converts also, as the scriptures say, that "peace of God which passeth all understanding." (Phil. 4:7.)

BLESSINGS OF MISSIONARY WORK FAR REACHING

But not by any means do all of the blessings that come as a result of missionary effort come to the Elders themselves, to the Saints in the mission field or to those who have been converted. As a result of the rich, broadening and deepening experiences missionaries get in the mission field, the homes of the communities which send them forth receive from these missionaries, after their return, the advantage and benefit of the experience, judgment, richer personalities, culture and polish which worldwide travel lends.

Boys from the country, from the field, and from the herd acquire that education and refinement which extensive travel and contact with great historic centers and metropolitan life always seem to bring. And on the other hand, young men who have been brought up in the city are often times given that broadening experience and training which those are sure to get who participate in the rigors of primitive life to which many missionaries are subjected. It is certain that in no other section of the country is the percentage so great of those who have traveled and have seen the world as in Mormon communities.

While enlarged information, experience and polish are important, at the same time, at most, these are but secondary. The outstanding feature of missionary work is the great exhilarating spiritual uplift, inspiration and ambition which it brings, combined with that stabilized character which it produces in the manhood and womanhood of the Church.

Imagine the extent, importance and effectiveness of this missionary training and experience when we have, as at present, missionaries laboring in Argentina, Austria, Belgium, Brazil, Canada, Czechoslovakia, Denmark, France, Germany, Great Britain, Hawaii, India, Japan, Mexico, The Netherlands, New Zealand, Norway, Palestine, Syria, Samoa, South Africa, Sweden, Switzerland, Tahiti, Tonga, and all of the States of the United States.

These workers of righteousness scattered as they thus are all around the world learn not only to respect the many different kinds and classes

of people with whom they live and labor, but they acquire for them genuine admiration and affection and for them they have hearts filled with praise and commendation. They have learned that great fundamental principle that in general one needs only to know his neighbor in order to like him.

Our returned missionaries are found in practically every large city of America, yes, in every section of the nation. With their deep interest in and their genuine affection for humanity, they are invariably ambassadors of good will from the various countries in which they have labored, and they therefore tend to create a sympathetic feeling for and a deep interest in the various people with whom, as missionaries, they became so intimately acquainted. Thus these young men and women create an impression for good. They play an important part in influencing public opinion. Two-thirds of them are college graduates or university students. After their return, many of them take front rank in civic, educational and religious affairs. Some become mayors of our cities, governors and legislators in our States, judges on the bench, and influential and powerful national congressmen and senators. They hold professorships in our seats of learning and become distinguished men of science. With one thousand of these returning annually from the various countries of the world, they are sure to wield an influence that will be an important factor in helping advance the great cause of good will among men and nations.

PROPHECIES BEING FULFILLED

It is the belief and conviction of our Church that as a result of our missionary work the mountain of the Lord's House, which prophets said anciently was to be established in the top of the mountains, is here built. It is our conviction that the kingdom spoken of by Daniel to be established by the God of Heaven, which is never to be destroyed but which is to stand forever, is the Church here established in these modern times, "in these last days," under the direction of and in accordance with the revelations given to the Prophet Joseph Smith.

In spite of the fact that practically every nation in the world is preparing for war, or for defense, at a rate and at a cost unknown and unequalled before in all history, it is our conviction that the last days are here in which, as the prophets say, the God of Jacob is to judge among many nations and rebuke strong nations afar off; that the day is coming when nations are to beat their swords into plowshares and their spears into pruning hooks, when nation shall not lift up sword against nation and when nations shall not learn war any more, "but they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Micah 4:4.)

For the mighty and important work which the ancient prophets said would come to pass "in these last days," it is our conviction that the Church of Jesus Christ of Latter-day Saints will pave the way, and that in bringing about that great final international understanding, that peace

on earth, and good will to men which Christ himself came to bring, the missionary activities of the Church will play a most important part.

And it is our further conviction that the Kingdom of God is here established, that the Gospel will be preached to all the people in all the world, and that then will come again the Lord of Lords, the King of Kings, the Prince of Peace, to reign as King forever and forever. May we do well our part to speed his coming, I humbly pray.

(End of *Church of the Air* Broadcast)

The Choir and congregation sang the hymn, "Do What is Right."

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I wish to speak for solidarity in the Church. By this I mean simply, —standing together,—all striving to promote the common cause. I scarcely need point out the results of unity. They are many and they are apparent: I will name but two. The first is individual and collective happiness.

FRIENDLY TIES IN PRIESTHOOD

Association within the Church is of such a nature as to promote pure friendship. Next to family ties, the bonds of the Holy Priesthood which are by revelation said to be "stronger than the cords of death," and other companionships we enjoy in the Church, knit the souls of men and women together more perfectly than do any other relationships. I have known a man to travel across the continent to renew friendship with a missionary companion with whom he had spent but a few months in the service of the Master. Since all Church service is cooperative, we must be congenial to enjoy it. A man is neither happy nor effective in the cause if he is not one with his fellows. The Savior said, "Except ye are one, ye are not mine."

A COMMON PURPOSE NECESSARY

Another result of unity is efficiency in achievement. Discord and dissension are the wrenches thrown in the machinery. Concord is the oil which smooths the operation of the plant and immensely increases the output. A careful study of the history of the Church will disclose the fact that while it has suffered tremendously from persecution and oppression from without, yet a large part of all its difficulties has been attributable to dissenters and traitors within its own ranks. The driving of the Saints, particularly from Nauvoo, the revocation of the Nauvoo Charter and even the martyrdom itself may be laid largely to disaffection and betrayal. Perhaps the most potent enemies of God's work have always been, ostensibly at least, within it. Internal unity is indispensable to success.

In the present day we are not wont to look for enemies and traitors within the camp. And if we did I am sure we would not find them as in times gone by. There are no overt acts of treachery, for which we must all be grateful. But can we feel assured that there are not other things, of less gravity, perhaps, which militate against the unity and common purpose of our people? It is of these things I wish to speak. Undoubtedly I shall not be able to enumerate all of them but I will mention a few which have occurred to me.

PRIVATE INTERPRETATIONS OF DOCTRINE HARMFUL

First. I point out a growing tendency toward private interpretation of scripture and doctrine and this I do not regard as particularly serious in point of perverting the general doctrines of the Church. It is with reference to the status of the individual that I feel concerned. For instance, I hear people, young and old, contend that the Word of Wisdom does not prohibit tea and coffee, certain commonly sold drugs and modern beer, claiming that these items are not specifically prescribed in the 89th section of the Doctrine and Covenants. I find people, also, sometimes officers in the Church, attempting to justify a private interpretation of the law of Tithing, particularly with reference to a deduction of debt, living expenses, losses through speculation and other items from salaries and personal income before tithing is computed. I am sure there are hundreds attempting to persuade themselves that going to picture shows, playing baseball and golf and participating in other commercialized amusements are not infraction of God's law commanding that we keep the Sabbath holy. There are people in the Church, far too many, who are at variance with the President of the Church and his associates, the General Authorities, in the interpretation of our Temple ordinances and ceremonies and some of their requirements. These are what I call private interpretations of the doctrines of the Church as contra-distinguished to the long established interpretations of these items by the General Authorities. Perhaps I should brand these variances as attempted justifications of individual weaknesses, but I do not wish to be harsh or inconsiderate of anyone who has sincerely convinced himself that his own interpretation is right.

PRESIDENCY INTERPRETERS OF GOD'S LAWS

Now who is entitled to interpret the doctrine of the Church, granting that some items are susceptible of different constructions? I am sure that upon serious reflection there is no real difference of opinion on this question among the members. It is so well established by the revelations which we have received and the practice of the Church that the President and his Counselors are invested with this authority that I cannot believe any member will seriously dispute it. In the language of the revelation they, the Presidency, are constituted "a quorum . . . to receive the oracles for the whole Church." They are the supreme court here on earth in the interpretation of God's law.

In the exercise of their functions and delegated powers they are controlled by a constitution, a part of which is written and a part of which is not. The written part consists in authenticated scripture, ancient and modern, and in the recorded utterances of our latter-day prophets. The unwritten part is the spirit of revelation and divine inspiration which are appertinent to their calling.

In formulating their interpretations and decisions they always confer with the Council of the Twelve Apostles who by revelation are appointed to assist and act with them in the government of the Church. When, therefore, a judgment is reached and proclaimed by these officers it becomes binding upon all members of the Church, individual views to the contrary notwithstanding. God's Kingdom is a kingdom of law and order. He is the Lawgiver and the Supreme Judge but he has delegated authority and conferred the keys of the Kingdom upon these men whom he has chosen. They act for him and, thank the Lord, we accept them. It is the only safe thing to do.

There are some, perhaps who may feel that it is subversive of individual freedom of thought and expression to be controlled by the interpretations of our leaders. I wish to assure them that any feeling of constraint will disappear when once they secure the genius and true spirit of this work. Our unanimity of thought and action does not arise, as some suppose, from duress or compulsion in any form. Our accord comes from universal agreement with righteous principles and common response to the operation of the Spirit of our Father. It is actuated by no fear except one. That is the fear of offending God, the Author of our work.

THOUGHTLESS CRITICISM UNPROFITABLE

Now the second contributing factor which I would mention which militates against unity in the Church is the proneness of men to criticize and condemn. I am not here today to contend that everything is perfect. I know nothing about the Church that is perfect, excepting only the plan itself which is God-given. Things that men do will never be perfect until they themselves reach the perfection of Christ, the Perfect One. I suppose none of us realizes his own imperfections, at least not to their full extent. It is probably salutary to be told of them occasionally. We may reform if we are told. But I have never felt that much good came from telling *others* of my weaknesses.

President Grant is one of the most democratic men ever to come to the Presidency. Some of us feel that his office is too open and that he permits too many impositions upon his time and patience for the good of his health. I believe that there is not a man or woman in the Church, or out of it for that matter, from whom he would not courteously receive a constructive criticism or helpful suggestion.

With such a disposition, what a cowardly and mean thing it is for members of the Church to attempt criticism behind his back and thus undermine his influence and reputation. Fortunately there are but few

who are so mean. I do believe, however, there are many who are thoughtless, who speak lightly and carelessly and disrespectfully of leaders and principles and sacred phases of this Church. I think it is a shame to jest about sacred things and sometimes it is as blasphemous as taking the name of God in vain. I rebuke those who do it and I call upon them to stop and think. If they will but think, I believe they will realize the incalculable harm they do, the faith they destroy and the unhappiness they bring.

I cannot pass this point without importuning some of my brethren to stop swearing. No man can love God and damn him anymore than he can love his wife and damn her. Think again, please. Think of the utter futility of this vulgar habit. Think of its effect in youth. Men teach boys profanity. It is not congenial with the race. It is the nature of man to love God and not to damn him.

This proneness to criticism and careless judgment I must carry a step beyond its chief victims,—the authorities and officers of the Church, to the relations among the people themselves. Someone has said that the supreme charity of the world consists in simple obedience to the divine command, "Judge not." Certain it is that a large part of the unhappiness of the world results from inconsiderate judgment. Many a pillow is wet with the sobs of those who are its victims. We cannot read the hearts of man. We may not know their good intentions. We often judge them only by their failures, and we are unkind enough to circulate our judgment in the form of rumors and gossip and thus do irreparable damage. Every *man* who is a *man* prizes his good name, for, as the immortal Shakespeare said, "He who steals my purse steals trash, 'twas mine, 'tis his; but he who robs me of my good name filches from me that which enriches not himself and makes me poor, indeed."

God grant that we, the disciples of the Master, who bade us forgive all men and love even our enemies, may be free from adding to the burdens and the unhappiness of our brethren and sisters by inconsiderate judgment.

ATTENDANCE AT MEETINGS BRINGS UNITY

I wish now to mention the third and last factor in my brief summary of causes contributing to disunity within the Church. It is the indifference to and poor attendance in the regularly established meetings provided for the people. My observation has taught me, and I believe all will agree, that no person can regularly go to the meetings of the Church and mingle with his brethren and sisters without catching the spirit of the work and developing within him a warmth of affection and a fervor of devotion which will tend to make him one with his fellows. The sacrament meeting which was given of the Lord by revelation is designed specifically to promote unity. We are even admonished not to partake of the sacrament if we entertain unkindly feelings in our hearts toward others.

TRUE BROTHERHOOD IN QUORUMS

The quorum meetings, too, in this respect have a vital purpose to conserve. A quorum is three things: first, a class; second, a fraternity; and third, a service unit. Within it the men of the Priesthood learn of the principles of the Gospel, establish true brotherhood, and carry forward the work of Christ. It is a God-given association from which they derive more of lasting advantage than from any other fraternal organization in our society. Its prime purpose is to encourage and safeguard the individual. You can't tell me that men can absent themselves from their quorum meetings without losing something vital to their own well being and that of the Church also.

I fear we have some men who have received the Holy Priesthood who feel themselves too big and too important to associate with their brethren in the quorum. I am sorry for them. They are making a great mistake. For it is they, chiefly, who are retarding the progress of the work of God. I am certain that I am right when I say that if all of the men of the Priesthood would be loyal to their quorums the work of the Church would be accelerated beyond anything we have ever known.

In our concept of the Kingdom of God, every individual shares responsibility. We have no priests as distinguished from the laity. We are all priests in the kingdom, that is, we men folk, and the women, too, are priestesses therein. Every member either helps or hinders. There is no middle ground.

So I present these items which I have mentioned,—private and oftentimes perverted interpretations of our doctrine, ill-considered criticism, and non-attendance upon meetings and duties, as among the chief factors contributing to disunion within the Church. In so doing I hope I have given no offense. My sole purpose has been to assist in rectifying conditions that militate against our success.

UNITY BRINGS SUCCESS

And what success we could have with complete unity and harmony in the Church! How effectively could we demonstrate the efficacy of applied Christianity if all our people stood together as one man behind our leaders! When we consider the things we might accomplish, the impressions that we might make, what a pity it seems that our progress should be stayed by those of our own membership who are not one with us in purpose and deed.

I know that to many it seems a very insignificant thing to smoke cigarettes, to take a drink, to gamble a little, to swear moderately, and to make the Sunday a holiday. I do not deem it my province, nor is it my desire, to condemn to purgatory those who are guilty of such infractions of our standards but I do appeal to them with all the fervor of my soul to stop these discordant practices and come in line with the great procession of their Church. It is such a little thing to endure a slight deprivation in personal desire or appetite as compared to the success and triumph of a mighty cause that would soon envelope the whole earth if we were all faithful to it.

So in kindness I plead for solidarity, union, and love in the Church of Christ. God is forgiving. We all have need of repentance. No one has strayed so far that he cannot turn back. It is a strong man who will acknowledge his mistakes. We need each other's help and we need God's help. With unity and his aid we can bless this troubled world as it never has been blessed before. May he grant us this high privilege, I humbly pray in the name of Jesus Christ, Amen.

ELDER WILLIAM T. TEW, JR.

President of the East Central States Mission

I do not know that I have ever recognized the truth of the statement of King Benjamin to the ancient Nephites more fully than I do at the present time, wherein he told them to remember the greatness of God and their own nothingness.

I feel very humble and very weak in this great work that I am called to perform in the East Central States Mission. I feel that we have received, this morning, help for us as we return to the mission field. I am sure that if other mission presidents are as I am, we often sit in with our own individual thoughts; we wonder, we think and meditate, we pray and consider the plans and the methods of procedure in the mission field. We are alone, only as we consult with our Heavenly Father and receive his inspiration in the things we are to do.

Coming to these wonderful conferences we meet, as it were, in a great clearing house of ideas, doctrine, and principles. I think now of St. Paul's admonition in the scripture wherein he said:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Why all of these things?

That the man of God may be perfect, thoroughly furnished unto all good works.

I rejoice in the fact that we can meet together in these conferences and hear scripture from our living prophets, our living leaders, who speak under the inspiration of the Spirit of God. To me it is scripture, even though it is orally expressed. The Gospels of Matthew, Mark, Luke, and John, were oral gospels for many years before they were committed to writing. Why should not we as Latter-day Saints, knowing as we do that these men have been called of God, that they speak under the authority of the Holy Priesthood, and under the inspiration of the Spirit of God, I say, why should not we members of his Church in conference assembled accept these statements of theirs as scripture to us?

I rejoice in the remarks, the doctrines, the instructions, the corrections and the reproofs that we have received in this conference, Brethren and sisters, and friends who are here today, I feel that Saint Paul of old had, at times, difficulties the same as we mission presidents

do at the present time. Likely there came into his soul times of depression, times of discouragement. I recall a statement of his which I should like to read here this morning. As he was encouraging the people of Philippi, the first place in Europe that the Gospel of Jesus Christ was introduced, he held up to them the thought, as President Grant did here last night, that worldly things sink into insignificance in comparison with the values and the beauties of the Gospel of Jesus Christ. He said:

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.

I press toward the mark for the prize of the high calling of God in Christ Jesus.

In my opinion this conference has sounded that keynote. There is no return, there is no backing up in the things we have attempted to do. Our vision points towards the future, and if there is any one thing that I am trying to eliminate and eradicate from among the members of the East Central States Mission, it is some of those things that were discussed a moment ago by Brother Stephen L. Richards, especially dissension, and disunity within the Church.

Brethren and sisters and friends, the war in heaven was a war between the "brethren" and the "accusers of the brethren." Satan is here in our midst, this is his dominion, he is the accuser of the brethren, and when we find ourselves accusing our brethren, belittling them before men, we are fighting Satan's battles that he is hoping will be victorious.

I am glad to report that the East Central States Mission is in a healthy condition. Our baptisms this year are almost a hundred per cent more than they were last year. We have one hundred and four missionaries in the field at the present time, seventy-nine Elders and twenty-five lady missionaries. Their health has been good in general, although we have had some few who have been afflicted during the summer months. They are happy in their work, their development is pleasing to me, and I am sure it is pleasing to the members of the Church in that mission field and to our Heavenly Father.

My hope and prayer is that we shall continue to train our boys and girls in the Gospel of Jesus Christ. I believe that we should understand that a knowledge of the Gospel and a testimony of the same are not hereditary, they do not come to us by reason of the fact that we have been born of goodly parents, unless we have accepted the teachings and the training those parents have given unto us. Religion without education has often degenerated into superstition, but theology that leads to religion, if accompanied by education, may result in the exaltation of man to the highest degree in the celestial kingdom when he applies it in his life.

May the Lord bless us; may we carry into our fields of labor the instruction, the inspiration, and the great enthusiasm that we have felt in these conference sessions, I pray, in the name of Jesus Christ. Amen,

PRESIDENT HEBER J. GRANT

Once more I congratulate you on seeing that there are no accidents. I hope and pray that you will be very careful during the remainder of the day. I feel humiliated always when I hear that Utah leads the whole nation in killing and injuring people by automobile accidents in proportion to our population.

The Choir and congregation sang "Doxology," after which the closing prayer was offered by Elder Edwin L. Murphy, President of the Moon Lake Stake.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference commenced promptly at 2 o'clock p. m., Sunday, October 9.

Once more the great Tabernacle was crowded to capacity, as was also the large Assembly Hall on the Tabernacle Block, and thousands who could not find accommodation in either of these buildings congregated upon the adjoining grounds, where they listened to the services as they were broadcast from the Tabernacle.

The Tabernacle Choir, under the leadership of J. Spencer Cornwall, furnished the musical program for this meeting.

The Choir and congregation sang the hymn, "Praise to the Man who Communed with Jehovah."

Elder Heber Moon, President of the Duchesne Stake, offered the opening prayer.

The Choir sang an anthem, "How Blessed are They."

ELDER A. LORENZO ANDERSON

President of the Mexican Mission

I have been thrilled by the singing and by the remarks that have been given in this conference, and at this moment particularly am I thrilled at the words of President Grant when he tells us to be just as brief as our consciences will let us.

I was thrilled this morning with the remarks of Brother Stephen L. Richards, when he pleaded for unity of the membership of this Church, and while he was speaking I was reminded of the remarks of one of our great statesmen when we were having trouble in the United States. He

was pleading for unity of the people of the United States, and he told them "If we will be united all the armies of Europe, of Asia, and Africa combined, with a Napoleon for a leader, could not take a drink of water out of the Ohio river."

I should like to paraphrase that statement and say, that all the powers of this earth and hell combined, with Lucifer as generalissimo, could make no inroads on the membership of this Church if we would but be united.

In the Mexican Mission we have a faction that has been causing us considerable trouble, they think because of the fact that they are the sons of father Lehi that they are the heirs of the kingdom and that we ought to turn it over to them and let them run it.

I want to testify to you this afternoon that as Daniel said, the God of heaven has established his kingdom upon the earth again, never to be destroyed nor given another people.

The Mexican Mission, aside from these few people to whom I have referred, who are illusioned for the time being, is in a healthy condition. We have nearly 3000 Saints there, and when I came to this conference I came with the idea that we were about the poorest mission of all. We have nineteen million of the sons of Lehi down there waiting for the Gospel to be preached to them, and we have only twenty-eight missionaries to do it. Eleven of those are descendants of father Lehi.

Mexico, because of religious oppression in the past, has been forced to pass certain laws which make it impossible for the body of the Church to send us missionaries. We are dependent entirely upon the Juarez Stake and the Mexican Mission proper to furnish missionaries to preach the Gospel to those nineteen millions of the sons of father Lehi. I know the Lord is able to do a wonderful work.

During the broadcast this morning I sat where I could not see Brother Richard L. Evans, and all I had to do was to close my eyes and then I was down on the tops of the Sierra Madres listening to him over the radio. I appreciate very much the power for good in the radio, the preaching of the sermons that come out over this radio to the people. We people who live so far away are able occasionally to listen to some of the brethren preaching the Gospel.

I pray that the Lord will bless you all, that he will bless this great work, the missionary cause, that we may be able to preach the Gospel to all nations, kindreds, tongues and people, and I do it in the name of Jesus Christ, Amen.

ELDER DAVID A. SMITH

President of the Canadian Mission

On the 11th day of December, in the year 1907, I received a telephone message at the office of the County Clerk in Salt Lake County, where I was serving as chief deputy. That message said that my father wanted me to report to him at the Salt Lake Temple. The message came

to me at about ten o'clock, and when I went to the temple I was ushered into the room occupied by the Presidency and Twelve, by Brother Salmon, and was notified that Charles W. Nibley had been chosen to serve as Presiding Bishop of the Church, and that he had chosen Orin P. Miller as his first counselor and I was to be the second counselor.

When the announcement was made I had not expected such a thing. It was not an unusual thing for father to call for me to look after his personal affairs. I turned dizzy. I steadied myself by the arm of the chair.

On the 6th day of April, in the year 1938, I was confined to my home on account of a severe cold and sore throat. A few minutes before two o'clock President Grant telephoned to me and told me that a new Presiding Bishopric would be sustained, and admonished me not to worry as something would be found for me.

Today only seven of the men are still living who constituted the General Authorities of the Church when I first became one of that body. I am grateful that I have had the privilege of knowing those who served then and who are gone. I am grateful for the privilege I have had of laboring with and knowing the men who now serve as the General Authorities of this Church. I have tried to serve faithfully, for I have had faith. Every fiber of my body testifies that God lives and as I have said to you many times it is not where we labor but how we labor that leads us to salvation. It is not the Priesthood that assures to us exaltation, but the manner in which we honor and labor under the authority of that Priesthood. As I have tried to labor in the past to serve my God, I assure you that in my new calling in the Canadian Mission I shall go with that same faith and with that same desire to support the authorities of this Church, with the same appreciation of the privilege which comes to me to labor with my fellows in the authority of the Priesthood, the object being to bring souls unto our Father.

We have only a few members in that mission, about one-half the number that comprises the membership of the Ward in which my residence has been. I have met them in meetings and in their homes, conversed with them, and if I dare say so I would say I have found a people who put to shame many of those who live under the influence of this great building and the Priesthood, where they can partake of the bread as it comes from those who hold the authority to teach.

I rejoice in this privilege, and I pray God that he will continue to sustain me, that I shall not fail in the trust which has been imposed upon me. I sincerely hope that he will continue those blessings to me and the people over whom I preside, that we may continue to rejoice in him and his work, and in the opportunity which comes to us to serve.

These blessings I ask in the name of Jesus Christ, Amen.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I thank my heavenly Father for the privilege I have of standing before this immense audience of his servants and handmaidens, and as time is limited I have decided that the only way to stop when you get started is to have it in such form that you will know when the end is reached.

Get into the habit of being happy. I tell you you can do it. You can say to yourself when you are awakened in the morning, "Everything is all right," and keep on saying it. You will be surprised to find how nearly all right the mere saying of it at the beginning of the day will really make everything right after all. This is true in business as well as in the home. Prophets of gloom are never popular, and ought not to be.

JOSEPH SMITH'S SAYINGS

Joseph Smith was the author of such sayings as these:

The glory of God is intelligence.

It is impossible to be saved in ignorance.

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

The Prophet was true to his principles. He established schools and championed the cause of education.

A TRIBUTE TO JOSEPH SMITH

A Mormon writer has said:

His educational ideals passed over the threshold of time and strode down the halls of eternity. With a full appreciation of the knowledge that makes men and women capable and skilful in this life, he prized, and taught others to prize, above all, the knowledge that maketh wise unto salvation.

How to solve life's every-day problems is of course important, but how to grapple successfully with the mightier problems of the great hereafter, how to store up treasures in heaven and lay hold upon eternal life, is far more consequential. Education meant to him the leading of the latent potential powers of the individual, the training to perfection of every divine attribute in man. As a child of God, and as a God himself in embryo, he stood for the full and complete development of the soul, body and spirit combined—mental, physical, moral, and spiritual education, the education contemplated and inculcated by the Gospel of Jesus Christ, and every succeeding President of the Church has stood for these principles.

DEFINITION OF CAN'T

There is a place provided in our Church organizations for every member. Excuses are sometimes offered, and many times the reason

given is, "I cannot give the time." "Can't!" What a word! That which I intend to quote now is Edgar A. Guest's definition of the word can't."

Can't is the worst word that is written or spoken
Doing more harm here than slander or lies.
It has many a strong spirit broken,
And with it many a good purpose dies.
It springs from the lips of the thoughtless each morning,
And robs us of courage we need through the day:
It rings in our ears like a timely sent warning,
And leaves when we falter and fall by the way.

Can't is the father of feeble endeavor,
The parent of terror and half-hearted work;
It weakens the efforts of artisans clever,
And makes of the toiler an indolent shirk.
It poisons the soul of a man with a vision,
It stifles in infancy many a plan;
It greets honest toiling with open derision
And mocks at the hopes and the dreams of a man.

Can't is a word that none should speak without blushing;
To utter it should be a symbol of shame;
Ambition and courage it daily is crushing;
It blights a man's purpose and shatters his aim.
Despise it with all of your hatred of error,
Refuse it the lodgment it seeks in your brain;
Arm against it as a creature of terror,
And all that you dream of you some day shall gain.

Can't is a word that is doom to ambition,
An enemy ambushed to shatter your will;
Its prey is forever the man with a mission,
And bows but to courage, and patience, and skill.
Hate it with hatred that is deep and undying,
For once it is welcomed 'twill break any man;
Whatever the goal you are seeking, keep trying,
And answer this demon by saying "I can."

DEVELOPMENT THROUGH WORK

One splendid way to avoid falling into error is to labor. Don't become a loafer. There is always something to do for a boy and girl, a father and mother, around the home, in the home. Take part in the Church in any interest for the welfare of the people. You remember in the old fable the tortoise won the race with the hare, not by a single burst of speed, but by plodding along steadily, tirelessly. In the Civil War it was found that Lee's army could not be overwhelmed in a single battle, but one federal general perceived that it could be worn down by time and the pressure of numbers. "I propose," said Grant, "to fight it out on this line if it takes all summer." It took more than a summer, it took nearly a year, but he did it.

In the moral realm likewise, all things excellent are as difficult as they are rare. Character is not attained over night. The only way to develop moral muscles is to exercise them patiently and long. This is so well expressed by that renowned man, J. G. Holland, as follows:

Heaven is not reached at a single bound;
 But we build the ladder by which we rise
 From the lowly earth to the vaulted skies,
 And we mount its summit round by round.

I count this thing to be grandly true:
 That a noble deed is a step toward God,
 Lifting the soul from the common clod
 To a purer air and a broader view.

We rise by the things that are under feet;
 By what we have mastered of good and gain;
 By the pride deposed and the passion slain,
 And the vanquished ills that we hourly meet.

We hope, we aspire, we resolve, we trust,
 When the morning calls us to life and light,
 But our hearts grow weary, and, ere the night,
 Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
 And we think that we mount the air on wings
 Beyond the recall of sensual things,
 While our feet still cling to the heavy clay.

Wings for the angels, but feet for men!
 We may borrow the wings to find the way—
 We may hope, and resolve, and aspire, and pray;
 But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
 From the weary earth to the sapphire walls;
 But the dreams depart, and the vision falls,
 And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
 But we build the ladder by which we rise
 From the lowly earth to the vaulted skies,
 And we mount to its summit, round by round.

TRUE RICHES

How rich are you, how rich are any of us? I think the letter portraying and answering that question is very well worded. No one yet has learned the author. When first it was published every effort was made to learn who the author was, but up to the present time we know not. But no matter who the author was I think the words are beautiful:

I do not mean how much money you have in the bank, or how much your real estate is worth, there are other riches more valuable than these. Some day I am going to write a book about how every man and woman may be rich, right now, today, in the things that really count. In my scrap book I have a little article about being richer each day that I would like to share with you. Here it is:

"You are richer today than you were yesterday. If you have loved often, given something, forgiven often, made a new friend today, or made stepping-stones of stumbling-blocks, if you have thought more in terms of thyself than myself, or if you have learned to be hopeful even if you were weary, you are richer tonight than you were this morning. If you have taken time to trace the handiwork of God in the

commonplace things of life, or if you have learned to count things that really do not count, or if you have been a little blinder to the faults of friends, and know you are richer if a little child has smiled at you, a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you."

STRENGTH OF THE CHURCH

My brethren and sisters, I have often wondered why intelligent men and women who believe in the Bible, men and women who believe that there was a Christ, do not attend church. We find churches in all parts of America with but very few in attendance. I have had men ask me time and time again how it was that the Mormon Church had that power and influence over people to tell them to do a thing and they do it with all their might, mind, and strength, and with joy in their souls. They do not understand why our missionaries go out into the world for two or three years, once or twice, or three times, as the case may be, bearing their own expenses in an effort to convert the people who believe that they have the Gospel.

How happy we should be that our lives, our position, our belief are based upon a direct visitation from the Father and the Son to Joseph Smith in this dispensation! If that were not true do you think that this Church would have lived and grown and become the power it has? And do you think that any man, I care not whether it was Joseph Smith, or Brigham Young, or any other living soul, could have done this if it were not true that the Father and the Son appeared to Joseph Smith, and also that later the Priesthood of the living God was conferred upon him and he was instructed to organize the Church to which you and I belong?

God grant that we may ever be loyal and true to it, and that whatever comes, and whatever demand is made we may know it is what God would desire. God be with you, and bless you, and prosper you. May the Gospel of Jesus Christ grow every day and every year until the Master shall come, I ask in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters, nowhere in all the world do I feel myself so much in the presence of friends, as in these great General Conferences of the Church—thousands of men and women who are of the same faith, with the same objective in life, having the same aspirations as to the hereafter. I feel myself as one of a great family in these conferences. Yet there is a feeling as one stands before this group, akin to fear, akin to awe. I have heard my brethren say that they also have that feeling. Brigham Young explained it by saying that we are all children of Almighty God, his very children, begotten in the spirit world before we came here upon this earth, and that within every one of us, for that reason, is a spark of divinity. When a man stands before a group of thousands of righteous men and women, as I do this moment,

he feels the divinity within them, and feels much as he would if he stood before Divinity itself.

I rejoice in having this opportunity; yet when I look at the clock I know that "the time is far spent, there is little remaining"—except speakers. You will permit me therefore, I am quite sure, to lay aside the theme that I have selected for this conference—it may sound just as well next April—and to bear testimony to you as the Spirit may move upon me at this moment.

TESTIMONY AS TO DIVINITY OF WORK

I do bear testimony to you of the truth of this work, which has brought us together during this great, wonderful, thrilling conference. This work is of God, not of man. It was founded in revelation. It has been guided by revelation. It is being directed today by revelation. It possesses the authority of eternity—we call it the Priesthood—the power by which the heavens and the earth were made.

The man who stands at the head of the Church today holds the keys, rights, privileges, and authority held by every man who throughout the generations of time has been called to lead the cause of God. He stands as the representative of God's great plan of salvation.

Our destiny is for all men. We are servants of the human race, bearers of truth and light to those who are in ignorance, and who sit in darkness. We are not like other men; we are not like other women. We are chosen and set apart unto the greatest and gravest responsibilities that the Lord has ever placed upon his children on earth.

This is the last dispensation, not the first. It is the summation of the thousands of years since the earth was made. This is the evening of earth's Saturday. The work is about to be completed. The manner and time of its completion, and all that pertains to these last days are left very largely with us, the commissioned servants of Almighty God in this great work.

I rejoice in this testimony, and I bear it to you. And I want to say to you, my brethren and sisters, that this testimony is knowledge, the higher knowledge, transcending mere belief, or even ordinary faith. It is the best in my life, as it is the best in your lives—for I speak but as one of hundreds of thousands in this Church and kingdom who bear this testimony. This testimony is my priceless possession, the thing I value most, the thing to which I want to cling throughout life.

You may well ask me, and you have the right to ask me, as you may ask my brethren and sisters by the ten of thousands who like me can bear this same testimony, how we dare to declare such a testimony, how we dare to say that we know that this is the work of God. In answer, thousands in this congregation, would join with me in explaining how such a testimony may be won.

EVIDENCES OF THE TRUTH ARE PLAIN TO BE SEEN

The evidences of the truth of the Gospel of the Lord Jesus Christ lie all about us, if we but search and seek. They lie within easy reach.

They are evidences no man can deny, so clear to the vision, I was about to say, that the blind can see them. Who can read the life of the Prophet Joseph Smith, the backwoods boy of New York, untaught, unlettered, except as revelation came to him, who can read his career and the teachings of his life without saying of him, honestly, "The man did not speak of himself. Powers beyond man spoke through him for the benefit of humanity"?

Take the life of our own President, the commissioned leader of our Church today. His life is like an open book; we know every chapter in it. Who would dare to say that Heber J. Grant the President of the Church today speaks only through the great natural endowment that was recognized in him even while he was a boy? One must be blind, indeed, and hard of hearing who cannot recognize the spirit of inspiration and the voice of God speaking through the prophet of this day, our day, this Sunday, in which we are living.

Yet, evidences are not enough to gain a testimony of the truth; we have something more. I was brought up in scientific laboratories, where I was taught to test things, never to be satisfied unless a thing was tested. We have the right to test the Gospel of the Lord Jesus Christ. By testing it I mean living it, trying it out. Do you question the Word of Wisdom? Try it. Do you question the law of tithing? Practice it. Do you doubt the virtue of attending meetings? Attend them. Only then shall we be able to speak of these things intelligently and in such a way as to be respected by those who listen to us. Those who live the Gospel of Jesus Christ gain this higher knowledge, this greater testimony, this ultimate assurance that this is the truth. It is the way to truth. All the while, brethren and sisters, we must seek help from the great unseen world about us, from God and his messengers. We call that prayer. A man never finds perfect peace, never reaches afar unless he penetrates to some degree the unseen world, and reaches out to touch the hands, as it were, of those who live in that unseen world, the world out of which we came, the world into which we shall go.

SIMPLE THINGS LEAD TO GREAT TRUTHS

I want to conclude by saying that in seeking a testimony of the truth of the Gospel of the Lord Jesus Christ, the Gospel restored in our day, we need chiefly to give attention to the little things of life. The little things are really the great things of life; and the things we call great in life are the little things. Life is made up of little things, our daily duties. We are too prone to say that that which is clear and understandable is of little consequence; while that which is complex and difficult to understand we sometimes hold to be great. Let us remember that the little things of life, the simple things, are the ones that lead us into the greater truths.

I was taught in my scientific day to look for fundamental principles, the governing principles, and not to worry about the complexities or mysteries of things. I found that when I looked down deep into the heart of things, I found that the principles that govern and guide were always

simple and easily understood. Man's progress towards truth has been along simple ways.

The theme of President Grant's opening sermon just a few days ago was constant labor of the right kind as far as we have strength and ability. That is a simple, elementary principle; yet so fundamental that in practice it changes the whole world for every man who lives in it. Brother Bowen spoke of honesty—another simple principle; yet he wove it into the pattern of our character. Brother Merrill spoke on unselfishness—a simple principle, yet the power that makes the world habitable. From such simple principles are woven the pattern of the peace and prosperity of the world.

CONCLUDING TESTIMONY

Now I must not say more. I have borne you my testimony. It may be gained by any and every person. The way is simple; God has not made that road difficult to travel; but we must obey certain principles of truth to guide us if we are to reach the end. Every man may reach it who really desires it. There are hundreds of thousands of people, I am happy to say, in this last dispensation who have found this testimony, who have secured this certain and firm knowledge of the truth, and who can bear witness, perhaps even more certainly than I can—though it seems to me that my faith has passed beyond doubt—that God lives, that Jesus Christ is the Son of God, that Joseph Smith was indeed a prophet of God divinely inspired and guided, and that we are engaged in the work of God for the completion of God's great plan with respect to the human race.

I thank God for the Gospel, in my behalf and in your behalf. God bless us and make us true to the truth, I pray, in the name of the Lord Jesus Christ. Amen.

The *Tabernacle Choir* sang "By Babylon's Wave," (Gounod).

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

My brethren and sisters, as I contemplate the growth of the mission of the Church of Christ, I feel to exclaim with Browning: "God's in his heaven: all's right with the world." Men and nations make errors and will be punished therefor, but ultimately the Lord will overrule the acts of men for the triumph of Truth. This great Conference has given added assurance in the success of this, God's work. I hope all who have attended the sessions or who have listened in have had their faith increased in the divinity of the Gospel of Jesus Christ.

PURPOSES OF CONFERENCES

Such is one of the purposes of these conferences. Reference to the Doctrine and Covenants will disclose the fact that there are four principal purposes of holding conferences of the Church:

First, to transact current Church business,
Second, to hear reports and general Church statistics,
Third, to "approve of those names which I (the Lord) have appointed, or to disapprove of them."

Fourth, to worship the Lord in sincerity and reverence, and to give and to receive encouragement, exhortation, and instruction.

GROWTH OF THE CHURCH

It is a good thing in the Church, as in business, to check up on ourselves to see whether we are succeeding or failing.

Organizations as individuals are either progressing or retrograding—they seldom if ever stand still. To progress is to obey the law of life. If the Church or any part of it were not improving, you may rest assured that it would be deteriorating. No Ward, Stake, or Branch of the Church can long remain stationary. It is a source of satisfaction to all of us to realize that we belong to a Church that is moving forward. Statistics for the nine months ending September 30 corroborate this fact. Since January 1, 1938 there have been organized six new stakes, 24 new wards, and 21 independent branches—4 wards and 5 independent branches have been disorganized, leaving a clear gain of 20 wards, and 16 new independent branches. This increase during these nine months is but indicative of the steady growth of the Church since its organization.

I have been reminded, since attending this Conference and listening to the reports of some of the Mission Presidents, and the remarks of Stake Presidents when I have met them, of the great growth manifested since I became associated with the General Authorities. For example, in 1910 I visited the California Mission. As I recall it, the total membership then was about 2000, and only one Church building owned by the members, and that was up at Gridley. Today we have 9 stakes, 70 wards, 10 independent branches, with a church membership of approximately 35,000, and Church property amounting to approaching two million dollars. In addition to this the California Mission numbers 9,400, and owns property valued at approximately \$227,500.00.

I have heard President Grant refer to his early experience in Bear Lake Stake which was organized June 20, 1869. I do not know what the membership was then at the time of organization; but about ten years later it was 3,418. Today in Idaho there are 25 Stakes, 244 wards, and 14 independent branches, comprising a membership of approximately 100,000—(99,111) and two more stakes already approved.

The growth of the Church in the Northwest during the last few years has been outstanding. Portland, as you know, is now the center of an organized Stake, as is also Seattle.

Thriving stakes are found in Chicago and New York, and a promise of another in Washington, D. C., the capital of the nation.

COMMENDATION OF WELFARE WORKERS

An important and most commendable enterprise undertaken by the Church is its Welfare Program. Of its value and significance much has been said during the Conference. I desire to commend in the presence of this large audience the able and unselfish work of the eleven members of the General Committee chosen to assist the General Authorities. These men are leaders in their chosen occupations and professions. They, as you, give their very best to the advancement of this great undertaking, contributing their time and ability without a cent of compensation. The reward of their effort lies in their love for the work.

Under the direction of this committee and the management of experienced and dependable contractors, the Central Storehouse Building Project is being carried on at 751 West 7th South, this city, one of the pivotal centers around which this entire plan revolves.

In your mind's eye, come with me momentarily and stand outside those unfinished buildings. Here we see a worthy example of cooperation. The steel lying there, being used to reinforce the cement, has been furnished at cost; by firms not members of the Church. So have the cement and the lumber; so have the materials purchased from merchants in this city, also the electric poles and the wire. The spirit of cooperation is manifested by members and non-members. Here are from 40 to 60 men working daily—men otherwise unemployed, each recommended by his Bishop. Each receives for his labor small amounts in cash, the balance in orders on the storehouses.

One of the most pleasing things which you observe is the fact that union men work side by side with non-union men. I wish to commend the Brick-layer's Union particularly for their attitude toward this great Welfare movement in permitting their men to work side by side with others in the spirit of true brotherhood.

I would ask you, too, to contemplate the Mormon Handicraft Project carried on by the Relief Society, a most commendable enterprise, in which 650 women have found employment while they remained at home with their families.

The spiritual progress of the Church also is equally encouraging. Tithing has increased; so has the fast offering. The growth in interest in the Priesthood quorums, while it is not yet what it should be, indicates clearer vision on the part of officers as to the responsibility of these groups.

Such are a few of the sign posts of the progress of the Church of Jesus Christ of Latter-day Saints. I refer to them not with a desire to boast or to overestimate their significance, but as indications that the Church is moving forward.

PEACE THE MESSAGE OF THE CHURCH

The future and permanency of the work is assured so long as the Priesthood will keep in mind the great mission of the Church. It is truly a messenger of peace. When Christ came to the earth his advent was heralded by an angelic chorus singing: "Glory to God in the highest, and on earth, peace, good will toward men." This message has been repeated so often that it seems trite, and, yet, if peace and brotherhood could even be approximated, it would prove the greatest boon that could come to humanity.

Since time began men have kept the world in turmoil with their useless strivings, their bickerings, and their contentions. There is an old, old story told that a man from another planet was permitted to visit the earth. From an eminence he looked down upon the bustling cities of the world. Millions of men, like ants, were busy building palaces of pleasure, and other things that would not last; chasing will-o'-the-wisps and seeking financial bubbles that burst before their eyes. As he left to go back he said: "All these people are spending their time in building just bird's nests; no wonder they fail and are ashamed."

The peace of Christ does not come by seeking the superficial things of life, neither does it come except as it springs from the individual's heart. Jesus said to His disciples: "Peace I leave with you. My peace I give unto you; not as the world giveth, give I unto you." Thus the Son of Man as the executor of his own will and testament gave to his disciples and to mankind the "first of all human blessings." It was a bequest conditioned upon obedience to the principles of the Gospel of Jesus Christ. It is thus bequeathed to each individual. No man is at peace with himself or his God who is untrue to his better self, who transgresses the law of right either in dealing with himself by indulging in passion, in appetite, yielding to temptations against his accusing conscience, or in dealing with his fellowmen, being untrue to their trust. Peace does not come to the transgressor of law; peace comes by obedience to law, and it is that message which Jesus would have us proclaim among men.

If we would have peace as individuals, we must supplant enmity with forbearance, which means to refrain or abstain from finding fault or from condemning others. "It is a noble thing to be charitable with the failings and weaknesses of a friend; to bury his weaknesses in silence, but to proclaim his virtues from the house tops." We shall have power to do this if we really cherish in our hearts the ideals of Christ, who said:

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Note the Savior did not say if you have ought against him, but if you find that another has ought against you. How many of

us are ready to come up to that standard? If we are, we shall find peace. Many of us, however, instead of following this admonition, nurse our ill-will until it grows to hatred, then this hatred expresses itself in fault-finding and even slander, "whose whisper over the world's diameter as level as a cannon to its mouth, transports its poison shot." Back-biting, fault-finding, are weeds of society that should be constantly eradicated. Gossip, too, brings discord and thrives best in superficial minds, as fungi grows best on weakened plants, "Bear ye one another's burdens;" but do not add to those burdens by gossiping about your neighbors or by spreading slander. Diogenes was asked one day to name that beast, the bite of which is the most dangerous. The old philosopher replied: "Of tame beasts, the bite of the flatterer; of wild beasts, that of the slanderer."

During the approaching political campaign let us refrain from making personal attacks and from hurling slanderous abuse, and thus avoid injuring one another's feelings, and after election have fewer regrets and heartaches.

CHRIST'S PLAN GIVES FREE AGENCY

If the world would be at peace it must supplant the rule of force by the rule of love. The scriptures tell us that in the beginning Satan proffered to force all men into subjection to the will of God. By compulsion he would save every person, and for so doing he asked that the honor and the glory that are the Lord's should be his.

There is an example of dictatorship supreme!

In contrast to this, Christ's plan was to give men their free agency.

To every man, says Joseph Smith, is given an inherent power to do right or to do wrong. In this he has his free agency. He may choose the right and obtain salvation, or he may choose evil and merit abomination.

A man may act as his conscience dictates so long as he does not infringe upon the rights of others. That is the spirit of true democracy, and all government by the Priesthood should be actuated by that same high motive. We are told,

The rights of the Priesthood are inseparably connected with the powers of heaven.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy.

WHERE PEACE IS FOUND

Peace is not found in selfishness, but in striving to help make the world better and happier.

"There was a time when I was happy," said Browning's Parcelsus.

"When was that?" asked his friend Festus.

The old philosopher answered: "When, but the time I vowed myself to man."

And then Festus said: "Great God, thy judgments are inscrutable."

Then Parcelsus continued: "There is an answer to the passionate longings of the heart for fullness and I knew it, and the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God: it ought to be our life. In him it is accomplished and perfect; but in all created things it is a lesson learned slowly and through difficulty."

Finally, the perfect peace comes to the individual who has a testimony of the truth of the Gospel of Jesus Christ. That is the greatest blessing, brethren and sisters; all else may be sacrificed rather than that. If you would have it then follow the words of the Savior: "He that will do the will of my Father which is in Heaven shall know of the doctrine whether it is of God, or whether I speak of myself."

How different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God, and strengthens us against temptation. The peace of the soul consists in an absolute resignation to the will of God.

The way to peace for individuals and nations is to have "the Kingdom of God within you."

May peace come to each of us, and to the whole world. I humbly pray, in the name of Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

GRATEFUL FOR BLESSINGS

My brothers and sisters: I am grateful for this great conference, and for the spirit that has been with us during its sessions. I am grateful for the music which we have had, all of it, for the great choir—and we may properly so term it—for its leader, Brother Cornwall, for faithful Brother Asper, and for Richard L. Evans and his sermonettes, which are reaching tens of thousands of people, and the inspiration and the spirit which will come to him from his new calling will many fold increase his influence in this work.

I am grateful for the welfare plan, and for the success which is attending the efforts of those who are carrying it out. I thank the general committee, the regional committees, the stake and the ward committees, the Priesthood quorums, and last, but by no means least, the Relief Society, who are the "mothers" of the welfare household.

I am grateful for every blessing which has come to us, which the

Lord has given to us. He has given us bounteous crops, he has given us great natural resources, he has provided us with the necessities of shelter and of clothing, and if anyone shall suffer, it will not be the Lord's fault, but ours. One thing is required beyond everything else—we must not waste what God has given to us.

SATAN'S PLAN

Repeated reference has been made to the great council in heaven, and to what it meant. One element of it I should like to refer to, namely,—what Satan then proposed to do was to give salvation without labor, that is, to get something for nothing. This is the spirit which is abroad today. It is the spirit which we must fight, or it will destroy us.

WARNING AGAINST FOREIGN PROPAGANDA

Last night I said something about the up-building of hate in the world, and about foreign propaganda with which this whole nation is being deluged. I warned that this propaganda does not give us the whole truth by any means. I indicated that hate, aided by greed, avarice, and ambition could overwhelm the world in another world war. I entreated the brethren as I now entreat you brethren and sisters to be charitable towards those people whom the propaganda would condemn unheard.

I besought the brethren last night, as I now beseech you, to consider whether or not we Americans who have gained the most of the land which we possess—including that on which we stand—by conquest, and whether or not the other great nations who have glutted themselves with the spoils of conquest, are in a position to condemn without mitigation some other nation which is merely attempting to march along the way of empire which we and those other nations followed. I beseech you not to put yourselves nor this nation in the position of whited sepulchers. I loathe war, I loathe conquest, I loathe oppression, I loathe the destruction of the liberties of men; I love freedom, I love our free institutions, but let us not visit upon the people themselves the sins of their governments. Let us not make a great body of the membership of our Church feel that they are outcasts from us because of the acts of their governments. Let us draw the distinction between peoples and governments. Let us be patient in our judgment, let us exercise charity.

Righteousness and hate cannot dwell in the same heart, no matter how great the righteousness nor how little the hate.

VIOLATION OF LAWS OF CHASTITY CONDEMNED

I want now to say a few words to the parents, to the teachers and to the youth of the Church about a matter that seems to me to be of the most far-reaching importance.

To Moses on Sinai came the law of all time: "Thou shalt not commit adultery."

The Master, Jesus Christ, found his most approbrious term in the phrase, "an adulterous generation."

The Lord in His time and in ours has put adultery and fornication side by side. Both are cardinal sins.

The Church has from the beginning demanded of its youth—male and female—one standard only, absolute continence until proper marriage has legalized and hallowed the sexual relations. To this there is no exception. I repeat what I have said before: Man is a biological unit, an animal, but he is more than this, he is the temple of an immortal spirit; that spirit can be defiled by the flesh, and defilement comes when the laws of chastity are violated.

Our very civilization itself is based upon chastity, the sanctity of marriage, and the holiness of the home. Destroy these and Christian man becomes a brute.

ETERNAL UNION A LOFTY RELATIONSHIP

For Latter-day Saints the family relationship continues through eternity. It is the loftiest and most sacred human relationship we know.

To the chaste young man and young woman beginning the building of a home there is a trust, a confidence, a joy unspeakable, an all but divine harmony, that no other purely human undertaking can bring. The rightful heritage of such a beginning is a life of righteousness that builds upward to eternal life.

To the unchaste who marry there is ahead either a life of distrust, lack of confidence, unhappiness, leading to the divorce court, or a life of promiscuous sexual relationships that ends in misery, disease, and sham. Debauchery never gave birth to good of any kind.

CHASTITY TO BE TAUGHT

Chastity is fundamental to our life and to our civilization. If the race becomes unchaste, it will perish. Immorality has been basic to the destruction of mighty nations of the past; it will bring to dust the mighty nations of the present. Every one of us who instructs our youth in whatever place or position, and in whatever capacity, must teach the young people of today to abstain from unchastity. We must surround our teachings with due and proper reserve and modesty. We must approach and teach the youth as the children of God, with spirits that are to live throughout eternity, and tell them plainly and clearly that the laws of God, and of men also, demand that they live chaste. If we shall teach anything less than this we will destroy our youth and we will bring ourselves under a condemnation which is too great to be fathomed by human mind, and which God alone can alleviate.

In what I have said I include all of us parents. How can we parents face our Maker if we have failed in one featherweight to meet the duty which is ours in these matters? And let us not make the mistake, any of us, of assuming that our children are beyond temptation and may not fall. This is a delusion and a snare that will bring us to the

very depths. Let every father and every mother, every brother and every sister, stand guard day and night, that their loved ones be not seized and carried away by lust.

And now you young people—May I directly entreat you to be chaste. Please believe me when I say that chastity is worth more than life itself. This is the doctrine my parents taught me; it is truth. Better die chaste than live unchaste. The salvation of your very souls is concerned in this.

A FRIENDSHIP NOT TO BE TRUSTED

I ask you to believe me when I say that whenever a man or woman, young or old, demands as the price of his friendship that you give up the righteous standards of your life, or any of them, that man's friendship is not worth the price he asks. You may not trust that friendship; he will cast it off as he does his worn-out coat. Friendship is not now, and never was, the offspring of debauchery or unrighteousness.

I ask you young women to believe me further when I say that any young man who demands your chastity as the price of his love, is spiritually unclean, and is offering something that is not worth the purchase price; his love will turn to ashes under your touch; it will lead you to misery and shame; and too often it will curse you with dread disease.

To you young men I say that any woman who comes to you offering her person outside of legal wedlock, is playing the harlot.

The Lord has said in our day: "For I the Lord cannot look upon sin with the least degree of allowance." (D. and C. 1:39; Alma 45:16), and to Moses of old he said that no unclean thing can dwell in the kingdom of God or in his presence. (Moses 6:57.)

FORGIVENESS THROUGH REPENTANCE

Yet there is forgiveness for the sinner who truly repents. God's mercy is just as boundless as his justice. To the woman taken in adultery, condemned to death by the Mosaic law, Jesus said: "Go, and sin no more." (John 8:11.) But the heart must be ripened in repentance before forgiveness can come, and sorrow alone is not repentance. A new and righteous life must be led.

Church members, young and old, the Lord demands that you be chaste; the Church requires chastity from you under penalty of disfellowship and excommunication. If any have already sinned, your brethren and sisters stand ready and anxious to forgive if you shall come with a repentant heart and contrite spirit.

I have spoken plainly because plain speech is necessary. I have tried not to speak indelicately. I have not spoken lewdly.

A WORD TO SCOFFERS

To the unbelieving scoffer who says, "All you say merely shows how old and out of date your religion is,"—or, as one educator said, "How much your religion is of the kindergarten type,"—to the scoffers

who say that man has outgrown the old God with his rewards and punishments, his standards, and that man must now create for himself a new God—and this is at the root of much of the modern so-called philosophy which considers man as creating his God, not God as creating His children—to these scoffers it is sufficient to say that thus have their kind spoken since Cain tried to find a better way than the one God had provided. Thus will they always speak until God shall close their mouths.

ADVICE TO YOUTH

Youth, be not disturbed. Be valiant. God lives. The Gospel is His way of life. Follow the Gospel path to eternal life. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

May the Lord give us his Spirit, bring home to our hearts the necessity of chastity for every man and every woman, for every boy and every girl, I ask, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

For the first time since I became President of the Church, we will have to fail to hear from all of our General Authorities, and some of our Mission Presidents. We cannot stop the clock like the legislature does.

Our next speaker will be Brother Samuel O. Bennion, and after him Brother John H. Taylor.

Elder Rufus K. Hardy is at home on account of illness, but is improving.

There are just fifteen minutes left. The brethren will have to limit themselves to five minutes each, and we shall ask the Mission Presidents to save their speeches, the same as Brother Widtsoe is doing, for the next time. I think we shall have to have four days of conference in the future, or not try to crowd it all in and let every man who takes more time than he has been requested learn not to do it again, and that would help us out a little.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

Since listening to that fine junior choir that sang so beautifully for us yesterday I have been much impressed by the strength of our boys and girls in this Church. If that same spirit of improvement is being carried on in all branches of this Church, both in the Priesthood quorums and in the auxiliary organizations, so that every note and expression will ring as true as did the voices of this youthful choir, the Church will make wonderful progress in the next few years.

This Church has had a continual and steady growth. My testimony to all is that the youth of Zion are growing in faith, that they are firm and true, and that they will hold the places of those who are older when

these pass on, for the youth of today are the men of tomorrow, and the training that they receive every day of their lives is the thing that will qualify them for positions of trust.

We lost, through death, the leader of our Council, President J. Golden Kimball, whom so many knew and loved. His departure is a real loss to us. In just a short time, however, another man has been found who will be able to assist in the responsibilities of our work. And so the Lord provides.

I was in the ministry long enough to see young men fill missions, go home, be married, and send me their sons and daughters. I saw fine improvement in them. I know that the training the father and mother received in the mission field was carried over and was evidenced in that boy and girl who came to me. I found faith among the sons and daughters of God at home. I found the fathers and mothers who had provided the means for the missionaries to accomplish their work and to develop into faithful servants of the Lord had in their hearts the spirit and integrity of Latter-day Saints. Many of them were not heard of, many of them lived their quiet lives, but they contributed of their means and of all they had for the preaching of the Gospel.

In one of the stakes where I went to hold conference, I noted in the audience on the first day an aged brother, the kindness in whose eyes attracted me. I asked the president of the stake to call him up, but the president hesitated. I learned that the man's wife had died and that he was living with his children and grandchildren. His beard was unkempt, his hair likewise. But he attracted me. The second morning I asked again if this brother might speak. The president said: "I am very doubtful about his wanting to speak."

In the afternoon that same impression came to me again. I said, "Go down and ask him if he wouldn't like to speak. I feel impressed to call upon him." And when the invitation was given the old brother said: "Yes, I should like to speak," and he stood up and said: "I have never been called on a mission, I have been called on to speak only once or twice in my life. I helped to build the town and make the roads and bridges. I sent every one of my sons on missions. Where the money came from I do not know but I have kept my pledge with my Lord."

There are many such in the stakes of Zion. I pray the Lord to bless these noble souls in their valiant endeavors to carry on. I pray that the youth may continue to measure up to their glorious heritage, and I do it in the name of Jesus Christ, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I know I speak for the First Council of Seventy when I welcome Brother Richard L. Evans as one of our members. I have known him for many years. His noble character and fine intellect have been an influence for good wherever he has gone. His father died when Richard

was a little boy, and was one of the truest men that ever lived. Richard's mother has reared a large family. She has faced sorrows with fortitude, but always with deep faith in the ways of Providence.

May I say to President Grant and all the brethren under whose direction the First Council works, that the Seventies throughout the Church are doing nobly in their quorum activities, and have risen to the call to carry the Gospel into the homes of all people.

To my brethren of the respective quorums, I should like to remind you of the words of Paul the Apostle to Timothy, when he said:

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

That we may go forward in carrying out the wishes of the First Presidency and the quorum of the Twelve to the end that thousands, yea millions, of the children of men may be brought to the knowledge of the truth, I ask in His name. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

May I relate these two instances:

Last week I had the opportunity of going into the Missionary Home for a day or two and meeting the splendid missionaries who were about to leave for the mission field. Yesterday, one of the missionaries looked for me all day and when I went over to my missionary reunion he was waiting with his father at the door. Because of something I had said or done, he desired that I be the one to ordain him to the office of Seventy.

When I was twenty years of age and went on my first mission, as I came out of the meeting that had been held for my farewell, an old lady who was earning her living by washing stood by the door with a shawl over her head. She put a dollar into my hand and said to me, "John, it is not very much but I would like you to have it. I hope I shall live to welcome you back again, for when I go I would like you to say something about me at my funeral, because I love you."

The good things we say and the good things we do bring us happiness and joy. When we say evil things or do evil things in life, we are ashamed and uncomfortable.

May the Lord help us to be faithful and true to the fine things in life, so that we might be helpful to our fellow men, I humbly pray, in Jesus' name, Amen.

PRESIDENT HEBER J. GRANT

Again I express my gratitude for the singing that we have had, for the wonderful "Elijah" oratorio, for the fine speeches that we have heard, for the marvelous attendance at this Conference, and for the blessings of the Lord that have been with us.

INVOKES BLESSINGS UPON THE PEOPLE

I rejoice beyond all else in the growth of faith among the Latter-day Saints, and with all the power and authority that God has bestowed upon me—and I know as I know that I live that he has directed me from boyhood, that he has heard and answered my prayers, that I have had revelations, so to speak, from the Lord, and have endeavored to carry them out—I pray God to bless every honest-hearted soul at home or abroad. I pray that what has been said here may sink deep into the hearts of the people, that we will judge not that we be not judged, and that we will not condemn people in any of the countries today that are doing things that we think they ought not to do, because many of them are doing what they are doing because they dare not do otherwise, and are just as much opposed to it as we are.

May the spirit of peace and brotherly love grow among the Latter-day Saints.

Again may I plead with the people to get down on their knees and ask God to direct them in every act of life, and then if they get the Spirit of God they will feel happy and content in what they do. Do not do something that you can not ask God to help you to do. Grow in the light and knowledge of the Gospel, and as a servant of God I promise you peace and joy and happiness, in the name of our Redeemer, Amen.

The Choir sang an anthem, "Glory and Praise to God" (Handel), after which the benediction was pronounced by Elder William R. Ellsworth of the Maricopa Stake Presidency.

Conference adjourned for six months.

The musical exercises for the Friday morning session were furnished by the *Relief Society Singing Mothers*, Wade N. Stephens, Conductor; at the Friday afternoon session by the *Woodruff Stake Choir*, under the direction of John Nielson; at the Saturday sessions by the *Moroni High School Choir*, Ray Anderson, Conductor; and at the Sunday sessions by the *Tabernacle Choir*, J. Spencer Cornwall, Conductor. The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

April 6, 7, 9, 1939

With Report of Discourses



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SALT LAKE CITY, UTAH

One Hundred Ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Thursday, Friday, and Sunday, April 6, 7, and 9, 1939.

The proceedings of the general sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen.

Associate of the Council of the Twelve Apostles: Sylvester Q. Cannon.

Of the First Council of the Seventy: Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans.

Of the Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Members of the General Committee, Church Welfare Program.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies and Elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Frank Evans, Eastern States; Bryant S. Hinckley, Northern States; David A. Broadbent, North Central States; Carl F. Eyring, New England; Elias S. Woodruff, Central States; El Ray L. Christiansen, Texas; William T. Tew, Jr., East Central States; William W. Seegmiller, Western States; W. Aird Macdonald, California; Preston Nibley, Northwestern States; David A. Smith, Canada; A. Lorenzo Anderson, Mexico; Orlando C. Williams, Spanish-American; Joseph J. Cannon, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

Thursday morning, April 6.

When the time arrived for the opening of the Conference, the great Tabernacle auditorium and galleries were crowded with people who had assembled from the various Stakes and Missions of the Church.

The first session commenced promptly at 10 o'clock, with President Heber J. Grant presiding. The President announced that the music for this session of the Conference would be furnished by the *Singing Mothers*, Wade N. Stephens, Director, Alta B. Cassity, Pianist.

The *Singing Mothers* and the congregation joined in singing the hymn, "Now Let Us Rejoice in the Day of Salvation."

Elder E. Frank Birch, former president of the Tintic Stake, offered the invocation.

An anthem, "Blessed be the Lord God of Israel," was sung by the *Singing Mothers*, Irene Cummings, soloist.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Read for the consideration and information of the Conference the Financial and Statistical Report of the Church, as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1938:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses	\$ 926,863.15
For ward maintenance expenses.....	835,486.65
For stake maintenance expenses.....	253,950.24
Total	\$2,016,300.04

Missionary Work:

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions	\$1,116,006.02
--	----------------

Education:

Expended for the maintenance of Church school system.....	\$ 862,633.98
---	---------------

Temples:

Expended for the maintenance and operation of temples.....	\$ 404,582.26
--	---------------

Hospitals:

Expended for the erection and improvement of hospital buildings (included in Church Welfare Program).....\$ 67,987.67

Relief Assistance:

For direct aid in the care of the worthy poor and other charitable purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare Program)\$ 572,898.61

Total\$5,040,408.58

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, mission activities, for the maintenance and operation of Church schools, and temples, for hospital buildings and relief assistance.

FAST OFFERING INFORMATION

	1938	1937	Increase	Percent
Fast offerings paid in wards	\$395,200.59	\$296,443.67	\$ 98,756.92	33.3
Fast offerings paid in missions	35,971.52	34,441.48	1,530.04	4.4
Total fast offerings	\$431,172.11	\$330,885.15	\$100,286.96	30.3
Number who paid fast offerings in wards..	162,582	151,056	11,526	7.6
Number who paid fast offerings in missions	22,173	21,654	519	2.4
Total who paid fast offerings..	184,755	172,710	12,045	7.0
Average fast offerings per capita in wards..	72.9c	55.4c	17.5c	
Stakes with highest per capita fast offering:				
Maricopa	\$1.74			
Bonneville	1.56			
Kanab	1.39			
San Francisco	1.31			
New York	1.30			
South Davis	1.24			
Shelley	1.19			
Curlew	1.18			
St. George	1.12			
Wells	1.12			

Thursday, April 6

First Day

Twenty-one stakes and
239 wards paid
\$1.00 or more per
capita.

Missions with highest
per capita fast
offerings:

Membership under 1,500	
Japanese	\$2.06
Czechoslovakia	1.19
Palestine-Syrian .....	.62
Argentine .....	.46
Membership over 1,500	
Swiss .....	.84
West German .....	.60
East German .....	.53
Eastern States .....	.52

SUMMARY—ERECTION AND IMPROVEMENT OF CHURCH BUILDINGS

Appropriated for ward and stake buildings, seminaries and institutes	\$1,238,972.99
Amount raised locally	790,422.60
Appropriated for hospital buildings	56,549.00
Improvements in temples	197,908.54
Expended for mission buildings and real estate.....	217,486.43
Total	\$2,501,339.56
(Some of above expenditures included in Church Welfare Program.)	

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR THE YEAR 1938

There were on December 31, 1938: 126 stakes of Zion, (at the present time 127), 1,036 wards; 101 independent branches, or a total of 1,137 wards and branches in the stakes of Zion; also 35 missions; 957 mission branches, and 243 districts.

CHURCH MEMBERSHIP

Stakes	632,994
Missions	151,770
Total	784,764

CHURCH GROWTH

Children blessed and entered on the records of the Church in stakes and missions	22,122
---	--------

Children baptized in the stakes and missions.....	15,613
Converts baptized in the stakes and missions.....	8,259
Number of long-term missionaries from Zion, December 31, 1938..	2,151
Number of short-term missionaries from Zion, December 31, 1938..	28
Number of local missionaries	78
<hr/>	
Total number of missionaries in the missions of the Church.....	2,257
Number engaged in missionary work in the stakes.....	2,067
<hr/>	
Total missionaries	4,324
Number of missionaries who received training at the Missionary Home	1,152
Persons recommended to the temples from the stakes.....	85,313

SOCIAL STATISTICS

Birth rate 30.9 per thousand.
 Marriage rate, 17.0 per thousand.
 Death rate 6.8 per thousand.
 Families owning their own homes, 59.9%.

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries.....	\$ 94,001.27
Average cost per missionary, 1938, \$31.00 per month or a total of \$372.00 per year per missionary. Average number of missionaries, 2,089, making a total average expense for the year of	777,108.00
Estimated possible earnings per missionary \$900.00 per year multiplied by 2,089, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of.....	1,880,100.00
<hr/>	
Total estimated contribution of missionaries and their families for the preaching of the Gospel.....	\$2,751,209.27

CHURCH WELFARE PROGRAM

(Including all Church Welfare Work)

Total Church membership in stakes and missions, men, women, and children	784,764
Number of Church members who paid voluntary fast offerings to help the needy:	
In wards	162,582
In missions	22,173
<hr/>	
Total	184,755
Amount of voluntary fast offerings	
In wards	
Cash	\$305,719.27

Thursday, April 6

First Day

Produce	89,481.32
In missions	
Cash	\$ 35,971.52
Total (all expended for relief)	\$431,172.11
Other donations to the Church Welfare Program	58,460.66
Assistance rendered by Relief Society:	
In actual disbursements to needy	92,501.62
In carrying on general work of this society	345,581.33
Additional assistance extended to Church Building Program (wards, stakes, and missions) by increasing from 50 to 60 % the Church's contribution to the program	184,875.06
Expended from the tithes, mostly by local officers	329,666.45
Expended directly by the Church Welfare Committee	243,232.16
Expended for the erection, extension, and improvement of hospitals and caring for the sick therein	141,881.68
Total	\$1,827,371.07
Increase over 1937	324,916.90
In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1938, and are available for the needy during the year 1939.	

CLOTHING AND BEDDING

		Estimated Value	
Men's clothing, pieces	5,884	\$ 2,331.65	
Women's clothing, pieces	6,057	1,526.57	
Children's clothing, pieces	4,979	1,075.72	
Quilts and miscellaneous items		4,464.56	9,398.50

CANNED FRUITS AND VEGETABLES

Fruits and vegetables, cans	1,002,888	96,583.58	
Fruits and vegetables, bottles	21,445	2,393.77	
Dried fruits and vegetables, lbs.	82,599	4,562.94	103,540.29

OTHER PRODUCE

Flour, pounds	201,381	3,084.80	
Potatoes, pounds	646,779	4,615.31	
Grain, pounds	224,879	1,912.50	
Other vegetables, pounds	77,317	579.87	
Meat, pounds	4,446	533.52	10,726.00

FUEL AND LUMBER

Coal, pounds	761,303	1,429.27	
Wood, cords	435	2,176.00	
Lumber		180.00	3,785.27

Total on hand December 31, 1938

\$127,450.06

THE CHURCH UNEMPLOYMENT SITUATION AS OF DECEMBER 31, 1938, IS AS FOLLOWS

Employable needing employment, Jan. 1, 1938.....	7,760
Employable needing employment, Dec. 31, 1938.....	6,817
Skilled workmen unemployed, Dec. 31, 1938.....	1,030
Unskilled workmen unemployed, Dec. 31, 1938.....	5,787
Heads of families needing employment	6,406
Number employed during year	3,322
Number of persons used on Church Work Projects during year.....	4,340
Number of persons assisted by Bishops, Relief Society, and the General Committee agencies	56,472

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE

New Stakes Organized:

Nampa Stake was organized November 27, 1938 by a division of Boise Stake. It consists of Caldwell and Homedale Independent Branches and Kuna, Melba, Nampa First and Nampa Second Wards.

Weiser Stake was organized November 27, 1938 by a division of Boise Stake. It consists of Emmett, Letha, Nyssa, Ontario and Weiser Wards and Vale Independent Branch.

Boise First, Boise Second, Boise Third, Glens Ferry Wards and Meridian Branch retained in the Boise Stake.

Provo Stake created February 19, 1939 by a division of the Utah Stake. This new stake consists of Provo First, Provo Fifth, Manavu and Bonneville Wards.

Provo Second, Third, Fourth, and Sixth and Pioneer Wards retained in the Utah Stake.

New Stake Presidents appointed:

Silas L. Wright appointed president of the Montpelier Stake to succeed President Edward C. Rich.

Ezra T. Benson appointed president of the Boise Stake to succeed President Scott B. Brown.

Peter E. Johnson appointed president of the newly organized Nampa Stake.

Scott B. Brown appointed president of the newly organized Weiser Stake.

Charles W. Dunn appointed president of the Logan Stake to succeed President Anthon E. Anderson.

Charles E. Rowan, Jr. appointed president of the newly organized Provo Stake.

Royal J. Murdock appointed president of the Utah Stake to succeed President Thomas N. Taylor.

Z. Reed Millar appointed president of the Boise Stake to succeed President Ezra T. Benson.

Carl Daniel Greenhalgh appointed president of the Santaquin-Tintic Stake to succeed President E. Frank Birch.

New Wards Organized:

Phoenix Fourth Ward, Phoenix Stake, created by a division of the Phoenix First Ward.

Boise Fourth Ward, Boise Stake, created by a division of the Boise Second Ward.

Independent Branches Made Wards:

Meridian Ward, Boise Stake, formerly independent branch of the same stake.

Vale Ward, Weiser Stake, formerly independent branch of the same stake.

Wards Transferred:

Santaquin First, Santaquin Second and Genola Wards of the Nebo Stake transferred to the Santaquin-Tintic Stake.

Stake Name Changed:

Tintic Stake changed to Santaquin-Tintic Stake.

Ward Name Changed:

Hanna Ward, Duchesne Stake, was formerly known as Redcliff Ward.

Garden Park Ward, Bonneville Stake, was formerly known as Gilmer Park Ward.

New Independent Branches Organized:

Coolidge Branch, Maricopa Stake, and Superior Branch, Maricopa Stake were transferred from California Mission.

Redwood City Branch, San Francisco Stake, created by making a division of Burlingame and Palo Alto Wards of that stake.

Pershing Branch, Alberta Stake, was formerly a dependent branch of Woolford Ward.

Clifton-Morenci Branch, Mount Graham Stake, created by a division of the Duncan Ward of that stake.

Warner Branch, Taylor Stake, organized from members of former Coutts Branch, Milk River district and members living west and south of Tyrells Lake.

Ward Made Independent Branch:

Lebanon Branch, Mount Graham Stake, was formerly a ward of same stake.

Wards Disorganized:

Blackpine Ward, Curlew Stake, and Juniper Ward, Curlew Stake discontinued. Members moved away.

Independent Branch Disorganized:

Mohrland Branch, Emery Stake, discontinued; members moved to other wards of the Church.

Those Who Have Passed Away:

Julia S. Budge Nibley, widow of President Charles W. Nibley.

Dr. Frederick J. Pack, Deseret Professor of Geology at the University of Utah and member of General Board of Deseret Sunday School Union.

Alice Louise Reynolds, former member of the General Board of the Relief Society and former editor of the *Relief Society Magazine*; Professor of Literature at the Brigham Young University.

Dr. George W. Middleton, founder and director of the Utah Pioneer Trails and Landmarks Association and a member of the executive committee of the Oregon Trail and Landmarks Association; a member of the executive committee and chairman of the historical committee of the Sons of Utah Pioneers; member of Church Old Folks Committee and Chairman of Finance Committee.

Julia Murdock Farnsworth, former member of Relief Society General Board, a charter member and founder of Daughters of the American Revolution, Daughters of Pioneers, and Daughters of the Mormon Battalion.

Adella Woolley Eardley, one of the first members of the Retrenchment Society and former member of the Y. W. M. I. A. General Board.

Wilma Jeppson, member of Primary General Board and associate professor of physical education for women at Brigham Young University.

Dr. Ellis Reynolds Shipp, one of the first woman doctors in the West and teacher in first nurses home in Utah.

Joseph Don Carlos Young, son of Brigham Young and Church Architect for fifty years.

George N. Finch, First Counselor in Tintic Stake Presidency.

Adelbert Bigler, Second Counselor in Sharon Stake Presidency.

Edward H. Holt, Stake Clerk of the Utah Stake.

Bishop George Edwin Coxe, bishop of Mt. Olympus Ward, Cottonwood Stake.

Bishop Edward H. Chambers, Ogden Thirteenth Ward, Ogden Stake.

Bishop Osmond Buchanan of the Blackfoot Second Ward, Blackfoot Stake.

Bishop David P. Howells, Wilshire Ward, Hollywood Stake.

Bishop Leonard C. Healy, Pleasant Green Ward, Oquirrh Stake.

REPORT OF AUDITING COMMITTEE

Salt Lake City, Utah
April 5, 1939

President Heber J. Grant and Counselors
Salt Lake City, Utah
Dear Brethren:

We have examined the financial report of the Church for the year 1938, which covers also the Presiding Bishop's department.

We heartily commend the accounting system, which is modern and complete.

The financial condition of the Church is sound. None of its properties are encumbered, by mortgage or otherwise. It has no indebtedness.

Respectfully submitted,

(Signed) Orval W. Adams,
" Harold H. Bennett,
" George S. Spencer,
" Albert E. Bowen,

Auditing Committee.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

Presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer, and Revelator; and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Sylvester Q. Cannon, associate to the Council of the Twelve.

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the acting Patriarch to the Church as Prophets, Seers, and Revelators.

TRUSTEE IN TRUST

Heber J. Grant

As Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Rulon S. Wells

Samuel O. Bennion

Levi Edgar Young

John H. Taylor

Antoine R. Ivins

Rufus K. Hardy

Richard L. Evans

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant

John A. Widtsoe

J. Reuben Clark, Jr.

Adam S. Bennion

David O. McKay

Joseph F. Merrill

Rudger Clawson

Charles A. Callis

Joseph Fielding Smith

Franklin L. West

Stephen L. Richards

Albert E. Bowen

Richard R. Lyman

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

M. Lynn Bennon

AUDITING AND FINANCE COMMITTEE

Orval W. Adams
Albert E. Bowen

George S. Spencer
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor;
Richard P. Condie, Assistant Conductor.

ORGANISTS

Alexander Schreiner
Frank W. Asper
Wade N. Stephens, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

Melvin J. Ballard
John A. Widtsoe
Albert E. Bowen
Antoine R. Ivins

John H. Taylor
LeGrand Richards
Marvin O. Ashton
Joseph L. Wirthlin

General Presidency of the Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman
Robert L. Judd, Vice-Chairman
Harold B. Lee, Managing Director

Mark Austin

Sterling H. Nelson

Campbell M. Brown

Wm. E. Ryberg

Clyde C. Edmunds

Stringham A. Stevens

J. Frank Ward

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
Amy Brown Lyman, First Counselor
Kate M. Barker, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, 1st Asst. Superintendent
George R. Hill, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
Joseph J. Cannon, 1st Asst. Superintendent
Burton K. Farnsworth, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
Helen Spencer Williams, First Counselor
Verna W. Goddard, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, 1st Asst. Superintendent
Edith Hunter Lambert, 2nd Asst. Superintendent
with all the members of the Board as at present constituted.

"He Died, the Great Redeemer Died," was sung by the *Singing Mothers*, Bessie Morley, soloist.

PRESIDENT HEBER J. GRANT

MARVELOUS RECORD OF ATTENDANCE AT CONFERENCES

I hold in my hand a letter from Brother Walter Cox of Provo. He has attended 121 annual and semi-annual Conferences. He is 82 years of age, is a full tithepayer, and pays a full Fast donation. He has not spent five dollars on doctor bills, and has traveled 25,000 miles to attend these conferences. That is a very remarkable record. I am perhaps safe in saying that he holds the record, never having missed a Conference in sixty years.

I am very happy to be here; very happy to see this marvelous audience. I have thoroughly enjoyed—although statistics are a little tedious—the remarkable and wonderful report of the accomplishments of the Latter-day Saints during the past year. I am convinced that no other people in all the world can compare with the Latter-day Saints in giving actual, practical demonstration of faith in the Gospel, of their willingness to labor for it, and of their willingness to contribute of their time and their means for the advancement and spread of the Gospel at home and abroad. It is almost unbelievable that we could do as much as has been reported here today, running up into the millions of dollars. We had a very severe and bad year because of the low price of our products, and yet,

lo and behold, the actual tithes and Fast-day donations paid are the greatest we have had, better than last year.

INDIVIDUAL TESTIMONIES OF LATTER-DAY SAINTS

My heart goes out in gratitude to all those who are working at home and abroad for the spread of the Gospel.

I am very thankful indeed that we have the truth. I am very grateful that the Latter-day Saints all over the world have a personal, individual and abiding testimony of the divinity of the work in which we are engaged. But for that testimony men would not think, or women either, of making the marvelous sacrifices that they do make at home and abroad, for the advancement of the work of the Lord.

I have mentioned it time and time again, but I never tire of referring to it, that we have been preaching the Gospel now for over a hundred years, and I have yet to know of any individual who has gone out to proclaim the Gospel who has been converted to some other faith. What a marvelous thing that is! Unless we had the truth this could not have been accomplished. We have had men of great intelligence, of great knowledge, men who have been connected with other churches, who, when they heard the Gospel have received it, and in answer to their prayers and supplications they have obtained individual testimonies of the divinity of the work in which we as Latter-day Saints are engaged.

A TRIBUTE TO ORSON PRATT AND OTHER LEADERS

Orson Pratt was one of the great astronomers of the world, one of the great mathematicians, one of the greatest students of languages, a man with a better knowledge of the Bible, I believe, than almost any other man in his day and generation, and when we think of this Gospel capturing men of that kind, it is a source of gratitude to us. I am grateful when I think of the men who have stood at the head of this Church and the leading officials of the same, giving their time and their talents, making sacrifices (that is, sacrifices so far as the things of this world are concerned), and having a perfect and abiding knowledge that God lives, that he hears and answers our prayers; having a knowledge, beyond a shadow of doubt that God did appear to Joseph Smith and did introduce his Son to him; having a perfect knowledge that the Aaronic and Melchizedek Priesthoods were restored to the earth by the men who held the keys in the Meridian of Time. I am grateful that the Savior appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple, and for the wonderful manifestations as recorded in the 76th section of the Doctrine and Covenants:

TESTIMONY OF JOSEPH SMITH AND OLIVER COWDERY

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created and the inhabitants thereof are begotten sons and daughters unto God.

* * * * *

And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness.

That through him all might be saved whom the Father hath put into his power and made by him;

Who glorifies the Father, and saves all the work of his hands, except those sons of perdition who deny the Son after the Father has revealed him.

GROWTH OF THE CHURCH

Nothing short of this perfect and absolute knowledge that we possess as a people would enable us to accomplish anywhere near the things that we are accomplishing. To think that in these days of depression and trouble we are able to spend millions of dollars of money to build meeting houses. Nearly every Sunday, for weeks at a stretch, I have had to dedicate meeting houses and every time the buildings have been full to overflowing with those who have attended these meetings. People have labored in some cases for ten long years in raising their share of the money to build their meeting house.

We are growing splendidly. There is a feeling of absolute confidence; there is no fear on our part of the final triumph of the work of God. This is very gratifying indeed. I can think of nothing more remarkable than that when the Prophet Joseph and his brother Hyrum and others were sentenced to be shot by a court martial, a man was raised up of the Lord to defy the commanding officer and who said it was cold-blooded murder. Then the Prophet was imprisoned, with others, where he received what to my mind is one of the most remarkable and wonderful revelations, one of the greatest of all the revelations ever received by man.

A REVELATION GIVEN IN LIBERTY JAIL

I am going to read to you from that revelation received by the Prophet Joseph Smith, while he was imprisoned in jail. I am reading from the 121st section of the Doctrine and Covenants, starting with the thirty-third verse:

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or to turn it upstream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson:

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in

any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence, many are called, but few are chosen.

May God help you and me and every soul in this Church to be chosen, and to stay chosen, in that straight and narrow path that leads to life eternal!

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

I repeat this is one of the most marvelous revelations that we have, a blessing from God given to the Prophet Joseph while in a jail! I think there is nothing finer in the Doctrine and Covenants. There can be nothing of greater importance than to exercise the Priesthood exactly as it is explained here.

WELFARE WORK RECEIVES PRAISE

I am very thankful indeed for the remarkable success of our Welfare work thus far; I am thankful for the devotion so many are giving to that work. I am grateful to realize and know that our Heavenly Father is directing us; that he is inspiring us; that he is leading us by his Spirit; that we as a people are growing in those things that are pleasing and acceptable to our Heavenly Father. To be able in these hard times to make such a report as we have listened to here today, is certainly an inspiration to every Latter-day Saint.

We are the architects—not only the architects but we are also the builders of our own lives. If a man knows the mind and will of the Lord and fails to do it, he is drifting away from that straight and narrow path that leads to life eternal.

COLONEL HAWES' COMPLIMENT

I think there is nothing finer that I have ever received in my life from

anyone than a statement that I received from my nearest and dearest friend, not a member of the Church, when he wrote a letter to me all the way from London, asking about Brother Anthony W. Ivins—what had become of him? This man came to my mother's home when I was a little boy. He afterwards came and boarded with us, and later came with his wife. His first child was born in our home. He was the best friend without any exception that I ever had outside of the Church, and he was a loyal true friend to our people.

He said: "I have often said to my wife 'the day will come when these two boys, Anthony W. Ivins and Heber J. Grant, will be at the head of the Mormon Church; it is in them.' You are an Apostle and the president of several companies, but I have never heard of your cousin, and really I expected him to outshine you."

I wrote back and said: "Colonel, your judgment is good. When I was made an Apostle I told my wife and mother that I could not understand why my cousin was not chosen, that he had forgotten more than I knew.

NOMINATION AS GOVERNOR REFUSED

"When we secured Statehood I received a telegram from the Democratic State convention, asking, 'Where can we find Anthony Ivins? We will give him his choice to be nominated for the first congressman, now that we have Statehood, or the first governor.' I answered: 'He is on the Kaibab Mountain selling the cattle, horses and property of his company, he has accepted a call of the Church to go to Mexico.' And if there is any one place more than another that he does not want to go to, that place is Mexico. He has burned his bridges, has sold his ranch and his home, and nothing in the world would tempt him to stay here until he is called back again. Afterwards, to show that your judgment is good, Colonel, they offered the governorship to me. I told the gentleman, Heber M. Wells, who was nominated by the Republican party: 'Here is a telegram that may interest you,' and showed the telegram to him. He said: 'All right, Heber, if you want that job I shall resign and campaign for you. What little I have in the world you helped me to obtain. I feel under obligations to you.' I said: 'I will let you know later'."

PRESIDENT WOODRUFF'S ANSWER

I showed the telegram to President Woodruff. Those of you who knew Brother Woodruff know that he did not speak very slowly. He said to me: "Why do you bother me with your telegram? Haven't you enough sense as an Apostle of the Lord Jesus Christ to answer your own telegram, without bothering the President of the Church?"

I said: "Thanks. Thanks. If you wanted me to run for this position you would have said so. Good day."

I sent a telegram saying: "It will be a personal favor to me if my name is not brought before the convention." And it never was.

I wanted that position awfully bad, but I have never seen the day

since I became the president of the Tooele Stake of Zion, at the time I was not yet twenty-four years of age, when I did not want to know what the President of the Church wanted, and what the leading officials of the Church wanted me to do, and that I did not want to do whatever they would have me do, no matter what my personal likes or dislikes might be. I have sacrificed my own financial prospects to a great extent, among the prospects being the one this dear friend of mine offered me, a little job of \$40,000 a year when the Church was making me an allowance in tithing office orders of \$3,600.00.

EVERYTHING IN A BELIEF INVOLVING FUTURE EXISTENCE

My friend answered back and said: "My dear Heber: Your nice long letter of the 10th came duly to hand. Of course you know, aside from the long and intimate personal friendship we have had together, how much I have always been impressed with the fineness and the sincerity of the men and women who hold your faith. Many times and oft I have said in conversation that the only religious people I know who live up to their professions are the Mormons of Utah. This is true. This it is that inspires respect even where there is a total absence of belief in the doctrines of the Church. Your people carry their beliefs into daily life and act as if they think there is something in them. I cannot see how, as a sensible person, if I had the faith to start with, I could do otherwise. For if there is anything in a belief which involves an eternity of future existence, there is everything." And he drew a big black line under the words "anything" and "everything."

"If there is anything in a belief which involves an eternity of future existence there is everything."

If you remember nothing that I have said here today excepting that one sentence you will not have come here in vain this morning. That statement is an absolute fact.

I wrote the Colonel: "It is a fact, it is not a mere belief. The promise of the Savior was, that if any man would do the will of the Father he should know of the doctrine, whether it be of God or of man, and we Latter-day Saints know of the doctrine."

KNOWLEDGE MUST BE PUT INTO PRACTICE

But faith and knowledge without practice are of no value. All the knowledge in the world would not amount to anything unless we put that knowledge into actual practice. We are the architects and builders of our lives, and if we fail to put our knowledge into actual practice and do the duties that devolve upon us we are making a failure of life.

It has fallen to my lot to be in bed for two days under the orders of the doctor. I am instructed to stay with you this morning, but to go to bed this afternoon, and I think this short speech that I have made (and I have tried to make it a little faster than usual so as to get in a little more than I otherwise would do) is about all I need to say, because I do not want to be criticized when I meet the doctor later. I want you to know

that I am not sick and if it were not contrary to the doctor's instructions I would stay right here, but he has told me not to come back this afternoon, and what is the use of having a doctor if you do not obey him?

INVOKES BLESSING

May the Lord bless you one and all, is my prayer for you. I thank God that I know we have the truth. I thank God that I know that he lives, that he hears and answers my prayers, that he guides me by his Spirit, that he gives me the inspiration of his Spirit to know what to do and how to do it for the benefit of his people here on the earth. I thank God for the remark made to me by President Joseph F. Smith—the last remark that he made before he passed on—"The Lord knows who he wants to stand at the head of his Church, and the Lord never makes any mistakes. The Lord bless you; the Lord bless you."

God bless you one and all. May we never lose the knowledge that he lives, that he hears and answers our prayers. May we grow in knowledge of Jesus Christ our Redeemer and Savior. May we grow in a knowledge that Joseph Smith was in very deed a prophet; that the revelations in the Doctrine and Covenants, given even before the Church was organized, have been fulfilled time and time again; that his name should be known for good and evil all over the world, and that he should suffer persecutions. Finally he was martyred for the cause. May we be loyal and true to that prophet and to the Gospel of Jesus Christ in my humble prayer, and I ask it in the name of our Redeemer. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters: Today, after hearing the splendid report of the condition of the Church and the thrilling testimony of President Grant, we are all doubly grateful for our membership in this great Church.

Those of us who are fairly certain to be called upon at these conferences are torn between two desires: To bear testimony under the influence and inspiration of these vast gatherings to the truth of the restored Gospel; or to speak to some subject that seems of importance, perhaps of vital importance, to the Latter-day Cause. For this occasion I have chosen the latter course, and should like to discuss with you during the time allotted me, the reading habit, and especially the practice of the regular reading of the scriptures. It may not be directly a spiritual theme; but I have been impressed from my visits among the Stakes of Zion that it is one that needs to be called to the attention of the Latter-day Saints.

BOOKS AN AID TO CIVILIZATION

Our present civilization, whether for good or ill, really began when, about four hundred and fifty years ago, the use of movable type in the

printing press was invented. By means of this invention the thoughts of men and the knowledge of the world were distributed in inexpensive form among all classes of men. Thereby the prince and the peasant were brought to a more common level; a new freedom was sensed; the minds of men were liberalized; science and its associations came into being. We may safely date our present civilization, with its abundant knowledge and its freedom and richness of life, from the coming of modern printing.

PRINTING OF THE BIBLE A BLESSING

Latter-day Saints see even more in the coming of this great invention. To us it is part of the divine program to prepare the world for the restoration of the Gospel. Throughout the centuries, the Bible had been available only to a few. The cost of producing hand-made copies was too great for the common man to meet. The rank and file of the people learned of the hand-dealings of God with his chosen people from the lips of others, who often changed both words and meaning of the scriptural passage.

The new art of printing soon made the Bible available to all. Learned men, lovers of the Lord, were inspired to render the holy scriptures into the languages of the common people. The Bible became a household possession. The word of God was read around the family fireside of the lowly as well as the parlors of the great. Humanity became widely acquainted with the eternal law of the Lord.

Had it not been for the invention of printing with its gift of more perfect knowledge of the holy scriptures, and the equally new freedom of thought that followed, the coming of the Gospel might have been long delayed. In that sense, we may date even the preparatory Gospel period from the coming of modern printing.

VALUE OF LITERATURE IN THE CHURCH

When at length the Gospel was restored, the press became one of its main allies. The first active work of the Restoration was the translation and printing of the Book of Mormon. Soon thereafter, other publications were issued, and since that time to the present, printed matter has flowed steadily from the presses of the Church, to its members and to the people of the world. From its inception in 1830 to this year of 1939, the Church has made prolific use of printed materials.

This vast printed Gospel literature has been of untold value in presenting the restored Gospel to the world. Many have come into the Church from the reading of the Book of Mormon. Time and again, a tract, brought by chance to a person's attention, has led to conversion and membership in the Church. A tract in a shoe returned from the shoemaker was the first real teacher of the Gospel to my family. Today, as the Church spreads over the land, the printed page, in book or periodical, is becoming increasingly important in keeping Church members, everywhere, informed of Church progress, and in maintaining uniformity

in Church doctrine and practice. The printed page has been and is a powerful means to accomplish the labors that the Lord has laid upon his Church.

FAITH INCREASES BY STUDY OF GOSPEL PRINCIPLES

Faith itself, the foundation principle of the Gospel, may be developed and maintained by use of printed words. Faith is a living thing, subject to all the laws of life. It may be begotten; it may grow; it may weaken; it may die. Therefore it must be cherished, fostered and fed. Regular, continuous Gospel study, through the printed page, is of prime importance in the maintaining and growth of certain belief.

Moreover, faith must be intelligent. Ignorance breeds superstition, the opposite of faith. Knowledge is a vital ingredient of the foundation of faith. The gaining of knowledge has ever been enjoined upon the Latter-day Saints. "Man is saved no faster than he gains knowledge" declared Joseph Smith. That means, of course, knowledge of truth, the highest expression of which is the Gospel. The position of knowledge is high in the Kingdom of God. Reading is a main avenue to knowledge.

The man who does not add knowledge to knowledge, throughout his life, may endanger his very faith. Latter-day Saints should be readers; they should cultivate the reading habit.

With all this before us, the available evidence indicates that we are not a reading people. Our reading seems to be occasional, unsystematic and fragmentary. The motion picture, the radio, and the automobile, all welcomed by Latter-day Saints, have unduly invaded our reading time. These great gifts to man should be enjoyed by all, but they should be used wisely and moderately, if our zest for them is to be keen. The best of things may be overdone.

DAILY READING HABIT URGED

The reading habit is most valuable in life. I mean by that the practice of using a little time, say half an hour a day, in the systematic reading of worthwhile literature. The mind is opened to precious fields of thought; the achievements of the ages become ours; even the future takes form. As the mind and spirit are fed by well chosen reading, comfort, peace and understanding come to the soul. Those who have not tried it, have missed a keen and easily accessible joy.

Moreover, a person who engages in such regular daily reading, if only a few minutes a day, in the course of a few years becomes a learned man. But it must be a regular, daily habit. It is a common experience in the foreign mission field that the less educated man who studies the new language without missing a day becomes a more perfect master, and that sooner, of the language, than the more highly trained elder, who studies the language by fits and starts. Some of the best educated men that I have met have never been in college but have acquired the habit of daily reading of good books for a few minutes a day. And, may I add, this applies to leaders as to the people.

WARNING AGAINST DEMORALIZING LITERATURE

Of course, reading, as everything else, may be misused. There is on our American market a mass of worthless literature, books and magazines, often sexy, unsound and demoralizing. The land is flooded with them; they are available in every village. They are poisonous offerings which too often make up the reading of young and old. It is a type of intellectual and spiritual suicide. The effects of such reading are much like those of habit-forming drugs, creating unnatural, unhealthy desires, and weakening both body and mind. Such time as we do give to reading should be devoted to carefully selected literature, high grade magazines and books, which cost no more, but build up the mind, and feed the spirit of man.

THE GOSPEL TO BE STUDIED IN THE PRINTED WORD

However, let it be remembered that no practice surpasses that of reading daily from the sacred scriptures of the Church, and from the expositions of Church history and doctrine by competent writers on Gospel subjects, found in the books, pamphlets and periodicals issued by the Church. The Gospel is a vast system of truth, of such eternal meaning that it is never exhausted. The more it is studied, the more interesting and appealing it becomes. And, the opened vistas of truth that come to the earnest student of the scriptures, increase and maintain faith in the truth and reality of the Gospel. Knowledge of the Gospel is food for faith in the Gospel. Only by careful and continued study can a vision of the majesty of the Gospel be won. Many a spiritual failure may be traced to Gospel starvation.

I fear that too many Latter-day Saints know the Gospel only superficially, and take most of it for granted, without making the effort of inquiry. This is in direct contradiction to the Gospel principle that every member of the Church must, as it were, stand upon his own feet, and know for himself that the Gospel is true. The words of the Lord are clear: "And the Book of Mormon and the holy scriptures are given of me for your instruction, and the power of my spirit quickeneth all things."

I urge upon all Latter-day Saints to read the scriptures, thoughtfully, every day. In some households it may even be possible to read a chapter from the scriptures before the evening meal begins, when the family are seated around the table. The practice is helpful to young people.

SCRIPTURES A GUIDE TO RIGHT LIVING

Whoever has failed to read the scriptures has missed much in life. The beauty and eloquence of language, and the sublimity of ideas, found in the Bible, are not even approached in any man-made literature. The simple faith, and clear exposition of eternal truth, in the Book of Mormon, are as a light on the path of life. The solemnity of thought, and the echo of the voice of the Lord, in the Doctrine and Covenants, guide men in the actions of their lives. And the picture of the eternal love of

God for his children as set forth in the Pearl of Great Price makes the human heart swell with joy. We may well pity the man who does not know the scriptures of the Lord.

If mankind would turn daily to the word of God as found in the scriptures there would be less of warfare and misery, and the dawn of peace would be seen.

PUBLICATIONS OF THE CHURCH

Much of our reading may be supplied, in addition to the standard Church works, by the splendid publications of the Church. The *Deseret News* is a most excellent source of live news, none better, for all who live within the radius of its operations. Every Latter-day Saint family so located which seeks a daily newspaper should subscribe to the *Deseret News*. Several magazines appeal to special groups within the Church: *The Improvement Era*, the organ of the Priesthood quorums, Mutual Improvement Associations, Department of Education, Music Committee, Ward Teachers, and others; the *Relief Society Magazine* representing the great body of mature women in the Church, represented here today by these 1300 melodious Singing Mothers; *The Instructor*, for all Sunday School workers; *The Children's Friend* for children under the direction of the Primary Association; and *The Genealogical and Historical Magazine*, organ of the Genealogical Society of Utah. Besides, there is a somewhat steady flow from Church headquarters of books and pamphlets dealing with the Gospel and related subjects.

While it may not be expected that every family shall possess and read all this material, yet I have a feeling that those who complain most about our wealth of Church literature, are those who read that literature least. Those who do give some time regularly to our Church literature keep up with the progress of the Lord's mighty work, and also increase in Gospel knowledge and Gospel power.

ADVICE GIVEN TO HYRUM SMITH

Before the Church was organized, Hyrum Smith became convinced of the truth of his brother's message, and with the fiery zeal of the new convert, desired to go out to preach the Gospel. But, the Lord restrained him and asked him to wait a while. "Seek not to declare my word," said the Lord, "but first seek to obtain my word. . . . Study my word . . . until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereto." This divine counsel given to Hyrum Smith may well be taken to heart by us of this day. By the study of God's word, we shall not only have the visions of the Gospel opened before us, but our faith will increase and we shall be better able to do our part in carrying forward the latter-day cause of the Lord, for our own welfare and that of our fellow men.

GRATITUDE FOR THE GOSPEL

I am grateful for the Gospel, and its advancement among the children

of men; for its truth which throws light into the dark corners of life; and for the faith which every man may win who but seeks it, which declares the reality of the Gospel and all its claims; for the written word to guide and comfort us. As a people we must cherish the gift of the Gospel, increase our faith by adding knowledge to knowledge and good works to better works.

May the Lord help us so to do, I ask in the name of Jesus Christ. Amen.

ELDER DAVID A. BROADBENT

President of the North Central States Mission

My brethren and sisters: If we are to "work out our own salvation with fear and trembling," I made considerable progress six months ago when I sat here through six long meetings fearing and waiting for this opportunity and then did not get it.

I value above all else in the world my membership in this Church. I take it that it is not expected, nor is it my privilege to preach the Gospel to the Saints at home; my appointment is to those abroad in the world.

We have a fine group of men and women, your sons and daughters—eighty-two in number at present—laboring in the North Central States Mission. They are all well, they are all happy in their labors and rejoicing in the privilege that is theirs to be representatives of this great Church.

As Pasteur seems to have proven definitely that "only life can produce life," I am becoming quite convinced during a period of less than two years of presiding in our mission that *only effective Church training can produce effective missionaries*. We have missionaries of all grades of scholastic training, but neither scholarship nor technical theological knowledge makes successful missionaries; but almost without exception, he or she who has come up through the training of the organizations of our Church, and from homes wherein is found a testimony of the Gospel in which our youths and maidens have imbibed the spirit of the Gospel, these are ready to enter immediately into active service when they arrive in the mission field, regardless of their intellectual training. In saying this I am not unmindful of the fact that "the glory of God is intelligence" and that "a man is saved no faster than he gains knowledge," yet learning has to be made over into wisdom and we have to make ourselves sensitive to the power of the Lord. As the humble fishermen in the days of Christ proved superior to the trained Rabbi, so our missionaries, male and female, who are "born again," in spite of their lack of worldly knowledge prove to be strong expounders of the restored Gospel. These touch the hearts of men great and small as measured by the world. These touch the heart and demonstrate the scriptural truth that "No one can say that Jesus is the Christ except by the Holy Ghost."

I find definite and constant evidence in the mission field that those who have not been trained in our homes and in our organizations, that it takes these almost as long as though they were in a foreign field having to master a foreign language, to become real ambassadors of the truth. Unless we are "born again," and I take it that when Christ said this to Nicodemus he meant just what we find with our young men and women in the mission field, not a mere immersion in water, but a real new birth of the Spirit of this great cause of which he is the founder. Until our men and maidens are born again they are almost worthless as missionaries. And yet, the greatest miracle in the Church, as I view it, is to be seen in the growth and development of each one when he finds himself under the inspiration of his divine calling and appointment. Nothing now seems to hinder him from becoming a great and worthy representative of the Church.

There is no question in my mind but that any of our youths can make good in the mission field if they have come from homes of Latter-day Saints who are keeping the commandments of God and have had the proper training in the Church organizations. Solomon did not say, "Teach a child in the way he should go," but he said "*Train up* a child in the way he should go and when he is old he will not depart from it." The training is by far greater than is the intellectual attainment that we get from mere teaching. The fishermen of old, those whom Christ selected from the shores of Galilee, were not scholarly men, but under the spirit and power of the inspiration of Almighty God they were unequaled in solving the problems of life in their day, and it is similar today. Knowledge, a great fund of information, is valuable, the more we have the better, provided we have that inspiration which comes only from a divine source; for "knowledge is power" when applied, but it cannot be applied in the mission field effectively except when used under the spirit of a testimony of the Gospel of Christ.

We are often responsible for the non-conversion of those among whom we labor because we have not learned "that the rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness."

I rejoice in the privilege that is given me and my family and to those who are laboring joyously with us in speaking for this Church. I know it to be the Church of God as I know that I live. I will go to the ends of the earth any time, anywhere under this inspired leadership which is ours, no matter where the call may be. I know that God lives, I know that Jesus is the Christ, I know that Joseph Smith is his prophet and that he was the medium in the hands of God in restoring the everlasting Gospel. I know full well that every man who has succeeded him as President of the Church to the present time is a prophet of God. Only those who are not in tune with the spirit of this Gospel stand in criticism of the leadership that is ours today.

God bless us. God give us power that we may fill our responsibilities to his name's honor and glory and for our own blessing and

benefit. I have learned that every commandment of God, every injunction is for my benefit and blessing. I see even in the commandment to Adam and Eve when cast from the garden of Eden and the "earth was cursed for man's sake," that this "cursing" was in reality a great blessing. It was a privilege to work. If we do not sweat with work we shall sweat with disease. This was not a cursing of the earth for the cursing's sake, but that man should be compelled to work that he might be permitted to develop in service, that we might grow through achievement.

God grant that we may see our opportunities in this great Church and lend our entire support to it, I pray through Jesus Christ. Amen.

ELDER ORLANDO C. WILLIAMS

President of the Spanish-American Mission

My brethren and sisters: Following in Brother Broadbent's steps, I can say amen to his opening remarks. I wish to say that I am happy to be with you and I have thrilled to the testimonies we have heard this morning, and particularly was I thrilled again by the voice of our prophet leader and by his testimony. I feel that his vigor, his clear-cut testimony, and his quoting of the scriptures to us are a challenge to every member of this Church, and particularly to the missionaries and those who hope to be missionaries. I feel also that his life is an example to all of us, which we can well follow, and we know that he has reaped the benefit of the scripture in the statement that "Sacrifice brings forth the blessings of heaven."

And if we in a small measure would enjoy the blessings of our Heavenly Father while we are here upon this earth we should also follow that injunction, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

I wish to report that the missionaries—sixty-three of them, your sons and daughters—in the Spanish-American Mission are well and happy in their work. We have enjoyed better health so far this year in the mission than at any other time since I have presided over it, and for this we are grateful. Their testimonies are growing, they are becoming more useful day by day, and by the blessings of our Heavenly Father the work is going forward among those with whom we are laboring. The Branches and Sunday Schools of the mission are being strengthened, they are being better organized, the people feel a new strength, a new desire to go forward in the work of the Lord, and they are happy in the work. It is a pleasure above all else that I have enjoyed to represent the Church in a mission in the world, and it is a pleasure for your sons and daughters to preach the Gospel of the Lord and Master, that others may be brought to a knowledge of the same.

We depend on your faith and prayers at home, and the report we have received this morning of the growth and the strength of this Church will be an added inspiration and stimulus to us to carry on in the work

that is before us. We have often heard it preached that after this life we would sit on a golden throne and play a golden harp or sing songs, and while we know that this is not so, I do hope that there will be "Singing Mothers" in heaven, because I have been inspired this morning by their songs and by the spirit of the same. In some of the missions we have a lack of choirs that are properly trained. Ofttimes the missionaries are unable to sing the songs of Zion as we would love to have them do, to carry the spirit that comes through singing, but we are trying to develop the talents that are natural to our people, and where there is a large enough congregation in our Branches we are developing that part of the work.

The Lord has poured out his Spirit upon us, and recently in a tour of the mission we reached over three thousand people who are not members of the Church, and were able to preach the Gospel to them. The work of the mission quartet was outstanding, and it has opened the doors of many hundreds of people to our missionaries. The missionaries report that in nearly every instance the doors are open to them, and all we need is more missionaries to help take care of the work, to preach the Gospel to those who are anxiously awaiting it. I feel with you that the motto of this people is, onward and forward, in a progressive movement that is natural and normal, although I believe it will be more phenomenal in the future than it has been in the past.

I wish to leave with you my testimony that I know that God lives, that his Only Begotten Son was the Christ, sent to the earth to redeem mankind, and that only by living the commandments that he gave us will we be saved. I also bear you my testimony that our leaders are inspired men, that they are placed here in authority over us, that they are doing the work that God intended that they should do, and that if we will only follow their counsel and advice we will be in the way of salvation. This I leave with you humbly in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

The Savior said, as recorded in the Gospel of St. Matthew:

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. (Matt. 5: 14-16).

PROPER LEADERSHIP NEEDED

In these troubled times the Latter-day Saints have a great opportunity to bring to mankind a necessary type of leadership. Serious problems confront young and old alike. Many are sorely tried through economic difficulties. Others are being lured away by the wicked who conspire

to get gain through merchandising the souls of the people. Yet the majority of the people desire that which is good. Generally they are willing to do right, if they are properly directed.

In every neighborhood and community there is a demand for leadership and faith to dispel perplexity and implant a firmness of purpose which all men need in these troublesome times. An outstanding figure in every circle has the power to influence his associates, and if that individual has a true conception of leadership, he may become a blessing—not only to his immediate circle, but to his community, his Church, his state and nation.

THE POWER TO DEVELOP LEADERSHIP

Frequently we hear men and women lamenting the lack of persons upon whom they may depend to step out and take a directing position in their organizations. We hear this from many of our own people who seem to forget that we have the power within the Church to develop the finest kind of leadership known upon earth; not only individual leadership, but collective leadership, which in turn can make of this people a mighty power for good in the world. It has already done so to the extent that now in many places, the Latter-day Saints are recognized for what they really have accomplished. We can and must carry this progress still further, until we truly become as a city on a hill, a beacon light in the dark of night, setting an example in the art of living which will attract the gaze of thinking people everywhere.

To do this will require the united effort of the members of the Church and the perpetuation of the high standards and high ideals fostered by the Church. We must provide the leadership in our wards and branches to achieve this purpose.

FIRST ELEMENT OF TRUE LEADERSHIP

If we are to do so we must learn that the first element of true leadership is faith in God and obedience to his principles. This truth has been recognized all down the ages. We are all familiar with the example of Saul who lost his position as a leader and king of Israel because of his failure to obey the command of the Lord as given through Samuel the prophet. The essence of the rebuke uttered then is pertinent today.

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (1 Sam. 15:22).

We are equally familiar with the blessings and strength of leadership which came to Nephi as a result of his willingness to obey the teachings of his father Lehi.

If we would succeed in developing true leadership within our own groups, then let us remember that the first essential is to follow willingly the advice and counsel of those who preside over the Church.

LEADERSHIP THROUGH CHURCH ACTIVITY

The next step is activity. Experience has shown us that the great developer of leadership among the Latter-day Saints is activity in the Church—participation in the programs of the various quorums and auxiliary organizations. How many times have you seen men or women weak and trembling from inexperience, when placed in positions of responsibility grow into stalwarts in the Church, as they have assumed the mantle of their calling and diligently endeavored to build up the kingdom of God here upon the earth?

You have also seen young men called on missions who have seemed weak and timid, but when they have returned after two years or more of active service in the mission field, you have seen a transformation you could hardly have believed possible. Why? Because they have developed the qualities of leadership through their persistent activity in the Church.

There is no better evidence of the fact that activity in the Church develops the quality of leadership in the lives of the Latter-day Saints than in the careers of the men who have presided over the Church.

The humble beginning of the Prophet Joseph Smith is well known. His education was limited. He was obliged to start work early in his life to contribute to the support of himself and other members of the family. Yet from that humble beginning he became one of the greatest prophets of all time. He not only became the dynamic leader of a fast-growing modern Church, but he set forth principles of government worthy of study by our greatest statesmen and in the latter part of his life became a candidate for president of the United States.

He was a great colonizer in the central west, and envisioned the eventual movement of the Pioneers to the Rocky Mountains. He became one of the great leaders of all time, and all this through his activity and faith and obedience to God and the Church of Christ.

Brigham Young likewise had a humble beginning. He was a tradesman in very ordinary circumstances. When he joined the Church and entered heartily into its activities he began the development of traits of leadership which today are being heralded in motion pictures, over radio broadcasts and among men trained to measure greatness in the perspective in the passing of time. He successfully directed the emigration of the Latter-day Saints to Utah and later the colonization of a large section of western America. All of this grew out of his activities in the Church, out of giving his time and talents unselfishly to the development of the Kingdom of God.

President Taylor, President Woodruff, and President Snow also had humble beginnings. They, too, rose from the ranks and achieved greatness through their untiring service in the Church.

Many of those within the sound of my voice remember President Joseph F. Smith. Few boys had a more humble beginning than he. Deprived of both of his parents early in life, he was obliged to work hard for a living, but he gave himself freely to the work of the Lord. Through active service in the Church he developed rare qualities of

leadership. As he served, he grew in power, until the time came when he stood at the head of the Church, giving it an inspired administration.

President Grant on various occasions has told us of the humble beginning he had; and of his weakness in going to preside over the Tooele Stake as a young man. But when we regard the President as he is today, we are inspired by the greatness of his leadership, and his faith in the work of the Lord.

Few men have received the high tributes of love and esteem that have come to him. Yet every tribute has been earned by continuous unselfish service in behalf of his fellowmen. Through his inspired leadership he today directs the religious affairs of nearly a million members of the Church in all parts of the world.

And how did he achieve this power of leadership? We answer: Through service in the Church of Christ our Lord.

Every one of us wields some influence among those with whom we associate. No matter in what capacity we may serve, we can develop qualities of leadership through unselfish service in the Church. We then shall grow in power and influence and thus shall we learn the truth of these words:

Whosoever will be great among you, let him be your minister;
And whosoever will be chief among you, let him be your servant.
(Matt. 20:26,27).

BETTER QUALIFIED TO PREACH GOSPEL

If we collectively grow in our obedience to God's commands and increase our activity in his Church, we shall be in better position to teach the Gospel to all the world, and to teach more impressively because of the kind of lives we live.

The world today is sorely in need of the principles of the Gospel. In America we have an abundance of gold and silver and foodstuffs, and much intellectual power, but we lack the desire to worship God. All must be brought to a knowledge of this condition and learn to repent of their transgressions.

The Latter-day Saints hold the key to this situation—the inspired words of God that have come to the children of men from the time of the beginning of this Church, inspiring those great leaders even until now, must be taken into consideration by the doubter and by those who do not know.

We pray for the children of men in all the world, in this city where we live, the country round about us, and in all nations of the earth. We pray God to give us the power to do our part, and we do it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I am very grateful myself, and I am sure that you all are, to the *Singing Mothers* for the lovely music to which we have listened; we appreciate it very much indeed.

AVOID AUTO ACCIDENTS

Our City Fathers have requested us one and all to be careful of automobile accidents. I want to ask as a personal favor that people quit breaking the speed limit in this city. If they happen to see a green light you would think that someone was dying, the way they try to get there before it changes to a red light; you would think that life and death were at stake. I have had automobiles pass me time and time again when I was going just the speed limit, and then they generally get to the light too late and the red light comes on. If the city would pass an ordinance to the effect that every one should send in the name of every man who passes him breaking the speed limit, trying to get through the green light, and if they would take the testimony of that one person, provided there was no other person to testify to it, I think they would collect in fines about a thousand dollars a day in this city. There is no necessity to break the speed limit, none whatever, and of course there is no necessity of always trying to get your right-of-way when it is your turn.

Here lies the body of William Gray,
Who died maintaining his right of way.
Now William was right as he sped along,
But he's just as dead as if he'd been wrong.

Let the other fellow have the right-of-way.

An anthem, "O Bread of Life," was sung by the *Singing Mothers*.

Elder Hyrum B. Calder, President of the Uintah Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

FIRST DAY

AFTERNOON MEETING

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided at the second session of the Conference, which convened promptly at 2 o'clock p. m., Thursday. President Heber J. Grant was absent, on account of suffering from a cold.

The music for this session was furnished by the *Singing Mothers*, under the direction of Wade N. Stephens.

The *Singing Mothers* and the congregation sang the hymn "High on the Mountain Top."

Elder Claudius Hirschi, President of the Zion Park Stake, offered the opening prayer.

The *Singing Mothers* sang the hymn "For the Strength of the Hills."

ELDER RICHARD R. LYMAN*Of the Council of the Twelve Apostles*

Since April 6 of this year, 1939, is Thursday, and since our Annual Conference begins on that day, it occurs to me that a brief review of the great events which, according to the generally accepted calendar, occurred 1909 years ago on the same days this Conference is to be held, may be of interest.

DATES OF IMPORTANT EVENTS

Thursday, April 6, A. D. 30

Preparation for the passover.

Thursday Evening, April 6, A. D. 30

The passover meal. Contention among the twelve.

Jesus washes the disciples' feet.

The traitor made known. Judas withdraws.

The Lord's supper instituted.

Peter's fall foretold.

Jesus comforts his disciples.

The vine and the branches. (I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John 15:5.)

Mutual love. The disciples hated by the world.

(These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John 15:17-19.)

Persecution foretold. Further promise of the Holy Spirit.

Prayer in the name of Christ.

(Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. John 16:23.)

Christ's last prayer with his disciples.

Thursday Midnight, April 6, A. D. 30

The agony in the garden of Gethsemane.

Jesus betrayed and made prisoner.

Friday, 1-5 a. m., April 7, A. D. 30

Jesus before Annas and Caiaphas. Peter's denial.

Jesus before Caiaphas and the Sanhedrin.

The Sanhedrin lead Jesus away to Pilate.

Friday, 5-6 a. m., April 7, A. D. 30

Jesus before Herod.

Friday, 6-9 a. m., April 7, A. D. 30

Pilate seeks to release Jesus. Barabbas demanded.

Barabbas released. Jesus delivered up to death.

Pilate again seeks to release Jesus.

Friday, April 7, A. D. 30

Judas repents and hangs himself.

Friday, 6-9 a. m., April 7, A. D. 30

On the way to Golgotha.

Friday, 9-12 noon, April 7, A. D. 30

The crucifixion.

Friday, 12-3 p. m., April 7, A. D. 30

Mocked on the cross.

The penitent thief.

The mother of Jesus at the cross.

Darkness prevails. Christ expires on the cross.

The vail of the temple rent, and tombs opened.

Friday, 3-6 p. m., April 7, A. D. 30

The side pierced.

Taken down from the cross, and laid in the tomb.

Saturday, April 8, A. D. 30

The guard at the sepulchre.

Sunday Morning, April 9, A. D. 30

Morning of the resurrection. Women visit the tomb.

Vision of angels in the tomb.

Sunday Forenoon, April 9, A. D. 30

The women return to the city. Jesus meets them.

Our Lord is seen by Mary Magdalene at the tomb.

Report of the guard.

Sunday Afternoon, April 9, A. D. 30

Jesus appears to two disciples on the way to Emmaus.

Sunday Evening, April 9, A. D. 30

Jesus appears in the midst of the apostles, Thomas being absent.

Jesus appears in the midst of the apostles, Thomas being present.

During April and May, A. D. 30

Jesus appears to seven apostles at the sea of Tiberias.

Jesus meets the apostles and above five hundred disciples on a mountain in Galilee.

Thursday, May 18, A. D. 30, forty-one days after the crucifixion,

Our Lord appears to James, and then to all the apostles.

The ascension of our Lord.

ANSWERS TO PRAYER CITED

I desire now to make a few remarks on the subject of prayer. We have already been urged today to read the scriptures.

Isaiah says:

Seek ye the Lord while he may be found; call ye upon him while he is near. (Isa. 55:6.)

Jesus himself says:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matt. 7:7-8)

Our forefathers came to this country in search of religious freedom, religious tolerance, and real liberty. In our national anthem we sing:

Then conquer we must, for our cause it is just,
And this be our motto, In God is our trust.

That is the motto of the country "over which flies the only flag in all the world that has never known defeat," to quote Lloyd George.

And again we sing:

Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God our King.

And we members of the Church of Jesus Christ believe that the only king this our country shall ever know is Jesus, the Son of God.

It is said that in our country today some of our leaders in business, many who are called empire builders, actually ridicule religion. A wise and thoughtful American has said:

These very men are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers. (Babson)

Many of our great Americans, you will recall, have been prayerful men. Franklin said:

I have lived a long, long time, and the longer I live the more convincing proofs I see of this fundamental truth, that God governs in the affairs of men.

He approached the unselfishness of the divine when in his prayerful appeal he said:

For my friends, and for their prosperity, and for the fewness of my enemies, Father, I thank thee.

Great is the respect and great the admiration we have for George Washington as he went upon his knees in those trying days at Valley Forge and appealed to our Heavenly Father that his powerful hand might be stretched forth to bring success to the armies of our colonies in their struggle for liberty.

Lincoln, during those days in which our country was torn with war, set apart the 30th of April, 1863, as a day of fasting and a day of prayer, and as he did so he said:

We have received the choicest blessings of heaven; we have been preserved in peace and prosperity these many years; we have grown in numbers, strength, wealth and power as no other nation has ever grown. But,

he added:

The great difficulty with our nation is, we have forgotten God.

I am wondering if that condition prevails today.

He says further:

And we have vainly imagined in the deceitfulness of our hearts that this unusual outstanding success that has come to our country has been due to some superior wisdom or virtue of our own.

Then he appeals to the people of the United States to assemble in their

various places of worship, to call their families together around their own hearthstones, and to appeal to our Heavenly Father with a hope that the united appeal of the people will transform what was then our war-torn country into its former condition of happiness and peace.

A great American has written:

Daily we assembled in Independence Hall when we were struggling for independence, and daily we offered appeals to Divine Providence for his guidance and for his help, and our prayers were heard and they were graciously answered.

I am just wondering if we the people of the United States have forgotten our powerful Friend.

AN APPEAL FOR FAMILY PRAYERS

A survey was made by the United States government in 1930 and revealed among other things that only one in eight of white American-born children in the seventh, eighth and ninth grades of the schools of the United States participate in family prayers. While many more than this attend church, the survey also showed that in the cities only thirty per cent, and in the country only thirty-eight per cent of the people ask a blessing on their food at meal times.

The record of conditions in our own Church of course is far better than this, but I am wondering in how many of our homes we fail to participate in family prayers,—in how many of our homes we do not express our gratitude and thankfulness for the food we have to eat. And fearing that perhaps we too may also be forgetting our Father in heaven, that powerful Friend that gave support to our forefathers, the struggling colonies in America, to gain their independence, that powerful Friend who can always hear and who led our fathers in their matchless march across the desert and directed them in their struggles to establish here in the tops of these mighty mountains the "mountain of the Lord's House,"—I say it is because I fear that we may be forgetting this our powerful Friend that I am making this appeal to you who are here assembled and to you who are listening in and to the people of the Church generally, to participate in family prayers. And I appeal not only for participation in family prayers, but for participation in secret prayers, and for participation in that sacred hour of worship known as our sacrament meetings. On these occasions it seems to me there is perhaps an opportunity to come into a closer communion with our Heavenly Father than at any other time.

If we assemble in our sacrament meetings and there with eyes closed, heads bowed and hearts filled with a prayerful spirit, we appeal humbly and earnestly to our Heavenly Father for our shortcomings to be overlooked, for our sins to be forgiven; if there we appeal for strength and power to carry out our renewed resolutions, then we shall have awakened in our souls that faith which is the grain of mustard seed which makes nothing impossible.

Prayer, whether in the family, in secret, or as a part of our sacrament or other religious service, is something more than words; it is a condition

of the soul. It is an expression of affection for fellowmen; it is a something that emphasizes that great principle, "Thou shalt love thy neighbor as thyself." The Savior reached perfection in unselfishness when upon the cross he prayed, "Father, forgive them for they know not what they do." (Luke 23:34.)

Surely we can never forget that the Church of Jesus Christ of Latter-day Saints was established again upon the earth as the result of the prayer of faith uttered by a boy, age fourteen, after he had read in the Holy Book and believed the words, "If any of you lack wisdom, let him ask of God." (James 1:5.) Had this divine message made a less profound impression upon the mind of that boy and if he had not had faith enough to appeal for light and guidance, I am wondering how and when and under what condition the Church of the Master might then have been restored to the earth.

If it was necessary for the Savior to offer his prayers daily, if it was necessary for him, being divine, to appeal with such earnestness and such regularity to our Heavenly Father, if it was necessary for the Prophet Joseph Smith to make prayerful appeals so frequently and so earnestly to our Heavenly Father, how much more is it necessary for us to do this!

JOSEPH SMITH'S PRAYER IN LIBERTY JAIL

President Grant read this morning a part of section 121 of the Doctrine and Covenants. To give you some idea of the earnestness with which the Prophet made his appeals I am going to read the first part of that same section 121—a prayer of the Prophet:

O God, where art thou? * * How long shalt thy hand be stayed, and thine eye, yea thy pure eye, behold from the heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?

O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them are, * * stretch forth thy powerful hand; let thine eye pierce; * * let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion toward us. * *

Remember thy suffering saints, O our God; and thy servants will rejoice in thy name forever.

No revelation was ever thrust upon the Prophet. These came only as a result of solemn, earnest, prayerful appeals for help and guidance. He says the Lord responded to his supplications. Revelations were received in answer to the Prophet's supplications and inquiries. Words to this effect are found in the preliminary statements in the Doctrine and Covenants to practically all the revelations which were given to the Prophet. Only faith and faithfulness and earnest, devoted appeals brought the light and guidance and inspiration of heaven in the form of revelations.

I repeat, if it was necessary for the Savior himself and for the Proph-

et to make these earnest and frequent appeals to our Heavenly Father, how much more is it necessary for us to do so.

QUOTATIONS FROM A YOUNG MAN'S LETTER

To give you something of the spirit of one of our Latter-day Saint homes, I have here a quotation from a young man reared in one of our Latter-day Saint families. I wonder if he describes the condition that prevails in our homes today:

Daily, he says, we had our family prayers. In father's absence mother was in charge, and she would either lead in prayer or call on one of us children to do so. However, when father was present he always did the praying, and what beautiful, what wonderful prayers they were! It seemed to me that he always talked to Divinity in the same familiar manner and matter-of-fact way as if he were conversing with a friendly comrade who sat before him as he kneeled. In my later years as I have been cognizant of the hatred, the strife, the bitter jealousy and turmoil in the hearts of men, the desire or willingness of many to take unfair advantage of their neighbors, and the absence of the spirit of brotherly love and kindly charity in so many places in the world, I have many times thought that if every home in the land could hear such prayers daily by the head of the family as my parents used to utter in great humility and earnest sincerity and in kindly confidence and cordial good will, expressing genuine devotion and brotherly anxiety for the welfare of mankind, then the reign of love and peace and good will upon the earth, the great difficulties between man and man, and nation and nation, would quickly vanish and the threatening clouds of war and trouble would disappear. (Dr. M. C. Merrill)

ADMONITION TO SEEK THE LORD

I will conclude as I began, with the words of Isaiah:

Seek ye the Lord while he may be found; call ye upon him while he is near.

And those impressive words of the Savior also,

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

May we be faithful; may we be devoted to our Heavenly Father; may we remember our daily prayers, and our secret prayers; may we join in the prayers offered in our places of worship, that the work of the Lord may go on with more rapidity and speed. And I humbly pray that our appeals may be made in faith believing, that our prayers may ascend to the throne of grace, that they, united with the prayerful appeals of all good people, may help to bring that peace on earth and good will to men which is to follow conversion to the Gospel of Jesus Christ.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

What is man that Thou art mindful of him, and the son of man, that Thou didst visit him?

For Thou hast made him a little lower than the angels and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his foot:

MAN'S PLACE IN THE UNIVERSE

Such is the tribute of the psalmist to the dignity, the nobility, the power, and the station of man in the universe.

How came man to this glorious place of distinction and majesty among all God's creations? The answer is in the delineation of his origin and history. Man, with Christ, was "also in the beginning with the Father." In his first estate, that is, before he came to this earth, his spirit was the literal child of God. "Before I formed thee in the belly, I knew thee," declared the Lord to the Prophet Jeremiah. And in his second estate, which is mortality, "God created man in his own image, in the image of God created he him, male and female, created he them." "And the Lord God created man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Thus the eternal spirit of man became housed in a tabernacle of flesh in the likeness of the Father, and the sons of God began life upon the earth.

They were not menial nor of low or servile nature. They were of high estate, of the noblest lineage, endowed with the God-given gift of intelligence or the light of truth, the sublime and supreme investiture of both God and man, the eternal verity which "was not created or made, neither indeed can be." This intelligence not only gave man superiority over all other creations but, even more importantly, it brought him consciousness of his relationship to God and the world and envisaged for him the purpose and destiny of his life.

POWER OF CHOICE A GIFT FROM GOD

With intelligence came a concomitant heritage equally essential to the eternal progress and development of man,—that of free agency, or the power of choice. For, "the Lord gave unto man that he should act for himself, wherefore men are free according to the flesh; * * * they are free to choose liberty and eternal life through the great mediation of all men or to choose captivity and death according to the captivity and power of the devil." This power of choice is essential to our very existence for "it must needs be that the devil should tempt the children of men or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet." (Members of the Church will recognize these quotations.)

This theological doctrine of free agency which has been proclaimed

by our Church from its very beginning, this glorious concept of man's intelligence and his incomparable status in the universe, upon which more light and clearer explanation have come through the latter-day revelations of our Prophet than from any other source whatsoever, lie at the very foundation of, and indeed constitute the essence of the most discussed, the most contested, and the most priceless thing in the world today,—human liberty. It is as a premise to a few observations on this important subject that I have cited some of our doctrine.

LIBERTY ESSENTIAL TO MAN

Perhaps I should define liberty, but I do not propose to do so. I have heard many definitions but I need not choose among them. For our purposes here, everyone knows sufficiently well what liberty means. Every man senses it, which is infinitely more important than being able to formulate a definition. The more vital and less academic question is how to secure, defend, and preserve the liberty of mankind.

Now I maintain, simple and naive as it may sound to some, that the first and prime necessity in the accomplishment of this all important task is a definite and conscious understanding of two things: First, what is this man for whom liberty is so essential?—and second, what does one do with liberty when once acquired? With reference to the first item I believe I have given a summary of our doctrine from which it may be logically deduced that man is vastly greater and more important than anything else in the universe; that all other creations are designed primarily to serve his needs and purposes; that all institutions, ecclesiastical, civic, and social are but adjuncts and contributory to his progress and welfare; and that no government, no science, no art, no philosophy, and no order of society is greater than the intelligence and personality who invents, devises, executes, and maintains them. Even the Church, which is set up under decree of God, is not greater than man, for it is established merely to conserve the progress and welfare of man.

OPINION OF A NOTED AUTHOR

In this connection, I have read nothing more stimulating in a long time than Dr. Link's new book entitled, *The Rediscovery of Man*. I wish that everyone could read particularly the first chapter in which he decries that modern philosophy rampant throughout the world in the last several decades which has debased the noble concept of man as a son of God, the master of things and himself.

He begins by pronouncing Harvard University's Tercentenary Conference of Arts and Sciences held in 1936 the greatest tragedy of the age. Here the outstanding scholars of the world in profound deliberation reached the conclusion that while science had made great contributions to man's physical progress, "the automobile, the x-ray, insulin, and thousands of other things, but that the social studies * * * had contributed little or nothing to man's understanding of himself," that the sciences "had given man a miraculous control over his physical environment" but

"they had added practically nothing to his control of his personal and social behavior," and that "individuals were more at war with themselves, nations more liable to internal strife, and the world farther from international peace than before." "This," says Dr. Link, "was the gist of Harvard's celebration of its 300th year. * * * Add to this the fact that Harvard was founded, like most of our historically great universities, by the religious leaders of the time to prepare students 'for public employment both in church and in state' and the tragedy is complete. Three hundred years of science and education, of emancipation from religion, and to what end?"

He answers his own question: "to the end that the true values of personality and character have been almost completely buried; that our educational system has become the most elaborate plan ever devised for obscuring the obvious and homely facts of life, to the end that we have created a complex system of ideas which, instead of helping mankind, threatens like a parasitic growth to kill the very civilization which it has produced." "A scientist like Alexis Carrel can write a book on *Man, the Unknown*—not because man is unknown, but because science has dismembered him almost beyond recognition."

Now my friends, these are the comments and conclusions of a scientist, a psychologist of great distinction with long years of training and a vast experience with individuals. Is it not time that there be reconstructed for the world the noble concept of man that makes him something more than a mere chemical automaton in a mechanistic universe with a defeatist philosophy that robs him of the highest incentives, the finer virtues, and self-control? I believe with Dr. Link that it is high time, and I thank God that there is an institution in the earth prepared and ordained to do just that thing for humanity. Only when it is done will the first sure foundation for liberty be laid.

FREE AGENCY EXERCISED THROUGH KNOWLEDGE

What, I ask again, are we to do with our liberty when once acquired and how shall we preserve it? Here, too, the answer comes from an adequate understanding of theological doctrines. Free agency is the inherent right of man. Through it he may exalt or condemn himself. He can exercise his power of choice intelligently and wisely only when he has knowledge of truth, because truth is the criterion by which his elections become good or bad, helpful or harmful to himself and his progress.

What is truth? Here I must give you an inspired definition, a definition that came from an unsophisticated boy-prophet, but one which rivals the definitions of the greatest scholars and of all time. "Truth," says Joseph Smith, "is the knowledge of things as they are and as they were, and as they are to come." How is such knowledge to be obtained? Through science and education? Yes, in part, but not wholly. And why not completely? Because most of the knowledge of things "as they were" and things that "are to come" are without the realm and province of science, as well as much knowledge of "things as they are." Science,

then, can give us but fragments of truth, not the whole truth. And the whole truth is necessary if we are to be provided with proper criteria by which to do our choosing.

FAITH THE KEY TO KNOWLEDGE

How, then, is the whole truth to be secured? The key is to be found in another revelation, "the spirit of truth is of God." That being so, we must, of necessity have God's aid in the acquisition of truth. His aid comes through faith and prayer. Faith contemplates the acceptance of the spiritual reality of a world outside the domain of science. It involves methods and processes different from those of scientific research. It postulates humility and dependence on divine power, the antipathies of egotism and self-sufficiency. A contrite heart is the fertile field for planting the seeds of truth. In such a field they come to fruition in a knowledge, understanding, and conviction of the great concepts of life which defy the reason and philosophy of the arrogant, and self-sufficient, who will not stoop to the methods of the humble.

TRUTH AND LIBERTY

What, then, has truth to do with liberty? Jesus gave the answer when he said to his disciples, "and ye shall know the truth and the truth shall make you free." Free from what? Free from all unrighteousness and every sort of bondage that inhibits the growth and progress of the race. It requires but a moment's consideration for any sane, logical person to reach the conclusion that there is no freedom and no liberty worth striving for and preserving that does not contemplate the exercise of free agency in truth, in virtue, and in righteousness. Any other hypothesis would mean complete frustration and ruin. This is the second foundation for liberty.

What then is the application of these doctrines to conditions in the world today? I believe it to be this: that no nation under heaven can successfully preserve this great boon of liberty and freedom unless the people of that nation have a truthful conception of the status of man in the earth and also an adequate understanding of the exercise of the options and powers of free agency in conformity with the standards of righteousness. So surely as either of these concepts shall vanish, will bondage ensue. And this applies with equal force to the enlightened of the world as to those in darkness, as witness the countries of Europe today. Philosophies are more potent than armies in the progress of civilization. "As a man thinketh, so is he," and a nation is but an aggregation of men. Too often we think we think enmasse,—but we don't,—there is no mass mind,—only that of the individual. That is why personality is so important to the happiness and peace of the world. You just have to make enough good men, and society and nations are good.

TRUE LIBERTY AND INDIVIDUAL ACHIEVEMENT

Now I scarcely need say that having great concepts in the abstract is sufficient. As a matter of fact, great concepts are really not acquired in

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the abstract. True philosophy comes out of life and living, and truth becomes part of us only as it is incorporated in our habits. Individual strength to acquire the truth is what every man needs. No one can do it for another. It is so with liberty. We usually speak of it as a heritage from the fathers,—something handed down to us. It is more accurate to say that the opportunity to acquire liberty is passed on to us, for true liberty is a personal achievement, as I have tried to point out to you.

I am sure that it is regrettable and a point of real hazard to individual liberty that in many countries, even to some extent in our own beloved America, there is a clearly discernible tendency to relieve people of responsibilities which they have long been accustomed to bear and to extend paternalistic solicitude and care to vast portions of the population. However well intentioned such policies, I am confident they are destined to result in weakening of moral fiber, increased dependencies, and, more importantly and worse than all, eventually, a destruction of the fundamental concepts and philosophies that have been responsible for the progress of humanity in the world.

THE MISSION OF THE LATTER-DAY SAINTS

What, then, shall we do about it? I think our mission is clear. We are to go forth, not boastfully, but confidently, to deliver our message of truth to our fellowmen. To give the message, we must live it and we must truly love those to whom we are sent.

Let us never forget that we are disciples of the Lord Jesus Christ. He is our Leader and Exemplar. There must be no bitterness in our hearts and no harsh judgment for any of our Father's children. Mercy, kindness, tolerance, and love are the passwords that shall open our way into the hearts of men. Of this I am confident; if we love them enough, they will receive us. When they do and when we become qualified to deliver the truth in the spirit of Christ, then will peace and righteousness and liberty be secure. God grant this happy consummation, I humbly pray in the name of Jesus Christ. Amen.

An anthem, "O Morn of Beauty" (Sibelius) was sung by the *Singing Mothers* (Soloist, Mrs. Margaret Marchant).

ELDER LeGRAND RICHARDS

Presiding Bishop of the Church

My brethren and sisters: For a number of years it has been my privilege to appear before you in these conference meetings as a mission president of the Church. In that assignment, and the fulfilment of the duties and obligations in connection therewith, I found exceeding great joy. I love the missionary work of the Church and the privilege it affords of bearing testimony of the restoration of the Gospel, and of the divine mission of the Prophet Joseph Smith, and the accomplishments of this great organization.

A year ago I was sustained as the Presiding Bishop of the Church; and the duties and responsibilities of this office, during the past year, have also brought great joy to me and evidence that in every branch of the work the inspiration and revelation of the Lord are guiding and directing the destinies of this Church.

THE PRINCIPLE OF GIVING

In this position my duties are more or less temporal, and I find satisfaction therein. I should like to call your attention to one principle the Latter-day Saints have learned to understand. They have learned to know the meaning of the word "give." We give of our time; we give of our talents; we give of our means. Our fathers and mothers give their boys and girls to the missionary service of the Church, and wives give their husbands. As I have often said in the mission field, if one is looking for an easy religion he had better not bother with Mormonism. Most of us know that we are at the call of the Church all the time. In fact, my wife has always said the children belong to her and I belong to the Church; and I presume there are many brethren here, and sisters too, who feel the same way about it.

We know the history of the Saints; we know the great sacrifices that have been made. Those of us who have filled missions in foreign lands have seen the Saints leave all that was dear to them. We know the history of the pioneers as they left their homes behind and came to these valleys of the mountains.

During the past year, traveling throughout the Church, my heart has been moved because of the faith of the Latter-day Saints. It seemed to make no difference whether they were to travel ten miles, a hundred miles, or two hundred miles, they were always there when the call came. They do not ask for compensation; they do not ask for expense money. They know that they are to bear the burden of their missionary boys and girls, and the expense. They have learned how to give, and as I study the scriptures and read the words of the prophets and of the Master himself, it seems to me that the one thing above all others in the Gospel of Jesus Christ is that men should be willing to give their all.

THE GOSPEL REQUIRES SERVICE

We are commanded to love God first above all other things, and our fellowmen like unto ourselves. One good man who came to the Master said: "Lord, I will follow thee whithersoever thou goest." As though he would say to all coming generations: "If ye follow me, ye need expect no compensation." He replied: "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

And to another he said: "Follow me." But he said: "Lord, suffer me first to go and bury my father." There are very few obligations in life more important than burying one's father, but the Lord wanted to impress upon his servants the importance of a call from him, and so he said: "Let the dead bury their dead; but go thou and preach the kingdom of God."

And another said: "Lord, I will follow Thee, but let me first go bid them farewell, which are at home at my house." Jesus answered: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." He expects real service but offers no monetary compensation.

Then he sent the Seventy out. He gave them nothing, but he gave them of his power, and said: "He that heareth you heareth me; and he that despiseth you despiseth me." And they returned again with joy saying: "Lord, even the devils are subject unto us through thy name."

Speaking again of service, he said: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

MORE THAN SERVICE REQUIRED

In addition to giving ourselves, and giving our services, the Lord has asked us to give of our means and our substance. We have men in the Church who give their time, they will go when they are asked to preach, they will perform a public duty, but it is hard to do the little duty that is seen in secret by them and God alone and their presiding officers. And so we are asked to contribute our tithes and offerings, not only because the Church needs money to build itself, for before there was an organization of the Church, God introduced the principle of sacrifice in order that his servants and his children might be tested, that they should bring the best of their lands and of their herds; and, because the Church did not need these things, and there were no poor to feed, they were burned upon the altar of sacrifice; but the giving sanctified the souls of those who gave.

The Lord apparently realized that some men can give service easier than money or goods. We have the lesson of the rich young man who came to the Master inquiring what he might do to inherit eternal life. He was told that he should "keep the commandments," to which he replied: "All these things I have kept from my youth up, what lack I yet?" We are told in Mark's account: "Then Jesus beholding him loved him." He loved him for the good things he had done and sought to show him the way to perfection, so he answered: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." But the young man turned away sorrowful: "for he had great possessions."

The prophet Malachi declared that in the last days the Lord should send his messenger to prepare the way before him, and he called upon Israel, and I interpret that to mean latter-day Israel, to return unto him and promised that he would return unto them, and they said: "Wherein shall we return unto Thee?" And he said: "In your tithes and offerings, * * * for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house."

And I want to say to you, my brethren and sisters, that we need the

tithes of the Saints in order that the kingdom might go on, for it shall be builded just as rapidly as the faith of the Saints can build it, and it is retarded when there is a lack of faith.

PROMISES OF THE LORD

And so the Lord proceeded to promise those who would bring their tithes and their offerings together, that he would rebuke the devourer for their sakes, and that a book of remembrance should be written before him for them that feared the Lord, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. * * * * then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now, as a member of the Presiding Bishopric, I feel that the storehouse of the Lord should be replenished. We have heard the report today. Much has been accomplished; the faith of the Saints is not lacking, because our receipts have been equal to any year of the past; but there are still many who lack the faith to do their part in rolling on the kingdom of God in the earth.

EMPLOYMENT SHOULD BE PROVIDED

In our office we contact many of our brethren who are out of employment. Some of them are choice men of the Church, men who have labored diligently and made great sacrifices, have sent their boys and girls on missions, and my soul has been moved with compassion. I believe if my greatest desire were fulfilled it would be that I could provide employment for all these fine men who are worthy servants of God. We can help to feed and clothe them, and we will do that; but we must also, as bishops and as quorum officers and ward work directors, put forth every effort to provide employment for them. In this connection, I thank the Lord for this great Welfare Program of the Church, which is assisting in such a marvelous manner. But I believe we should have a little more consideration as bishops and quorum officers to sit down with our brethren and study their needs and see if there is not enough genius in the leadership of the wards and stakes and priesthood quorums to be able to provide activities for these fine men.

Now, the Master tells us that when he shall come in his glory and all the holy angels with him, and before him shall be gathered all nations, that as the shepherd divideth his sheep from the goats he shall separate them one from another, and to them on his right hand he shall say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

Then shall the righteous answer him saying, "Lord, when saw we thee an hungred, and fed thee, or thirsty and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?"

Then shall he say unto them: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In closing, may I say unto you, my brethren and sisters, that I think it is a grand and glorious thing that the Lord has re-established his Church, that so efficiently, and without cost of administration, is able to do so much to care for the unfortunate of its members. I feel that the bishops and the presidents of stakes and those who preside with them in the wards and stakes of Zion should realize the great responsibility that is theirs and should not regard it lightly, but should do all they can do to care for their brethren.

God grant that his Spirit, and inspiration and revelation, may ever guide the destiny of this Church. Of all men who are examples to the Church in this spirit of giving is our worthy president. I remember, as many of you do, when he was sustained as the President of the Church, he said he would never ask any man to give more, in proportion to his ability to give, than he, or to be more faithful in observing the commandments of the Lord than he; and we all love him for his noble example.

God bless the Latter-day Saints, I pray in the name of Jesus Christ. Amen.

ELDER WILLIAM W. SEEGMILLER

President of the Western States Mission

My brethren and sisters, I am happy in having the privilege of representing the Western States Mission. In this mission we have over 8,000 members, and 87 missionaries. Throughout the states where we labor people treat us with respect and consideration everywhere.

In the membership of the Western States Mission we have those who are as capable, as worthy, and as faithful as there are in any of the wards of the Church where I have lived.

I am happy today to know that from Denver 25 *Singing Mothers* are here. I am sure that the inspiration of these *Singing Mothers* is sufficient compensation to justify the presence of any of us.

I was happy this morning when I heard the report read by President McKay and noticed that the Kanab Stake led the Church in paying fast offerings. I have spent most of my days in the Kanab Stake, and I feel a humble but justifiable pride in the fact that they demonstrate that they love their neighbor as themselves, for how does it help him who is hungry or cold to recognize his hunger and his need of clothing, without providing for him. So, to the Kanab Stake I want to say I was happy in hearing their record read.

We have many fine opportunities in the Western States Mission, greater opportunities than were known when I first went to the mission field. We are provided with equipment that we little dreamed of when I was a boy in the mission field, and we are asked to give our program, "The Fulness of Time," everywhere. Radio stations are asking us to bring these records to them. People are asking us throughout the Western

States Mission to give them opportunity to hear the history of the Church as recorded in "The Fulness of Time."

Such a thing as this was not even dreamed of when I was a boy in Germany preaching the Gospel.

The other day at Scottsbluff, Nebraska, a sectarian minister, in speaking to his congregation, said: "There is no church in this city that offers a program for the social entertainment and education of our youth; and if ever a church does offer such a program, God will bless that church."

Elder John O. Livesy, of Salt Lake City, wrote me a letter the next morning and said: "I am going to that minister tomorrow and tell him that we have a Mutual Improvement Association organized in this city for the very purpose he mentioned, and that we have eighty regular attendants, only eight of whom belong to our Church. And for this we shall call upon him for his benediction."

My brethren and sisters, I know that the Gospel of Jesus Christ is true, and that every man and woman who lives it will be happy. I know, too, that there is happiness in living its principles, that the wages of sin is death, and that all who sin will be miserable and unhappy; so I pray the Lord to give us strength in the Western States Mission to be true to the faith of our fathers, that we may be happy, for that is the purpose of our creation, in the name of Jesus Christ. Amen.

ELDER CARL F. EYRING

President of the New England Mission

This is precious time. I trust that I may bear my testimony that you may know that I believe in this Church and that I appreciate the heritage which I have received.

I have enjoyed the music of this Conference. In the mission field we are delighted with the music which comes from this Square. The broadcasts from Temple Square help us in our missionary work.

It is a pleasure to be at another General Conference. We of the missions, just as you of the wards and stakes, depend upon the inspiration of General Conference to motivate us to greater diligence as the disciples of the Lord Jesus Christ. As we worship together, we more fully sense the power we are, and the added power that we might be, as defenders of the way of life preached and exemplified by the Master. In the mission field, probably more than at home, we keep asking ourselves the question, "What unique message do we have for the world?" This question becomes the more significant because so many well-informed and intelligent persons are free with the conclusion: All churches are good, select the one that suits your taste. Apparently the selection of churches takes too much of the same attitude to be found in the selection of an automobile. Thus if we are to convert, we must not only present an acceptable religion, but we must develop first a conviction that it does matter which church is selected.

What is our unique message to the world? First of all, we bear testimony that Jesus is the Christ. In no uncertain terms we declare

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that the teachings of Jesus will save the world from slipping downward under the grip of materialistic and pagan philosophy. We testify that the way of life outlined by Jesus will preserve peace, and will eliminate poverty and suffering. We reaffirm that the attitude of "love thy neighbor as thyself," together with a practical application of this principle, will bring us out of our social and economic chaos. What the world needs is not more assent, or even belief that Jesus is the Christ, but a faith in him, a faith that will cause humanity to find the answers to its problems in the basic principles he taught and not in the teachings of self-appointed teachers who set up panaceas—short-cuts that lead down blind alleys.

Further, we bear testimony that through a miraculous origin we bring to the world a Gospel restoration which is simply an additional testimony that Jesus is the Christ and that God really does care to have his children follow the way of life of his Son.

The Christian world has accepted the Bible. Through this scripture Christians generally gain their testimony of Jesus, but through modern divine aid we extend to the world added testimony that Jesus is the Christ. In the preface of the Book of Mormon we read, "and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself to all nations." In brief, we notify the world that a people on this continent had unique religious experiences, similar to those received among the Hebrew prophets, and that the ancient American prophets testify that Jesus is the Christ. But we do more than present to the world this ancient scripture, the Book of Mormon. We present the teachings of modern prophets; we present the vivid and convincing testimony given to us this morning by our beloved President, as he quoted from the Doctrine and Covenants (Sec. 76:22-24). We need the current testimonies of our leaders who are our contemporary prophets.

Our greatest message to the world, then, is the declaration that Jesus is the Christ. We wish for all men that they might have faith in Jesus Christ. We claim that only through him and his teachings may the inhabitants of the earth be saved from chaos. We further testify that through divine appointment and selection we have been charged to bear this testimony to the world and to live the Christian life so completely that we shall truly be a light set upon a hill. This call of the Priesthood is truly a call to greater service, a call to the colors of improved and superior life. This is the type of testimony that we strive to bear to the world.

I am very happy to report that your sons and daughters are maintaining and bearing this testimony. We are grateful to you, the fathers and mothers of these sons and daughters, for the support which you are giving the New England Mission. I can report progress, a fine condition among our branches, greater interest in Mormonism, and a splendid development among your sons and daughters.

God bless the leaders of this Church. We are back of them with our loyalty. We declare that this is the work of the Lord, and that Jesus is the Christ. Amen.

ELDER DAVID A. SMITH

President of the Canadian Mission

One hundred and three years ago a missionary representing the Church of Jesus Christ of Latter-day Saints found in the city of Toronto, Ontario Province, Canada, and converted and baptized a young lady. Soon after, she moved to the United States and married a man who had lost his wife. She became the mother of children the former wife had left. Later two were born to her. She saw and endured the trials and sufferings through the persecutions of Missouri and Illinois, where her husband was murdered by a mob. She was left alone to provide for and look after six young children. She made her way across the plains to the valleys of the mountains, not complaining, constantly teaching these children the word of the Lord as it had come to her from their father and his associates. She understood and believed the Gospel message, not doubting.

I became acquainted with her only through the story and history of her life as it has come to me through her children. At first I saw in her life, suffering, hardships and trials, but recently I have found more than that. Possibly it is because the Gospel came to her in the city where I now make my home, but more assuredly because of the fact that this woman is my grandmother.

Today her trials and the hardships she endured are dwarfed by her example of faith and integrity. I now see more clearly a spirit which overcame hardships and trials, and built up a resistance which enabled her to carry on and perform the labors which seemed necessary, not alone for her welfare and exaltation, but also to give encouragement and blessings to her offspring. Through my grandmother, I have been blessed and have found encouragement and strength, which has materially helped me in the work I have been called to do.

I rejoice in the opportunity I have of laboring with your sons and your daughters, some of whom come to us full of the spirit which comes from our heavenly Father, eager to go to work and prepare to engage in it. Some are fearful because they have been poorly trained. We must nurse them, and encourage them. They see that they are not prepared for this work and become discouraged. But as they apply themselves to study, and through prayer a new spirit comes to them, we find them gaining confidence in themselves as their knowledge increases, and the beauties of the Gospel message unfold to their understanding.

If you could have seen these young men and women during this winter, the severest winter with two exceptions since 1870, it would have made your hearts rejoice. We have removed from the walks in front of the Mission Home a little more than six feet of snow, and for months we have faced zero weather nearly every morning. Blizzards and snowstorms have been frequent, and yet our reports are almost equal to our summer reports. Some of the missionaries have been ill and have

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gone to bed for a few days, but there has been no severe sickness. The Lord is good to us and we rejoice in the opportunities afforded us to serve in his great cause.

May I suggest again, my brethren and sisters, as I have done for years past in the general conferences and in the stakes, that you take missionary work seriously. You do a grave injustice to your son or your daughter when you send them into the mission field to labor as missionaries without that preparation which provides for them a foundation upon which they may build and go on with a feeling of security. I hope, as I have hoped for most of my life, that the time will come when we can develop here at home, the spirit which your boys and your girls develop when they are face to face with the problem of teaching the Gospel, which is given to us in its fulness in this the last dispensation—the dispensation of the fulness of times.

During the last year the First Presidency were good enough to provide us with a chapel in Toronto. This year the few times I have been permitted to meet in that chapel on the Sabbath day—several times in a blizzard—I have seen men, women and children who have walked miles in zero weather and in a snow storm to go to Church, and the spiritual food they receive seems to justify and reward them. In the mission field we find faith which would do credit to any ward or stake. We say with the prophet of old: "Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of God."

May he grant unto us that we shall not fail, but continue on under the influence of his Spirit and enjoy the blessings which come to those who serve him in faith, with a full desire to accomplish that which is required at our hands. With this feeling and this hope we are preaching the word of the Lord as it is found in the Holy Bible and the Book of Mormon and in the revealed word of the Lord given through modern prophets, the prophets of the latter days, and we are trying to follow these teachings and impart them to the people, many of whom find that they have lived in darkness and they rejoice when they see and comprehend the light.

May the Lord bless us. Remember us in your prayers. I am hoping the time will come when you will all have meeting houses built and paid for, for then perhaps, more money can go into the mission field to help build houses for those who cannot build for themselves and are without suitable homes where they may serve the Lord in general assemblies. I hope to see this time come. May God help us to be worthy of such blessings, I pray in the name of Jesus Christ, Amen.

ELDER WILLIAM T. TEW, JR.

President of the East Central States Mission

I am very happy, my brethren and sisters, to be here this afternoon, and to meet with you in General Conference on this memorable occasion. I read not long ago from the pen of one of our great American religious preachers that there is no such thing upon the earth today as the true Church of Christ. I rejoice that a hundred and nine years ago in the little town of Fayette, Seneca County, New York, at the home of Peter Whitmer, Sr., the Prophet Joseph Smith, as the Lord's instrument upon this earth in this dispensation, organized the Church of Jesus Christ of Latter-day Saints, and, according to the Lord's word in the preface of the Doctrine and Covenants, it is the only true and living church upon the face of the whole earth, with which the Lord is well pleased, speaking of the Church collectively and not individually.

I rejoice in my membership in this great organization. I rejoice in my privilege of being in the mission field with my family, presiding over the East Central States Mission. I am happy to report to you parents who are here this afternoon, and to you parents who are perhaps listening in on this occasion, that during the past three months I have visited every district and almost every branch of the East Central States Mission. I have contacted your boys and your girls in their conference assemblies, and in their mission field experiences, and in the missionary testimony and report meetings. I rejoice in the growth and the development, and the spirit that accompanies those young men and young women as they bear testimony of the truth of the Gospel.

During the last month, just previous to coming to this conference, I spent my time visiting five of our districts. Forty-one conference sessions were held; two outstanding M. I. A. banquets were put on, and I believe that I can report safely and conscientiously that Mutual Improvement work in the mission field is the key position that captures the interest, the attention, and the devotion of our young people, and makes of them real, genuine Latter-day Saints.

In the East Central States Mission we have almost 14,000 members on our records. I regret to say, however, that we do not know exactly where a great many of these members are; they have moved from place to place without leaving their new addresses.

We also have in the mission field 106 Elders and lady missionaries today. We are bringing back, or have brought back during the month of March, 14 Elders and lady missionaries who have filled missions in the East Central States.

We find in the East Central States a very great need of teaching the people the Gospel of Jesus Christ. So many of them have been converted through emotional appeal, which seems to be the method of procedure in a great many different denominations in the world. I read just a few days ago that one of our great American preachers defines religion as a great psychological experience. To me that is far from

the truth. Religion to me is the actual practising of the Gospel of Jesus Christ in our daily lives. It is a life process, my brethren and sisters, and it is my hope and prayer that through our efforts in the mission field we shall be able to encourage our missionaries along this line of activity, because we know that through their living the Gospel the people of the world have become friendly unto us.

Very seldom do we hear anything derogatory concerning the Gospel of Jesus Christ as it is preached and lived by the Latter-day Saints. We are always met with a greeting that is fair and congenial, and really and truly tolerant by those with whom we associate.

I should like to leave with you people one thought in closing. It comes from the great prophet Amos, of Old Testament days, that shepherd prophet who lived at the little town of Tekoa, near the Dead Sea. The prophets were the Lord's great trail builders, as they are today. They had the power and influence among the people to unify them, and set in order the Church of God. Amos was sent to the northern kingdom of Israel, in the days of wickedness, in the days of apostasy, in the days of indifference, in the days of Jeroboam II the king of Israel.

One of the things he told those people is this:

Thus he showed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

And the Lord said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more.

That plumbline, my brethren and sisters, to me is the Gospel of Jesus Christ. It is this living Church, which is the embodiment of the principles of the Gospel of Jesus Christ, and I believe that we should remember that the eternal verities, those eternal laws of God must be lived up to if we ever expect to reap the blessing and the benefit that we should derive therefrom as members of the Church.

May I encourage you to give us your faith and your prayers, and above all other things may we have your good works in living the Gospel here in the stakes and wards of Zion, that the reflection of these good works here at home may be a beacon light to us in the mission field in allaying prejudice, in bringing about a tolerant spirit among those with whom we labor.

We assure you that with your faith and prayers and with our faith and prayers and efforts, and with the blessings of the Lord we shall succeed, and I may say, too, that, in the words of John Bright, the great English statesman, "If we cannot succeed as fast as we think we should succeed, we know that in the end our enemies cannot succeed at all."

The Lord bless us, that we may succeed, and that we may succeed admirably, and as the Lord desires we should succeed in promulgating the Gospel to the world, is my prayer, in the name of Jesus Christ, Amen.

ELDER ELIAS S. WOODRUFF

President of the Central States Mission

It is a rare privilege that I now enjoy. I am grateful for my testimony that the Gospel is true, for the associations that are mine, both in the mission and at home, and for the blessings that are resting upon the Latter-day Saints. I think the Latter-day Saint people enjoy the blessings of the Lord so regularly that we come to accept them as a matter of course.

I am quite sure we do not appreciate fully the privileges and blessings that are ours at the present time, nor the value of the heritage that has come to us from our parents.

Shoemaking in America largely began in the New England states; there were few good shoemakers elsewhere. When Missouri and the central west began to make shoes along the banks of the Mississippi and Missouri rivers, they imported their skilled workmen from the New England section of the country. A number of generations have passed since shoes began to be made at these points, and there has now grown up in that vicinity a generation of natural-born shoemakers. The boys and girls, as soon as they are able to be employed, go into the shoe factories and secure employment. There seems to be a skill that is inherited from their fathers and perhaps their mothers—for women worked in the factories. Manufacturers no longer have to send away for their skilled labor.

I have used this thought in connection with the Church. In the promotion of the magazines of the Church I have frequently said that there are no people in the world who can write such as our people can on religious subjects, or social topics, and that there are no magazines that equal the magazines of the Church.

The very same thing is true with reference to the leadership of the Church. The Lord has said that we are to be like a little leaven that leaveneth the whole lump. I have observed that sometimes into a community comes one man and his family who have this quality, and as a result of their coming, an organization is built around one or two families. Without them the organization could not succeed. If one of them should move away we would have difficulty in maintaining the little group.

What shall we say then, with reference to the value of the teachings that come to us, and which we accept almost unconsciously, in the Sunday Schools and other organizations of the Church at home? Young men and women come into the mission field thinking that they are almost wholly unprepared. They do not realize the strength that is naturally within them, nor the rapidity with which they will obtain skill and arrive at a stage where they are able to leaven the whole lump and stir it up wherever they go. It soon becomes apparent that there is a leadership among them that is unusual.

There is another feature of our people that astonishes the world, and that is the cleanness of the lives of the missionaries. I had this brought forcibly to my attention through the sanitarium at Independence,

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Missouri. We have a custom of bringing our "wounded" missionaries into that place. The doctor who attends them has marveled at the fine, clean bodies of the boys that have come to the hospital for operations, and the wonderful spirit of the girls that have gone there. The nurses at that sanitarium have mentioned it to the doctor, and he said to me one day: "Brother Woodruff, I know you will be very glad to hear this compliment to your people. Our nurses tell us that there are no people like yours that come within the walls of this institution, that there are none who respond so quickly to the healing care of medicine and good treatment, none who are so sweet-dispositioned to wait upon, and who leave behind them such a lovely and beautiful influence."

This is the influence that comes from clean lives and from proper training at home. I am led to appreciate more and more the value of what the Church is doing.

I know we are conscious of our failings; I know we know that we have our limitations, but I say this if it is of any value, by way of encouragement to those who labor with the youth of Zion at home. People say to us: "Where in the world do you find such fine young men and such fine young women, so many of them?"

I always reply, "Why, the woods are full of them out west. All we have to do is reach out and take what we can use, and they are all good."

Well, it is a marvelous work and a wonder, and the Lord is being magnified, and our testimonies are growing. The Church is growing in strength and power, and I pray that it may continue to do so, and that we may all partake of its blessings. I ask it in Jesus' name. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

I should like to repeat the request and the admonition made by President Grant this morning, that we exercise the greatest care in driving our automobiles. As he observed, there is a great tendency among us to feel that we must get to a certain place at a certain time. It is said that recently a Chinese, a man of great distinction, was to be taken uptown in New York by one of the Wall Street men of influence, and the Wall Street man described in detail how he would take the local to a certain station, that there he would take an express to another station, and that there he would get off and take another local and that by so doing, instead of taking a local all the way through, they would save a minute and a half.

The Oriental said: "What will you do with the minute and a half when you have saved it?"

PRESIDENT GRANT ABSENT BECAUSE OF ILLNESS

I am sure that I can speak for all of you when I say to President

Grant, who is listening in, that we have missed him, and that we join in prayers that he may be early restored to health and strength.

I should like to thank, on behalf of the First Presidency, of this audience and of all who have listened in, the *Singing Mothers* for their excellent singing.

An anthem, "The Lord's Prayer," (Cecil Gates) was sung by the *Singing Mothers*.

Elder David R. Langlois, President of the Burley Stake, offered the closing prayer.

Conference adjourned until Friday, April 7, 10 a. m.

SECOND DAY

MORNING MEETING

Conference reconvened Friday morning, April 7, at 10 a. m.

President Heber J. Grant was present and presided at this session.

The music for this meeting was furnished by the *Nebo Stake Choir*, Elder J. D. Christensen, Director.

The hymn, "How Firm a Foundation," was sung by the Choir and the congregation, after which Elder J. Robert Price, President of the Phoenix Stake, offered the opening prayer.

An anthem, "He Is Risen," (Simper) was sung by the *Nebo Stake Choir*, (Melba Powell, soloist).

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I feel to thank my Heavenly Father for again having the privilege of attending a great Conference of this people. I know I utter the thoughts of everyone who listened to and attended the services yesterday, when I say that I have attended no Conference of the Church during all my service as an Apostle, or even before, when I have not felt in my heart that the thanks and the counsel and the wisdom expressed must have ascended to our Heavenly Father.

Among the great things that every member of the Church should be not only interested in, but thankful for, is the privilege to serve God. I am thankful that I have been privileged to serve my God. I am grateful for the health and the strength and the vigor that enable me to be of service to my family, and with all my heart I am thankful for my service to my Church. Weak or small as that service may be I have asked my Heavenly Father to assist me in that service in every particular.

A DAY OF EXTRAVAGANCE

We are living in a day of extravagance and I have wondered of late

where it is going to end. The Church has set the example to every member of it and to the glorious nation that we love, to be out of debt. I remember when our nation, at the close of the World War, found itself in debt to the amount of twenty-six billions of dollars. For ten years as Chairman of the Finance Committee, and a ranking member of the Appropriations Committee, I did everything in my power to reduce that obligation by necessary legislation. It was reduced to sixteen billion dollars and now it is up to forty billion dollars.

I know it is easy to say "billions," and we have become used to it in America and perhaps in the world, but it may be of interest to some, at least, to give a description of what forty billion dollars really is so that all can understand it. I do it in this way: Supposing that the minute the Savior was born some person had decided to deposit in a place selected by him forty dollars and he continued that plan, carrying it out faithfully every minute to the present time, at the end, my brethren and sisters, there would be forty billions of dollars there.

So you see what responsibilities rest upon those who direct the financial affairs of our Government. I want every Latter-day Saint, no matter where he is, to support in every way every recommendation made, not only by this administration but by the administrations to follow to reduce these obligations, for they will have to do everything in their power to accomplish this.

I thank my Heavenly Father that the Church is out of debt. I am told by President Grant that it is ten years since the Church has been in debt. That is splendid.

THE FAITH OF A PRESIDENT

Among the homes that I visited during my service in the Senate of the United States was the home of President Coolidge, where I was invited several times. I never ate a mouthful of food at his home without a blessing upon it. Prayer was the practice of President Coolidge. The last time I visited him was shortly before his death. I sat by his bedside. We talked over conditions existing in our country, and when I was about to leave, the President said to me: "Senator, there is some plan in your Church, isn't there, where men administer to the sick and pray for them?" I said, "Yes, Mr. President. We call that administering to the sick." He said, "Can anyone in the Church administer to anyone outside of the Church?" I told him "Yes." He said, "Reed, I wish you would administer to me." I did so, and I want to say to you, my brothers and sisters, I never felt happier in my life than when I laid my hands upon him and asked God to bless him. He was a wonderful man, as nearly all of the American people knew him to be.

I believe, with all my soul, in the administration of the sick. I have seen the results of it hundreds and hundreds of times and it will never cease being a part of our faith.

May God's blessings ever be with the Presidency of this Church and the Authorities of the Church. No matter what position they may hold may the Father give them a desire in their hearts to fill the position with

honor, with integrity and love. I am quite sure there is no people, other than the people of the Latter-day Saints, that has such faith in prayer and exercise it more generally than do we. Never forget God's blessings.

THE DIVORCE EVIL

One thing more that I desire to speak of is divorce. I haven't the figures now. I don't know how we stand along this line, compared with other parts of our country or the world, but I do know that the last investigation made by me revealed the fact that there were fewer divorces per capita among the Mormon people than other group of people in the world. South Carolina has no divorce law and I understand Nevada has about fifty-seven kinds or fifty-seven reasons for a divorce. Brethren and sisters, I pray that the Spirit of God may be in your homes, and that marriage of a man and a woman may be such that they can work together in the service of our Heavenly Father and that the Spirit of the Lord may direct their thoughts and their actions, that people seeing their deeds may judge that there is something binding upon them and their conscience, quite different from those of the world.

Our Heavenly Father, bless the Authorities of thy Church and particularly give strength and health to our President. God be with us and bless us all, I humbly pray in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I realize keenly, brethren and sisters, the responsibility resting upon me in being asked to speak, being expected to lead this vast congregation in intelligent and profitable thought. I think it a wonderful accomplishment for a man to be able to stand before a congregation of this size and think consecutively and intelligently, and to give intelligent expression to those thoughts. It makes me to fear and tremble.

I realize in this position, as in all others, my dependence upon the Lord. If he were not to assist me by his Holy Spirit, my mind would close up like a clam. I wouldn't know where to begin, how to continue, or to end. But with the help of the Lord, the experiences I have had in the past, trusting in him and having his blessing to attend me, I have some hope, with the prayers and faith of the people, that I may be able to overcome my weakness and present something that will be worth our consideration.

I have in mind that what I shall say will not only be heard by those within this building, a congregation made up of members and non-members of the Church, but possibly by many people on the outside who are listening in over the radio, and I would like to say something that would be helpful to those who are not members of the Church, as well as to members of the Church, if they will accept of what I have to say, the advice that I may be led to give.

I want to say this, that I am grateful that my feelings are in complete harmony with what has gone before in this conference. I think we have had a splendid conference. The Spirit of the Lord has been with us, and we have really been fed the bread of life. I was deeply interested in the statistics which were read to us yesterday morning, which show the accomplishments of the Church, and the faithfulness of the members thereof. I feel in my heart to bless the Latter-day Saints for their faithfulness and their worthiness.

PLANS MADE IN COUNCILS OF HEAVEN

And now I have a thought pertaining to the Gospel, that I would like to talk over with you and consider it together. We read in the Book of Moses, in the Pearl of Great Price, an account of a visitation of the Lord to his servant, the prophet Moses, where the Lord talked with Moses face to face, and in conversation told Moses that it was his work and his glory to bring to pass the immortality and the eternal life of man.

The provisions for the accomplishment of these purposes were made in the councils of heaven before the world was. We were all present. We saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it. Not all of our Father's spirit children sanctioned it, for we are told that one Lucifer, who stood high among the sons of God, took exception to the plan. He would substitute his will and his way of salvation for that of the Eternal Father, which would have deprived us of agency in this life, which we exercised in the spirit world, and other important principles were involved. Because he and those who were associated with him, one-third of heaven's hosts, could not have their own way, they rebelled and a war ensued, as we read in the scriptures, and he and his followers were cast out and down, and became the sons of perdition. They were the enemies of God then, and the enemies of man, and they have been since, and they have wrought havoc among the children of men from that day to this.

It is said that experience is a dear school, but that fools will learn in no other. I shall not undertake to say how much of truth there is in that saying, but it does have the effect of calling our attention to the fact that we should, as intelligent, wise men and women, profit by the experiences of others. And so we should profit by the experience of Lucifer and those who went away with him in rebellion, and forever and always try to make our minds and our wills conform to the mind and will of God, the Eternal Father, and his Son, Jesus Christ, who are one, and who seek our welfare, our happiness and our salvation.

PUNISHMENT OF THOSE NOT VALIANT

The negro is an unfortunate man. He has been given a black skin. But that is as nothing compared with that greater handicap that he is not permitted to receive the Priesthood and the ordinances of the temple,

necessary to prepare men and women to enter into and enjoy a fulness of glory in the celestial kingdom.

What is the reason for this condition, we ask, and I find it to my satisfaction to think that as spirit children of our Eternal Father they were not valiant in the fight. We are told that Michael and his angels fought, and we understand that we stood with Christ our Lord, on the platform, "Father, thy will be done, and the glory be thine forever." I cannot conceive our Father consigning his children to a condition such as that of the negro race, if they had been valiant in the spirit world in that war in heaven. Neither could they have been a part of those who rebelled and were cast down, for the latter had not the privilege of tabernacling in the flesh. Somewhere along the line were these spirits, indifferent perhaps, and possibly neutral in the war. We have no definite knowledge concerning this. But I learn this lesson from it, brethren and sisters, and I believe we all should, that it does not pay in religious matters, matters that pertain to our eternal salvation, to be indifferent, neutral, or lukewarm. The Lord, through one of his servants, addressing the angel of the church of the Laodiceans, said:

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

To members of the Church I would ask, are any of us of that class today—lukewarm, indifferent and neutral—a lesson to be learned from the experiences of others who have gone before. I firmly believe that God had something to do with the recording of these events, and having them preserved and handed down to us from generation to generation, that we might read, and reading, profit thereby. We are under direct command of the Lord to search the scriptures, where these things are contained. We have been admonished in this conference so to do.

CONSEQUENCES OF REJECTING THE GOSPEL

We have another example, that of the antediluvians. We are told that Noah the prophet preached to that people a hundred and twenty years. They rejected the prophet. They rejected his message. They gave themselves up to the lusts of the flesh, and were immoral and corrupt, according to the scriptures. A just God, in his mercy, wiped them off the face of the earth with a flood. You may call that a severe penalty, but that does not tell the story, by any means, of the consequence of their rejecting of the Gospel and of their wickedness. We are told that they were shut up in a spirit prison for over twenty-three hundred years, according to Bible chronology. We do not know what the nature of that imprisonment was, but the prophet Alma tells us that they were in darkness and having a fearful, awful looking forward to the time when the fiery indignation of the wrath of God would be poured out upon them. It is something to be dreaded and to be feared.

THE HOPE OF REWARD

That suggests in my mind the teaching of the Savior. There are two principal incentives for all men to do what is right, the one the hope of reward, the other the fear of punishment. We have sung today, "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word." And, "What more can he say than to you he hath said, you who unto Jesus for refuge have fled?" The hope of reward. He has promised the male membership of his Church who shall receive the Priesthood, that if we will magnify that Priesthood—and that means live righteous lives, lives of service to God and to our fellow men—all that he has shall be given unto us, and the earth is the Lord's, and the fulness thereof.

There are other blessings besides those pertaining to earth and earth things. They are in the hands of God to give, and he is glad to give them to his faithful servants, his faithful children, for he loves us with a perfect love, and our souls are precious in his sight.

OBJECT LESSONS FROM THE PAST

So the condition of the antediluvians, of those who rebelled in the beginning, Lucifer and his followers, and the negro race that we have been speaking of, are object lessons from which we should profit. Not only did the antediluvians lose their lives in a flood—eight souls only saved—and suffered an imprisonment for centuries in the spirit, of whatever nature that might have been, but we are told in the vision from which President Grant quoted yesterday morning, that the Lord revealed to the Prophet Joseph and Sidney Rigdon the glories that we read of in the scriptures of the New Testament. The Apostle Paul speaks of the glory of which the sun is typical, another of which the moon is typical, and another of which the stars of heaven are typical.

This was shown to the Prophet and Sidney Rigdon, and they were told what class of people should attain to the celestial glory, to the terrestrial and to the telestial glory. And speaking of those who should attain to the terrestrial glory, he said: "These are they who received not the testimony of Jesus in the flesh, but afterwards received it." So I conclude, and I think justly and rightly, that the antediluvians not only lost their lives, because of their wickedness and rejection of the Gospel, and were shut up in prison, but they are denied the opportunity of going into the celestial kingdom; and even if they accepted the Gospel, or the testimony of Jesus, in the spirit, they may go only into the terrestrial kingdom.

I am reminded of the march of time. We see over and over again that crime does not pay. And I say it does not pay to reject the counsels of God and give ourselves up to wickedness. There are the cities of the plains. The people, because of their wickedness in rejecting the Gospel—ten righteous men could not be found in all Sodom and Gomorrah—fire from heaven was sent down to destroy them, and may

we not conclude that their further fate was like that of the antediluvians? It does not pay.

So we follow down six hundred years before the birth of the Savior, when Lehi preached the same Gospel to the people in Jerusalem, and his life was sought, that it might be taken away, as other prophets have lost their lives. He had to flee the city and was led, as you know, to this American continent. The people of Jerusalem who were not slain in battle were taken captive, and the city was destroyed, as Lehi had predicted, because the people would not repent.

Then there are the sons of Lehi who were rebellious. You know the punishment that befell them.

And when the Savior came, he came unto his own and his own received him not. They put him to death, and they have since been a hiss and a by-word in every nation of the earth, and the results of this action still follow them.

Will we, brethren and sisters and friends, profit by the experiences and the mistakes of others, as we read of them in the holy scriptures? If we are wise we will do so. God grant that we may, for the salvation of our own souls, and the effect that it will have upon the world, I pray, in the name of Jesus Christ, Amen.

The Nebo Stake Male Chorus sang "Service" (Cadman).

ELDER BRYANT S. HINCKLEY

President of the Northern States Mission

It fills a missionary's heart with gratitude and stirs his soul with pride to attend a general conference of the Church. He may labor with ever so much zeal, still the returns are small. His voice is a little one in the world. You can well imagine how it heartens and encourages him to come to a conference like this and see this great body of people! There is a serene and tranquil influence here; a sense of peace and security born of a settled faith in God and his beneficence.

I was greatly interested in the report which President McKay read yesterday, a brief and comprehensive report showing the great service of the Church, in a material way, for a single year; also showing the strength of the Church, its growth and its progress.

Since listening to that report my mind has been going over the past. I am not an historian, but I travel over historic ground. I have been to Far West, frequently to Nauvoo and to Kirtland, and have passed over a good deal of territory which has been sanctified by the touch of men and women whose hearts were warmed with a living faith in God.

A hundred years ago, an onlooker, unfamiliar with the spirit and power of Mormonism would have said that this Church could not endure. It seemed to be on the brink of ruin. The winter of 1838-39 was a very dark period. The leaders of the Church were imprisoned. The people

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were scattered, pillaged, persecuted and pursued. They had no place to go. They could find neither rest nor security. Those were the days that tried men's souls. Many did not have the fortitude to endure, and fell by the wayside. Many were cut off from the Church for good reasons. Among these were two of the three witnesses for the Book of Mormon.

I remember reading that when Brigham Young asked Bishop Partridge to care for the poor, that devoted and loyal man was so worn that he replied, "The poor will have to care for themselves." I only recite this to show that those days were hard even for the strongest.

Out of those hard and bitter experiences, great things were born. Great leaders were brought to the front, men who, under the Almighty have led this people for almost a century. Those were the days when Brigham Young first gave evidence of his leadership and his resourcefulness. It was then that he was trained for the great work which the Almighty had in store for him, for the hard and heroic days of 1845 and 1846 and '47, and all the hard days that made up his great life.

John Taylor, Wilford Woodruff, Brigham Young, Heber C. Kimball, Willard Richards, and many others were given the opportunity, not only to prove their loyalty to the Prophet, but to prove their fidelity to the truth. These men were tried in the crucible of affliction. Spurgeon once said: "The great soldiers of the Cross have been gathered from the highlands of adversity." It was true in those early days of our history. Those people were winnowed and sifted by the winds of adversity, until nothing but the wheat was left.

They were the people who went to Nauvoo and with their bare hands built a magnificent city. They were the people who crossed the plains, and settled these valleys, and established their feet in these eternal hills.

You remember that at this time the Governor of Missouri was enforcing his cruel exterminating edict. What became of the men who persecuted the Saints? Their names are forever forgotten, unless they are covered with infamy. And the great state that permitted this persecution atoned for it in blood and tears in the tragic days of the Civil War. Running all through the history of this people is the sustaining evidence that the Almighty has directed their course. People recognize that we have something that no one else has.

President Grant made reference yesterday to the 121st Section of the Doctrine and Covenants, explaining that it was given to the Prophet while he languished in Liberty Jail. I want to say, with him, that I have often thought that that revelation was the greatest declaration ever given concerning the government of men. Compulsion finds no place in the government of God. While Joseph Smith languished in that foul jail in 1839 the Almighty revealed to him the spirit and the genius of a government better than the world has yet seen.

Compulsion cannot in the long run succeed. As Brother Geo. F. Richards has told us this morning, that principle was put on trial before the world was framed, or man appeared upon its surface, and those who espoused that cause, and all who followed them, were cast over the

battlements of heaven and came upon the earth to rob men of their free agency, and to take from them the sacred privileges of personal liberty and freedom of soul. A great revelation!

My brethren and sisters, a missionary coming home has his soul stirred with two profound urges: First, to prophesy good for this people. That comes from a knowledge of their achievements, from the record which they have made, from the standards which they maintain, and from the ideals which they cherish. We are not better than the people of the world, but the Almighty has been exceedingly kind to us. He has traditionated us in standards and ideals sure to bring us to recognition in the world, if we have the faith to live them.

Now, the other urge: This is born of the zeal which a man develops when he preaches the Gospel in the world, that is to admonish his own people to live their religion. My brethren and sisters, it does not require a prophet to say that if we have the simple faith to live the religion which the Almighty has given to us, we are sure to find a high place in the world. There is nothing miraculous about it. It is a natural result of the religion which we have received.

God bless you, my brethren and sisters. There is nothing that you can do to support the missionary work like living it at home, demonstrating it in your own lives. God bless our President. It is a delight to hear the ring of his voice, its clearness, the precision with which he expresses himself, the benevolent influence which he radiates. This Church has had even seven presidents, but it has never had a better man preside over it than Heber J. Grant. President Grant is a demonstrator. He shows how it should be done. He leads out. I am sure the Almighty loves him and loves you. Peace be with you.

The Northern States is a great mission. The good parents who are here this morning know that all is well with their children. If the missionaries weren't happy and well you would be immediately advised.

I know that Mormonism is true. I have always known it. This is my testimony to you: I never have seen an honest heart, that was warmed with the fire of the Holy Ghost, that hasn't been quickened to nobler and finer things. This is my testimony, and I bear it in the name of Jesus Christ, Amen.

ELDER PRESTON NIBLEY

President of the Northwestern States Mission

Behold a great and marvelous work is about to come forth among the children of men.

These words, uttered one hundred and ten years ago by a boy, poor, unlearned, alone, had little significance at the time. Today we may paraphrase these remarks and boldly exclaim: "Behold a great and marvelous work has come forth among the children of men."

Brethren and sisters, the Church of Jesus Christ of Latter-day Saints is very strong in the Northwestern states, where I am laboring as a

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missionary. There is scarcely a town or a city of over five thousand population, in Oregon or Washington, northern Idaho or western Montana, but that you will find a congregation of Latter-day Saints. I rejoice that our people are there, and in every way they are loyal and true to their Church. We missionaries could not begin to accomplish the work which is being done there without the fine cooperation which is given us by the Latter-day Saints who reside in our mission.

I am pleased with the fact that many of our people are migrating to the Northwestern states. Our recommends show that about one hundred per month are coming into the Mission, and we would be pleased to have thousands more, if they could find opportunities there, and I am sure that the opportunities are numerous, both in business and in a farming way.

In our gatherings together we find the loyalty of the Latter-day Saints, and it is not an uncommon occurrence to have people drive one hundred, one hundred fifty, or two hundred miles, to attend a meeting. Our Union meetings, which we hold monthly in our districts, are numerous attended by people who come from fifty to two hundred miles each way to attend their Union meetings.

I rejoice in the young missionaries with whom I am permitted to labor, and if these young missionaries are an example of the young people in the Church, then I say, brethren and sisters, you need not have any fear for the future. All these young missionaries, when they come to us, soon obtain a testimony of the Gospel and bear it fearlessly, and they are loyal to the very heart to their religion and their Church, and they would die for it. Many examples come to us which are faith-inspiring.

Not long ago a fine boy from Arizona—and Arizona sends us some splendid missionaries—wrote me to this effect: He said: "Father has gone broke. I am out of money." He didn't ask for money. He said: "What would you think if I got a job for a month or two?"

I had to answer that letter, but I recalled, in reading Church history, that the Prophet Joseph, in fleeing from Kirtland to Missouri in 1838, had applied for a job cutting cord wood in Indiana. I recalled that the missionaries who went to England in 1839 worked around New York City—Apostle Orson Pratt and George A. Smith and others—to obtain ship money to go to England. I recalled that President Joseph F. Smith, when he went as a boy to Hawaii, worked in the wheat fields around San Francisco to obtain his ship money.

So I wrote back to this young man, and said: "All right. Get a job for a month, but take your companion with you." He wrote me in a few days that he was happy. He said: "I am milking thirteen cows night and morning, for \$45.00 a month and my board. My companion is pitching hay, and he is going to give me his check at the end of the month."

At the end of the month he had \$90.00, and the two started their missionary work again. He bought a new suit of clothes and continued his missionary work to a fine conclusion.

There is loyalty, integrity and fidelity of the highest type in these young missionaries.

In closing I want to tell you that we feel the fine support that we have at home. We have absolute and perfect confidence in our President. We have absolute and perfect confidence in his counselors, and what they tell us we carry out to the letter. We have perfect confidence in the brethren who preside over us and who come to visit us.

Brethren and sisters, I am an optimist. Things look good to me, for this Church in the Northwest. May God bless us, I ask, in the name of Jesus. Amen.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

WARD CHOIRS ENCOURAGED

I express, I am sure, your feelings when I say that we have been delighted with the excellent music that has been rendered during the sessions of this Conference. This Nebo Stake Choir is made up very largely of ward choirs of that stake. The Church Music Committee, with which I happen to be associated, is extremely anxious that we shall build up a choir in every ward. These can be combined for stake conference music, or even for our General Conference music, as we have had it here today.

Tomorrow night in the Tabernacle we shall have a demonstration of what sixty ward choirs can do. Some fifteen hundred singers, who have been training now for several weeks under Brother Cornwall's direction and others associated with him, are going to show you what can be achieved by a group of ward choirs. We earnestly hope that all of you who are interested will come and get the inspiration of what I think will be the finest demonstration of a group of that size that has ever been presented in this building.

THE MISSION OF THE CHURCH

The Church has a definite mission and responsibility, and how excellent it is that we come together every six months, and in our stakes every three months, to keep our eyes upon that mission. Sometimes in my missionary work people have asked: "Why do you send missionaries to this town? We are all Christians here. Why do you not go to the pagan nations?"

Our mission is to every nation, kindred, tongue and people, no matter what their faith or nationality. Our mission is unique. We recognize no competitors, and yet we recognize men doing good in all churches, inasmuch as they teach men to honor Christ, to believe in God and attempt to live up to some at least of the teachings of the Master.

May I help you to keep this in mind by calling your attention to the ministry of the Master himself? He undertook to teach men to step forward to a higher level. That beautiful Sermon on the Mount, how in contrast it was to the Mosaic Law that allowed an eye for an eye and

a tooth for a tooth! There were not many who could endure Christ's teachings, however, and as they turned away from him he asked his disciples if they would go also, but they answered: "Whither shall we go? Thou hast the words of eternal life." There was no other place. Difficult as it was, they were determined to stay.

REVELATION POINTS THE WAY TO LIFE ETERNAL

Then one of the disciples said: "Lord, are there few that be saved?" And he answered: "Strait is the gate and narrow is the way which leadeth unto life,"—life in the presence of God, life in the celestial kingdom, life in the highest place provided for the sons and daughters of our Father,—“and few there be that find it.” “For wide is the gate, and broad is the way, that leadeth to destruction”,—to death, meaning loss of that exaltation,—“and many there be which go in thereat.”

Our declaration to all men is that we know the strait gate and the narrow way, not from our knowledge, but from the revelations of God, from those who knew it, who have visited the earth and have revealed to man again in this age the way through that strait gate and narrow road, and the divine authority is restored to administer the sacred ordinances of the Gospel, to put men's feet in that path that shall lead to exaltation in the celestial kingdom.

We have gathered together these hosts of people who have enlisted, and we are inviting men and women everywhere to enlist, to subscribe to the highest standards that men have ever undertaken to subscribe to in the history of the world. This people is peculiar because they have been able to reach a higher standard of living set forth by the Master. There isn't an item he gave to man that is not incorporated in this Church and in the revelations of God to this generation.

HONESTY SHOULD CHARACTERIZE THE LATTER-DAY SAINTS

What Peter said to the baptized believers, that they should add to their faith virtue, and to virtue knowledge, and temperance and patience and godliness and brotherly kindness and charity, we have in the fourth section of the book of Doctrine and Covenants, and there is added, humility and diligence.

The Prophet said in the Articles of Faith: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." I say these standards are the highest that have been undertaken to subscribe to by any generation. Our ceremonies and ordinances are important, yes, but it is only the initiation. The great effort is to bring poor, weak human nature to adhere to these standards of living, to be honest with each other. One of the characteristics of this Church has been that we have the reputation of being honest.

I shall never forget the thrill that came to me forty-three years ago when in the Northern States, at the close of an open-air meeting, an elderly gentleman with a high silk hat drove up in a carriage, and asked if he might speak. He said to the people of South Bend:

I want you to be kind to these Mormon Elders, because their people are my friends. I have been doing business with them for many years. I have never lost a dollar on a Mormon, and I cannot say that of any other community in the United States. I have discovered that a Mormon's word is as good as his bond.

That was Mr. Studebaker, one of the members of that great institution, Studebaker Brothers.

I want the Latter-day Saints to know that our Father in heaven expects our reputation for honesty to be maintained in order that we may distinguish ourselves. Honesty to the Lord in the payment of our tithes and offerings is where honesty really begins. The record we heard yesterday thrilled us all because of the honesty and the integrity of many of our people. If we have failed there is always the chance to repent and get into the path again and undertake to conquer and to master and to overcome the weaknesses of the flesh. For there is power in this Gospel to enable the weakest of the weak to attain this perfect state of living.

OBEDIENCE TO COMMANDMENTS BRINGS BLESSINGS

So far as mortality is concerned we do not expect to reach perfection, but we can live up to these standards. There may be some of us who may feel like those of old: What profit is it that we pay our tithes and offerings? We see the wicked flourish like a green bay tree. But the Lord comforted them with the assurance that not all of his blessings were material, that a faithful record of the acts and the labors of men was being kept, and added, "When I come to make up my jewels I will spare them, as a man spareth his own son that serveth him." Then shall the books be opened, and then shall we know, when we return to the earth, whether it has been profitable to serve God. For the man who pays his honest tithing is paying his rent to the Almighty, who is the proprietor of this earth, and if he expects an eternal inheritance upon it he must obey the law of inheritance.

Has it been profitable to the Latter-day Saints that they have paid their tithes and offerings and sent their sons and daughters on missions? The record shows that not only spiritual blessings but even material blessings have come and the windows of heaven have been opened and blessings have been poured out upon the heads of the Latter-day Saints.

When we took our survey of the membership of the Church that was on relief it was not a surprise to me to find eighty-five percent of the entire group were non-tithe payers. The Lord had somehow or other taken care of those who had paid their tithing. There had been some who had felt that it was impossible for Latter-day Saints to pay their tithing, and then send their sons on missions and meet their other obligations. But our own survey reveals the fact that those who are meeting their obligations are tithe-payers, and those who are sending their sons on missions are tithe-payers, and they have not suffered financial loss because of these great contributions.

I have before me a survey of twenty thousand living returned mis-

sionaries. What a glorious thing it is to discover some eighty-five percent of them are faithful in paying their tithing, and some eighty-seven percent of them have employment. The Lord has fulfilled his promise. I confess that a drain such as all this on any other people, without the favor and the blessing of the Almighty, would have bankrupted them, but it has not depleted us. And those who are most prosperous and who are blessed in their material affairs are those who have served the Lord in this respect.

I once was asked by a banker if I thought the time would ever come when the treasures, such as gold and silver and securities, might be preserved without putting them in banks and locking them up and then electrifying the vaults. "Yes," I said, "some day, not on this earth in its present condition, there shall be separated into their own group those men who are so honest that they could walk within hand's reach of that which is not theirs, and nothing prevent them, save the rectitude of their own intentions, from taking that which does not belong to them." And when they have subscribed to all the other requirements, they shall find themselves in the celestial kingdom, whose streets will be paved with gold, and whose walls will be set with diamonds and jasper, and there will be no fear of these valuables being interfered with, for they will be honest who walk there.

SOWING AND REAPING

There are two principles as certain and as true as that the sun shines: Like has ever and shall ever be attracted to like; and as we sow, so shall we reap. One poet has expressed it as follows:

To every man there openeth a way and ways
 And the high soul climbs the high way,
 While the low soul gropes the low,
 And in between on the misty flats
 The rest drift to and fro.
 But to every man there openeth
 A high way and a low,
 And every soul decideth
 Which way his soul shall go.

We are all free, but we are inviting every man to climb the high way. We know the way and that way will lead through the strait gate to the presence of God Almighty in the celestial kingdom. This is the mission of this Church.

Yes, the men who are laboring to create faith in the hearts of the children of men in the Redeemer of the world are doing good, and we bless them for it, but they are not engaged in the kind of work we are engaged in. The masses of our Father's sons and daughters will find ultimately through their obedience, their salvation in some of our Father's other kingdoms. But that is not the work that we are concerned with.

It is written in our own revelations that only those that can abide the celestial law can endure celestial glory. As we sow so shall we reap. We are reaping now, here on the earth. Blessed and fortunate are we, the sons of Joseph, the descendants of Israel, for we are reaping the con-

sequence of our righteousness before ever we lived on this earth. Just as Brother George F. Richards has indicated that our poor benighted negro brethren are suffering the consequence of their sowing at some other time and place, so as certainly shall we hereafter reap what we are sowing here and now.

These are eternal principles. Every man and woman, no matter what their nationality may be, who can subscribe to these standards and add to their faith virtue, keep themselves above temptation and full of the spirit of charity and self-mastery in that they can control their appetites and otherwise can subscribe to these highest standards of living given to us by the Master in preparation for eternal living in his presence, will pass to that company of glorified men and women, as certain as the sun shines.

POWER IN THE CHURCH

It is the mission of this Church to prepare men and women for eternal living in that glorified presence. And the power to do it is being seen on earth. There is more power in this Church today to control the world and its destinies than in all the armies and all the guns and all the military provision that is being made, for nations may be subdued by the might and power of arms only to rebel. There is only one way by which the nations can be brought into unity and into peace and into brotherhood. This is not through guns, nor might, nor force, but through the power of God and the love of our fellowmen that is in the hearts of this people. This great demonstration of bringing these hosts of people together from all nations, living here in love and brotherhood, is a demonstration the like of which has never been shown before in the history of the world.

God bless the great and glorious cause of Zion, that we may keep our eye upon the great destiny of this work and its mission, for our redemption, for our preparation for exaltation with the glorified and to become the hope, the light of the world, I pray, in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I am very deeply mindful of the responsibility of occupying this position. There are a thousand things I would like to say, but I would like the help of the Lord in enabling me to say one of them well. Approximately ten years of more or less intensive activity in the radio field have taught me that the best way to say a thing in the fewest words and with the least time expended is to use a prepared script, but I have concluded, this morning, to speak without a manuscript before me.

INFLUENCES SURROUNDING GROWING CHILDREN

A great many things of consequence to me have happened within the last few years, one of the most important of which is the privilege

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I have had of becoming the father of two fine boys. One of them, with the liberal help of his parents, celebrated his first birthday anniversary recently, and the other is now just past four. Already, with a family yet so young, we are beginning to worry about those influences which come into their lives, and tend to shape their characters and their moral and spiritual integrity, outside of the family home and circle.

We realize that in this day particularly, children partially leave the influence of their parents very young. From the time they begin to toddle in the neighborhood they belong partly to some one else, and from the time they begin going to school, at five or six years of age, this is still more the case, and from then on until they go out to make their own way, they move farther and farther out of the realm of home influence.

COMPARISON BETWEEN PRESENT AND FORMER CONDITIONS

I find myself at times, because of this condition and because of the realization of it, with a certain envy in my heart for my grandparents—envy because of the moral and spiritual environment in which they were permitted to rear their children. They could go to sleep at night, in this community and in most of those communities from which we have gathered here, in the days of our more or less isolated condition, aware of the fact that the family home and fireside were the principal formative elements in the lives of their children; and if, perchance, their little brood was out at some place of entertainment, they could be assured that these places were being run by men whom they had put in office, or in whom they had confidence, and that they were as the extended influence of the home, and were protected from moral tarnish or physical harm. And if, perchance, there were a wolf at the door, at least it was the wolf of honest hunger, and not a wolf of warped thinking or subtle influence.

I realize that the catalogue of the material advantages that we enjoy, that our grandparents did not enjoy, would number tens of thousands of items and services, and a listing of them would make a very thick publication, indeed; but I realize, also that we have paid a price for each of them.

The radio that carries my voice beyond the walls of this auditorium, the automobile that takes us to the world, and brings the world to us; that takes our produce to profitable markets, and that causes us to worry if our children happen to be out until one or two o'clock in the morning; the airplane that brings us in touch with our friends and our business associates, almost hourly—or that drops bombs upon us under less favorable conditions—and ten thousand other items that might be listed, for all of which we have paid a price.

When I speak of envying my grandparents I realize that I would not go back to their day if I could, and that I could not if I would. They solved the problems of their day, and we must solve the problems of ours. Because it was necessary for us to do so, there was a time when we pulled up the roots that had grown deep into an older civilization, and planted them in a new place, but it is highly improbable that we shall ever again become an isolated people.

It is possible, perchance, that we, or a part of us, could again find a place of isolation that would sustain and prosper an independent and an industrious people, but by doing so we would not be solving our problems. We would only be postponing them, because the world is very small in this day, and civilization moves in very quickly.

MOVEMENT AWAY FROM UTAH

I am aware of the fact, further, that approximately forty-three thousand of our people left Utah during the decade between 1920 and 1930 and that most of them were of such age as to be called youth. I am further aware that this movement is going on all around us, beyond the borders of Utah, and that it continues into the present decade, and shall continue. There are more influences, it seems, to take our children from us—more competition for the influence that we have with them. I think we should not discourage this movement that causes them to leave us. They go out for academic advantages, for better employment, and for various other reasons, and a man, after all, must go where he must go for the best good of all concerned. But those who go from us, and remain one of us and use their influence for good, are among the greatest assets we have, because around them grow up groups of our Church people, even so that it becomes necessary for us to establish our wards and stakes, from the East to the West in America, and beyond. Those who do not remain one of us fall away and become lost, and become something greatly less than an asset.

HOME INFLUENCE FAR-REACHING

And so I say I am worried about my young family, even now only one year old and four years old, and I hope that the influence in the home in which they are reared will cleave so closely to the principles of this people that when they go out, their internal strength will be greater than the outward stresses. I hope that we can, in all of our homes, cause this condition to be so, in the coming years, in the coming decades, and in all the oncoming generations, so that no matter where our young people go, or no matter under what influence they may find themselves, they will find that the fortitude within is greater than the temptation without. We cannot go out with them. We cannot keep our arms around them, literally. But we can give them all that a Latter-day Saint home can give them, and we must begin early.

And so my plea this morning is to parents in general, and to young parents in particular, that our responsibilities may be realized and may begin in infancy, and may not cease until the grave, because our children are never too young to be influenced by our example, and never too old to pass from the realm of our influence.

PROPHECIES SURE OF FULFILMENT

I do not know in what condition this people will find itself a year or a decade or a generation hence. I do not know whether we shall be

at war or at peace, whether the world will be in greater spiritual darkness, or in a condition of greater spiritual enlightenment. I do not know what new scientific theories will prevail, or what new fads there will be in education, whether the press will praise or revile us, whether men will profess friendship or hate for us, whether we shall be in greater depression or in greater prosperity, whether we shall be materially better off or worse off—I do not know any of these things, but I do know that the words of all the prophets will be fulfilled, and that what the Lord has spoken he has spoken, and that though the heavens and the earth pass away, his words shall not pass away. And I know that my family and I will be better off to be found among the faithful of this people, than in any other condition in which we might find ourselves. I know also that this is true for my friends, and for all men everywhere, no matter under what flag they live, or in what land.

A TESTIMONY

I am grateful for the opportunity to serve. I thank the Lord for my knowledge of the divinity of this work, and I know, as well as I know any of the facts of life, that Jesus was the Christ, the Son of God, and that the Father and the Son came to the boy Joseph Smith, and restored to earth the Gospel that had been lost.

I ask the blessings of God on all men and on all of their righteous endeavors everywhere, and I do it in the name of the Lord Jesus Christ, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

THE TABERNACLE A MONUMENT TO THE PIONEERS

It was a very remarkable thing for the Latter-day Saints to construct this marvelous building, the Tabernacle, on the edge of the wild western wilderness in early days. The workmanship of this old building is very fine and everything in it bears the stamp of artistic design, executed by hands who labored for the love of God. It was opened for worship in October, 1867, and it is one of the noblest monuments of our city. The proportions are good; the effect is graceful and imposing; the structure is in good taste, simple, and impressive. This Tabernacle in which we are assembled today is one of the great buildings of America. It was built on scientific principles and has been dedicated to God as a place of holy worship. The word "Tabernacle" is beautiful in its meaning. It is the place of the Holy Altar, where the people go up to hear the word of the Lord. Every time we come here, we dedicate this building by our spirit of worship and adoration.

As we sit here today under this marvelous dome, we may well praise the Lord for his goodness unto us. It is a holy shrine, a place of communal worship. If we are to enjoy and understand it, we must search for the thoughts and emotions, which testify alike to its beauty and to

the goodness of human life. We should know something about the thoughts and the faith of its builders as well as the craft with which the walls were built and the span was roofed. It is a house of God, for it shows how the chief manifestations of religious feeling are connected with the idealism and the geographical influences of the surrounding country. We should know the human constants that entered into its creation: hunger and labor, seed-time and harvest, love and death, faith and hope. All these forces operated to create this Tabernacle, as well as our sacred Temples.

In the days of the Emperor Akbar, there was written above the doors of the temple these words:

O God, in every temple I see people who see thee,
And in every language I hear, they praise thee.

PRAISE FROM EMINENT PEOPLE

It was Ruskin, the English art critic, who pointed out the truth that the basic principle of architecture is found in the capacity of matter to bear a weight and span a space. From this point of view, how glorious is this building! Professor Thomas E. Talmadge of the American Institute of Architects says: "Up and down the Atlantic seaboard, through the Western Reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek Revival spread. I have noticed that the famous tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its mouldings and cornices. In all these localities, climate, building materials, and even the habits of the people differ enormously. Yet the style of the architecture and even its forms are common to all."

A few years ago, Dr. Wallace Clement Sabine of Harvard University came to Salt Lake City with a letter of introduction from Dr. Edward Channing. The letter said in part: "Dr. Sabine would like to look over your great tabernacle. Kindly help him." I met Dr. Sabine and spent many days with him. The tabernacle intrigued him, he studied its contour and its acoustic properties. In this book, entitled *Collected Papers on Acoustics*, Dr. Sabine says:

I know of no building a considerable portion of whose wall or ceiling surface is part of an exact ellipsoid of revolution, but the great Mormon Tabernacle in Salt Lake City is a near approximation. Plans of this remarkable building do not exist, for it was laid out on the ground without the aid of formal drawings soon after the settlers had completed their weary pilgrimage across the Utah desert and settled in their isolated valley. It was built without nails, which were not to be had, and held together merely by wooden pins and tied with strips of buffalo hide. Notwithstanding this construction, and notwithstanding the fact that it spans 250 feet in length, and 150 feet in breadth, and is without any interior columns of any sort, it has been free from the necessity of essential repair for over fifty years. As the photograph shows, taken at the time of building, the space between the ceiling and the roof is a wooden bridge truss construction. These photographs, given by the elders of the church, are themselves interesting considering the circumstances under which they were taken, the early date and the remote location.

It is difficult for an interior photograph of a smooth ceiling to give an

impression of its shape. An idea of the shape of the interior of the Tabernacle may be obtained, however, from a photograph of its exterior. It obviously somewhat resembles an ellipsoid of revolution. It is equally obvious that it is not exactly that. Nevertheless there are two points between which faint sounds are carried with remarkable distinctness—the reader's desk and the front of the balcony in the rear.

The essential geometrical property of an ellipsoid of revolution is that lines drawn to any point of the surface from the two foci make equal angles with the surface. It follows that sound diverging from one focus will be reflected toward the other. The preceding photographs show the progress of a sound-wave in the model of an idealized whispering gallery of this type in which the reflecting surface is a portion of a true ellipsoid of revolution.

PLACES IN WHICH TO WORSHIP THE LORD

As you sit here this morning and cast your eyes to the ceiling you will feel the majesty of its creation. Right that you should. Before it was built it was worked out in the mind of a great architect whose name was Henry Grow. The style of the building was happily chosen, and though I am told that it violates some architectural conventions, it has a large note of originality that is very conspicuous. It is a realized dream, and it was wrought out by hard labor and sublime faith. It has a spiritual quality that puts us all in a proper frame of mind to receive the word of God. The great men who built it demonstrated that their talents were equal to their tasks.

So may we also speak of our meeting houses in every stake of Zion. They are small tabernacles, where the Saints go up to hear the word of God, and to partake of the holy sacrament. We can make of our sacrament meeting something more sacred and divine. Every Sabbath evening we should go to these holy houses, with the spirit of worship. There should be no whispering, no noise, no feeling of hate or envy in the soul of any one who sits within the sacred presence of the Lord.

You do sit in the sacred presence of the Lord when you are assembled in one of these holy houses, for a prayer has dedicated the meeting to God. "We take upon ourselves his holy name."

If you will turn to the first Book of Kings, you will find the prayer that was recited by the people who went into Solomon's temple. It is in the 8th chapter, 28 and 29 verses, and reads:

Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee today.

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

TRIBUTE TO EARLY BUILDERS

The design of the building was suggested by President Brigham Young, and it was planned by Henry Grow. The largest hall in the world unsupported by columns, it was built after the Remington Patent of Lattice bridges, in which construction Mr. Grow was a master. The

building of the stone pillars was supervised by another master builder, William B. Folsom. It is my joy to pay tribute to these two brethren, as well as to Truman O. Angell, whose genius was expressed in the building of the Temple. In fact there were many fine architects and builders in the early days of this State, men who gave their lives to help build the cities and meeting houses and who had ever before them the establishment of the kingdom of God in the world.

NEED FOR WORSHIP

This great building has a beauty of holiness; and all our meeting houses should have the same beauty, for they are dedicated for holy worship. Their charm must be in the thousands of happy people, both old and young, who give thanks to God for the opportunity of living life, and for the light that has come into the world to guide us to the kingdom. The need of the world today is the worship of God by every living soul. In worship, hate, unkindness and war come to an end, for where the love of mankind is, there is God. If we all lived according to the light, our homes would be places of worship, and God would have an altar in every dwelling. Our meeting houses would also be shrines where our faith would be met by the Spirit of God.

May we not every Sabbath day say: "Come, let us go up unto the temple to worship him, to show our adoration of him who gives us the way to attain eternal life." May the blessing of God attend us one and all when we are assembled in this beautiful house of the Lord.

PRESIDENT HEBER J. GRANT

We are very grateful to the Nebo Stake Choir and thank them for their fine music upon this occasion.

We were also delighted with the singing of the *Singing Mothers* yesterday, and we thank them for their fine work.

An anthem, "Cherubim," (Bortniansky) was sung by the *Nebo Stake Choir*.

Elder Wilford A. Beesley, President of the Salt Lake Stake, offered the benediction.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

Conference reconvened at 2 p. m., Friday, April 7.

President David O. McKay, Second Counselor in the First Presidency, conducted this, the fourth session of the Conference, and announced that the music for this session would be furnished by the *Nebo Stake Choir*, J. D. Christensen, Director.

The Choir and congregation joined in singing the hymn, "Do What Is Right."

Elder John C. Todd, President of the Gridley Stake offered the opening prayer.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

President Grant was advised to conserve his strength this afternoon, and so he is following the advice of his physician. There is nothing serious, however, nothing about which to be alarmed. He is listening in to the services and is with us in spirit.

The *Nebo Stake Choir* sang "Recessional" (DeKoven), Irene Provostgaard, soloist.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brethren and sisters, that I may have an interest in your faith and prayers during the moment or two that I shall stand before you this day.

AN EXPRESSION OF GRATITUDE

I am gratified to know that the Gospel of the Lord Jesus Christ, as it has been revealed through the Prophet Joseph Smith, is true. I am grateful for my membership in this Church. I am particularly grateful, my brethren and sisters, for the opportunity that has been afforded me in visiting some of the stakes of Zion this past year, and in becoming acquainted with you.

I have nothing in my heart but gratitude and appreciation for the association that is mine with the leadership of this Church. I have found these men to be inspired leaders of the Lord, with but one desire in their hearts, and that to diligently labor for the benefit and the welfare of the membership of this great Church.

To me, the Church has two objectives. The first one is to preach the Gospel of Jesus Christ to every nation, kindred, tongue and people. That has been and is being accomplished through the efforts of the young men and women who are representing the Church in the world today, under the inspired leadership of the mission presidents.

THE VALUE OF COUNSEL

The next objective, as I understand it, is that one which has to do with the entire membership of the Church, to see that they are counseled, advised, exhorted, and stimulated to the utmost to observe all that the Lord requires of his people.

A statement of one of the ancients impresses upon us the value of counsel, "Where no counsel is, the people fall; but in the multitude of counselors there is safety." In the restoration of the Church organization the Lord placed in it offices and officers for the purpose of counseling the people, that they might live and be in safety. The first great counselor to the people is the President of the Church, a prophet, an apostle of the Lord Jesus Christ, with the right to counsel and advise the people in all things, be they temporal or spiritual.

We accept the President of the Church as a prophet of the Lord. The Lord reveals to him his mind and will, as it pertains to us. Amos of old said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." And we have a prophet in our midst, through whom the Lord makes known his mind and will.

The President of the Church and the prophet of the Lord holds another prerogative, another right, by virtue of his calling, which none of us should ever question, the right to raise a voice of warning when any issue arises that endangers the moral, temporal, or spiritual welfare of the people.

The two counselors of the President have the right to counsel, advise, and exhort us. The Council of the Twelve are sent to the stakes periodically to advise and counsel the people, and to build up the Kingdom. We have the First Council of the Seventy, Stake Presidents, and Bishops, sharing the responsibility of teaching the people. There is also another great group of counselors to the people. This group of counselors is found in every ward. They may number from forty to probably one hundred and twenty-five. We call them Teachers, men endowed with the Priesthood sent out to counsel and teach the people at least once a month.

In the twentieth section of the Doctrine and Covenants, the fiftieth to fifty-fifth verses, we read:

But when there is an elder present, he is only to preach, teach, expound, exhort, and baptize,

And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties.

* * * * *

The teacher's duty is to watch over the Church always, and be with them and strengthen them;

And see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking.

And see that the Church meet together often, and also see that all members do their duty.

THE DUTY OF TEACHERS

These are the Teachers that have the direct contact with each and every family in the Church. These Teachers have definite responsibilities, and I should like to point out several of them. First, a Teacher should lead an exemplary life. Secondly, he should be prepared and understand the Gospel of Jesus Christ. He should approach his work with a prayerful attitude. He should visit regularly, and preclude all material and conversation that does not pertain to the monthly message. And finally, to follow the admonition as given to us in the revelation, to watch over the Church always, to be with and strengthen them, not only in times of prosperity, but in times of death, sickness, economic stress, and particularly where there are cases of inactivity in the ward.

There is no greater assignment to the Priesthood than watching over the Church. The missionary objective of the Church is a great one. It brings members into the Church. But this assignment of watching over the Church is just as important. It has its place, for with this assignment we keep those who come into the Church, active, interested and stimulated.

Those of us who are taught by these Teachers have some responsibilities. When these Teachers visit our homes they should be received as representatives either of the Presidency of the Church, the stake presidency, or the bishop of the ward. They should be regarded as servants of the Lord, receiving every courtesy. The evening paper should be laid aside, the radio turned off, the family called together, and the leading of the discussion turned over to the Teachers.

The Teachers have another obligation. It is their duty not only to call upon these families once a month, but to visit them often. They should think of them in terms of being shepherds of the flock. The greatest example of a real shepherd is found in the case of the Lord Jesus, when he instructed Peter to "feed my sheep and feed my lambs," and then told the beautiful story of the shepherd who had lost one of the fold, and leaving the other ninety-nine who were secure in the fold, hastened into the desert to rescue the lost one. The duty of the Teachers of the Church should always be to rescue the lost ones, bringing them back into the fold.

There isn't a parent who does not have the heartfelt desire of having his son or daughter understand the Gospel of Jesus Christ. Complaints are often heard about our young people attending institutions of learning, and coming in contact with the theories of men, which have disrupted their faith in and attitude toward religion. If we take advantage, brethren and sisters, of these visits, permitting our boys and girls to

participate in the discussion, thus receiving an understanding of the Gospel of Jesus Christ, they will be fortified, when attending other institutions, against the doctrines of men.

There isn't an individual in this Church, who has the interest of the youth at heart, but who would be thrilled to have his boy or his girl stand up and say, as Ruth of old said to her companion: "Your people shall be my people, and your God my God." In teaching the people, it should be one of our objectives to touch the hearts of the youth.

This teaching and counseling is in full accord with the first organization of the Church. We find that the Apostle Paul, in speaking to the Ephesian Saints, said:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers;

For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ;

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

In this day of the restored Church of the Lord Jesus Christ, he has again set some apostles and prophets and evangelists and pastors and teachers for the purpose of counseling the people, perfecting the Saints, until we all come to a knowledge of the Lord Jesus Christ and his purposes, and a unity of the faith.

If we fulfil the obligation that rests upon us, we will consider this matter of teaching the people as the highest and the most important calling that can come to us in the stakes and the wards of Zion.

THE CHURCH TO BE A STANDARD TO THE WORLD

The Lord has given us a definite mission to fulfil to the world. This Church and people are to become a light unto the world, a beacon on a hill, for he said to us, in the 115 Section of the Doctrine and Covenants, verse 5:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations.

The light of this Church will be a standard to the world, insofar as we strengthen its membership, individually and collectively.

I sincerely pray that the Lord will bless us that we may have in our hearts always a burning testimony of the divine origin of this great organization and its purposes, that when the day comes to stand before the nations we shall be prepared to stand as a source of truth, inspiration, and good works, which I pray will be the achievement of all of us, in the name of Jesus Christ. Amen,

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

Notwithstanding, my brothers and sisters, the timid feeling that is in my soul, I am very happy to be called upon to speak this afternoon.

OPPORTUNITIES GIVEN THE LATTER-DAY SAINTS

When I see the large congregation of men and women that we have today, and the large congregation of women that we had the other day when this Tabernacle was filled with Relief Society workers, and when I see the great number of members of the Priesthood who gather in this building, and know of the large attendance of members of the Church that we have in our ward and stake conferences and our auxiliary meetings, it impresses me with the fact we, as a people, are surely blessed in the opportunities that are given to us for religious training and development. This opportunity that we have of being members of the Church, and participating in the activities of the Church, surely trains us in leadership, and trains us to be intelligent followers.

We are a church of office holders. The majority of us have been leaders in the Church, are leaders, or some day will be. Paradoxically, we are all followers, and none of us is exempt from the directing influence of other men and women who may have been appointed to preside over us. The privilege of presiding gives us training in leadership and executive ability. To be a follower trains us in humility and appreciation of our brothers and sisters in the Church, and helps us to be sympathetic, kind and tolerant towards each other.

Perhaps these blessings have come to us because of the type of organization which we have in the Church. We are divided into stakes and wards and missions and branches. Being in small units we are able to know each other personally and to be helpful to each other in time of need. This type of organization gives us the same advantages in the Church units as the family gives the father and mother and the boys and girls in the family unit.

Then, again, we have the auxiliaries, in which we have another opportunity to teach or to be taught, to be a leader or to be a follower. The objectives of these auxiliary organizations are to train us in the things of God, to help us to have faith in the revealed word of our Heavenly Father, to acquaint us with the cultural things of life, and to give us an opportunity of participating in different types of activity that mean development and progress.

PRIESTHOOD INTENDED FOR SERVICE

Perhaps our greatest blessing is the Priesthood. Most of the male members of the Church have the opportunity of holding the Priesthood of the Lord, functioning in the activities of the Priesthood, and performing duties and obligations that bring happiness and comfort and consol-

tion to the members of the Church. All of these things are an advantage to us in our progress and development, but they are of no value unless we use them as they should be used. We are given the Priesthood so that we might act in the name of the Lord, and perform services for him to benefit and help our brothers and sisters in the Church. If we are only going to hold the Priesthood because it is offered to us, or because we have arrived at a certain age, I am sure that it is not very valuable to us.

I am convinced that the Lord did not intend that we should have the Priesthood just to hold, but that he expects us to function honorably and progressively in this Priesthood. There seems to be no justice in ordaining a boy who is a Priest, to the office of an Elder if he hasn't functioned as a Priest, or shown any desire to do the things that might have been assigned to him.

There is no particular use of having our auxiliary organizations unless we go to them, unless they are carried on in the best possible way, and unless in them we are taught correct doctrine. It seems to me that the Church shouldn't have to be worrying about the correctness of doctrines being taught in our auxiliary organizations. The type of men and women selected for teachers and the care given the preparation of study courses should prove ample safeguard.

"HARMONIZERS"

Recently I have been talking to some individuals about science and religion. Some of them are teachers in our auxiliaries and other Church institutions. Because of their attitude and their frequent reference to the word "harmonize" I have, for my own convenience, called them "harmonizers." As near as I can find out, a harmonizer in the Church is one who can take the doctrines and revealed word of the Lord and adroitly, by some whittling or some minor operation, if necessary, fit them into the scientific and intellectual puzzles of the day, without any apparent harm, (from his point of view) to the doctrine of the Church, or to the puzzle, or to the student.

MANY BLESSINGS

It seems to me, brethren and sisters, that when we have all of these advantages in the way of small units where we are kept closely together in the auxiliaries that perform a certain important and vital part of the Lord's work, and when we have the Priesthood which brings happiness and comfort, that we are indeed a blessed people and we should be, as undoubtedly we are, very grateful unto our Heavenly Father for all these blessings.

I trust, brethren and sisters, that as Latter-day Saints we will take advantage of the opportunities that are available to us so that the Lord will be more pleased with us than he may be at the present time, and that because of the righteousness of our lives we may receive greater blessings and be more worthy of a place in his kingdom. This I humbly pray in Jesus' name. Amen.

ELDER SYLVESTER Q. CANNON*Associate to the Council of the Twelve Apostles*

I deem it a privilege, my brethren and sisters, to be with you in this great conference, and partake of the spirit that has been manifest in all the meetings thus far. I rejoice in the wonderful spirit of testimony and instruction that have been given to us. I have been delighted with the beautiful music that has been rendered. I have been greatly impressed with the song that was sung this afternoon, that we should still appreciate the sacrifice established of the Lord, that we should have a broken heart and a contrite spirit, love him and serve him, and not forget the covenants we have made with him.

It is a pleasure to hear our President bear the splendid testimony he has given, and to receive the fine report that was made at the beginning of the conference with regard to the splendid condition of the Church, and the work that has been done in the past year.

There is a great responsibility that rests upon every one who stands up to speak to this people. It is a fact that this is the people of the Lord, that this is the work of the Lord and that every one who is engaged therein has a responsibility to do his part in the advancement of this work. My desire is to help in the very best way I can to accomplish the designs of the Lord, in the advancement of his purposes and the welfare of the people.

MARRIAGE AND DIVORCE

I was interested this morning in what Elder Smoot was saying about the subject of divorce and the degenerative effects of divorce upon civilization today. Honorable marriage is of fundamental importance to the progress of civilization, and divorce is one of the most serious problems in the state of our civilization. In examining the records of marriage and divorce in the United States and in the Church, it appears that the average marriage rate for the nation—the latest year in which I have complete information—was 10.28 per 1000 population as compared with 17.3 per 1000 population for the Church, or about 70% more for the Church. In the matter of divorce, the national rate averaged 1.61 as compared with 0.76 per 1000 population for the Church, or about 53% less for the Church. In the instance of divorces after Temple marriages, the rate was 0.30 per 1000 population, or about 82% less than for the nation. Comparison of marriage and divorce rates in each case shows that in the nation the divorce rate was 15.6% of the marriage rate, in the Church generally the average divorce rate was 4.4%, and after Temple marriages, the divorce rate was about 1.7% of the marriage rate.

TEMPLE MARRIAGES

A study of this information reveals the fact that of those married in the temples there are relatively very few divorces. It is to be ex-

pected that such should be the case, and that those married under such impressive conditions and under a covenant with such sacredness and holiness, would not break the contract. When it is realized that such a covenant involves the unity of man and wife for all eternity, it is natural that each of the parties should not be hasty in taking this important step, but should seek to be fully prepared through love and faith to continue this sacred relation throughout this life. To fulfil most fully the requirements for a happy marriage the two must be filled with true love, charity, forgiveness, mutual consideration and patience. They must have love for children, and be willing to bear children, and train them in faith and righteousness. It is evident that there are some cases where those who have entered into this covenant were not prepared through long-suffering, forgiveness and love to be united forever in harmony and happiness. The young people everywhere throughout the Church should be impressed with the great advantage that will come to them throughout their lives through being prepared to go to the Temple and enter into this covenant of marriage. From the information submitted above, it will be evident that temple marriage covenants are most helpful in maintaining happy homes, and love, peace, unity, patience and forgiveness between parents and children, all of which are most effective in developing the finest civilization.

PARENTAL RESPONSIBILITY

One of the greatest obligations resting upon the parents is that of parental responsibility. The duty of the parents to bring up their children in the faith and knowledge of the Gospel is co-equal with the duty of the Church to preach the Gospel in all the world. I desire to read to you a few words of scripture revealed by the Lord in the restoration of the Gospel in the 19th century, as contained in the 68th section of the Doctrine and Covenants:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray, and to walk uprightly before the Lord.

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

May I also quote from Proverbs, the saying of the wise man:

Train up a child in the way he should go, and when he is old he will not depart from it.

One of our speakers yesterday commented on the fact that to train a child comprehends much more than teaching, because the training involves not only the instruction but the application thereof also in the life

of the child, and the observance of those principles and habits that will enable him to establish himself in the right way. In the Book of Mormon, King Benjamin declared (Mos. 4:14, 15):

And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, * * *

But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.

HOME THE FOUNDATION OF SOCIETY

The home is the foundation of society, and to the extent that there is a proper spiritual influence in the homes of this people, depends the right living of the families of the Church. Someone has said that "Home is the weakest link in the armor of the American nation," and a rather prominent educator from the East, who spoke at the commencement exercises of the University of Utah some years ago, declared that "the greatest contributing factor to vice and evil in America today is the average father and mother." Such serious indictments of the average family bring home to us, particularly, how important it is that no Latter-day Saint home should be included in such a category.

PREPARATION FOR CHURCH MEMBERSHIP

I desire to appeal to every Latter-day Saint parent—father and mother,—to be united with each other and their children in observing the principles of the Gospel, in the training of their children to take active part in Church service, and in seeking the Lord often in prayer. Can we not, all as parents, teach our children faith in the Lord and repentance from the follies of youth, and prepare them to be baptized when they are eight years of age? Can we then not continue to encourage them in the performance of their Church duties? Can we not maintain the spirit of the Gospel in all our homes, and imbue the hearts of our children with a love of divine truth? The Church is greatly blessed in the splendid service being rendered by the various auxiliary associations for the benefit of the children and older members. These organizations are and can be of great advantage to all Church members. But, at the same time, it must be realized that parents cannot escape the responsibility that is theirs—the prime obligation—to teach and train their children to have faith in the Lord Jesus Christ, and in devotion to the Gospel truths, in order to maintain thereby happy, peaceful, united homes.

AN ARMY OF YOUNG PEOPLE

It would appear that the number of young people in the stakes of Zion under the age of twenty-one years approximates one-third of a million souls. What an army of splendid young men and women this is, and what a challenge to all the parents in all the stakes of Zion to exemplify the high standards of the Church, and to train their children in faith and righteousness!

TRAINING OF CHILDREN

The correct training of children is of fundamental importance to the child and to the happiness and peace of the parents. From its infancy up every child is entitled to the love and spiritual care which it deserves and which will establish it in faith and confidence in the Lord and in his purposes. As every boy and girl approaches eight years of age, they should be taught clearly and lovingly the atonement of the Savior for us all, and the first principles of the Gospel. This spiritual development should be carefully and wisely continued. Every young person should be encouraged to take part in the various Church activities. They should learn the value of prayer and of faith and the blessings which follow. It is a splendid practice for families to discuss Gospel principles and the application of the same in the lives of family members. They should be encouraged to read the Standard Church Works and to discuss incidents in ancient scripture and in Church history. They should learn the importance of gaining a spiritual testimony of the divinity of the Gospel restoration, and realize that such testimonies come through living the Gospel principles and observing the commandments of the Lord.

HEALTH TRAINING

In like manner, everyone of the family in childhood and in their growth to man or womanhood should be taught principles of health, and learn to observe health habits. They should be shown how much better and finer they will be through resisting the use of narcotics and stimulants. They must learn to differentiate between false, misleading advertising of stimulants and narcotics, and true statements. No one needs to be misled by such alluring advertisements of cigarettes, for example, which are pictured as soothing and upbuilding the body, whereas in fact they are destructive to health and cause weakening of the vital forces of the body. Yet, because of the very extensive advertising campaigns carried on during the seven years from 1930 to 1937, the sale of cigarettes in this nation increased $18\frac{1}{2}$ times. Young people should be encouraged to read and study the word of the Lord as given in the Word of Wisdom. They should learn that the control of the physical appetites is one of the greatest lessons to be learned and practiced in order to maintain for their welfare the high standards of the Church.

MORAL STANDARDS AND MENTAL DEVELOPMENT

It is just as vital, also, that every member of the family should be shown, by precept and example, the obligation, for his welfare, to observe high moral standards by cultivating clean thoughts and virtuous living. Parents have wonderful opportunities in the home to fortify their children against unclean thoughts, and to train them to occupy their minds with noble thoughts and good habits, to keep their minds and bodies occupied with positive ideas and activities and to put them on the way to a life of righteousness.

The training of the mind of every child can well justify the attention of every father and mother, even though the education of the child is the responsibility of the State. It is a matter of excellent mental exercise to converse frequently with our children on the various courses of study in which they are engaged. It is well to get the viewpoint of the child on all matters taught in the schools, and to advise and assist the child to differentiate between theory and fact, and between prejudice and sound instruction on the part of any teacher. Every young person needs specific training in all the virtues—honesty, dependability, confidence, kindness, patience, self-mastery, etc.

DEVELOP LOCAL INDUSTRIES

There is another phase of preparation for life of all young people that justifies careful attention on the part of parents, and indirectly of cooperation on the part of our families in the various communities. That is the matter of the economic welfare and progress of every young person in all our communities. It is just as important that every young man and woman shall receive specialized preparation for life in the trades or the professions as it is that all should be taught subjects for their general education. It has been said that "the primary and important aim of education is not character building, nor learning, nor culture, but the development of the power to understand, and of the knowledge that understanding must precede wise action." It is unfortunate when young people are not given standard specialized training in some particular direction that will, in general, permit them to secure employment requiring some particular skill and knowledge, instead of having to depend upon common labor or untrained employment.

In that connection, and in order to provide greater opportunities for such employment, there should be a concerted effort on the part of all men and women in the various communities, particularly in the intermountain territory, to unite in efforts to develop possible local industries that will employ local raw products in the manufacture of commodities that will serve the immediate needs of the communities, and permit the sale of surpluses elsewhere.

PATRONIZE LOCAL PRODUCTS

Associated with such undertakings, and of immediate concern to the progress of these communities in providing more local employment, is the importance of patronizing to the full the local industries already in operation. Many purchases now being made by the housewives in these states are those from outside localities, whereas, in many instances, the same products are produced in our midst. If every mother could realize that every article locally produced will provide more employment for local young people and will probably be as wholesome and pure as, or more so, than outside products, and available at no greater cost, she would doubtless be more greatly interested in learning of all the industries now in operation locally. Leaders in the various communities

should carefully consider every feasible means of developing our resources in every direction, in order to promote employment of local people and avoid, as far as possible, the exodus of young people to other localities for lack of work at home.

The challenge, then, is to all parents in the Church to lead their children into right thinking, clean living, specialized training, and in the faith and testimony of the restored Gospel; and then to sustain all worthy efforts put forth to build up local undertakings for the economic welfare of our people.

May we sense and improve our opportunities and may we strive constantly for better temporal and spiritual progress is my prayer in the name of Jesus Christ. Amen.

A vocal solo, "Holy City," was sung by Byron Openshaw.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

REASONS FOR CHURCH-WIDE CAMPAIGN

All over the Church it is known that there is in progress a Church-wide Campaign for the Non-use of Liquor and Tobacco. No thinking person will question the need of this campaign. Perhaps never in our history did "evils and designs—exist in the hearts of conspiring men" to induce the consumption of these narcotics to as great an extent as today. Subtle propaganda was never more widespread, deceptive, or costly. In our country alone cigarette advertising during 1937 cost more than 30 million dollars. The result is that cigarette smoking was never so general, particularly among women and girls. And sad to say, the debauchery of youth by deceptive marijuana appears to be growing.

The situation with respect to alcoholic beverages is no better.

NEWSPAPERS VOICE WARNING AGAINST LIQUOR

A recent dispatch from Chicago carried by the public press, stated "more time and effort must be devoted to combatting the liquor problem among youth, according to recommendations made to the International Council of Religious Education by a committee on social issues, thoroughly aroused over the lethargic attitude of the people as to prevailing conditions among our young people."

This statement recalls other news items that appeared a few weeks ago. An investigation conducted by Allied Youth, Incorporated, found that 49 per cent of 4,000 high school seniors in eleven different states were drinkers. Further, the American Youth Commission of the American Council on Education found that 52.9 per cent of 13,528 young people questioned in Maryland, used liquor in various forms.

The *Christian Science Monitor* recently published an informative article on the liquor situation from which the following are extracts:

Recapitulation of the evidence for and against the liquor industry in the last five years leads inevitably to the question: "Was repeal worth it?" "He who runs may read."

One argument for repeal of prohibition was: "Legal control of liquor selling will result in moderation." Beer consumption rose from 32,000,000 barrels in 1934 to 56,000,000 in 1937; wine consumption from 45,000,000 gallons in 1935 to 66,000,000 in 1937, and tax-paid withdrawals of distilled spirits from 58,000,000 gallons in 1935 to 87,000,000 gallons in 1937.

The saloon, it was said, would not return. But drinking places, however designated, have quadrupled in number.

Has respect for law been restored by repeal? J. Edgar Hoover, head of the Federal Bureau of Investigation, reports prison populations at an all-time high and crime on the increase. Was bootlegging wiped out? In 1938 Federal Agents arrested 26,000 on bootlegging charges and destroyed 11,400 illegal stills. In the "wettest city of the United States" huge bootleg rings have been uncovered.

Recently-retired United States Attorney General, Homer S. Cummings, in his report to Congress last spring stated "that there were more liquor law violations in America last year than ever before in our history."

From press news we learn that last May, 19 people were indicted in what was called the biggest bootleg ring ever uncovered in the State of New Jersey. Last June reports stated a bootleg ring was operating in Chicago greater than the Al Capone syndicate of prohibition days and doing a two-hundred-million-dollar-a-year business. The first of last August, 106 people were indicted by a federal grand jury in New York for operating what was called the biggest bootleg ring in the history of the nation.

This story of law violation and debauchery by liquor gangs could be long continued, but enough said about it except to note the claim that there is but little of it in this state. However, during 1938 the federal office sold 194 permits to handle distilled liquors, of which the state bought only 94. And the state is the only legal dispenser of distilled liquors in this state. Why did the other one hundred persons buy permits except to avoid running afoul of the federal government in their illegal traffic in liquor?

The *United States Daily News* stated that persons killed or injured on the highways by drinking drivers doubled between 1933 and 1937. Convictions for drunken driving have now become matters of almost daily announcement in the public press.

The January, 1939 issue of the *Journal of American Insurance* carried a leading article under the title "Alcohol Held Major Accident Cause," in which the results of some careful researches were published.

DANGER FROM INTOXICATED DRIVERS

Would not one of the most effective means of securing highway safety be the elimination of the drinking driver? We hear much these days about personal liberty, especially when measures to control the liquor traffic are being considered. But I maintain no drinking driver should be allowed on the public highways. The danger to life, limb and property is too great for this.

OPINION OF UNITED STATES SENATOR

I make two quotations from an address in the United States Senate delivered by Hon. Morris Sheppard January 16, 1939. The first is this:

As we observe the gathering concern over conditions now surrounding the consumption of alcoholic liquors it becomes apparent that the so-called laws following repeal have failed either to control the traffic or to promote temperance.

The second is as follows:

It will never be possible to drink alcohol with physical safety. Alcohol is not by nature intended for beverage use. Its chemical properties and attributes are destructive of living tissue; and you cannot change human tissue to give it immunity from such destruction. * * * In the interest of a higher and more efficient civilization beverage alcohol * * * must be destroyed.

This we are now attempting to do in the Church by education. Abstinence is the simplest and most effective way of banishing all the evils of alcoholic beverages. But we certainly favor the strict enforcement of all laws and regulations for the sale and consumption of these beverages.

COST OF LIQUOR AND TOBACCO

Many times from this stand President Grant has urged the full observance of the Word of Wisdom, basing his sermons on moral, spiritual and economic grounds. A few figures may be impressive. From official sources it was learned that there was paid in Utah during 1938:

for legally sold distilled liquors.....	\$ 3,938,565.75
for legally sold beer	3,959,922.30
and for package cigarettes	2,673,656.65
Total	\$10,572,144.70

If to this large sum we would add the amounts paid for cigars and tobacco in other forms than package cigarettes, for bootleg liquor and for tea and coffee, we would undoubtedly obtain a sum in excess of thirteen million dollars, or an average of about \$24 for every man, woman and child in the state.

Of course, members of the Church in Utah did not pay all of this money. Travelers and non-Mormons paid much of it. How much, no one knows. But it is a fact that however little our people paid the amount was larger than it should have been.

Now, it is only fair to say that though the per capita consumption of liquor in Utah is entirely too large it is less than that in any other state west of the Missouri river. Surely this is due to abstinence among the Mormon people. Iowa, New Hampshire and Vermont drink less per capita than Utah, but they are not tourist states.

SUBTLE PROPAGANDA

There is a phase of liquor and cigarette propaganda that is especially dangerous because its objective is to popularize these poisons among the socially ambitious. To this end apparently no expense is spared, no deception too false to be used. Young people are invieglied into believing that social success depends on the adroit use of the cigarette or the liveliness flowing from cocktails. If indulgence in cigarettes and cocktails can be made popular in any elite group or situation, temptation will be particularly strong for non-users in the group. For this reason L. D. S. parents should be especially solicitous about the character of the social groups with which their young people desire to become affiliated on school campuses and elsewhere. No amount of so-called social popularity can ever be weighed against moral and spiritual integrity. The former has fleeting, the latter enduring value. No success secured at the expense of honor and integrity can ever be permanent. These facts should be burned into the consciousness of all our young people. Who among us is gifted enough to make it "smart" to say "no" in the hour of temptation? Let him step forth. His services are needed.

BILLS PASSED BY LEGISLATURE

The waves of cigarette and cocktail indulgences flowing in upon us are as a call to energetic and persistent action of all friends of the moral purity and the physical, intellectual and spiritual vigor of our young people. I am happy to announce that one means to this end was the unanimous passage by the recent Utah legislature of two bills, one directing the public schools of this state to teach the truth about the evil and harmful effects of liquor, tobacco and other narcotics; and the other directing the schools to become positive factors in character education. We suggest that all school patrons maintain a constant interest in helping the schools to the full observance of these two excellent laws, said by competent authority to be the best of their kind in the United States. But their value will be in their fruits rather than in their enactment only. The enactment of a national prohibition law in 1920 did not make the country dry. Prohibitionists largely went to sleep, forgetting that law does not enforce itself.

Excellent as these laws are, until enacted in other states, they will apply to Utah only. But our campaign is Church-wide. While it will be our purpose to encourage the schools in anti-narcotic and character education, we have a program of our own that we earnestly solicit all Mormon people to help make effective.

BOOKLETS ISSUED BY CHURCH COMMITTEE

We have issued three little booklets that tell the truth in a plain interesting way why liquor and tobacco "are not good for man." The Lord did not say why when he revealed the Word of Wisdom 106 years ago, but he gave man the intelligence to find out. And man has done

it. Two of the booklets give the facts upon which authorities agree. The other booklet is a powerful and convincing testimony of the value of abstinence.

The objective of the first phase of the campaign is to get these booklets read and discussed by all over ten years of age in every Mormon home. And we are asking that this be done during this spring. This done, we shall enter upon the next phase of the campaign which will be confined largely to youth. Zion will be free of narcotic evils when all its youth shall be so instructed and motivated that they will never touch narcotics.

ASSISTANCE NEEDED

To secure this end we must have the help of all mature people in the Church. This is why all need to read the booklets in order that they may be informed and able to answer the quest of youth for reasons why. This is a questioning age, made so by the teaching of all the schools. But we do not object to questions. The Prophet taught that we cannot be saved in ignorance. The glory of God is intelligence. We are spirit children of the Father and possess in embryo his attributes. It is our duty to grow in intelligence, knowledge, understanding, power and wisdom. There is no excuse in this day for any normal adult being ignorant of why liquor and tobacco are not good for man. Our campaign for their non-use rests upon an adequate knowledge of their harmful effects.

And this knowledge will certainly increase our faith in the divinity of the Lord's great law of health. As a matter of fact, is it not a lack of faith that makes this campaign necessary? No Latter-day Saint whose faith reaches perfect assurance will ever partake of things prohibited by the Word of Wisdom.

And this leads me to utter a word of caution. There are some of our people who use liquor and tobacco, one or both. Do not think of them or treat them as bad. Most of them at least are good neighbors and upright citizens, our relatives, people of our own blood. They have become indulgents for one or more of many reasons, largely due to circumstances and environments. And all of us are influenced more or less by these factors.

In the main this campaign will reach them only outside of meeting-houses and the congregations of the Saints. But to be complete it must reach them. But in all cases let this be done in a spirit of love and helpfulness, never in criticism or condemnation. Contacts can succeed in their purpose only if tactfully made. Hence workers going to these people should be sympathetic, discreet and wise, never offensive. But let us make sure that all of them are contacted and induced to read the booklets.

OBLIGATION RESTS UPON CHURCH

But why worry? some among us ask. Are not drinking and smoking personal matters, and do we not live in a free country? The Church

has always had its critics both within and without its membership. Now the Church has a major obligation that it can never escape—that of preaching the Gospel of Christ, of doing missionary work. Whether we will or not, we are our brother's keeper. We must be active in the work of saving human souls, the most precious entities in the universe.

The use of liquor and tobacco handicaps human beings, physically, mentally and spiritually. Knowing this we cannot escape the obligation, divinely given, of working for the non-use of these poisons. But I repeat, let us be careful of our methods, else our labors may do more harm than good. Let love permeate all our acts and wisdom characterize all our efforts.

I have asked before and I ask again—is not the cigarette the greatest faith-killer in the Church today? When we are free of its use we shall be free of other evils also. Faith will then be more abundant and its fruits much more plentiful.

Let us unite in prayer and good works to make ourselves more worthy of a greater amount of God's help in overcoming evil and building up his kingdom, I pray in the name of Jesus Christ. Amen.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

I want to talk to you today about a very old subject. It is about there being inherent in religion, principles, through the general adoption of which, men could live together in the world in peace and order.

BELIEF IN GOD THE BASIS OF RELIGION

Among them I must give first place to belief in a higher power for that is the basis upon which all religion rests. At any rate that is true of our own.

The first statement in our declaration of principles is, "We believe in God the Eternal Father." That belief is the root from which all our other tenets spring and draw their nourishment. It is the life-giving element of our religion. In it all the precepts of the Church, which give to man the assurance of a high destiny and help to steady his faltering steps as he journeys over life's troubled way, find their sanction.

From it all Christian faith must draw its sustenance, for it is at the heart of all that Jesus taught. In plain words he declared that he came from the Father and would go again to the Father; that the only purpose of his coming was to do the Father's will. It was to those who believe in the Father who had sent him that he promised everlasting life. His disciples were commissioned to baptize believers in the name of the Father, whose will he declared it to be that he should lose nothing of all that was given him but that all should be raised up at the last day. He said that he was come in the Father's name, and because he told the rulers that he was the Son of God, they sought to take his life. He

purported to do only that which he had seen his Father do. In the supreme undertakings of his life he sought the Father as the source of power, and when he succeeded he "lifted up his eyes and said, Father, I thank thee that thou hast heard me." He specifically taught men to pray to the Father, and the last words to issue from his lips as he expired upon the cross were: "Father, into thy hands I commend my spirit." There can be no doubt that he made the reality and the directive authority of God the Father the central theme of his teaching. For Christians, purporting as they do to be disciples of Christ, there is no escape; they must believe in God who is the Eternal Father, for to deny him is to cast out Jesus whom they profess to follow.

ANOTHER BASIC PRINCIPLE

We come then to our second basic principle, namely, belief in Jesus as the Son of God, which flows of necessity out of belief in his teachings about the Father. There are, to be sure, many who recognize a great value in his moral teachings, the acceptance of which as ideals of conduct, they say, constitutes them believers in and followers of him and therefore Christians, without accepting his claims to Messiahship or ascribing to him the attributes of divinity. I presume most such would also exclude his teachings about God from their system of faith. For them the life and teachings of Jesus exemplify the finest qualities and the highest ideals of conduct yet discovered to man. These they do not want to give up but would preserve as affording the safest guides to that kind of individual and collective conduct upon which the future well-being of the race depends.

Civilized beings, for instance, do not want to relinquish the distinctly Christian concept of the brotherhood of man for they know that in the development and expansion of that ideal lies the hope of humanity for an ordered world. But this at once involves difficulty again, for the brotherhood of man implies the fatherhood of God. Thus his very doctrine which by universal consent has in it the power to save our human society derives out of his teachings about God as the Eternal Father.

After that the great theme of his message to man is immortality and the coming of the Kingdom of God, which are the next basic tenets to which I refer. All the rest consists in laying out the body of principles by the adoption of which man may fit himself to live eternally in that Kingdom. The record says that he "went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom * * *." And when they would have detained him in Capernaum, he reminded them that he "must preach the Kingdom of God in other cities also." He commissioned his disciples "and sent them to preach the Kingdom of God," of which he declared "there shall be no end."

Strip his words of all declarations and assumptions about the Father and his own Sonship, and about immortality and the Kingdom of God, and you have robbed them of their vitalizing force; they lose at once most of their influence over the lives of men. It becomes apparent

that it is not easy to deny God and at the same time to cling to Jesus for any purpose, for it is the majesty of divine authority with which he invested them that imparts to his moral teachings their singular power. There is no other explanation of his so good as the one he gives of himself.

The present day test of the validity of any claim is, "does it work?" That is but the modern equivalent of the test to which Jesus submitted his teaching. "If any man," said he, "will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

There is much testimonial evidence that the teaching stands the test.

CHRIST'S TEACHINGS A STABILIZING FORCE

I name these great foundation principles of religious faith as among the forces that could bring order and tranquility into the collective life of mankind, because they are the greatest stabilizing forces known to human experience. And stability, enduring steadfastness, assurance that the foundation will always be there, are indispensable to the orderly existence of the human family in its manifold relations.

From man's belief in God and in his own immortal life and in the Kingdom of God has come his greatest hope. Out of it has sprung his highest aspirations. Above all else it has sustained him in his often times disheartening struggle to give righteousness supremacy over evil in the world. Its widespread decline has ever been the precursor of spiritual decay and moral degeneracy—the sure heralds of national disaster. Acceptance, on the other hand, of the teachings of Jesus about divinity, his Sonship with God and his brotherhood with man gives to human life its largest value, clothes man with his highest dignity and provides him his most powerful stimulus to noble living.

JESUS AS A TEACHER

It was about these beliefs as a framework that Jesus wove the whole fabric of his moral teachings. He unfolded them in the form of lessons, here a little and there a little, as called forth during the years of his ministry among men. They are rules of behavior. He called them commandments and he said that they came from God.

While he dealt with an unseen spiritual world, where he said his kingdom is, yet his teachings are for men in this world. According to them life here is not and cannot be separated by any wide or deep chasm from eternal life, for the life of the individual is only one life—a unit—in which mortality and immortality are but stages in a continuous course of progress. The experiences, the masteries, the attainments, the manner of dealing with the hard facts of existence as they are met on the way accompany life from stage to stage, make it what it is, give it its quality and tone, determine at every stage the degree of its perfection, and its capacity for entering finally into the life of the Kingdom.

A GUIDE TO LIFE

Certain things man has to do. Not much stress is laid upon knowl-

edge but much upon understanding and habits of virtue and the cultivation of a brotherly good will towards all mankind. He is taught that as in dealing with his fellowmen he extends kindness, shows mercy, observes justice, practices self-denial, curbs ambition, denies greed, bestows love, banishes hate, gives succor, lives humbly, reveres right and respects the sacredness of human beings, he is contributing to the establishment of peace and good order and happiness in the world and is cultivating in himself those qualities of virtue which will raise him toward the level of his high destiny.

These conceptions have tremendous power to stabilize a life that is guided by them. They also are among the principles of religion which I referred to as laying down the conditions of living, the adoption of which would bring order out of the chaos which now threatens to engulf the nations. I venture the assertion that harmony among men will not come, except as, and to the degree in which, they individually and collectively exemplify these principles in their lives.

The qualities named, it is to be observed, are not physical in the sense that they admit of capture and dissection. They may not be segregated and looked at or weighed or measured. They are, however, none the less realities, as much so as the solidest objects of the physical world. Their existence may be as unerringly discerned. They shine forth in the deeds of those who possess them. They and others akin to them are the emanations of the spirit and are the most powerful forces in the universe.

SPIRITUAL REGENERATION WILL COME THROUGH FAITH

This mankind is beginning to sense. Now as never before in our time comes the call for spiritual regeneration. The very existence of our most cherished institutions is dependent upon it. In default of it the world is like to lose the gains of centuries of painful struggle upward out of the mist and to sink down again into the dark night of barbarism. The call is for those principles of religion enunciated by Jesus as the means of bringing back sanity to a world gone mad. No thoughtful man can be deaf to the cry of despair that is heard in the land. Let me cite you one from among many available illustrations.

On Armistice Day of last year a group from among the most eminent statesmen of England issued an address to the people of the realm in which, among other things they said:

Moral rearmament must be the foundation of national life as it must be of any world settlement. The miracle of God's living spirit can break the power of pride and selfishness; of lust, fear and hatred, for spiritual power is the greatest force in the world.

There are among all peoples today hidden resources of heart, mind and spirit waiting to be called out by common obedience to the supreme plan. Only in the fulfilment of this supreme plan can the true interests of all classes, races and states be secured.

Throughout her long history this country never failed, and has not failed now to meet recurrent crises with the courage which each demanded but a spiritual crisis remains and calls for action. The nation and the

empire must stand or fall by our response to that call. The choice is moral rearmament or national decay. That choice will decide whether ours is ultimately to go the way of the other dead kingdoms or whether our commonwealth led by God may become a leader of the world towards sanity and peace.

THE TRIUMPH OF RIGHT

Cloudy as the skies may be, I am not one of those who despair for I believe in the triumph of right. In its consummation a leading role must be played by the Church, one of whose prime functions it is to transmute religious truths into living practices. The teachings of those truths and habits of practice becomes then the highest and most solemn duty of every person in the Church, and above all, of all those to whom the responsibility of leadership, in whatever capacity, has come, for therein lies not only the hope for eternity, but the hope of the world for stability and safety, here and now.

This pronouncement comes from men of high intelligence and wide learning and deep penetration and ripe experience in the affairs of men and of nations. They have read the lesson of history and know that the decline of great nations has generally followed and been primarily due to moral disintegration.

As Abraham Lincoln at Gettysburg called upon his countrymen to resolve that this nation under God should have a new birth of freedom, so these spokesmen of the British Empire have sounded a clarion call for spiritual and moral regeneration as the only means by which under God it can be saved from the limbo of dead kingdoms. That call is not for Britain alone but is for all nations and all people who love justice and desire to see her enthroned.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

I don't think ever before have I envied the presidents of the missions until this Conference. If you have noticed, yesterday and today, most of them had ten minutes notice before they were called on. This suspense sometimes is terrible.

I heard of a good old lady once who was waiting for some news, either good or bad, she didn't know which, and when it finally came she said: "I do hate to be held in suspension." I want you to know that this good old lady had no monopoly on the feelings that come from one being held in "suspension."

If ever I feel the sacredness of an opening prayer, praying for those who would be called upon to speak, it is on these occasions, and I certainly trust that the prayer offered today may reach the realms on high and be effective in my behalf.

AN EXPRESSION OF APPRECIATION

I, for one, right here, lest I forget, want to follow the suggestion of Bishop Wirthlin—I do want to express my appreciation for my affilia-

tion, not only with the First Presidency of the Church, the Apostles, the Seventies, and others of the Authorities of the Church, but I desire to express the appreciation I hold for you fine bishops, you fine presidents of stakes, and not forgetting the members in general, that we contact as we go about. I do appreciate them, and I appreciate the sustaining power and influence that they give us as we travel around.

As far as I am individually concerned, many things influence me and my testimony of the truthfulness of this Gospel, but there is nothing that stands higher, or that I consider more important than the lives of you fine people, because, after all, "the test of the pudding is in the eating." If the Gospel hasn't made such characters, good-bye to the Gospel. I do want to take this opportunity to express my appreciation. More every day do I appreciate these things.

WHAT OF OUR REAL ACCOMPLISHMENTS?

I am not unmindful of the things that we are accomplishing in this Church. I would not want to be understood to think otherwise. I believe we have taken a stride, a rapid stride. Before we get through, the eyes of the world will be consistently upon us, to the extent that they will see that we really have accomplished something, and in a big way, too.

What does concern me sometimes is: Are we going just as fast as we ought to, and are we accomplishing just what we ought to? Are we really, if you please, getting our toes in the ground as we ought, in every way we can, to accomplish what is ahead of us?

There is an expression they call "ancestral pride." I wonder if it hurts you, I wonder if it hurts me. I know what it did to the ancient Hebrews. Just what is it doing to you? Do you stop still because you stand by to see what those before you accomplished? One man has said that, "Ancestral pride is backing up to go forward." The other day, in Los Angeles station, I was waiting for the train to start. I couldn't see the trees overhead. I couldn't see the tracks below. All I could see was the train at the side, and all at once I thought we were starting, and soon I thought we were going at a pretty good gait. But in about two minutes I changed my mind, because I found that I wasn't moving at all, or the train I was in wasn't moving at all; just that train at the side. Do we sometimes think we are going somewhere, because we see the activity of something at our side? I often think of that.

I am wondering sometimes if I am too serious about what my grandfathers accomplished—and by the way, one of them helped to bring that machinery across the plains, with one hundred yoke of oxen, to try to attempt the manufacture of sugar. I am not unmindful of him. I am not unmindful at all of what my father could do. My father didn't have much of an education, but he could build a city. I am wondering just how seriously we take this thing, and how much initiative, really, we have in and of ourselves. I am sure it is something to think about.

If I have one prayer in my heart more than another it is that I may stand on my own feet, and look at this thing seriously and ask myself the question: Well, just what am I doing about it? Or do I sit in a

trance and see movement going on, and kid myself that I am moving? And I think it is the worst disease in the world.

SOME PROBLEMS PRESENTED

As has been brought out this afternoon, we have some problems ahead of us that ought to make us serious. When we are consuming four dollars per capita for liquor in the State annually, and in some of those villages or towns ninety-eight per cent of the people are members of the Church, it gives us something to think about. When we see returned missionaries wearing out the bottoms of their shoes in trying to get work, it is something to think about. I met a fellow yesterday, a good member of the Church. I hadn't seen him for thirty years, and the strange part was, I recognized him. Before we got through talking he said this: "The reason that so many people leave the Church, fine people sometimes, is because of the lives of our missionaries; the way they fall aside." I often think of the expression of Shakespeare, speaking of Cassius, "When much enforced they give a hasty spark and straightway cold again." Whose fault is it? It is theirs, a lot of it, and some of it is ours.

When we see, all over this state, tumble-down houses, broken down fences, and things that are in a terrible shape, we have something to think about. When we see houses that were built by the early pioneers, and people still in them, and they have hardly put a shingle on the top of the roof since they were originally built, we have something to think about. And when we see the unemployment, it presents another problem for us to think about.

A PLEA FOR MORE THINKING

I sometimes wonder if we are more interested in being well groomed around a mahogany table to pass on motions, than we are interested in our apparel being covered with the dust of real American initiative. I don't think we read enough, but I do wonder if we don't read more than we think,—we would rather read more than we would attempt to think.

I sometimes think we would rather go around with a can-opener in our pocket to split the tin, going into the canned thoughts of somebody else, than we would do some honest-to-goodness real home cooking in the way of thinking for ourselves.

I think these are challenges to us. I think we should get down to some real, honest-to-goodness, homespun initiative, that we should analyze conditions and see what is the matter. Whether it be grammatically correct or not, we should plunge into it, knowing we are right, and pull the trigger. I think that we ought to put more steel in the backbone of our young people.

EXPERIENCE OF A FARMER

I am not forgetting the experience of that little German back in the Middle West, who decided that he could raise a better grade of corn. He

fastened paper sacks over the tassels so that he could control the pollination of that corn. He got along fairly well. He almost wore himself out. First the grasshoppers came; then the drought. His neighbor said: "Now, look out. You had better water it, better protect it." He said: "It stands just as it is, and we will see if it can take it." By the time he let that corn "take it" from the grasshoppers and from the drought, he had a kind of corn, in 1937, that just netted him about five hundred thousand dollars.

I pray that the Lord will help us to really see situations as they are, and to give us the backbone to do things as we see they should be done. May he strengthen our testimony, and may we appreciate the leadership of this Church more every day of our lives, I ask these blessings in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

The Nebo Stake Choir, which has furnished the music for this session of the Conference, is made up of the choirs of the various wards in the Nebo Stake.

We thank you, brethren and sisters, for the excellent service you have rendered this inspiring Conference throughout the day.

SERVICE OF PEACE OFFICERS COMMENDED

You have undoubtedly noticed the care that the peace officers of our city are taking to direct automobile traffic and to protect pedestrians. The City Commission and the peace officers will appreciate our cooperation in their efforts to avoid accidents. In behalf of the Conference we wish to commend those officers who are in and around this block, who are rendering such excellent service for our comfort and safety.

The *Nebo Stake Choir* sang the "Hosanna" anthem, after which Elder Peter J. Ricks, President of the Rexburg Stake, offered the closing prayer.

Conference adjourned until Sunday morning, April 9, at 10 o'clock.

THIRD DAY

MORNING MEETING

The fifth session of the Conference convened at 10 o'clock Sunday morning, April 9.

A large concourse of people crowded into the Tabernacle far in advance of the time to commence this meeting, every seat and available space in the large auditorium and galleries, and in the doorways, being occupied by those who had come from the various sections of the Church. The large Assembly Hall immediately south of the Tabernacle was also crowded to capacity, and hundreds of people congregated on the Tabernacle grounds, where, by means of amplifying equipment that had been installed, they listened to the Conference proceedings in the Tabernacle.

The music for this session was furnished by the *Tabernacle Choir*, J. Spencer Cornwall, director.

President Heber J. Grant presided and announced that the Choir and congregation would join in singing the hymn, "We Thank Thee, O God, for a Prophet."

After the singing of this hymn, the opening prayer was offered by Elder Clarence E. Smith, President of the Bear River Stake.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My attention has been called several times during this conference to the prophetic utterance of the Prophet Daniel where he said, speaking of our day: "Many shall run to and fro, and knowledge shall be increased." I never think of the words of Daniel that I do not have a vision of conditions according to the prophecy of Paul: "Ever learning and never able to come to a knowledge of the truth."

KNOWLEDGE ALONE WILL NOT SAVE

We have heard much at this conference in relation to our duties in seeking wisdom from the best books, and faith. Much has been said in relation to our modern education, and I wish to say a few words in addition to what has already been said. We have been told repeatedly that the Lord said to the Prophet Joseph Smith: "The glory of God is intelligence." And we have also been informed that he said: "A man cannot be saved in ignorance." But the Lord said much more, and I often wonder why, in making these quotations, we do not finish what he said.

It is true that the glory of God is intelligence, but the Lord also added: "Or in other words, light and truth." Then he added this: "Light and truth forsaketh that evil one."

There never was a time I suppose in the history of the world when so much knowledge was in the possession of men. Surely knowledge has been increased, but at the same time the doctrine taught in this prophetic

saying by Paul is true, men are ever learning but apparently never able to come to a knowledge of the truth. We have been informed that it has been said that our present system of education has taken man apart; it has done more, it has made a brute of him, and given him a brute ancestor, instead of placing him on the platform as a son of God, the offspring of God, where he properly belongs.

Dr. Frank C. Whitmore, a teacher at the Pennsylvania State College said: "Probably the biggest difficulty with mankind at the present time is that our knowledge has increased so much faster than our wisdom."

The Prophet did say that a man cannot be saved in ignorance, but in ignorance of what? He said that a man could not be saved in ignorance of the saving principles of the Gospel of Jesus Christ. Not many of the great and the mighty, those who form and control the thoughts of the people of today, are going to find salvation in the kingdom of God. Why? Because they have not found the way; they are not walking in the light of truth. They may have knowledge, but they lack intelligence. Intelligence is the light of truth, and we are informed that he who has intelligence or the light of truth will forsake that evil one. A man who has intelligence will worship God and repent of his sins; he will seek to know the will of God and follow it.

REVELATION NEEDED

Now I am going to read to you what the Prophet says in addition to the quotation which we have heard:

As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing. The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs REVELATION to assist us, and give us knowledge OF THE THINGS OF GOD.

Again:

If you wish to go where God is you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from him and drawing towards the devil.

Add to your faith knowledge. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent, and every one that does not obtain knowledge SUFFICIENT TO BE SAVED will be condemned. The PRINCIPLE OF SALVATION is given us through THE KNOWLEDGE OF JESUS CHRIST.

Now I understand that knowledge is very important, but there is a great fund of knowledge in the possession of men that will not save them in the kingdom of God. What they have got to learn is the fundamental things of the Gospel of Jesus Christ. They have got to learn to

have faith in God. They must learn to obey him. They have got to learn his commandments, his ordinances and keep them, and unless they do, all their learning and all their knowledge will be of little benefit to them.

PURE INTELLIGENCE BRINGS OBEDIENCE

President Joseph F. Smith has said:

Christ inherited his intelligence from his Father. There is a difference between knowledge and pure intelligence. Satan possesses knowledge, far more than we have, but he has not intelligence or he would render obedience to the principles of truth and right. I know men who have knowledge, who perhaps understand the principles of the Gospel as well as you do, who are brilliant, but who lack the essential qualification of pure intelligence. They will not accept and render obedience thereto. Pure intelligence comprises not only knowledge, but also the power to properly apply that knowledge.

EDUCATION REACHES INTO ETERNITY

On the subject of education President Joseph F. Smith also said:

The knowledge of truth, combined with proper regard for it and its faithful observance, constitutes true education. The mere stuffing of the mind with knowledge of facts is not education. The mind must not only possess a knowledge of truth, but the soul must revere it, cherish it, love it as a priceless gem; and this human life must be guided and shaped by it in order to fulfil its destiny. The mind should not only be charged with intelligence, but the soul should be filled with admiration and desire for true intelligence which comes from a knowledge of the truth. Educate yourself not only for time but also for eternity. The latter of the two is the most important.

I quote the following from President Brigham Young:

Every man and woman that has talent and hides it will be called a slothful servant. Improve every day upon the capital you have. In proportion as we are capacitated to receive, so it is our duty to do. I shall not cease learning while I live, nor when I arrive in the spirit world; but there shall learn with greater facility. And when I again regain my body, I shall learn a thousand times more in a thousand times less time, and then I do not mean to cease learning.

Now I say it boldly, all the knowledge that a man can gain in this world or beyond this world, independent of the Spirit of God, the inspiration of the Almighty, will not lead him to a fulness, and in defense of that I am going to read to you from section ninety-three of the Doctrine and Covenants:

For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;

And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.

Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

And truth is knowledge of things as they are, as they were, and as they are to come;

And whatsoever is more than this is the spirit of that wicked one who was a liar from the beginning.

The Spirit of truth is from God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, even of all truth;

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

So with all our boasting, with all our understanding, with all the knowledge that we possess, let me say that this great knowledge that has been poured out upon man, and all that is truth has come from God, but with it all unless we humble ourselves and put ourselves in harmony with his truth and seek for the light which comes through the Spirit of truth, which is Jesus Christ, we will never gain a fulness of knowledge.

I realize that it must eventually come to pass in the case of those who gain the exaltation and become sons of God, that they must in the eternities reach the time when they will know all things. They must know mathematics; they must know all the principles of science; they must be prepared in all things, by learning, by study, by faith, to comprehend these principles of eternal truth, even as our Father in heaven comprehends them, and unless men will put themselves in harmony with him and his Spirit and seek the light which comes through that Spirit they never will reach the goal of perfection in these things. It is, however, knowledge of the principles of the Gospel that will save men in the Kingdom of God.

Now I shall read another passage of scripture from the Doctrine and Covenants, in conclusion:

And that which doth not edify is not of God, and is darkness.

TEACHERS SHOULD SEEK THE SPIRIT OF GOD

Oh, if we could only remember that—our teachers in our schools, in our Sunday schools, in our priesthood quorums, and everywhere else—if we would understand that all that is taught which does not edify is not of God, and if we would seek to teach by the Spirit of God, how much better off we would be.

That which is of God is light; he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

But if we are going to reach that perfect day then we must continue in God, and we cannot find that perfect day, the perfect light of truth, independent of God. May we seek that light I pray, in the name of Jesus Christ. Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11 o'clock, as a part of the proceedings of this session of the Conference, the following program of choral and organ music was presented by the Tabernacle Choir and

Organ, and broadcast nationwide by radio, through the courtesy and facilities of the Columbia Broadcasting Company's network, this broadcast originating over Station KSL, Salt Lake City:

"The Lord Now Victorious" (Mascagni)	Choir
"Our Risen Lord" (Harvey Gaul)	Choir
"The Lost Chord" (Sullivan)	Organ
"Christ is Risen" (Stephens)	Choir
(Duet by Ruth Jensen Clawson and Dea Mitchell)	
"Come, Come, Ye Saints" (Arrangement by Asper)	Organ
"Alleluia" (David U. Jones)	Choir

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Frank W. Asper.

CHURCH OF THE AIR BROADCAST

As part of the proceedings of the Conference there was presented, immediately following the *Tabernacle and Organ Broadcast*, Columbia Broadcasting Company's *Church of the Air* program as follows:

The *Tabernacle Choir* and the congregation joined in singing the hymn, "O Ye Mountains High."

Selection by Male Choir, "The Pilgrim's Song" (Tschaikowsky).

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Brethren and sisters of this great throng and of the air,—children all of one supreme God: today is the traditional day of the resurrection-birth of our Lord and Master, our Elder Brother, Jesus Christ, the Only Begotten of the Father, the Messiah that was to come, the Lamb of God, the First-fruits of the Resurrection, the Redeemer of the world. We may not forget this day, nor its significance for us.

Heralded centuries before his birth as the "Prince of Peace" (Isaiah 9:6), heavenly angels announced his coming, saying:

Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:14.)

RIGHTEOUSNESS AT WAR WITH SIN

Modern man sometimes vainly thinks that Jesus' mission was to wipe out war; and scoffers have cried that since war still curses the earth, Christ's mission has failed and Christianity is a blight.

Yet Christ himself sent forth his Twelve, saying:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. (Matt. 10:34.)

Christ did proclaim a peace—the peace of everlasting righteousness, which is the eternal and mortal enemy of sin. Between righteousness and

sin, in whatever form, there can only be unceasing war, whether in one man, among the people, or between nations in armed conflict. This war is the sword of Christ; whatever its form this war cannot end until sin is crushed and Christ brings all flesh under his dominion. Righteousness is peace wherever it abides; sin in itself is war wherever it is found.

Sin and spiritual and mortal death came to the world through the fall of Adam; these were overcome by the atonement of Christ. As Paul declared it:

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22.)

CHRIST'S MISSION PERFECT AND COMPLETE

The mission of Christ, planned before the foundations of the earth were laid, was to conquer death and bring the resurrection to each and every of God's children born to the earth. This mission Christ made perfect and complete. To fill this mission he needed no help from man, and no man can take from or add to it, no matter what man has done or may do. So Christ's mission has not failed; it cannot fail. It is the perfect service finished, for it is the service of Deity himself.

What today's world must have, if humanity is to go on climbing upward, is men—those wearing the cloth as well as the laity—who know that God lives and that Jesus is the Christ; men who, having this knowledge, have also the intellectual honesty not only to admit but to proclaim it; and men who have further the moral courage and sterling character to live the righteous lives this knowledge demands. And this knowledge must be a living, burning knowledge of God and Christ. The world will never thrive, if indeed it can live, on abstruse ideals or an ethical code.

Furthermore, to you men of all beliefs, truth is saying: The righteous life is not for the other man only; do not hug this delusion to your soul. It will destroy you. The righteous life is for you and each of you also.

RESPONSIBILITIES ATTENDING HOMEMAKING

The chief place in which this knowledge and this righteousness, this peace of Christ shall be bred and nurtured, is the home, and yet throughout the world the modern way of apostasy, of idolatry, and of paganism, is threatening the home—the very bulwark of civilization itself.

Everybody knows that home is not the four walls that keep out the cold, the wind, and the storm, nor the rooms therein that add comfort to the indwellers. These are merely the house under which the home is roofed. The home must have a husband and wife, with all the virtues that the Christian generations have given them; and to this husband and wife there must be born children. Dogs and cats on the hearth, and blooded horses and cows in the barn, are not children and do not make a home. There must be a father and mother and sons and daughters of God in the home. "Multiply and replenish the earth," was God's command and is the law of all creation.

Among Latter-day Saints, children have a peculiar place and relation: They are the fleshly tabernacled spirits whose intelligences are co-eternal with God. Not following the rebellion of Lucifer, these spirits kept their "first estate" in heaven. They have come to this earth to receive the mortal bodies given them by us fathers and mothers, and to live their "second estate." If these children live rightly here, observing the principles of the Gospel and the commandments of the Lord, they will keep their "second estate," and will not only be resurrected, as will all mortals, but they will also be exalted and "have glory added upon their heads forever and ever." And this glory is the glory of intelligence, which is the glory of God. They shall have also the glory of eternal progression. This righteous family of father, mother, and children, with their loving relationships, will endure throughout the eternities to the glory and blessing of its members.

NATIONAL STABILITY DEPENDS UPON TRUE HOMES

Out of this purposeful, divine relationship of parent and child, comes a dual duty and love.

To the child God said at the great day of law-giving at Sinai:

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Ex. 20:12.)

This command is not spiritual only, it is not religious only, it is also political. It declares that in the nation which shall live, children must honor, that is, must hearken to and obey, their parents. This means there must be in the land the true home, and that without this home, so signifies the command, the nation will perish.

Christ himself, as a child of twelve in the Temple, though knowing his divine mission, its meaning, and its source, followed homeward his anxious, sorrowing, and mildly reproving mother, saying only:

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:49.)

FILIAL OBEDIENCE ENJOINED

Out of the wisdom of the past we have to the children these words:

Hearken unto thy father that begat thee, and despise not thy mother when she is old. (Prov. 23:22.)

A foolish son is a grief to his father, and bitterness to her that bare him. (Prov. 17:25.)

A wise son maketh a glad father: but a foolish man despiseth his mother. (Prov. 15:20.)

My son, keep thy father's commandment, and forsake not the law of thy mother:

Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee: and when thou awakest, it shall talk with thee.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6:20-23.)

Paul commanded the Ephesians:

Children, obey your parents in the Lord: for this is right.
Honor thy father and mother; which is the first commandment with promise;

That it may be well with thee, and thou mayest live long on the earth. (Eph. 6:1-3.)

To the wayward child, there comes the poignant wisdom of the immortal poet:

How sharper than a serpent's tooth it is
To have a thankless child. (*King Lear*, Shakespeare.)

One of the things Christ told the rich young man inquiring as to what he should do to inherit eternal life, was to "honor thy father and mother." (Mark 10:19.) This duty so divinely imposed, carries with it to the child the obligation lovingly to care for the parent in poverty, in sickness, and in death.

CHARGE TO PARENTS

To the parent there are equal duties. The same wisdom of the past says:

Train up a child in the way he should go, and when he is old, he will not depart from it. (Prov. 22:6.)

And again:

Chasten thy son while there is hope, and let not thy soul spare for his crying. (Prov. 19:18.)

To you parents it must be said: This precious spirit of God is here with you, because you willed it so. Your act, not his, brought him to you. He did not ask you to bring him to you. When you beckoned him into the flesh, you became responsible for him.

You can do no act to thrust aside or lay off from your shoulders that responsibility. That spirit, dear to God, is in your keeping. No other person can take your place. Our Eternal Father will hold every father and every mother to a strict accountability for the custody and guardianship of every spirit they bring into the world.

REVELATIONS CITE PARENTAL LAXNESS

The Lord in our own day has said that the "sin is upon the heads of the parents" that teach their children "not to understand the doctrines of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands."

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

* * * * *

And they shall also teach their children to pray, and to walk uprightly before the Lord.

* * * * *

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

These things ought not to be, and must be done away from among them. (Doc. and Cov. 68:26, 28, 31, 32.)

A little later the Lord spoke again:

But I have commanded you to bring up your children in light and truth. (Doc. and Cov. 93:40.)

To Frederick G. Williams he said:

You have continued under this condemnation;

You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

* * * * *

"And now, verily I say unto Joseph Smith, Jun., you have not kept the commandments, and must needs stand rebuked before the Lord;

Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

* * * * *

My servant Newel K. Whitney also, a bishop of my Church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always or they shall be removed out of their place. (Doc. and Cov. 93:41-50.)

Paul speaking to the Ephesians, said:

And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. (Eph. 6:4.)

To the Colossians he said:

Fathers, provoke not your children to anger, lest they be discouraged. (Col. 3:21.)

CHILDREN TO BE TAUGHT GOSPEL PRINCIPLES

Thus it is not now the doctrine of the Church, and it never has been, that children should be allowed to grow up to a maturity when they may choose their religious beliefs for themselves, before any attempt is made to teach them the principles of the Gospel of Christ, and the paths of righteousness. The Lord never intended that children should spiritually grow up neglected and cast adrift to care for themselves any more than he intended that the newborn babe should be thrown out into the street to live or die as chance might decree, or to wait until maturity to determine whether he should seek learning or remain in ignorance.

On the contrary, the Lord has made clear in his revelations that, from earliest infancy, children must be taught in the principles of the Gospel and in the doctrines of the Church, else "the sin be upon the heads of the parents." "A child left to himself bringeth his mother to shame." (Prov. 29:15), said the ancient proverb. The Savior teaching his disciples, said:

If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?

Of if he shall ask an egg, will he offer him a scorpion? (Luke 11:11, 12.)

Anyone who teaches, encourages, or spreads this doctrine of neglect, no matter who he is or what his position, will not be held guiltless before the Lord.

This monstrous doctrine is founded either in a disbelief in all religion, or in a belief that all religion is for the immature and weak-minded, for the morons of society, or else that all religions, pagan, Christian, idolatrous, are equally good, all lead to the same goal, and no choice is to be made amongst them—all of which ideas are contrary to the revealed will of God, as his words all testify.

CHARACTER TO BE BUILT IN THE HOME

I repeat again, the prime, indeed the sole, responsibility for starting the child along the right way, rests upon the parents. This responsibility is the inescapable result of bringing children into the world. It cannot go unheeded, nor can it be cast off, or shifted to another. It is a responsibility that comes by divine decree.

Parents may not assume that their work can be done by the schools; and the schools shall not try to usurp the place of the parents nor to relieve them of their obligations. Each has its own place in building the upright, patriot citizen and the righteous man of God. So with the summer camps, with sports and other diversions—these, rightly conducted, may be helps to the building of youth character, but they are not homes and cannot be. If it be said that they are better than some homes, it may be answered then shame upon such homes; they are not the homes which God has declared children should have.

GREED FOR GAIN DESTROYING CHRISTIAN STANDARDS

So also of the mere amusements of the hour—the theater, the concert hall, the movie, and even the radio in the home itself. Too often these are too much guided by the mere greed for gain; all too frequently they pander to them of low morals and to the weakest in mentality; too often they lack in simple decency and deserved shame. But when not going to these extremes, when in morals and ethics their works are not beyond the pale, yet in their ordinary offerings they too often depict a standard of life and conduct which is un-Christian. A Christian life is not built around cocktail lounges, exotic night cabarets, luxurious hotel lobbies, princely dwellings of idleness, and an ease and luxury that the imperial palace has rarely known. Yet the youth are coming to think that these are the norms of our life, and that if they do not get them, something is wrong with parents or society. The world has never had a people that were all millionaires; it never will have. The sooner we know this the better it will be for the world.

We parents may not trust the training of our children to any or all of these. If we shall do so and our children shall sin, then so surely as the Lord has said it, "the sins be upon the heads" of us, the parents.

PROPER TEACHING A SHIELD IN TEMPTATION

Children should be home at night, every night, and not away from home; our youth should be home most nights, too, and the occasional night when they are away, they should be carefully protected by us parents, or someone for us, from evil in all its forms and guises.

We parents must never forget and must ever remember that whenever our children leave the home and its purlieus, for whatever reason it may be, whether it be for amusement, for learning, for matters of livelihood, or for the activities of religion and religious training, they have for the moment passed beyond our immediate protection and control; they are away from our personal guidance and restraint; we may not then with our own hands and love and care minister to their need however grave the need may be. We may send our prayers with them; we may know that the righteousness we may have instilled into their hearts will be to them as a shield; we may, if we have done our full duty, know that the spirit of God will be with them, to guard and protect them. But we must also know that as they move out there alone without us, Evil will be there too, for so it has always been, and will be till bound; and remember, the choicer the spirit, the more insistent are Evil's wiles and temptations to lead them to destruction.

HOME FUNDAMENTAL TO CIVIC AND RELIGIOUS LIFE

Again I say, not out of the school, nor the concert hall, nor the theater, not out of the stadium, nor the movie, nor the radio, not even out of the church itself by itself, nor out of all of them together, shall come the mutual respect for the rights of others, the restraining of will and selfishness, the due obedience to proper authority, the forbearance, the devotion to duty, the poorness of spirit, the repentance for sin, the meekness, the hunger and thirst for righteousness, the mercy, the pureness of heart, the peacemaking, the honesty, the sterling integrity, the charity, the love, the reverence, that shall make the citizenry of free nations and the subjects of the kingdom of heaven.

All these must come mostly from the home; they will fully come from nowhere else. To be certain and sure of their effect, they must be engendered in the forefathers of those who would enjoy them. This duty we parents of today owe to our posterity. Thus we must, as the Lord said through his prophet of old, "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:6.)

God grant we may in this nation, and in the world, rebuild, fortify, and keep forever safe, the true Christian home.

(End of the *Church of the Air* broadcast.)

At the conclusion of the *Church of the Air* broadcast, at the request of President Heber J. Grant the congregation arose and joined with the Choir in singing the hymn, "Redeemer of Israel."

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

THE NEED OF THE WORLD FOR TEACHINGS OF THE SAVIOR

Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here: behold the place where they laid him." (Mark 16:6.)

Thus wrote Mark concerning the greatest event in the history of mankind. Throughout the Christian world today the resurrection of Jesus Christ is being celebrated. Perhaps never before was there a greater occasion or need for the world to consider and to apply the teachings of the Lord and Master, Jesus Christ.

Declarations recently made by one or two rulers of nations indicate the unrest, political upheavals, the tendency to barbarism, in which "might makes right." These things are in direct opposition to the life and teachings of him whose resurrection from the grave is being celebrated today.

One man recently said: "We must arm. The watchword is this: More cannons, more ships, more airplanes, at whatever cost, with whatever means, even if it should mean wiping out all that is called civil life."

"When one is strong one is dear to one's friends, and feared by one's enemies. Since prehistoric times the shout has come down on the wave of centuries and the series of generations, 'Woe to the weak'."

Only twenty-five years ago such mad doctrine cost the lives of nine million men. Commenting upon that holocaust a recent writer says: "Why in the name of reason and sweet mercy, had this iniquitous bedlam come to pass?" And then he answers: "The question is not new, yet it struck at me with fresh relentless force, and across my mind flashed the endless explanation advanced by human ingenuity, the talk of economic stress, of boom and slump, of unemployment and the rest; of the rise and fall of nations; the need for colonies; the survival of the fittest; the whole bag of tricks. How fatuous, how futile they all seemed! For it was clear, acutely clear. There was only one reason, one basic explanation: MAN HAD FORGOTTEN GOD! Millions now living were blind and deaf—dead indeed to the knowledge of their Creator. For countless human souls that name was nothing but a myth. For others, an inherited tradition to which lip service must be paid. For others a convenient oath, For others bland hypocrisy."

And so I say today the line is sharply drawn between the teachings of Christ to love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself, and the proclamations and practices of autocrats, who with radical disrespect for men, and the human ideals of justice, liberty, equality and fraternity, "relegate to the limbo of old superstitions, God, the soul, and moral law."

To all who accept Christ as the Risen Lord, there can be no question

as to the error of the doctrine that "Might makes Right," that all who are weak must yield to those who are strong, or that any man possessing either political or financial power has the right to use human beings as mere things or chattels to be disposed of as any other pieces of property.

CHRIST'S APOSTLES WITNESSES OF THE RESURRECTION

So let us ask ourselves, and ask sincerely, is it a fact that the crucified Jesus did appear after his death as a resurrected being? Accept this as an actuality and you have at least presumptive evidence of the truth of his teachings regarding the sacredness of the individual as a child of God.

That the literal resurrection from the grave was a reality to the disciples, who knew Christ intimately, is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew because their eyes beheld, their ears heard, their hands felt the corporeal presence of the risen Redeemer. Of the value and significance of such nearness and intimacy Beverly Nichols, author of "The Fool Hath Said," writes:

The authors of the epistles were within hailing distance, historically, of Christ; at any rate, when their ideas, which they afterwards transmitted to paper, were formed, the winds had hardly had time to efface the sacred print of his steps in the sands over which he walked. The rain had hardly had time to wash away, with its callous tears, the blood from the rotting wood of the deserted cross.

Yet these men knew—I can't go on using the word 'believe' which is far too vapid and colorless—that God had descended to earth in the shape of a certain man, that this man had met an obscene and clownish death, and that the grotesque mode of his dying had redeemed mankind from sin. They knew, moreover, that he had risen from the dead on the third day and ascended into heaven.

Nearness to the event gives increased value to the evidence given by the apostles. A deeper value of their testimony lies in the fact that with Jesus' death the Apostles were stricken with discouragement and gloom. For two and a half years they had been upheld and inspired by Christ's presence. But now he was gone. They were left alone, and they seemed confused and helpless. Only John stood by the cross. Not with timidity, not with feelings of doubt, and gloom, and discouragement, is a skeptical world made to believe. Such wavering, despairing minds as the Apostles possessed on the day of the crucifixion could never have stirred people to accept an unpopular belief, and to die martyrs to the cause.

"What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the Gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept, his Messianic mission fulfilled."

On this point Spurgeon says: "On the evidence of these unprejudiced, unexpected, incredulous witnesses, faith in the resurrection has its impregnable foundation,

I urge the youth of the Church, students particularly, carefully to consider the testimony of these eye witnesses, whose honesty is not questioned even by skeptical criticism.

MARK'S TESTIMONY

The first of these to record his testimony is the one from whom I quoted in the text—Mark—who undoubtedly was in the presence of the Savior when Mark was a boy in his teens. We have no evidence that Mark joined the Church while the Savior was on the earth. Undoubtedly the Savior was in Mark's home. Mark was probably the youth who rushed into the garden of Gethsemane and warned Jesus that the soldiers were coming. At any rate we are justified in assuming that he was acquainted with the Master.

Mark does not himself recount any appearance of the risen Lord; but he testifies that the angel at the tomb announced the resurrection, and promised that the Lord would meet his disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in the history of man the words "Here lies" were supplanted by the divine message "He is risen." No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb. To him the resurrection was not questionable—it was real; and the appearance of his Lord and Master among men was a fact established in his mind beyond the shadow of a doubt. To the proclaiming of this truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

Another who records the testimony of eye witnesses was Luke, a Gentile, or, as some think, a proselyte of Antioch in Syria, where he followed the profession of physician. (Col. 4:14.) Even some of his most severe modern critics have placed him in the first rank of an historian, and his personal contact with early apostles makes his statements of inestimable value.

What he wrote was the result of personal inquiry and investigation, and was drawn from all available sources. Particularly he interviewed and recorded the declarations of those "who from the beginning were eyes witnesses and ministers of the Word." He avers that he "accurately traced all things from the very first," so that he might "write them in order." This means that Luke obtained the testimony of these "eye witnesses" directly from themselves and not from previous narratives.

According to all trustworthy testimony, we have the Gospel of Luke as it came from his hand. In chapter 24, Luke testifies to the divine message:

Why seek ye the living among the dead? He is not here, but is risen.

With equal assurance as to their accuracy we can accept his statements and witness in regard to Peter's and Paul's and other apostles' testimony regarding the resurrection. "To whom also Christ showed himself alive after his passion by many infallible proofs, being seen of

them forty days, and speaking of the things pertaining to the kingdom of God." Who can doubt Luke's absolute confidence in the reality of the resurrection?

It is true that neither Mark nor Luke testifies to having personally seen the risen Lord, and therefore, some urge that their recorded testimonies cannot be taken as first hand evidence. That they do not so testify, and yet were convinced that others did see Him, shows how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

PAUL'S TESTIMONY

Fortunately, however, there is a document which does give the personal testimony of an eye witness to an appearance of Jesus after his death and burial. This personal witness also corroborates the testimony not only of the two men whom I have quoted but of others also. I refer to Saul, a Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee, and before his conversion a bitter persecutor of all who believed in Jesus of Nazareth as having risen from the dead.

And now in the oldest authentic document in existence relating or testifying to the resurrection of Christ, we find Paul saying this to the Corinthians:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the Twelve. After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.

In addition to the ancient apostles we have the testimony of the Prophet Joseph Smith who gives in an unequivocal description the following stirring testimony in relation to his first vision:

There was a light, and in that light I saw two personages standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: "This is my beloved Son, hear him."

Later, as President Grant quoted in his opening address of this Conference, the Prophet gives added evidence as follows:

And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.

* * * * *

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; * * * that through him all might be saved whom the Father had put into his power and made by him.

LATTER-DAY SAINT BELIEF

Thus the Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, and with James, and with all the other apostles in accepting the resurrection not only as being literally true but as the consummation of Christ's divine mission on earth. Other great religious leaders among the nations of the world since history began have taught virtue and temperance, self-mastery and service, obedience to righteousness and duty; some have taught a belief in one supreme ruler and in a hereafter, but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

If Christ lived after death, so shall men, each one taking the place in the next world for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glamorous ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here," and "He will rise again."

Resurrection and Spring are happily associated, not that there is anything in nature exactly analogous to the resurrection, but there is so much which suggests an AWAKENING thought. Like the stillness of death Old Winter has held all vegetable life in his grasp, but as Spring approaches the tender life-giving power of heat and light compels him to relinquish his grip, and what seems to have been dead comes forth in newness of life, refreshed, invigorated, strengthened after a peaceful sleep.

So it is with man. What we call death Jesus referred to as sleep. "Lazarus sleeps," he said to his disciples. "The damsel sleepeth," were his comforting words to the bereaved and sorrowing parents of a little girl. Indeed, to the Savior of the world there is no such thing as death—only life—eternal life. Truly he could say, "I am the Resurrection and the Life. He that believeth in me though he were dead, yet shall he live."

With this assurance, obedience to eternal law should be a joy, not a burden, for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and his laws brings life. May each recurring Easter emphasize this truth, and fill our souls with the divine assurance that Christ is truly risen, and through him man's immortality secured, and may the day soon dawn upon the world when the manifestations of brute force and false ideals that might makes right be supplanted by the charitable, peace-loving spirit of the Risen Lord! I humbly pray in the name of Jesus Christ. Amen.

The Choir sang an anthem, "Inflammatuſ," (Margaret Stewart Hewlett, soloist).

Elder Scott B. Brown, President of the Weiser Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened at 2 o'clock Sunday afternoon, April 9.

Again the Tabernacle was crowded to capacity, the large Assembly Hall immediately south of the Tabernacle was fully occupied, and hundreds who could not find accommodations in either of these buildings assembled on the grounds, where they listened to the Conference proceedings by means of amplifiers.

President Heber J. Grant was present and presided at this session.

The *Tabernacle Choir* furnished the music for this session, and sang as an opening number, "Holy Art Thou," (Handel), Rilla Petersen, soloist.

Elder Eugene A. Hilton, President of the Oakland Stake, offered the invocation.

An anthem, "Awake My Soul," (Stephens), was sung by the Choir (Myrtle Checketts and James Haslam, soloists).

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, I have been thrilled with the exercises of this present conference. I was deeply thrilled with the singing of the *Singing Mothers* about fifteen hundred of them—it was wonderful. I have been greatly thrilled with the singing of our regular Tabernacle Choir here today. I compliment them on the fine work they are doing, and I verily believe there is no better choir in the world. I am thrilled in standing before you and looking into the faces of this vast congregation. It is certainly a privilege to stand here and occupy the pulpit a few moments.

PURPOSE IN LIFE BRINGS HAPPINESS

Happy is the young man, and happy is the young woman, yea, and the older ones, if they shall have discovered the purpose of life in their youthful days, because if they have discovered it, it will help them to order their paths, and to live more intelligent lives.

People sometimes say: "Well, yes, the 'purpose of life': What does it mean? What does it amount to? We are born into the world, we live our earth life and pass on." What is the answer?

The answer is that it amounts to a very great deal, that it is a serious matter, and should require our careful attention.

"Brother Clawson, what is the purpose of life? Can you tell me in a few words?" Yes, in one sentence. The Prophet Lehi said:

Adam fell that men might be; and men are, that they might have joy.
(2 Nephi 2:25.)

Perhaps the Prophet should have added that they might have a fulness of joy. That is the purpose of life.

"Well, how is one to obtain this fulness of joy?"

EXPERIENCES BEFORE OUR EARTH LIFE

Ah, my brother, that is another question. But the Pearl of Great Price tells us that God ordained that his spirit children should pass through three estates, and we here who are his spirit children, and others, have passed from a former estate. We must have lived there, my brethren and sisters, a long, long time. We must have learned much by experience. It must have been a place of happiness, but it was not a place where one could attain fulness of joy. The time came in that first estate when there was war in heaven. A rebellion had broken out in that great spirit family, and we are told in sacred writ that Michael and his angels fought with the dragon and his angels. I have a few lines here, taken from the Bible, which give a brief description of that war and the results that followed. Permit me to read them:

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. (Rev. 12:7-11.)

Rebellion in heaven! Could it be possible? Yes, not only possible, but it actually occurred. These spirits at that time had their free agency, as we have our free agency, to choose between good and evil. And there was a class of spirits, headed by a prominent spirit named Lucifer, the Son of the Morning. He must have been a spirit of ability, a spirit of power and influence, and a spirit of great authority in that heavenly place. He stirred up the spirit of rebellion and sought to displace God upon his throne; so he was cast down to the earth with his followers, a third part of the hosts of heaven.

Others fought for the right and were faithful, so that the time came when the Lord said to one of the spirits:

You can go no farther. You have progressed as far in this estate as it is possible. Go down to the earth below and take upon yourself a body, and then you may pass through your second estate.

And, if this should be said to one, it would be said to all that great family of spirits, that each in his turn should go down and get a body,

that this was essential to their progress. They came down, as we have heard, Satan came, and his followers who were evil spirits.

And the young man went down, and we read in the Bible, second chapter of Genesis, that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

So it was with all those spirits in that first estate. They came down and are coming to get mortal bodies and will be coming for a long time in the future. It was a vast group.

EVIL PRESENT IN THE WORLD

Satan is here with his followers, and the fight is still on. The righteous spirits find, when they are brought into material form, that they stand naked and bare as it were. If they are to battle with the evil spirits they must be clothed upon with divine authority. How is this brought about?

It is brought about in the manner stated by the Savior when he said to Nicodemus:

Except a man be born again—[and that means every man and every woman]—Except a man be born again, he cannot see the kingdom of God.

And:

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:3, 5.)

And so it was made plain by the Savior that in order to enter the kingdom of God it is necessary to be baptized by immersion in water and by the spirit, or Holy Ghost, by one having authority. There is no other way. But this birth by water and spirit, which simply and only gives a person a standing in the kingdom of God, is not sufficient. If the war which originated in heaven is to be fought over again on earth in the body, men must have divine authority as a preparation. The said authority consists of the Melchizedek and Aaronic Priesthoods. The battle is continuous and will be waged through the second or mortal estate. Satan's punishment and the punishment of his followers for their rebellion in heaven, Joseph Smith the Prophet said, is that they are denied mortal bodies. The said punishment is terrible and will make those who receive it most unhappy for the reason that they are halted, they cannot progress, they cannot go forward, cannot attain a full measure of happiness.

Their eagerness to secure bodies is so great that in many cases they endeavor to steal the bodies of the more favored spirits, and when these evil spirits enter into and take possession of the bodies of others we say of those afflicted that they are possessed by evil spirits. They can only be subdued and cast out of stolen bodies by those members of Christ's Church who are under divine authority.

A SCHOOL OF EXPERIENCE

They who pass through the second estate will be tried and tested to the uttermost, because it is said of them that if they keep their second estate glory will be added upon their heads forevermore, while those who do not keep their second estate but rebel against the God of heaven and against the Priesthood and power of God will be defeated and go down to destruction.

The great majority of Latter-day Saints are making a gallant fight. Some are putting more effort into it than others and therefore accomplish more than others. Surely the second estate is a great school of experience; a variety of conditions are encountered—sickness, disease, misfortune, disappointment, sins of commission, sins of omission, days of happiness and days of sorrow.

In this estate the children of God are sorely tried that it may be seen whether or not they will keep the commandments of God and will live by every word that proceedeth forth from his mouth. If they are faithful they will rise to exaltation and glory in their third estate, as already mentioned.

That there is a definite purpose of life is further shown by the following paragraphs in the Doctrine and Covenants, Section 93, verses 33-34:

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy.

I apprehend, my brethren and sisters, that it is our supremest desire to secure this great, if not the greatest of all blessings.

A FULNESS OF JOY

Another thing: Before we can enter into full and complete exaltation and glory and receive a fulness of joy we must take into account the sublime doctrine of marriage. It is necessary to our final exaltation. The man and woman were created together, or in other words it was one creative act. In the Garden of Eden it was found not to be right for Adam to live alone. Therefore Eve was created and given to him for a companion, a helpmate, that he as a king and a priest and she as a queen and priestess might rise to exaltation and glory and together receive a fulness of joy.

I rejoice, my brethren and sisters, today in the glorious opportunities that are before us to win a crown in the kingdom of our God. The victory is within our reach if we will only take hold and make the best of our opportunities.

THE BODY A PRECIOUS GIFT

Let me say in a few closing words how important it is that we should look after these mortal bodies that God has given us. They are precious gifts from heaven. It is not only proper and right that we should look after our spirits, for that is what constitutes the life within the body, but we should also look after our bodies. Is it any wonder

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that the Church has organized a campaign against liquor and tobacco which are so hurtful to the body, and in a measure defile the body? There are other things also that weaken the body—immorality, etc. We should remember that we are to lay these bodies down and take them up again as the Savior laid his body down and took it up. He was the first fruits of the resurrection, and he holds the keys of the resurrection. So, as he has gone down and come up, surely his brethren will go down and come up and be resurrected. And it is therefore very desirable that we should take up our bodies free from sin and defilement.

Now, I shall just read these few lines to close my remarks:

I live for those who love me,
 For those who know me true,
 For the heaven that smiles above me,
 And awaits my spirit, too;

 For the cause that lacks assistance,
 For the wrong that needs resistance,
 For the future in the distance,
 And the good that I can do.

God bless you, brethren and sisters. The Lord bless the Presidency of this Church, and the Twelve, and the First Council of Seventy, and all the presiding authorities, the authorities in the stakes of Zion, the authorities in the mission fields. May peace and blessing and success attend you is my prayer in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

This has been a glorious occasion; we have delightful weather, comfort and peace. We rejoice in both the speaking and the music, and I do not know of any people in all the world who has more reason to be grateful to our Heavenly Father than the group that is assembled at this conference.

EVIDENCES ESTABLISHING THE FACT OF THE RESURRECTION

Today we are celebrating what the Christian world calls Easter, the anniversary of the resurrection of Jesus Christ our Lord, who was the first fruits of the resurrection from the dead.

We have had some splendid information imparted to us in this conference. Surely if there is anything more pleasing than the knowledge that we are living eternal life, it is that the Lord in his mercy has bestowed upon us the information necessary to enable us to enjoy that eternal life in the highest glory.

We possess all that the world knows with reference to the resurrection from the dead, and in addition we have other important information concerning it. We accept without reservation the testimony of all of the evangelists contained in the New Testament with reference to the resurrection of the Redeemer of mankind. It is so plain that it seems to me that no thoughtful person can fail to comprehend it. The fact is that

after the Savior was crucified and was laid in the tomb he came forth, and for forty days he associated with his disciples, he partook of fish and honeycomb with them, they felt the prints of the nails in his hands and the spear mark in his side. He declared to them while he stood among them, "Behold my hands and my feet that it is I myself : handle me and see for a spirit hath not flesh and bones as ye see me have." Surely this is incontrovertible evidence and yet there are many of our Father's children who do not understand it.

We read in Job, "But there is a spirit in man ; and the inspiration of the Almighty giveth them understanding." Those who have not received that inspiration will not comprehend the meaning of the resurrection from the dead, and without that understanding it seems to me there would be little happiness for those who are living in mature years, waiting for the time when the spirit leaves the body to go they know not where.

ADDITIONAL TESTIMONY IN THE BOOK OF MORMON

The Lord has favored us. He not only gives us the evidence contained in the Bible but in addition the testimony that we find recorded in the American scripture, the Book of Mormon, III Nephi, Chapter 2. After the Savior had been crucified and resurrected and ascended into heaven a great multitude of people were assembled around the temple in the land Bountiful on this western hemisphere, marveling at the changes that had been wrought. They heard an unusual voice repeated three times. It was not a loud voice, neither was it a harsh voice, and yet it pierced them to their very centers. Looking toward the sound they saw a man descending out of heaven. He was clothed in a white robe, and he came down and stood in the midst of them and declared to them, "Behold I am Jesus Christ whom the prophets testified should come into the world."

What more direct evidence of resurrection from the dead could have been had than that he, in his resurrected body, came among them and taught them the same Gospel that he taught in Jerusalem. And he now fulfilled the promise he had made in Jerusalem when he said, "Other sheep I have which are not of this fold ; them also I must bring and they shall hear my voice ; and there shall be one fold and one shepherd." He came in his resurrected body to bring to them the information he had predicted should be given to those to whom he now ministered.

It was a wonderful experience for those people. After teaching them all day he told them that he must leave them but would return on the morrow, which he did, to find a much larger group assembled. He healed their sick and blessed their children and continued to instruct them in the beauty of his Gospel. There was no doubt in their minds that he was the Savior of the world. They saw him come from heaven and witnessed his marvelous power. He did not come to them as a little babe, helpless in the hands of his enemies, but he came in glory. Angels came down from heaven as it were in the midst of fire and surrounded the little children so that they were encircled with fire. And the angels did minister unto them.

Those were not hallucinations, but experiences of such marvelous character as to be remembered forever by those who experienced them. As Latter-day Saints we accept this record as evidence of the resurrection of Jesus Christ our Lord.

JOSEPH SMITH'S EXPERIENCE

When Joseph Smith, not yet fifteen years of age, read in James 1:5 "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he believed what he read. He was not reared in ignorance as some have supposed. His father was a successful school teacher. The Bible was a sacred volume in their home library. When he read that the Lord would give wisdom to those who asked for it, he went into the woods nearby and he knelt down and prayed.

In answer to his prayer he beheld the Father and the Son. Not only did he see them, but he heard their voices, first the Father saying: "This is my beloved Son; hear ye him!" And then the Son spoke to him and answered his questions. Joseph wanted to know which Church to join and was informed that he should join none of them, because they were not doing what the Lord desired them to do. He was informed then and later that there was work for him to do. It was a little over a hundred years ago when that occurred, but what Joseph saw and heard had a great influence on the religious world.

DIRECT REVELATION FROM GOD

In our day we have the Bible, we have the Book of Mormon which was given to Joseph Smith by our Heavenly Father, and we have the revelations of God in the Doctrine and Covenants. We have the witness of others who have had angels visit them and who testified regarding sacred things. In the Kirtland temple marvelous manifestations were witnessed by faithful men, all contributing to assurance of a literal resurrection.

The resurrection ought to be an easy thing for us to understand. Joseph Smith and Oliver Cowdery received the laying on of hands of those who had been with the Savior as disciples in Judea. They conferred the Priesthood upon them and explained to them the teachings of Jesus Christ as contained in the Holy Bible.

We ought to be grateful. No other people in the world have been so blessed as we. We should evidence our belief in Jesus Christ by living in such a way that we will be worthy of the inspiration of God's Holy Spirit. We can if we will live in accordance with the things that have been revealed to us. Now, with reference to the resurrection of the Savior, there is no doubt.

We may turn to section 88 of the Doctrine and Covenants and see what the Lord has said about our resurrection, not only the resurrection of the Savior, but he tells us what may happen to us, and I will read so that I shall not misquote:

Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.

And the spirit and the body are the soul of man.

And the resurrection from the dead is the redemption of the soul.

And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—

Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

For notwithstanding they die, they also shall rise again, a spiritual body.

They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.

And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.

And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

We are informed in this section that our bodies are to be raised from the tomb, not some other bodies, and that the spirits that possess these tabernacles now will inhabit the same tabernacles after they have been cleansed and purified and immortalized.

BLESSINGS BRING RESPONSIBILITY

I think we would be a very ungrateful people if, with all the information that God has bestowed upon us for our comfort and blessing (and he has told us that we must divide that information with all the world), we did not go a long way and make many sacrifices for our Father's other children who are precious in his sight, that they might know what he has revealed to us. There will be many who will not understand, but the

Lord intends that all shall have an opportunity to know, and it will be our duty and responsibility to see that this Gospel is proclaimed in all parts of the world for the blessing of all who will receive it.

We know all that the world knows with reference to the resurrection. We have all that the world has with reference to other truths. We have the authority of the Holy Priesthood bestowed upon men in this dispensation to prepare the human family for the Celestial kingdom.

I wonder if we appreciate how blessed we are in having all that our brethren and sisters of the world have and in addition these other opportunities. With these opportunities and responsibility we ought to set our homes in order. We ought to teach the Gospel of Jesus Christ to our children and to our grandchildren, and to our great grandchildren if we live long enough. There is nothing more precious to us than our children, and our eternal happiness will be largely conditioned by what they attain to. The Lord has given us to understand what it all means. Surely we will not betray his confidence in us by failing to do the thing that we know we should do.

INSPIRATION GIVES UNDERSTANDING

Mention has been made during this conference of the failure of many of the Latter-day Saints to obey the commandments of our Heavenly Father with reference to the Word of Wisdom. As simple a thing as refusing or failing to obey the Word of Wisdom may deprive us of the companionship of that Spirit that would enable us to understand other important truths. There is a spirit in man but it requires the inspiration of the Almighty to give it understanding, and if we want that understanding we must live for it. There will be no doubt about it if we observe the commandments of God. We will not need the testimony of others to know that this work is true. When the disciples of the Savior were with him they admired him not knowing how great he really was, but not until the power of the Holy Ghost came upon them, not until they had the baptism of fire were they able to face the problems and endure the persecutions that almost made life unendurable. When the inspiration of the Almighty gave them understanding they knew they were living eternal life, and if they proved faithful they knew that when they laid their bodies down in death they would be raised from the tomb to glory and immortality.

That was the result of the inspiration of the Spirit of God that came upon them, the inspiration of the Almighty that gave them understanding. If there is any doubt in the mind of any man or woman in this Church who has been baptized and repented of their sins and who has had hands laid upon them for the gift of the Holy Ghost—if there is any doubt in their minds of the truth and divinity of this work it is because they have failed to measure up, it is because they have transgressed the laws of God, and because they have not kept the light of truth burning in their souls. We need repentance if that occurs to us; otherwise that assurance may depart from us to return again no more.

JOY IN LABORING IN THE CHURCH

Standing in your presence as I do today I am grateful for my blessings, I am thankful for your companionship. It is a joy to be associated with men such as lead this Church—these who are upon this stand. I can testify to you as one who knows them from personal contact that they are men of God, but they are men. They may make some mistakes, but they will correct them. They are holy men who are seeking the will of God and for that inspiration that gives them understanding. It is a joy to labor with them and to have contact with them and I thank my Heavenly Father for that privilege. I am grateful to be your companion in this great Church, for the opportunity I have of visiting the Stakes of Zion and the missionary field. I am thankful for the privilege that has been mine to associate with good men and women, many of them not members of this Church. But our Heavenly Father desires that they shall have an understanding of the truth, that they may take advantage of their privileges while they are here. It is your duty and mine to let our light so shine that others observing our upright lives will be constrained to glorify the name of him who is the Author of our being. It is our privilege to do that and if we fail it will not be because we have not known better.

I pray that that Spirit which keeps us in the pathway of truth and righteousness may abide with us, and I pray that that desire that comes from the inspiration of our Heavenly Father may direct us on that pathway of life. Some of us may not be here many years more, and today is the acceptable time of the Lord for every one of us to atone for the mistakes we have made and repent of our sins and come to him with a broken heart and a contrite spirit, with a desire that we may be forgiven of our mistakes and rejoice in the companionship of his Spirit while we remain upon the earth.

That God may add his blessings and that the joy that comes from him alone may fill your hearts and your homes, that wherever you go you may be leaders of ability and teachers of righteousness among the children of men, and when the time comes for us to go hence that we may receive from our Heavenly Father that glorious welcome, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord," I humbly pray in the name of Jesus Christ our Lord. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

This conference is a spiritual feast, a feast of fat things for the righteous prepared. Just before the close of this morning's meeting these words came to my mind. "Certain Greeks came to Philip, saying, 'Sir, we would see Jesus'."

JESUS MOVING AMONG MEN

In the heavenly bodies, in the skies, God may be seen moving in his

majesty and glory. The stars, those rounded orbits of light, the sun and the moon and the heavens declare the glory of God, but they do not declare his will. I would see Jesus moving among men, giving uplift of spirit to the distressed in mind and in body.

Tennyson was asked by a friend: "What does Jesus Christ mean to you personally?"

The great poet replied: "Christ means to me what the sun means to the rosebush."

I am thankful that the philosophy of our religion gives me the comfort of a personal God, who hears the widow's mournful cry, "sends the laboring conscience peace, and grants the prisoner sweet relief." I think it was Victor Hugo who said that of all the names of Deity, compassion was the most beautiful, and God is a compassionate being. "So nigh is grandeur to our dust, so near is God to man."

THE ROAD TO HEAVEN

In the Book of Mormon we read that the great Creator suffered and bled on the cross, died for all men, that all men might become subject unto him. Jesus became subject unto man in the flesh. He was the suffering servant, the personification of service. Service was the road his sanctified and heavenly feet trod, and in all the philosophy of the world, yea in the philosophy of religion, the only road to heaven is the road of service. This shines like a gem.

What glorifies a mother? She becomes subject unto her children and serves them, wearing out her splendid life to care for them. My brethren and sisters, if our children fail we too fail, in a measure at least. In this great Church Welfare movement, I see the spirit of Christ moving in compassion, in grandeur, in mercy, and in pity among the unfortunate children of men who are not blessed with much of this world's goods.

Do you want to taste heaven? Do you want to feel the presence of Christ? Then go with the Elders who have these charitable projects in hand. Minister to the needy, give aid to the worthy poor, teach people to work, to become independent. The fulness and the majesty of manhood rests upon him who is willing and anxious to toil and who has the opportunity to labor. What people get for nothing they do not always appreciate. As God became subject to man in the flesh, so in preaching this Gospel, in going about as Jesus did, doing good, we are serving, we are knowing that Christ lives, and that he is not far removed from us. I repeat, if we want to have a foretaste of heaven, if we do not want to wait until the millennium before we walk in the Garden of Eden, let us give liberally of our substance unto the poor.

CHRIST THE AUTHOR OF EVERY GOOD AND PERFECT GIFT

Christ is the source of all light. I do not believe there was ever an architect, a scholar, a surgeon, a painter, a builder, who did those wonderful things without the spirit of the Lord Jesus Christ. We may

refuse to acknowledge it, but nevertheless it is true, for Christ is the author of every good and perfect gift that cometh from above.

Our Church educational system, the Brigham Young University, and all our institutes and seminaries presided over by devoted men and noble scholars, are doing, I am fully persuaded, a great work in preparing young men and women to preach the Gospel, and in fitting them to face the problems of life.

Jesus said: "Peace I leave with you ; my peace I give unto you ; not as the world giveth," but the peace that makes for godly contentment. And brethren and sisters, this world will never know true and lasting peace until righteousness goes before peace, for there can be no enduring peace without righteousness. Righteousness exalteth a nation, but sin is a reproach to any people.

THE RESURRECTED LORD

Another promise: "Because I live ye shall live also." Oh, the sweet comfort this promise gives, I know that my Redeemer lives. And because he lives I shall live, my personality shall survive. I like to think of Christ immortal and resurrected in glory. I like to think of him as he moved among men upon the earth. I do not believe we change much in the way of rendering service when we go to the other world. Jesus, after he was resurrected, used the hands that made the world, to prepare food for his disciples, and when the resurrected Lord came to this glorious western hemisphere, he called for the halt and the blind, the maimed, the deaf, the sick and with those heavenly hands he touched their infirmities (which he had borne in mortality) and he healed them.

I see crowded around him those beautiful children, not afraid of the Almighty, the little girls smiling into his face, the boys going up to him unafraid. And upon them he laid his hands and blessed them, and behold, as he knelt on the ground he "groaned within himself," for he was "troubled because of the wickedness of the people of the house of Israel."

Now I do not think that when we get to the other world tears are going to cease to flow nor trouble cease to enter our hearts, for the Prophet Joseph said that our loved ones are not far from us, and they are cognizant of what we are doing, and some of our actions grieve them. I see the Savior praying, sympathizing with the multitude as he did in mortality. He fed the hungry, he listened to the complaints of the poor. Remember he said to the people: "The poor ye have always with you."

The spirit of Christ is in this Welfare movement. It is going to lead us upward to higher and still higher spiritual heights, for Jesus is behind it. "Holy art Thou, Lord God Almighty." Amen.

The Choir sang an anthem, "Hear My Supplication."

ELDER ANTOINE R. IVINS*Of the First Council of the Seventy*

My brethren and sisters, I came very nearly believing that this was going to be for me a day of "passover," and, had it been such, I would not have been at all worried. The only thing about it was that I had no mark on the door to know that it was going to happen.

I have been more than pleased with the spirit of this conference, for I feel that every April Conference that we have should be a testimony to our Lord Jesus Christ. We are the Church of Jesus Christ of Latter-day Saints. Our lives and our words should both be testimonies unto the world of the divinity of this organization, of the divinity of the Man, if you will permit me to call him a man, who caused it to come into existence.

If I could spend my days and could convert the world to that thought, or just a man or two in the world, I would feel that my life had been a most successful one.

A NEW WITNESS FOR GOD

We have heard here some things incident to the life and the activities of our Savior. We have been told of them in the Bible, almost entirely in the New Testament. There are some prophetic utterances in the Old Testament, but we get most of our knowledge of Christ from the New Testament and from the Book of Mormon. We call the Book of Mormon—and rightly so—a "new witness for God," because it came along to corroborate and bear out the story of the writers of the New Testament. Now, in order that the Book of Mormon shall be a new witness for God, I think we must first believe in the Book of Mormon. In order to believe in the Book of Mormon we have to believe in the Prophet Joseph Smith, to accept his testimony that he saw God and Jesus Christ, and that he was commissioned by divine interposition to restore to the world the Book of Mormon.

ARE REASON AND STUDY SUFFICIENT?

Where are we going to get that testimony? Can we reason ourselves into it by studying the few prophetic utterances of the Prophet Joseph Smith that have already come to pass? Can we get it by reading the testimony of the witnesses on the fly-pages of the Book of Mormon? Can we get it by studying the archaeology of America and reasoning from that point of view that the Book of Mormon tells a true story, and that consequently the Prophet Joseph Smith was a true prophet?

From some source we must get this testimony, in order that the Book of Mormon may be for us a new witness for God.

I cannot remember a time in my life when I have very seriously wondered if the Prophet Joseph Smith were commissioned of God. I grew up with that faith in my heart that he actually, in vision, saw God and Jesus Christ, the Angel Moroni, and other heavenly beings, and with that testimony more or less inherent within me, I have never

doubted the veracity of the Book of Mormon. As I grow older I like to dig into the archaeology and the ethnology of America somewhat, mainly with a view of getting things to tell other people that might help them along this line. But I find that there is in the minds of people who have studied these things such great confusion that you can hardly bring any uniform interpretation out of their studies and their reports. One man reads the inscriptions on the ruins of Mexico as far as he can, or looks at them and tries to interpret them. Another man does exactly the same thing, and they write quite divergent reports about them.

What good is it then as a testimony to the Book of Mormon?

A SURE WAY

There is, however, to me, and I believe there should be to you, a sure way of getting at that question. There is a promise in the Book of Mormon that if we will read it with a prayerful heart God will tell us whether it is true or not. I have often wondered in my mind just why God saw fit to do that most wonderful thing which he did in preserving and bringing to light the Book of Mormon. It tells us many interesting things about a people that lived on this continent, and it tells us above all others of the visit of Christ to that people, and the more I study it the more I believe that the purpose God had in mind was to bring that new witness of Christ to light.

THE PRINCIPAL PURPOSE OF THE BOOK OF MORMON

I think the preservation of the history of that people was purely a secondary matter, perhaps, but that the real purpose was to testify anew to the life of Christ and his mission in the earth, and to clarify the doctrines that he gave us. And I find that by reading it through and studying it from that point of view, rather than one of history, I do have a feeling and a testimony when I get through with the book that it is divine. There is a spirit in it, there is a whispering to your soul, that an honest man cannot deny.

That to me is the value of the Book of Mormon.

Now, if we could go into Mexico and Central America and South America, and into our own United States, and, by scraping aside the earth which has accumulated over a few centuries, expose to view a consecutive and true story of this people which would bear out in all its major details the story of the Book of Mormon, what a simple thing it would be. But it would lose, in my mind, one of its greatest values.

THE IMPORTANCE OF FAITH

We are blessed as much, if not more, by the acceptance of certain things on faith than to accept them on reason. Whenever we can reason ourselves into a thing we get a certain satisfaction out of it, it is true, but whenever through faith we can accept the life of Jesus Christ our Lord and Master, we get a development that no amount of reason can ever bring to us.

I believe that God purposely covered up these things that when

the Book of Mormon should come to light in this generation it would have to be accepted on faith. Faith is the greatest motive power in all the universe. Faith is greater than knowledge, time and time again. The devil knows the truth; he has not a spark of faith, or he would live according to it. Faith would impel him to change his life.

Faith to me is the greatest thing in life, and God has purposely, I believe, covered up in antiquity the history of this people and the story of the Book of Mormon, so that when it should come to light it would have to rest upon faith, a faith that could be given to us only by God himself. I believe that every honest inquiring soul who reads through the Book of Mormon with the thought in mind that he will learn its spirit, and from that spirit learn if it teaches truth, will get that testimony whether he is in the Church or out of it.

TESTIMONY COMES AS A GIFT OF GOD

I believe it is the greatest lesson, or one of them, that we can possibly have for the conversion of the world. Some of our stake missionaries report their greatest success through study classes where the Book of Mormon is the subject matter. To me that is the great witness for God. It came to us unadulterated; it came to us through divine interposition, translated by the power of God, and when you read it your testimony comes not from the fact that you can put two and three together and get five, that you can reason from a premise to a conclusion and determine that there is no question as to its origin, but the testimony comes to us as a gift given of God.

THE MISSION OF THE SEVENTIES

I represent to you today a body of the Priesthood whose purpose it is to carry that testimony to the world. Of every seven men in the Melchizedek Priesthood, approximately one is a Seventy in this Church. It is the especial duty of this body of men to support and uphold the hands of the Twelve Apostles. The Doctrine and Covenants goes so far as to tell us that we are preferentially to be called to aid them in the discharge of this duty. It is then our duty to go forth as special witnesses, calling the world to repentance and faith in God, and we carry in our right hand a new witness for God, the Book of Mormon, wherever there is a critical attitude there are too many things that can upset one, but if we really are sincere in our desire to know the truth, and will ask God to give us that testimony, I bear witness that it will come to us.

A LIVING TESTIMONY

I pray that those of us who are members of this Church, when reading the Book of Mormon will have this spirit, not one of criticism,

not one necessarily of investigation and discovery, except in so far as we can discover the spirit of God speaking to the hearts of men. I pray that he will bless us with his spirit, that as the days go on and grow into years, and as the years pass and we grow toward the end of our lives, that we may realize that we have done our best to live honorable, upright lives, to be a credit to the Church of Jesus Christ of Latter-day Saints, to be a living testimony of the work that was established under Jesus Christ. God grant it. Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

For the unbeliever and the skeptic I imagine I have a panacea. I think were he permitted to sit where I have been sitting for these few days looking into your countenances, he would in very deed believe on the Lord Jesus Christ. I do not think it is possible that the light, the intelligence, and that spirit which emanates from an audience such as this can carry other than conviction even to the heart of one who is a firm unbeliever.

God has given to this people so many blessed things that your faces just speak them out loud. It has been said that our life here is but a shadow of the life from whence we came, and that in the future death will be but a shadow of the life which we personally know and comprehend while we are living.

THE BOOK OF MORMON PRAISED

God in his mercy and goodness has granted to us all this knowledge and all this understanding. I rejoice beyond my ability to express myself at the things which have just been spoken by Brother Ivins. I believe there is no other book that can be profitably studied by the Church of Jesus Christ of Latter-day Saints particularly, and by the world in general, that would do as much good and bring the same conviction to the hearts of the people of this great world of ours, as the Book of Mormon.

At least fifteen hundred years ago there was penned by the hand of one with whom we became acquainted later on, a record which was hid up and which contained the words of our Lord and Savior Jesus Christ. I think those words would intrigue anyone, and the things which are written in this great and marvelous book—history, adventure, all that one could desire even for young children—the glamor and the charm of it would take them far.

Moroni, the man who hid up the record of these things, appeared to Joseph Smith, September 21, 1823. Later he appeared time after time and brought this sacred record with the careful statement that it must be correctly, accurately, definitely, positively translated, according to the will and promise of God. Afterwards, through holy messengers,

came the declaration that it had been translated correctly and that it contained the fulness of the everlasting Gospel.

I have written just a verse or two from this book, and I shall ask you to bear with me while I read them. Think and ponder upon what is said:

And again, my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope?

And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise.

Wherefore, if a man have faith he must needs have hope; for without faith there cannot be any hope.

And again, behold I say unto you that he cannot have faith and hope, save he shall be meek and lowly of heart. (Moroni 7:40-43.)

And so I ask you, do you know a people anywhere who are meek and lowly of heart? I think I do. I think I know they are meek and lowly of heart because of their adherence to the principles which God in his mercy gave in purity to the Prophet Joseph Smith.

HOME MISSIONARY WORK

Your sons and daughters are preaching the Gospel in every land and clime. And then, I would remind you that you have husbands and sons and daughters here at home who are engaged in the most magnificent missionary work that they can perform. In the one hundred and twenty-seven stakes there were two thousand laboring during the past year. God did not forget them. Approximately eighteen hundred souls were brought to a knowledge of the truth, and many hundreds of lukewarm and indifferent members were brought back into a state of activity.

In the month of February of this year, the shortest month, there were two hundred and seven baptisms in the stakes, and over four hundred inactive members of the Church were brought into activity. All this bears a great testimony to the faithfulness of the missionaries. They were strengthened in their testimonies.

This work was accomplished through the local stake missions last year at an expense of only \$2.18 per baptism.

I hardly feel sometimes that it is proper to ask God to bless his Church because this is God's Church, but I do feel to ask him to bless us who are trying to carry on. May he make us strong, hold us up in our weakness, even to the time when we shall attain for ourselves that which we are seeking: eternal rest in the mansions on high, I humbly pray in Jesus' name. Amen.

ELDER FRANK EVANS

President of the Eastern States Mission

I realize that one who is called here is greatly favored, and yet that favor is not given to him because of himself, but because of the fact that he is engaged in the humblest of service.

If I were to ask the members of the Church in the Eastern States Mission as to what would be their choice in a religious, or church, experience, I feel sure that most of them would say: "The privilege of attending a General Conference of the Church."

It is true they have many privileges there. Within a few weeks many of those within a radius of fifty miles of Harmony will gather on the banks of the Susquehanna to engage in a baptismal service at the point where Joseph Smith and Oliver Cowdery were baptized, and will also celebrate the restoration of the Priesthood.

A little later in the summer many will visit the Hill Cumorah and the Sacred Grove, and the home of the Prophet. They will go to the little old farm, the cradle of the Church, the place where six young men performed the necessary service of organization—five farmers and one school master, the oldest only thirty, the youngest slightly over nineteen.

I am glad that all of those places are much as they were a hundred years ago, and I hope they will remain so. There is no encroachment, to speak of, of population. They are still only humble places. I wish they could have seen—all of them—one of the demonstrations here during this conference, and I refer to the *Singing Mothers*, not as a musical demonstration, particularly, but as something far more than that.

I think if there had been a student in this audience who was interested in human reactions and human behavior, he would have seen something very, very interesting. Fifteen hundred minds directed to a leader here, fifteen hundred spirits responding to every gesture of the leader in order that they might give forth their message. Was there one amongst them who thought she was surrendering some personal liberty or personal privilege by acting in that way?

It seems to me that here was an achievement in leadership; but more than that, in the high art of following it was a triumph. I feel it was typical of the leadership in this Church, men who lead by persuasion, by long-suffering, by kindness and meekness, and by love unfeigned.

I want to be a follower. There never was a great leader unless he had first learned to be a follower. There have been times when parents of young men and young women who were about to leave for the mission field have asked me what their preparation should be, that is, what they should take with them. Now, after nearly two years of work in the mission field I am ready to say that I cannot answer that question in terms of material things alone, but most importantly of all, let them come to us with the Spirit of God in their hearts, with a willingness to believe. "Be ye faithful and believing."

If they bring with them humility and the willingness to believe then all else will be added unto them.

May God bless you. Amen.

ELDER RULON S. HOWELLS*Formerly President of the Brazilian Mission*

I had much less fear in the jungles of Brazil than I feel upon this occasion. I am indeed humble before such an awe-inspiring assemblage.

This year marks the centennial of the Church's missionary work abroad. I am pleased to make a report of one of the latest, or perhaps the last, foreign mission opened up by the Church—the Brazilian Mission in South America. In 1930, through the efforts of a few missionaries sent out from Buenos Aires, Argentina, converts were baptized and a branch was established in a small town in the southern part of Brazil. In 1935, just four years ago now, we were called to open the Brazilian Mission. Since that time, with the splendid cooperation of your missionary sons, and the great leading spirit of the Lord which has been with us in that work, eight branches in that great country are now part of our Church.

Inasmuch as this is the first report of this new mission, you might be interested in knowing that our work up until just recently has been carried on solely among the European colonists who have been settling Brazil for the past hundred years, more particularly among the German people. We have many stalwart members and fine friends among these people.

Ours has been a pioneering work and in many of the villages and towns where the missionaries have gone the name "Latter-day Saint" or "Mormon" had never been heard before. It didn't take the adversary very long to catch up and circulate the usual falsehoods.

In one town three of our missionaries were mobbed and driven out, but fortunately sustained no personal injuries. Not long after that time, missionaries returned to this same town and were able to establish one of the finest primaries we have in the mission. At the last conference I attended there the hall where we have our meetings would not hold all the people. There were people in that town waiting for the truth and with the help of the Lord the power of Satan was stayed. Since then several have been baptized there in that same village and the work is going forward.

While our work was carried on among these German-speaking people we were able to get the Book of Mormon translated into the Portuguese language, the common language of the great country of Brazil, and now many missionaries are engaged in proclaiming the restored Gospel in this language, and the work will go on even more rapidly.

Through the translation of the Book of Mormon into the Portuguese language the way has been opened to nearly forty million Portuguese-speaking people who may hear the Gospel in their native tongue for the first time. Through the work of proclaiming the restored Gospel in the Portuguese language in Brazil, new evidences of the authenticity of the Book of Mormon are coming forth.

Just recently in the upper region of the Amazon Basin hieroglyphics

resembling some form of Egyptian scroll engravings have been found. The Brazilians are puzzled. They can't find any Egyptian relationship with Brazil's history. The development will be interesting to us as a people, I am sure.

Brazil and the Brazilians are and have been friendly to the United States and we find very little difficulty in general in preaching the Gospel in that great country. We are a long way from headquarters here in Salt Lake City, and I would like to express gratitude and appreciation for the splendid cooperation and support received from the First Presidency and the General Authorities. We have felt their sustaining prayers and faith.

This is a marvelous organization and system that we have here in this great Church. Without the spirit of the Lord and the sacrifices of humble people very little can be accomplished. You parents and relatives who are supporting missionaries are in very deed showing your love for the Gospel and your fellow men in enabling these young men and women to be messengers of light to a tired and weary world.

In one of the large cities of Brazil recently a very well trained and educated man asked me why we didn't concentrate and send missionaries to the so-called heathen countries and nations as most other churches do. I told him that I thought perhaps the Lord was more dissatisfied with those generally who profess to follow him and those who bear his name than with those who do not profess to be such. He said, "I agree, and may your people succeed in such a great undertaking."

It was my privilege to be traveling in far-off India a few years ago and going around with a native, a so-called heathen or non-Christian. I remarked on the large number of American automobiles used there by the natives. He replied rather philosophically, "If the American religion or religions would work as well as the American automobiles, we non-Christians would accept them as we do the automobiles."

My testimony has been strengthened by witnessing how the Gospel of Jesus Christ actually works for the salvation of the soul in the daily lives of Latter-day Saints more universally than in any other form, creed, or symbol to be found upon the earth today. I feel there is a great future for the Gospel in Brazil and South America and that there are many souls who are waiting for the truth.

I bear you my testimony to the divinity of this work and ask the Lord's blessings upon us, that we may so live that we will be an example of light and peace to the world. I do so in the name of Jesus Christ. Amen.

ELDER EL RAY L. CHRISTIANSEN

President of the Texas Mission

I was called up here, once before, five minutes before it was time to close. I have never had any sickness in my life, never been to the hospital, I have never had a pain, but I do believe I know what it means to suffer.

Brothers and sisters, I feel honored to have the privilege to represent here today the sixty-two hundred members of the Church in Texas and Louisiana, and the ninety-seven missionaries who are laboring there so valiantly for the work of the Lord. We have a great mission.

I was going to read some statistics that I thought would interest you, but perhaps I will not have time. I would like to remind some of the brothers and sisters here, who are not aware of it, that our mission is larger than Utah, Idaho, Wyoming, and Nevada put together. We have twenty-three thousand square miles more than the combined area of the following states: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New Jersey, Delaware, Maryland, New York, Pennsylvania, Virginia, West Virginia, and Ohio. Some of the people have said, "Well, you must have it mighty nice to have a small mission so you can get around." I looked up these figures and Brother Rowan helped me find some of them.

Texas has fifty-three thousand square miles more territory than France—Texas alone—and eighty-three thousand square miles more than Germany; and has two hundred and fifty-four counties. We are told that Russia is the only European country that has more territory than the State of Texas.

Now, my brothers and sisters, I believe that these ninety-seven missionaries are helping to fulfill in a splendid way one of the greatest obligations that this Church has to the world. And I believe that one of our great responsibilities is to preach this Gospel to the world. Here we have been rejoicing in each other's presence in hearing the word of the Lord preached and in hearing this beautiful music rendered. I wish to commend those who have done it, and yet upon the hands of this people was given the responsibility of taking this very thing to the world. I know that we are doing a commendable job, but I believe that there are more that could become conscious of this great obligation that we have to the people of the world.

"This is my work and my glory, to bring to pass the immortality and the eternal life of man." That doesn't mean just us. Everyone is entitled to this grand and glorious privilege of having the Gospel plan taught to him.

The missionaries are well. I thank you for your sons and your daughters and for your husbands. We have some fine husbands there who are doing marvelous work. They have the true spirit with them, they have the fire of the Priesthood, they are magnifying that power, and the manifestations of healing and of testimony that they exhibit are inspiring indeed to all of us who work with them. They have more than

they can attend to. The day before I left we had gained permission from the superintendent of the Houston City Schools, who is an attorney, to take our lecture on The Book of Mormon before the teachers and before the students of certain classes in those schools. They are friendly to us. We are happy that we are able to meet with them and to teach them the divinity of this great record that we have.

These missionaries have taken two hundred and seventy-nine souls into the waters of baptism during the year 1938. Two hundred of them were matured people, and today those two hundred—I have interviewed most of them—are rejoicing in the wonderful principles of the Gospel. I feel so happy. I feel like Alma did as recorded I believe in the 29th Chapter of Alma:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people.

A missionary says that his two years in the mission field are the happiest two years of his life. I wonder why. I used to think that was just a commonplace statement, but now I know the answer. During that period of service in the Lord's work they are living near unto him. They pray. They realize and recognize the need of prayer and the need of the Lord's help in their work. They are living clean lives. We don't have to admonish them, so far as I know, to live the Word of Wisdom. They do it—and why shouldn't they be happy when they prepare themselves and qualify themselves to have this great blessing that the Lord has promised to those who are faithful.

I have been thinking, all through this conference, why is it that we Latter-day Saints who know this thing to be genuine, who know that Joseph Smith was a prophet of God, why is it that we have to be told more than once to obey the principles that are presented to us here in every conference and in every stake conference? Surely we could be valiant; we could be courageous; and rise to the occasion and live these wonderful principles so that we can inherit the blessing that God has given.

I am taking somebody else's time.

I ask for the blessings of the Lord upon you people here at home. I wish you knew how much you can help us by living this Gospel and meeting other people, as you should, when they come to visit you. Nearly a half million people visit here in the stakes of Zion each year, and they come back there with fine reports for the most part. But I tell you they come out here to learn about us and to see what they can see; and if you can prove by your good works that Mormonism is what it is supposed to be, that is going to give us one of the greatest lifts that you can give us in the mission field.

I know that this is the work of the Lord. I know that he will bless us when we qualify for his blessings. God bless you all, in the name of Jesus Christ. Amen.

ELDER PHILEMON M. KELLY

Formerly President of the Swiss-German Mission

My beloved brethren and sisters and friends of the Church, I am very desirous of giving just a brief report of existing conditions in the German-speaking missions. I have presided over all three of these missions, having had the privilege of organizing the West German Mission.

We have in these missions approximately fifteen thousand souls. I wish to report to you good people that they are among the most devoted members of the Church at the present hour. They are strong in paying their tithes and offerings. They are very devoted unto the authorities of the Church, and they literally worship our President.

I have also had the privilege, in connection with my good wife, of visiting the Holy Land. Among other things we saw some of the mountains on which the ancient Prophet Elijah stood. You will remember at one time he went to the mountain of Horeb, and as he stood upon the mountain top the voice of the Lord commanded him to stand and observe. "And a great and strong wind came and rent the mountains, and it broke the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire. And after the fire a still, small voice. And so it was when Elijah heard it he wrapped his face in his mantle."

I wish to bear testimony that I, too, have felt the presence of the still, small voice while in the mission field. I am going to take the privilege of just giving one illustration.

In 1937 President Grant and his party visited us in Germany and Switzerland. In Basel, Switzerland, he honored us by remaining as our guest in the mission home. Early one Sunday morning twenty-six lady members from the Basel branch came to the mission home. They were dressed in white. As President Grant descended the stairs to come into the reception room the girls began singing, "We Thank Thee O God for a Prophet." In President Grant's party there were various mission presidents. There was such a sweet spirit of peace and love and affection for the Prophet of the Lord surrounding us. Only those who were present could understand. We all bowed our heads in worship. Some of the brethren from other missions not only bowed their heads in worship but wept tears of joy and appreciation at having felt the presence of the Lord and knowing that the Prophet of the Lord was in our midst.

The German and Swiss people honor and love President Grant. There could be no request made by him but what they would, to a hundred percent, follow out that desire.

I bear testimony unto you that those people themselves do not want war. War is from a different source than from the people. Those

people are a devoted people; they love life; they love liberty; they love the pursuit of happiness. They are devoted members of the Church.

They requested when we left for home: "Just simply tell the truth about us as a people."

May God make our hearts in attune with those things that are real. May we overcome false propaganda, and may we serve God in truth and keep his commandments, I pray most humbly in Jesus' name, Amen.

ELDER W. AIRD MACDONALD

President of the California Mission

Someone has said that in every group or gathering will be found someone to say a good word for California. We barely made it today.

I am honored to bring to you the greetings of one hundred and twenty-three missionaries and nearly eleven thousand Saints in the great California Mission. The Gospel of Jesus Christ is being carried forward and the Church is being planted all over that goodly land. There are fifty-five organized branches of the Church, where the Saints are being taught the Gospel and are keeping the commandments of God.

We are happy to report to you that in their tithes and offerings they are keeping pace with the stakes of Zion. I echo the testimony of the truth of the Book of Mormon, as given by President Ivins and President Hardy, and say to you that out there in that mission nearly seventeen thousand copies of that sacred record have been distributed during the past year. We believe the Lord intended that this book should be read by the world, for he sent the Angel Moroni fifteen times to this planet to see that it was properly printed, that the world might be taught that Jesus is the Christ; and unless we, as a people, see to it that this sacred record is distributed among his confused children on the earth, they will not be sure that Jesus is the Christ. For they all read the selfsame Bible and are going in hundreds of different ways, evidencing their confusion. So I believe that the Book of Mormon is the means the Lord has given us as a new witness for God and that Jesus is the Christ.

May we as a people rise to this great responsibility and carry forward our work. I bear testimony to you that it is the truth and pray God to bless us all in the name of Jesus. Amen.

ELDER A. LORENZO ANDERSON

President of the Mexican Mission

Brethren and sisters, I am sure that President Christiansen is not the only one who has been suffering the last few minutes; I did not know that President Grant ever ran a meeting fifteen minutes overtime. I appreciate the compliment he has paid to us mission presidents, in allowing these few minutes to those of us who have not had the opportunity of reporting to you.

Running through my mind all during this Conference have been these words of the Savior:

Sunday, April 9

Third Day

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them. (Matt. 7:16-20).

I am sure that anyone who can see the fruits of Mormonism today cannot help but agree with us that the tree is good.

I have rejoiced greatly in this conference.

We are having wonderful success in the Mexican Mission. As I reported to you six months ago, we are limited to one lone stake to furnish the missionaries who may serve in the Mexican Mission. I believe that Mexico is the only nation in all the world which requires of its ministers that they be native-born citizens of the country before they are allowed to preach the Gospel; therefore we are very much alarmed. I said to one of the bishops of the Juarez Stake yesterday: "If you have any more sixty-six year old men who can come into the mission field and do like one of the missionaries of that age who is now working in the Mexican Mission, send them along."

When this brother arrived in the mission field, Sister Anderson said: "Please do not send him out into the country to work with the rest of the boys, keep him here in the city where I can look after him. He is too old to go out and preach the Gospel."

He was quite offended when I told him that Sister Anderson wanted to keep him under her wing. He said: "I can take it along with any of the boys."

I appreciate the leadership we have in the Church today and the excellent spirit that exists, and I do know that we have the authority of God to preach his Gospel here in the world. May he bless us and help us at all times, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I know we can stand a selection by the choir, and inasmuch as we are to have "The Hallelujah Chorus" from "The Messiah," by the choir, I am prolonging the meeting a little. I know that you will wait to hear this selection.

REGARDING AGE

I rejoice in the remarkable and splendid Conference we have had. It has been a source of sorrow to me to be absent part of the time. I am feeling fine, physically. Speaking of old age, Brother Charles W. Penrose lacked only a few weeks of being seventy-five when he came to Liverpool to preside over the European and British Missions, and he performed—at least the missionaries did during his administration—many more baptisms than did Francis M. Lyman and Heber J. Grant. Brother

Penrose was there three years, and we had five years. So you must not think that age counts when it comes to spreading the Gospel. If they have the root of the matter in them and are healthy, just let them go out and work.

BECAUSE WE HAVE THE TRUTH

I thank the Lord for this remarkable and wonderful Conference we have had. No such conference could be held by any other people in all the wide world. Why is it that the Latter-day Saints have such a spirit with them? Why is it that every missionary who fulfills a good mission says it is the best time of his life? It is because we have the truth and they are nearer to the Lord when in the mission field than in any other place.

May the blessings of the Lord be and abide with all of you. May you go home under the inspiration of the spirit that has been with us, first, last, and all time.

I apologize to Brother Rulon S. Wells for not having him speak. Brother Wells, you know, is past eighty, and so am I. We had him speak to us in the temple, and then we asked him to speak again today, after the morning meeting, to the German Saints.

The Choir sang "Hallelujah Chorus" from "The Messiah," (Handel), after which the benediction was pronounced by Elder William R. Palmer, President of the Parowan Stake.

Conference adjourned for six months.

The musical exercises at the Thursday sessions were furnished by the *Relief Society Singing Mothers*, Wade N. Stephens, Conductor; at the Friday sessions by the *Nebo Stake Choir*, J. D. Christensen, Conductor; and at the Sunday sessions by the *Salt Lake Tabernacle Choir*, J. Spencer Cornwall, Conductor. The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

October 6, 7, 8, 1939

With Report of Discourses



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One Hundred Tenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Tenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 6, 7, and 8, 1939.

The entire proceedings of the general sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant was present and presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, ¹, George F. Richards, ², Stephen L. Richards, Richard R. Lyman, ³, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen.

Associate of the Council of the Twelve Apostles: Sylvester Q. Cannon.⁴

Of the First Council of the Seventy: Rulon S. Wells, ⁵, Antoine R. Ivins, Samuel O. Bennion, ⁶, Rufus K. Hardy, and Richard L. Evans.

Of the Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: ⁷, Andrew Jenson and A. William Lund, assistants.

Members of the General Committee, Church Welfare Program.

Presidents of Stakes and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, and Elders, from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Joseph J. Cannon, Temple Block, Salt Lake

¹George Albert Smith absent on account of illness.

²Joseph Fielding Smith in Europe.

³Melvin J. Ballard passed away July 30, 1939.

⁴Sylvester Q. Cannon was sustained at this Conference as a member of the Council of the Twelve Apostles.

⁵Levi Edgar Young was absent, presiding over the New England Mission.

⁶John H. Taylor was in New York, assigning to their new fields of labor missionaries returning from Europe.

⁷Joseph Fielding Smith, Church Historian, was in Europe.

Friday, October 6

First Day

City. All other mission presidents were excused from attendance at this Conference, having been requested to remain in their various mission-fields.

FIRST DAY MORNING MEETING

The first session of the Conference convened Friday morning, October 6, at 10 o'clock.

As the time approached for the opening of the Conference the great Tabernacle auditorium and galleries were filled with people who had come from the various Stakes and Missions of the Church to attend the services.

President Heber J. Grant, who presided, announced that the *Relief Society Singing Mothers*, Charlotte O. Sackett, Conductor, would furnish musical numbers for this session.

The congregation and the *Singing Mothers* then sang the hymn, "High on the Mountain Top."

Elder Clarence Gardner, President of the Star Valley Stake, offered the invocation.

"The 23rd Psalm" (God is My Shepherd)—Schubert, was sung by the *Singing Mothers*.

GENERAL AUTHORITIES AND OFFICERS SUSTAINED

At the request of President Grant, President David O. McKay presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Sylvester Q. Cannon

ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the Acting Patriarch to the Church as Prophets, Seers, and Revelators.

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Heber J. Grant

As Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

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Levi Edgar Young	John H. Taylor
Antoine R. Ivins	Rufus K. Hardy
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 Marvin O. Ashton, First Counselor
 Joseph L. Wirthlin, Second Counselor

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with all the members of the Board as at present constituted.

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with all the members of the Board as at present constituted.

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YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

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May Anderson, Superintendent
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Edith Hunter Lambert, 2nd. Asst. Superintendent
with all the members of the Board as at present constituted.

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND
BRANCH ORGANIZATIONS SINCE LAST
APRIL CONFERENCE

President David O. McKay, Second Counselor in the First Presidency, read for the information of the Conference the following report:

New Mission Presidents:

Leo J. Muir appointed to preside over the Northern States Mission to succeed President Bryant S. Hinckley.

John F. Bowman appointed to preside over the Central States Mission to succeed President Elias S. Woodruff.

Levi Edgar Young appointed to preside over the New England Mission to succeed President Carl F. Eyring.

Roscoe C. Cox appointed to preside over the Hawaiian Mission to succeed President W. Francis Bailey.

John A. Israelsen appointed to preside over the Norwegian Mission to succeed President A. Richard Peterson.

President Gustive O. Larson released from Swedish Mission.

President M. Douglas Wood released from West German Mission.

President Alfred C. Rees released from East German Mission.
Thomas E. McKay, Swiss Mission President, also presiding over East and West German Missions.

President Wallace F. Toronto released from Czecho-Slovak Mission.
Mission.

New Stake Organized:

A new stake, to be known as Pasadena Stake, was organized October 1. It comprises nine wards: Belvedere, Eastmont, Montebello, and Whittier, taken from the Los Angeles Stake; Pasadena, Rosemead, and Alhambra, from the original Pasadena stake; and Baldwin Park ward and Monrovia branch, from the San Bernardino stake.

Other changes affecting the stakes in Southern California are now under consideration, and will be reported later.

New Stake Presidents appointed:

George E. Burgi appointed president of the Oneida Stake to succeed President Taylor Nelson.

Roy B. Burnham appointed president of Young Stake to succeed President Elmer F. Taylor.

Alexander Fraser Dunn appointed president of the Tooele Stake to succeed President Alfred L. Hanks.

Fred C. Horlacher appointed president of the Nevada Stake to succeed President Elmer E. Hinckley.

John M. Iversen appointed president of the Los Angeles Stake to succeed President Leo J. Muir.

David A. Butler appointed president of the Snowflake Stake to succeed President Samuel F. Smith.

Bryan L. Bunker appointed president of the Moapa Stake to succeed President Willard L. Jones.

Joseph E. Beard appointed president of the Summit Stake to succeed President Willard Heber Wilde.

Bertram M. Jones appointed president of the newly organized Pasadena Stake.

New Wards Organized:

Van Nuys Wards, Pasadena Stake, created by a division of the North Hollywood Ward.

Alamosa Ward, San Luis Stake, transferred from Western States Mission.

Price Third Ward, Carbon Stake, created by a division of Price First and Second Wards.

North Eighteenth Ward and South Eighteenth Ward, Ensign Stake, were created by a division of the Eighteenth Ward.

Beverly Hills Ward, Hollywood Stake, was created by a division of Wilshire ward.

McKay Ward, Wells Stake, created by a division of Waterloo Ward.

Columbus Ward, Wells Stake, created from parts of Wells and Burton Wards.

Ivins Ward, Wells Stake, created from parts of McKinley, Wells and Belvedere Wards.

Tooele Second Ward and Tooele Third Ward, Tooele Stake, were created by a division of Tooele North Ward.

Tooele First Ward and Tooele Fourth Ward, Tooele Stake, were created by a division of Tooele South Ward.

Ward Transferred:

Tempe Ward, Maricopa Stake, transferred from Phoenix Stake.

Ward Name Changed:

Fullerton Ward, Long Beach Stake, formerly known as Anaheim Ward.

Kirtland Ward, Young Stake, formerly known as Burnham Ward.

Independent Branches Made Wards:

Mt. View Ward, Lyman Stake, formerly Independent Branch.

Modesto Ward, Sacramento Stake, formerly Independent Branch.

New Independent Branches:

Romedell Branch, Blaine Stake.

Bellflower Branch, Long Beach Stake, created by division of North Long Beach Ward.

Monrovia Branch, San Bernardino Stake, formerly dependent branch of Baldwin Park Ward.

Mercur Branch, Tooele Stake.

Chico Branch, Gridley Stake, formerly dependent branch of Oroville Ward.

Hailey Branch, Blaine Stake, formerly dependent Branch.

Napa Branch, Oakland Stake, created by division of Vallejo Ward.

Ward Made Independent Branch:

Echo Branch, Summit Stake, formerly ward of same stake.

Wards Disorganized:

Millburne Ward, Lyman Stake disorganized and annexed to Mt. View Ward.

Sublett Ward, Raft River Stake, disorganized and annexed to Malta Ward.

Independent Branches Disorganized:

Rockford Branch, Chicago Stake, transferred to Northern States Mission.

Santa Rosa Branch, San Francisco Stake, transferred to California Mission.

Those Who Have Passed Away:

Apostle Melvin J. Ballard.

Elder Leonard B. Cluff, Los Angeles Stake Clerk.

Bishop Joseph E. George, Auburn Ward, Star Valley Stake.

Janne Mattson Sjodahl, former editor of the Deseret News, and prominent author and translator of Church literature.

Hyrum Conrad Pope, chairman of the board of temple architects for the Church, architect for Canadian and Hawaiian Temples and many other L. D. S. buildings, also the St. Paul's Episcopal Church in Salt Lake City.

Asahel Hart Woodruff, former Northern States Mission President.

Daniel J. Lang, former president of French Mission.

James M. Peterson, former president of Texas Mission.

Ephraim Magleby, former president of New Zealand Mission.

Eleanor Jeremy Richards, former member of Primary General Board.

Clarissa Hamilton Young Spencer, daughter of Brigham Young.

Hulda Cordelia Thurston Smith, one of the last three surviving pioneers of 1847, died in Lewiston, Utah.

PRESIDENT HEBER J. GRANT

Read the following:

MESSAGE FROM THE FIRST PRESIDENCY
OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The long-threatened and dreaded war has broken out. Its end and fruition await now the measure of God's infinite wisdom, justice, and mercy.

"THOU SHALT NOT KILL" STILL A LAW UNTO MAN

The divine law on the taking of human life was proclaimed at Sinai and in the Garden. This law, we declare, is equally binding upon men and upon nations. It embraces war.

We further declare that God is grieved by war and that he will hold subject to the eternal punishments of his will those who wage it unrighteously.

THE WICKED TO FEEL GOD'S WRATH

We affirm that all international controversies may be settled by pacific means if nations will but deal unselfishly and righteously one with another. We appeal to the leaders of all nations and to the people themselves thus to mend and adjust their differences, lest the vials of God's wrath be poured out upon the earth, for he has said he will visit his wrath upon the wicked without measure.

A CALL TO REPENTANCE

We call the unrighteous of the world to repentance—a forsaking of sin and a returning to righteousness, for the Lord has said:

I, the Lord, am angry with the wicked. I am holding my Spirit from the inhabitants of the earth.

I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man. (Doc. and Cov. 63:32-33.)

We condemn all of war's foul brood—avarice, greed, misery, want, disease, cruelty, hate, inhumanity, savagery, death.

A PLEA FOR LOVE TO TAKE THE PLACE OF HATE

We earnestly implore all members of the Church to love their brethren and sisters, and all peoples whoever and wherever they are; to banish hate from their lives, to fill their hearts with charity, patience, long-suffering, and forgiveness. The Master said:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:44.)

We ask the Lord so to overrule the plans and designs of man that

this war shall not spread to countries not now involved, and especially that America shall escape the material and spiritual ravages of war.

A PRAYER FOR THE BEREFT

We humbly pray God to bring to all bereft and grieving mothers the sweet consolation of his Spirit, to the widow robbed of her helpmeet a faith that God will help her in her lonely struggle for a livelihood for her children, to those fatherless children a will to help their mother in her fight for their welfare and existence, and to peoples everywhere an increased desire and determination to "renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers and the hearts of the fathers to the children; * * * lest," said the Lord, "I come and smite the whole earth with a curse, and all flesh be consumed before me."

We pray that the spirit now raging in men's hearts, of hate, of exploitation, of a desire to dominate, may be supplanted by the spirit of reconciliation and forgiveness, that in obedience to principles of righteousness and of justice this war without further bloodshed and suffering may be brought to an early close.

PRESIDENT HEBER J. GRANT

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

Long life, joy, peace, and happiness come to every soul who obeys the laws of God. It is pleasing to our Heavenly Father that we live long upon the earth, and he has given to us a Word of Wisdom, a revelation explaining his will whereby we can obtain this great blessing of long life. There is no greater blessing in all the world than to live upon the earth and to labor in that way and manner that will be pleasing and acceptable to God our Heavenly Father.

That he may help every Latter-day Saint from this day to make up his mind to be an honest, conscientious tithe-payer; that he will attend his meetings and partake of the Spirit of God that is always present; that he will observe the Word of Wisdom, is my humble prayer, and I ask it in the name of the Lord Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK JR.

First Counselor in the First Presidency

My brothers and sisters, I am happy to be with you again in a Semi-Annual Conference. I am happy to hear the Singing Mothers with Sister Sackett leading them.

We miss this morning a man of great spirituality, of great influence among the people, Brother Melvin J. Ballard. May the Lord sanctify his labors to the upbuilding of his Cause.

Because what I shall say this morning will deal somewhat with technical matters, where the language is of importance, I have submitted what I shall say to writing, so that I may not speak incautiously.

CONSTITUTION INSPIRED

I speak today as an American citizen who believes as he believes in Deity, that God inspired the framing of our Constitution and the setting up of our form of government thereunder,—an American citizen who believes that the preservation of this government under our Constitution as it now stands is necessary that liberty and free political and religious institutions may not disappear from the earth.

A NATION WITH CHRISTIAN STANDARDS

This is a Christian nation. Before the Revolution it was so in accord with law; since the Revolution it has remained so in fact. We, the people of the United States, guarantee full religious freedom to all within our jurisdiction, whether they be non-Christian or Pagan. But the nation itself is a Christian nation. Our standards and principles are Christian. Other creeds we protect, that all may be free. These facts must never be lost sight of.

For us of the Church this fact cannot be challenged, for the Lord has declared in modern revelation:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written. (Ether 2:12)

The penalty of disobedience to these principles has been declared to be that the people shall "be swept off when the fulness of his wrath should come upon them," and that "The fulness of his wrath cometh upon them when they are ripened in iniquity." (Ether 2:8, 9.)

These principles have been repeatedly declared.

Thus we of America can stand for no cause which would dethrone Christianity here and put in its place any other creed, whether non-Christian or Pagan; nor can we as Christians support a cause designed to set up non-Christian or Pagan states elsewhere in the world. Our duty, divinely imposed, is clear on this.

DECLARATION OF BELIEF

Furthermore, for more than a hundred years this Church has declared this principle of government, which is based upon divine commands and the revelations of God's will, namely:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property and the protection of life. (D. and C. 134:1-2).

Thus we can stand for no cause and can support no state fostering a cause that would seek to compel the consciences of men, that would set up the state as deity, that would destroy private property, that bulwark of a peaceful, stable ordered society, indeed of civilization itself, that would make men slaves of the state to the destruction of all safety, due protection of life and limb, and all individual liberty, that would blot out the Christian home.

DANGERS THREATEN

All these things are fundamental to this people and to this nation. Again I warn that there are amongst us evil influences plotting and conspiring to destroy all that we hold sacred in our Church and in the nation. If we shall fall asleep to these dangers, we shall some day awaken to find ourselves their slavish victims. We people here in the valleys are a mere handful—a microscopic minority—and yet if we shall, with completely united hearts and hands, put on an armor of righteousness and do battle for righteousness, we shall be the means under God's care and guidance of helping finally to serve and save the world.

Nothing is more unrighteous, more unholy, more un-Godly, than man-declared mass slaughter of his fellowman for an unrighteous cause. It has brought down the wrath of the Almighty in all times. God will visit His vengeance upon all who bring it. The law declared at Sinai was "Thou shalt not kill," and in the Garden of Gethsemane: "All they that take the sword shall perish with the sword." With these divine commands deep-embodied in our spiritual consciousness, we can look with no degree of allowance upon the sin of unholy war, and a war to make conquest or to keep conquest already made is such a war.

At almost every opportunity since I was called to a place in the First Presidency I have expressed grave apprehensions as to the course which the whole world, including our own nation, was following. Two and a half years ago (April Conference, 1937), I drew particular attention to the prospect of war and gave the best view I had as to the eventualities which then seemed likely to follow that war. I dwelt particularly upon the aftermath of chaos which it seemed reasonably certain might come if the war dragged along over weary years.

Last October I called attention to the intensive propaganda to which we were subjected—the most intense peace-time propaganda of all time—and warned that at best it colored truth and at worst it falsified it.

I should like by reference to include in what is said now all that I have said in the past on the same matters.

WARNING AGAINST FALSE IMPRESSIONS

War has now broken out. Most of the sanctities that were used by

the one side or the other to hallow the World War are again coming forth to hallow this one. Many were false then; they are false now. We should not be disturbed, misled, or blinded by any of them. Look at each of them squarely; most of them will wilt under your gaze. There are always deceit, lying, subterfuge, treachery, and savagery in war, on both sides. There was in the World War. It is not always the other power that commits atrocities.

WAR AND ITS CAUSES

I shall speak plainly today, for where the issue is war with its horrors or peace with its blessings, it is best that blunt speech be used. What I shall say will be directed primarily to the international situation.

Throwing aside all the arguments, excuses, protestations, pretensions, and propaganda under which the real causes of the present conflict have been deeply buried, and stripping off right down to the bare bones all the falsehoods that have hidden the actual situation, it seems clear that the issues of the present conflict, reduced to their lowest terms, are these:

Germany said to Poland, Give me what you took from me at the end of the World War. Poland, backed by Britain and France, said No. Germany made war on Poland. Treaty-bound thereto, Britain and France declared war on Germany.

However, under similar demands in the near past Germany has possessed herself not only of what she first demanded, but of large areas in addition. Apparently mistrusting the word of the German leaders, Britain and France seemed fearful further demands would be made. They may have had in mind the hundreds of thousands of square miles of territory and the millions of people they took by conquest from Germany at the end of the World War; they may also have recollected French conquests in northern Africa and British conquests from the Boers in South Africa. And perhaps we might remember that the ground on which we stand was taken from Mexico in 1848, by force of arms.

Perhaps in the present world condition, a renewed partition of Poland seemed as likely a tragedy as could be found to arouse the sentiment of the world against those who should divide that historically unhappy country.

Obviously, as a matter of logic, if conquest can give a good title to territory, then conquest is a legitimate means of getting good title to territory. This is the unholy rule of force, the unholy rule that "might makes right."

This is the rule that has lain behind every great empire that has ever been built during the whole history of the world; it lies behind every great empire that exists today. There is nothing new in the doctrine, neither in the practice.

Under such a rule, war is and must always be the instrument of the growth of empire. Under such a rule nations rise and fall, as might advances or wanes.

Under such a rule, safety in empire comes only to the power which is dominant in arms and resources.

But such a rule of force, of "might makes right," is Satan-born. It is not of God.

Obviously no great empire of conquest can sleep quietly and comfortably of nights if the have-nots swagger forth in search of more territory and are willing to fight for it.

Both in its declarations and in its joinders the present war in Europe has for its sole underlying purpose the secure establishment of the power or powers that, by sheer supremacy in arms, shall dominate Europe, and perhaps the world. This is not a righteous cause of war, and unrighteous war is unholy.

This is the very issue that, twenty years ago, we alleged we sent our young America to Europe to settle. It was our fighting there which gave to the Principal Allied and Associated Powers their victory. We got nothing out of the conflict but the ill-will of everyone—of our foes because they were our foes, and of each of our allies because of our unbounded generosity, and our naive, unsophisticated, unselfishness at Versailles. But we did not then settle the issue. It has risen again. We would not settle it now by joining in this conflict. This is one of those questions which can be settled only by the parties themselves by themselves.

A NATURAL CHOICE

There are in the Church tens of thousands of faithful members, and in the nation millions of loyal citizens, whose choice would be, because of their German ancestry, that Germany should become the dominant power of Europe, and following that, perhaps of the world. For them German art, literature, science, music—perhaps the greatest the world has produced—is part of the warp and woof of their lives and of the lives of their ancestors. All the tender threads of memory and tradition lead them back to the homeland. The German people are and have been a great and good people.

There are perhaps more tens of thousands of faithful members in the Church, and more millions of loyal citizens in the nation who, because of our British ancestry, would prefer that Great Britain should retain the dominance she has held for generations. As much mine as of any Britisher today, are Chaucer and Shakespeare, are Littleton, Coke, and Bacon, are Magna Charta and the great principles of liberty and of local self-government which we of America have made so much and peculiarly our own. These are the heritages which we have from the motherland, and in the joint enjoyment of which, as co-heirs with us, we make all races, creeds, and nationalities coming to our shores. Britain has been and is one of the greatest nations and people of all time.

As the first love Germany, so we love Britain. But each group of us must see and understand the view and feelings of the other.

AMERICA'S POSITION IN EUROPEAN AFFAIRS

Who shall dominate Europe is a question that has been in our international situation from the beginning of our national life. It is not our concern.

The fathers of our Country warned us against the allurements and the dangers involved in such a question—a question which is relatively no nearer to us now than it was in their day. The question is of no more importance to us now than it has been for a hundred and fifty years. The dominant power could always make war on us if it wished. A hundred and fifty years ago we were one of the weakest of the weak, and the hazards to us of such a war were great; now we are one of the strongest of the strong, and the hazards of our losing a defensive conflict almost nil. Do not let fear of what might happen in such a defensive war cloud in any way your judgment. We are relatively better able to defend ourselves today against aggression by a foreign foe than we have ever been before in our whole history.

Washington in his Farewell Address declared we should have "as little political connection as possible" with Europe; that Europe had a "set of primary interests" with which we had "none or a very remote relation," wherefore, "Europe must be engaged in frequent controversies, the causes of which are essentially foreign concern"; "Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?"

Jefferson said: "Our first and fundamental maxim should be never to entangle ourselves in the broils of Europe; our second, never to suffer Europe to intermeddle with cis-Atlantic affairs."

We should follow these admonitions. There is neither reason nor excuse for our entry into this European war. Its issues have for us no vital interest. Wise statesmanship will keep us from that war.

NEUTRALITY VIOLATIONS

We may expect that every means, both fair and foul, which can be devised by hating, desperate men, fighting for their lives, will be used to drag us into this war. We must not accept anything at its face value; we must question every statement, carefully examine every incident. Such is war.

Rarely indeed are mere violations of neutrality legitimate cause for war. Always there is conflict between neutrals and belligerents, the neutrals trying to preserve their peace-time trade and commerce, and each belligerent trying to prevent all intercourse with the other belligerent. Seizure and search of vessels, confiscation of cargoes, are the normal incidents of war. After the war is over, the belligerent is called upon to pay for the infractions of neutral rights, but war is not resorted to even to compel these payments.

One thing more, an armed vessel, whether it be a merchant-man or a regular battleship, is considered to be a vessel of war and subject

to all the hazards of war. Neutrals using such vessels either for travel or for cargo purposes use them subject to all the dangers incident to the navigation of vessels of war on the high seas, and neither they nor their government can legitimately complain of the eventualities which may overtake them.

AMERICA THE GREAT NEUTRAL

America, multi-raced and multi-nationed, is by tradition, by geography, by citizenry, by natural sympathy, and by material interest, the great neutral nation of the earth. God has so designed it. Drawn from all races, creeds, and nations, our sympathies run to every oppressed people. Our feelings engaged on opposite sides of great differences, will in their natural course, if held in due and proper restraint, neutralize the one the other. Directed in right channels, this great body of feeling for the one side or the other will ripen into sympathy and love for all our misguided and misled fellowmen who suffer in any cause, and this sympathy and love will run out to all humanity in its woe, thus weakly shadowing the infinite compassion of the Master.

One of the great tragedies of the war now starting is that every people now engaged in it have been led into it without their fully knowing just where they were bound. The people themselves are largely innocent of this slaughter. God will not forgive betrayal of his children by those who rule over them.

A GREAT PART TO PLAY

As the great neutral of the earth, America may play a far greater part in this war, it is our duty to play a far greater part, than merely impartially to carry out our neutral obligations under international law towards those who come to our shores for trade and commerce or otherwise. It is our solemn duty to play a better part than we can do by participating in the butchery.

America has today the only great national moral force and influence for peace left in the world. We have lost much of what we once had—we lost it when we permitted the looting at the Versailles peace table; we have since then lost much of what then remained by our diplomacy in the conflict between the rival war lords of the Far East and by our scolding protests to Europe—protests largely motivated by matters of their purely domestic policy which were not of our legal and proper concern, matters which we have never in our own American affairs permitted any other nation even to question.

FREEDOM IN DOMESTIC POLICY

We of this Church are qualified expert witnesses on this question. Twice driven from our homes, plundered, robbed, murdered, our leaders slain, no foreign power, and no race, creed, or group raised their voices even to whisper in protest against our treatment. Nor was this silence

broken, when, nearly a half century later, the Federal Government itself confiscated our property, which we only partially recovered. We never dreamed of asking foreign governments to intervene in our behalf. Our patriotic loyalty to the country of our birth, our native land, would not allow this.

Furthermore, when the North was arrayed against the South in a struggle of life and death, when property on both sides was ruthlessly destroyed, and thousands upon thousands of lives were lost, we refused even to listen to representations by alien powers, designed to put an end to the conflict. Nor have we ever tolerated complaints from foreign governments about certain miscarriages of justice heretofore all too frequent in certain areas of this country.

All of these matters were between us—the people concerned—and our own government. We lived or we died, we prospered or suffered, as determined between us and our government. The Family of Nations cannot exist on any other principle than their freedom in all matters of domestic policy, nor can individual States; and the existence of States for the due ordering of all society is of far more importance than the temporary suffering of any group, large or small, within a State. Every State, member of the Family of Nations, must be its own master as to its own nationals. We have always claimed this right unqualified for ourselves.

Our plain duty to humanity and to the cause of peace, our duty to our Creator, require that we preserve the moral force and influence we now have, that we regain what we have lost, and that then we increase to the highest possible point this greatest of all instrumentalities for world peace. If we become parties to this world war, on whatever side, to determine the present issues of the war, we shall lose all this moral power and influence, and sink with the world to the level where just our brute might shall be the sole and only measure of our strength. This would be an appalling prostitution of our heritage.

Remembering the fact that the warring peoples have been led almost blindly into this war by their governments, two things it would seem we might now do that would at once build up our moral power and influence for peace.

THE PROTECTION OF THE WEAK

First, we might well insist, as the President has already urged, that all the belligerents give up and abandon the plans of their general staffs, so to wage this war as actually to exterminate peoples. We should require under penalty of the closure of our ports to the offender, that the principle obtaining prior to the World War should be observed, namely that the civilian population, the women and children, the sick, the aged, and the infirm, of the warring nations shall, so far as possible, be protected; that indiscriminate bombing and the bombing of unfortified places shall not be engaged in; that actual hostilities shall be waged only against and between the armed forces of the belligerents. Should any belligerent not have access to our ports and be therefore not subject to

the penalty, nevertheless the observance of the principle by his foe at our behest will give us the moral power to secure this foe's observance.

Second, having in mind our position as the great world neutral, and remembering that the peoples of these warring nations have been led into this conflict largely unwittingly, and therefore are largely blameless, we should announce our unalterable opposition to any plan to starve these innocent peoples involved in this conflict—the women, the children, the sick, the aged, and the infirm—and declare that when actual and bonafide mass starvation shall come to any of them, no matter who they are, we shall do all that we properly may do to see that they are furnished with food. On the present outlook one cannot be sure which side will finally need this sort of relief. And if in such an effort we should come to the last extremity, one can think of few more righteous causes for war itself than such a high service to victimized, suffering humanity.

We shall, if we act wisely on the full information we can obtain, be able to forestall any deceit or subterfuge on any account or on any ground by any belligerent because of a false or simulated or self-inflicted starvation.

If we shall rebuild our lost moral power and influence by measures such as these which will demonstrate our love for humanity, our justice, our fair-mindedness, our determination to do works of righteousness as God shall make them known to us, we shall then be where at a fitting and promising time we can offer mediation between the two belligerents, and bringing our moral power and influence into action we shall have a fair chance to bring an end to the criminal slaughter of our fellowmen and to give birth to a peace that shall be lasting, because just and fair to every people. Surely this is infinitely more honorable, will have in it infinitely more of humanity, will be infinitely nearer to the Master's way, than sending our young sons overseas to be murdered.

America, the great neutral, will thus become the Peacemaker of the world, which is her manifest destiny if she live the law of peace. Believing as we do that America is Zion, we shall then see the beginning of the fulfilment of the prophecy of Isaiah of old "for out of Zion shall go forth the law," a law of justice, mercy, and righteousness, adopted by the nations of their own free will.

PLAGUES WHICH FOLLOW WAR

One more thought and I have finished. Remembering that throughout all history, dread diseases have followed the devastation of war, when peoples are exhausted and mal-nurtured, remembering what happened at the end of the World War with the flu, reason tells us that if this war drags through years, we must be prepared for a visitation of plagues that will almost surely take a greater human toll than the war itself. These plagues will strike armies not only, but the people back home as well. They will reach America. How much science can do, we have yet to learn. It tardily coped at all with the flu. We have but one sure means toward safety from such plagues—a life lived in accordance

with the revelations of the Lord. Careful eating, temperance, chastity, the non-use of things forbidden, sobriety, industry, proper rest and sleep, non-exposure, and in general right living in all things, give us the right to ask the Lord that the destroying angel shall pass us by. He who breaks down his body and his resistance to disease by riotous and wicked living may hardly hope to escape affliction and suffering. It may be that we shall see a time, if this war shall drag into the years, that "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. 24:22.)

May God bless and preserve this nation, set up in accordance with his plan and will; may he keep us from the horrors and ravages of war. May he help us all so to live that we may with clear consciences always seek his blessings, I ask, in the name of the Savior, Amen.

The *Singing Mothers* sang "God Bless America," (Irving Berlin). Soprano solo by Sister Emma Lucy Gates Bowen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

With all my heart I endorse the principles laid down by President Clark in his splendid statesmanlike address.

What is man, that thou art mindful of him? and the son of man, that thou visitest him? (Psalms 8:4.)

DESIRE FOR IMMORTALITY NATURAL

The divinity in man makes him desire and long for immortality. Benjamin Franklin was one of America's greatest men and one of the world's most versatile geniuses. He believed in the resurrection. The epitaph which he composed to be placed on his grave was as follows.

Like the cover of an old book,
Its contents torn out
And stripped of its lettering and gilding,
Lies here food for worms.
But the work shall not be lost,
For it will—as he believes—appear once more
In a new and more elegant edition,
Revised and corrected by the Author.

For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death. (Doc. & Cov. 58:2.)

In the wonderful and heavenly philosophy of the Mormon religion, heaven and earth meet. This life merges into the life beyond. All is eternity with God. There is a land of life beyond the grave; we call it the intermediate state, the spirit world. It is a scene of life, a community.

HEAVENLY MESSENGERS BEAR WITNESS OF ANOTHER WORLD

According to the holy scriptures there is an invisible world whose inhabitants may become visible, not to gratify the curiosity of men, but as messengers of the Lord to declare his word to his chosen vessels.

Moses, Peter, James and John, also John the Baptist, appeared unto the Prophet Joseph Smith, by the word of God's command, with messages essential to the salvation of the children of men. There is a permanent personality here and hereafter, a continued and active existence of the inhabitants in that "mysterious country." Joseph Smith spoke the truth when he said "there are no angels who minister to this earth but those who do belong or have belonged to it."

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which though unseen is felt and sows in us
All germs of pure and world-wide purpose.

A SCHOOL-BOY'S FAITH

A noted lawyer from Alabama visited Salt Lake City a few years ago. In the course of an address, made to a graduating class in his home state he eulogized the idealism of the Mormon people and particularly their remarkable idealism and views concerning the other world. "I heard the story," he said, "of a Mormon school boy who had lost his blind father, to whom he was deeply devoted. The boy was a pitcher on his High School baseball team, and the father had always gone with the boy to the games, although unable to share in the sport except by what he heard. Justifiable delight filled the blind father's heart as his son was pitching, when the umpire called 'three strikes and out.'

"The father died. The day after the father's funeral had been set for a match game with another High School, and to the surprise of all the boy expressed a desire to pitch the game.

"He pitched better than he had ever pitched before, and his team won. When his friends crowded about him to congratulate him he said, 'Yes, it was the first game father ever saw me pitch, and I did my best for him.'"

THE BROTHER OF JARED'S EXPERIENCE

What is the form of the spirit? The brother of Jared saw the pre-existent spirit of the Lord Jesus; he saw the finger of the Lord and it was as the finger of a man like unto flesh and blood. The fear-stricken man said, "I knew not that the Lord had flesh and blood." The Lord showed himself unto him and said:

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:16.)

What a wonderful contribution this is to the divine authenticity of

the book of Genesis, wherein we are told: "So God created man in his own image, in the image of God created he him; male and female created he them." The Book of Mormon is a witness to the truth of the Bible.

We believe that there is consciousness of the spirit in the life hereafter, between death and the resurrection. Men live and move and have their being in the intermediate state. They pray, talk, hope, and work not only for themselves but also for those who are upon the earth. Death does not congeal the lips of those who go before us; they are not far from us and they help us more than we know.

EXPERIENCES WITH THE DYING

In the course of a somewhat lengthy ministry I have been with some who were crossing the threshold into eternity. For example, a young girl was called to the world beyond. Just before she passed away her face gleamed with glad recognition and she said, "Oh mother, dear mother!" The mother had gone on years before. Fresh in my memory are instances of business men, who, when their end was approaching, have heard voices which mortals could not hear. They have seen faces not of this earth for these men have said: "Mother, my son, they are with me." Then they have departed with a smile upon their faces.

John saw under the altar the souls of those who were slain for the testimony of Jesus. "And they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on those that dwell on the earth." (Rev. 6.) And they were told they should rest for a little season. These spirits had power to reflect, anticipate, speak and think.

I have been with Elders who died in the discharge of their duty, and a moment or two before they departed this life their faces have been overspread with a gleam of recognition of beings not of this world; they have uttered the names of loved ones long since gone and then have gently gone to their rest.

In the 16th chapter of St. Luke we read of a certain rich man in hell and in torments. When he made a certain request, Abraham said: "Son, remember." Dr. Lyman Abbott said that those are two of the most awful words in scripture. The rich man's recollection extended back to mortality and covered the whole period of his mortal life. The wrongs that he did lived in his memory; that was his punishment.

KNOWLEDGE GAINED TO CONTINUE AFTER DEATH

The Prophet Joseph Smith said: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another he will have so much the advantage in the world to come." What knowledge? The pure knowledge that greatly enlarges the soul, that makes us more like God by giving more understanding of his glorious purposes. What a noble incentive and stimulus to educators and also to laymen to gain all the knowledge they

can in this life, for we shall always exist as independent, permanent personalities learning forever.

The works of Gods continue,
And worlds and lives abound;
Improvement and progression
Hath one eternal round.

Dr. John A. Widtsoe quotes the following verse composed by a minister:

We serve no God whose work is done,
Who rests amidst his firmament.
Our God, his labors but begun,
Toils evermore with powers unspent.

Jesus says, in the Book of Mormon: "For my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever." As we all know his work and his glory is "to bring to pass the immortality and eternal life of man."

Cecil Rhodes, the great English statesman, lay dying at the early age of forty-nine. He had nobly worked in the spirit of achievement. To his friend Jameson, by his bedside, he said: "Jameson, the great trouble with life is that it is too short. You no sooner become acquainted with the game and learn how to play it, than you have to give it up."

The British empire builder did not have the vision, the knowledge of the beautiful philosophy of the Gospel concerning the life hereafter, particularly of eternal progression, for in that life the great intellects, scholars, painters, engineers and others shall go on progressing and working for the benefit of their fellow creatures on the earth or wherever the sons and daughters of God are found. He who stops learning and working is neither wise nor happy.

One thing that menaces this country is the growing disinclination to perform manual labor. Too many want to pick their jobs. It is a threat to our permanent stability and prosperity. Henry Ward Beecher once said that the darkest hour in a young man's life was when he tried to devise a way to make a livelihood without working.

"There is more of heaven to be seen in the sweat-bedewed face of the faithful toiler" working for his family than in any canvas with its clouds of cherubs, painted by the masters, in the art galleries of the world.

ELIJAH'S MISSION

We believe in the doctrine of salvation for the dead. Elijah came from that invisible world to the Prophet Joseph Smith in fulfillment of the glorious promise, to which, however, is attached a solemn warning in Malachi 4:5, 6:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

*Friday, October 6**First Day*

Elijah feared God but he knew no other fear. His dominating and persistent personality was a power in the period in which he lived; it is a powerful influence in the present dispensation. The wonderful truth he revealed is sufficient proof that there is consciousness beyond the grave.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the long suffering of God waited in the days of Noah. (I Peter 3:18-20.)

In the following chapter are these comforting words:

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

In the spirit world, the Prophet Joseph Smith and his brethren are preaching those glorious principles, faith, repentance, baptism, the gift of the Holy Ghost, the truth of the Bible, the truth of the Book of Mormon. And we here will preach the same Gospel until every knee shall bend and every tongue confess that Jesus is the Christ. This is my prayer in the name of Jesus Christ, my Redeemer, Amen.

ELDER LeGRAND RICHARDS

Presiding Bishop of the Church

This is not the first time I have had the privilege of succeeding President Charles A. Callis, but I am as proud of the opportunity to follow him today as I was to succeed him in the Southern States Mission.

As a member of the Presiding Bishopric, when we were set apart to preside over the temporal affairs of the Church, I thought that must be a tremendous responsibility; but when we were appointed and set apart to preside over the Aaronic Priesthood of the Church, I realized that that indeed was a responsibility.

During the last six months we have visited most of the Stakes of Zion, and have met with the stake and ward officers, discussing matters pertaining to the Youth Program, Budget System, and other things which we felt would lead to finer standards among our young people.

AN INCREASE OF FAITH NEEDED

While I have always been impressed with what a marvelous work the Church is doing, I believe that if there is one thing that we need in the Church today more than any other, it is increased faith in the hearts of our boys and our girls in the restoration of the Gospel, in the divine mission of the Prophet Joseph Smith, and in the fact that God lives, that every boy and girl will answer to him for their lives. It was Paul who said: "But without faith it is impossible to please him, for

he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

I believe that unless this faith is planted in the hearts of our boys and girls they will not be able to meet the temptations of the day and come out gloriously victorious, true to the faith, and true to the standards of this Church. We have felt that education might achieve this end. We now have compulsory education of our youth, and yet today there seems to be more immorality, more use of liquor, more use of the things which God has forbidden, than in any other day.

It seems to me that in our Church we must be able to plant in the hearts of our boys and girls a faith in the promises of God, that if they will shun these things, they will receive of his blessings. Think of the promise given to those who will observe and keep the Word of Wisdom! Surely every father and every mother and every teacher in Israel should want these promises to become real in the lives of their boy and girls: to run and not be weary; to walk and not faint; that the destroying angel might pass by and not slay them, as he did the children of Israel; and that they might receive knowledge, yea, even hidden treasures of knowledge. This is what I would like to have come into the lives of my children.

I realize that in the achievement of this great end we have a great responsibility as parents, in the home and as officers in the Church, for the Lord has placed in the Church officers for this purpose. He has given us apostles and prophets and pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ * * * that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

A LACK OF FAITH AMONG YOUTH OF THE CHURCH BRINGS REPROACH

It would be a terrible thing, if, as our boys and girls come out of Latter-day Saint homes, they come with their faith destroyed, with lack of confidence in the leaders of this great Church, lack of faith in the divine and holy principles that God has established in the Church in these latter days; and it would be a great reproach upon us if our boys and girls come out of our auxiliary organizations, our Priesthood quorums, our Church schools or seminaries, with lack of faith in these great eternal truths.

During my travels I learned of a few instances where our young people had been taken out of our institutions because the parents felt that their faith was being destroyed, rather than strengthened; and I think that this is a reproach.

God has placed this great army of officers in the Church as watchmen upon the towers of Israel, and I believe the Lord expects the presidents of stakes and the bishops of wards to know that there is nothing being taught that will destroy the faith of their boys and their girls. I might be just a little specific. I met a young lady who told me of what she had been taught in one of our institutions. She was told that patriarchal

blessings were not really to tell us what the Lord had in store for us, but they were beautiful thoughts that might encourage us to try to live better lives. Now, if that were true, it would be all right; but as far as I am concerned, it just is not true. If it be true, then I think one of two things must be acknowledged: that God has withdrawn his spirit from this Church, or that we have no need of patriarchs in the Church.

VALUE OF PATRIARCHAL BLESSINGS

I call your attention to the patriarchal blessings given upon the heads of the sons of Israel of old, when their father Jacob, the Patriarch, said: "Gather yourselves together, that I may tell you that which shall befall you in the last days." One of the great fundamental truths of Mormonism is based upon the promise made upon the head of Joseph, when he was promised a new land in the utmost bounds of the everlasting hills, for his blessings should exceed the blessings of his progenitors.

I was privileged to be raised in the home of a patriarch. Today, my father is the acting Presiding Patriarch of the Church, and it might be more appropriate that he should speak on this subject than that I should; but I received my first blessing at his hands when I was eight years old, and I want to say to you that all the philosophizing in this world could not make me believe that my father knew what he pronounced upon my head of his own knowledge and his own understanding. That blessing has been a guide to me all my life, and I thank God that I received it when I was a boy eight years of age.

FAITH-PROMOTING INCIDENTS

While working in the field with my father when I was a mere lad, I received one of the greatest testimonies that ever came to me, and that through the giving of a patriarchal blessing. My father related to us three boys, who were engaged with him in filling up an old cellar, a visit he had made the night before to administer a patriarchal blessing, and after he had taken his hands from the head of the brother blessed, some disappointment was expressed that Father had not promised him that he should get well and live, because he was very sick. Father related this experience to us, and if there had been no inspiration in this Church, and no inspiration in the calling of a patriarch, where would the faith of his boys be today? He said when he placed his hands upon the head of this brother, something seemed to say to him that he should not give him too good a blessing for this life, for his days were numbered. So he promised him the blessing of eternal life for his faithfulness, and then disappointment was expressed, and the voice of inspiration came again, and he said: "If I am inspired by the Spirit of the Lord, Brother So-and-so will not live more than so many hours," and he told us the time.

While we were still working together a good brother passed along the old hedge fence. Father called to him and asked if he knew how Brother So-and-so was. He said he had passed away. Father asked

the hour and he told us. Then Father looked at us, because it was the exact time he had told us.

When I was called on my first mission I walked into the office of Brother George Reynolds on crutches, with my leg in a plaster cast. He said: "What are you here for?" I said: "I am here to answer a call for a mission." He said: "It looks to me like you had better go home and take care of yourself." I said: "I will be ready to go at the appointed date." He said: "When do you want to go?" I said: "In April, with my other friends." That was February.

I went out to Tooele, where my father lived, a patriarch of God. I told him I wanted a blessing so I could go on that mission, and my father promised me that I should go and that I should not be handicapped because of lameness—and I never lost a day's work. I threw my crutches away a few days before it was time to leave, and I went on that mission.

Now, here a few years ago, seven years ago to be exact, my wife and I laid away in the grave our oldest son, who was nearly sixteen years of age—the greatest sorrow that has ever come into our lives. We had four daughters before he was born. Less than a year prior to that we took him and his younger brother, only sixteen months difference in their ages, into the office of the Patriarch of this Church, Brother Hyrum G. Smith, and he gave them each a blessing.

Now, I ask you, suppose the Patriarch had known that one of these boys was to die within a year, could he not promise him anything? What would it have meant to the eldest son, had he walked out of the Patriarch's office with no promise and no blessing, and the younger son had all the promises and the blessings, for the older boy truly loved God and kept his commandments. When that boy passed away, and I met with my counselors—for I was then President of the Hollywood Stake—I said to them: "There is just one thing, if God could only give us to understand that boy's blessing." I said: "I wish you brethren would help us, if you can, so that Sister Richards and I might be comforted."

A few nights after that I took Sister Richards for a ride. We asked the younger boy if he would like to go with us. He said: "No. I think I will stay home." The next morning was Sunday morning. He came in and crawled up on his mother's bed, holding in his hand the two patriarchal blessings, and he said: "Mother, while you were out riding last night I read these blessings." He said: "You see, you haven't understood them."

I think just for the matter of getting it clearly before you I shall read a few words from the two blessings, as they were given by the Patriarch. In the oldest boy's blessing, the one who passed away, the Patriarch said:

For it will be thy privilege to bear the holy Priesthood and to go even among strangers and in strange lands, in defense of truth and righteousness.

This we could not understand. And to the younger boy he said:

For thou shalt bear the holy Priesthood in defense of righteousness and truth, both at home and abroad.

The boy said: "You see, Mother, I am going to labor at home and abroad, but," he said, "LeGrand was to go to strange lands and strange people;" and he said, "They are not on this earth. We know all the lands of this earth and we know all the people that are here."

And to the oldest boy the Patriarch said: "And in due time thy home shall be a fit abode for the spirits of thy loved ones;" and to the younger boy he said: "Thou shalt enjoy the comforts of a happy home and the blessings of honored fatherhood, for thou shalt see thy posterity grow up around thee, to honor thee in the same kind of way in which thou hast honored thy parents." Now, reverse the blessings and give the younger boy's blessing to the older boy, and there would be no explanation. He said: "Mother, you see, LeGrand's home is to be the home of the spirits of his loved ones, and my home is to be here on this earth, where I will see my children grow up around me."

You cannot tell me that God, the Eternal Father, did not give that fourteen year old boy the inspiration and revelation to understand these blessings, and our hearts have been comforted.

PROMISES OF THE LORD SURE OF FULFILMENT

My faith in God and his eternal purposes is such that I never doubt but that he has made adequate provision for the fulfilment of every promise, and to complete and perfect the work which he has here commenced. In a revelation to the Prophet Joseph, he said: "His purposes fail not, neither are there any who can stay his hand." And again: "I give unto you a new commandment, that I, the Lord your God, am bound when ye do what I say, and when ye do not what I say, ye have no promise." And when we receive a promise from the Lord through his servants, it is my faith that that promise shall be realized if we keep his commandments, if not in this life, then after this life.

Now I ask you if you understand all the things in the scriptures? Did not the Savior say, when he taught in parables, and his disciples came to him and asked him why he spake in parables: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

If there were time I would like to refer to some of the prophecies of ancient Israel. I was reading in the Book of Mormon, the other day, that when Christ our Lord appeared here in this land of America he quoted some of the prophecies of Isaiah, and he bore his solemn, sacred testimony, as the God of heaven, that every prophecy of Isaiah should be fulfilled; and there are prophecies there that no learned man in this world could interpret or explain, without the knowledge and the information that have come through the restoration of the Gospel of the Lord Jesus Christ. Sometimes I wonder why we go to the world for explanation of the scriptures, when we have the revelations of God, the Eternal Father, to guide us.

IMPORTANCE OF REVELATION

I would like to show by reading two lines here how very particular the Lord is. When he speaks there should be all attention, and when he commands, obedience should follow without hesitation, without murmur or fault-finding. Somebody might ask, which is the most important revelation in this wonderful book? I will answer you that I do not know, I have not the wisdom nor the understanding to determine that question. All of the revelations of God are important. He speaks to a point that is definite. Whenever he appears there is a reason, as there was when he appeared with his Beloved Son to Joseph the boy. There was a reason for his being there; it was not just an excursion from heaven down to the earth, but something important was about to happen. The Father spoke to the boy and said, "This is my Beloved Son, hear him!" So it appears there was something important to be said on that occasion. The Son spoke to the boy and said, "What do you want?" Not quite so roughly as that of course, but "What would you like?" And the boy replied in a simple way—it was the language of a boy—I want to know which one of these Christian sects is right. There are quite a number of them here and they have created very considerable disturbance. They contradict one another; they say Christ is here, and Christ is there, I want to know which one is right and which one I am to join?

That was an important question for a boy fourteen years of age to put up to Deity. But he was in earnest about it, he wanted to know, and the Son said: You are not to join any of them, for none of them is right, and their worship is not acceptable to me, or words to that effect.

The boy evidently was astonished. He did not know what to make of that statement. He thought one of the various churches must be right and the others of course wrong. But none of them was right, and he was told not to join them. He was given to understand that he had a work to do.

Somebody might say, "Well, Brother Clawson, that was a wonderful vision, but why did the Lord wait; why didn't he just lay hands on the boy and bless him and bestow upon him divine authority to solve his problem?" Well, that was not the method the Lord used at that time, or perhaps any other time. The boy was not prepared to receive any authority. He was hardly prepared to endure the vision of the Father and the Son. I suppose he had to be transfigured in order to enjoy their presence. The boy must have some training, some schooling before he could do the work required of him, just as we need training and schooling for our work. We need to study and delve into principles of the Gospel and become acquainted with them. So this boy was ministered to by angels from heaven. He wanted to know about the principle of baptism. The Father and the Son sent John down to tell him and Oliver Cowdery and to give them what authority was needed at that time. The young boy would rapidly be growing older. Peter, James, and John, who held

the Melchizedek Priesthood in the days of the Apostles, came later, and laid their hands upon the heads of Joseph and Oliver and committed to them the keys of the Melchizedek Priesthood.

I am telling you now something you already know, of course, but I presume there are many people here and in the Church who have not looked much into the Doctrine and Covenants. I do not think any of us spends any too much time in doing so. It is a big question. This great Gospel takes some thought and a good deal of prayer to comprehend it, and authority to exercise the Priesthood. There will be a gathering of the Priesthood in this building Saturday night and a great company of men of the Church and young boys will fill this house; it will be a wonderful sight. If that body of men who shall come together were all equally faithful in keeping the commandments of God one hundred per cent, they could make this great building tremble on its foundation by the exercise of their faith.

DANIEL'S PROPHECY

I am talking to you now briefly, brethren and sisters, about the kingdom that Daniel saw when he looked down through the ages, down and down, until he came to that time when the world was broken up into small kingdoms. "There will be kings in that latter day." We are right in the midst of it, and then Daniel said by the spirit of prophecy: "In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Now we are identified with that kingdom, that something that must endure forever, and as long as we hold on to the kingdom and are faithful we will live forever in that kingdom.

A MARVELOUS WORK

Now I want to show you how very particular the Lord is. I am going to read from section 6 of the book of Doctrine and Covenants, being a revelation that was given to Joseph Smith and Oliver Cowdery for their benefit, but it applies perhaps equally to all of the members of the Church. A general obligation goes with this section:

A great and marvelous work is about to come forth unto the children of men.

I think you will get the idea from what I have said that it is a tremendously important work. The Lord calls it a marvelous work, and he uses that expression in other sections. And then he goes on to say:

Behold, I am God; give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

You see the Lord must not be trifled with, and when he gives a commandment and we do not receive it and do not carry it out, what

becomes of us? That man who takes such a course will become blind in his mind. While he thinks he is right and probably boasts of his standing in the Church he is nevertheless in the dark because he has ignored or broken the commandment of God.

RICHES OF ETERNAL LIFE

I am passing over a number of paragraphs here until I come to the seventh paragraph in this revelation:

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

I remember reading about the funeral of a brother in moderate financial circumstances. President Young was one of the speakers, and he pointed to the casket in which the remains were resting under the pulpit and said: "There lies a rich man." And yet he had been poor all his lifetime in the flesh. His talents, his ability were not of a financial character. There is really a sermon in that which might be developed if I had time.

Then I pass on to the 13th verse. It is all good, brethren and sisters, but there are limitations:

If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

So if we seek for wisdom and we use it, that is what we will get, the gift of salvation.

This is a very fine subject. It is a good thing to take a few moments in the Conference here to point out some of these things that may possibly be discussed by other speakers.

I know that this is the kingdom of God, as referred to by Daniel. I verily believe that the temple on this block is the temple that Isaiah saw in vision: "The mountain of the Lord's house," and this is the people of God and I love them and am happy to be identified with them.

I pray God to bless you, and bless the Presidency, the Twelve, and other Authorities, in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters: I deem it a great responsibility to stand here before you this afternoon and occupy your time, and I trust that for the few moments I am here you will lend me your faith and prayers, that the testimony I may render to you may be directed by the Spirit of God, for my only purpose is to give you a true testimony of my feelings regarding the Gospel of Jesus Christ.

GRATITUDE FOR MEMBERSHIP IN THE CHURCH

"We believe in God the Eternal Father and in his Son Jesus Christ."

Friday, October 6

First Day

I believe I have repeated that before you at other times in this pulpit. Just recently I was in attendance at a Stake conference and as various men were called to the stand, the directing Apostle who was present said: "Tell the people why you are glad that you belong to the Church of Jesus Christ of Latter-day Saints." You can imagine the various reasons that were given.

This afternoon I am going to tell you that I am glad that I am a member of the Church of Jesus Christ of Latter-day Saints because we believe in God and in his Son Jesus Christ. We believe them to be real personages; we believe that they are embodied spirits. It has recently been my privilege to study the commentaries in a certain Bible that is exant in the world and which serves a very large community of Christian people. Some of these comments appear to me exceedingly strange, and one of them was this. Some of you have heard me tell this experience, but perhaps it will stand repetition: "God said, Let there be light, and there was light." The commentary says: "Since God is a spirit he has no parts, neither hands, nor arms, nor feet, nor legs, nor tongue. Since the tongue is necessary to speech he could not speak. So that passage means that in some unusual way God caused that there should be light."

PURPOSE IN JOSEPH SMITH'S FIRST VISION

I believe, and I think you all believe the testimony of the Prophet Joseph Smith, that God and Jesus Christ, in vision, appeared to him, that both of them talked to him, and that he saw them in their spiritual bodies. I believe that the great purpose of that vision was to combat the error that had grown up in the world regarding the personality of God. Regardless of the fact that Jesus Christ had testified that he was in the image of his Father, and that those who saw him saw the Father, because of that extreme likeness, the world generally had forgotten that idea of God. In this vision to Joseph Smith and his testimony to the world regarding it there was brought to us anew the testimony of the personality of God, and I like to believe in a God who I think has an interest in me and you, his children. I like to think that he is something like me perhaps, only far superior. I like the idea of the Church that if you and I shall avail ourselves to the maximum of our possibilities, some time in eternity we may have the power of God, that there is no limit, if you will, to the progress that the spirit of man can attain to.

PRINCIPLES AND ORDINANCES OF THE GOSPEL BRING JOY

That is one reason that I am glad that I am a member of the Church of Jesus Christ of Latter-day Saints, because our belief satisfies that idea of mine. I am glad I am a member of the Church because we teach faith, repentance, and baptism. If I were sure that my faith is of such a nature that though I should live to be an aged man, older than my father, I should never falter nor question the fundamental doctrines of

the Church, but that I should so conduct myself that when I lay down my burdens, my brethren will think of me as one of absolute faith, I would be happy. My constant prayer to God is that I may have that faith, that it may carry me through and over all of the obstacles that may arise.

I do believe in God, I believe in my brethren, I even believe to a very great extent in myself, and I trust that that is not egotistical, because I have been called to a responsible position, and I am trying to discharge that responsibility under the direction of the Spirit of God, and I believe that I have a claim upon God so long as my life is reasonably pure and acceptable to him, for those blessings.

I am glad that repentance is one of the doctrines of this Church, for none of us is perfect. No one recognizes his fallibilities perhaps more than you and I. No one recognizes the need of repentance more than we. But I am glad that God has promised us that if we will repent of the things that we know are wrong he will bless us, that he will give us greater light, and that with that greater light we can better serve him and serve our fellows. Repentance causes us, when it is real and true, to abandon the improper ways of life and to accept those that are proven to be true. There are many things that the experiences of the past few generations have demonstrated to us as being true matters of life, and we should accept them and we should try to live them.

I am glad we believe in baptism, and baptism in the form in which it was taught and practiced by Christ our Lord—baptism that was acceptable among the Nephite people upon the American continent under the express inspiration and direction of Christ himself—baptism by immersion if you will.

THE PURPOSES OF BAPTISM

I am glad that the purpose of baptism is for the remission of sins, and that when one goes down into the water and is submerged and comes up under the blessing of the man who performs that ordinance his sins are washed away, provided his repentance is true, and he starts forth in a newness of life. That we believe is one of the very major purposes of baptism.

Baptism has another purpose as well, for it is an initiatory ordinance in the Church of Jesus Christ of Latter-day Saints. Without baptism we do not become members of the Church. I would not say that without baptism we are not entitled to the blessings of the Lord, but we do not become members in his Church without it. Since baptism indicates a repentance for sin and a washing away of those sins we are then ready for any and all of the blessings which come as promised to us, depending only upon the manner of our living. We are eligible to exaltation in the kingdom of God our Heavenly Father. Some of us feel that that is the major purpose of baptism. We are told in the scriptures that baptism is for the remission of our sins. I believe that both of them are major purposes of baptism, but it is extremely difficult to say which is more

important, because without repentance and without the washing away of our sins we could hardly obtain membership in the Church, and without that we could hardly claim the privileges of exaltation. Repentance and purity of life are essential to this objective.

That then is another reason why I am glad I am a member of the Church of Jesus Christ of Latter-day Saints, because I believe that the baptism to which I submitted was a true baptism of Christ our Lord and that it was performed by men who are properly authorized to do it.

I am glad that through the laying on of hands of those in authority one may be given the Holy Ghost, and I trust that I have been the recipient of it and that many if not all of the official acts that I have performed have been done under its dictates; that is my hope at least. And furthermore, so long as I retain the Priesthood and honor and respect it, my actions will be directed by that Spirit.

GRATEFUL FOR THE PRIESTHOOD

I am glad I am a member of the Church of Jesus Christ of Latter-day Saints, because I believe God sent his representatives from heaven to restore the Priesthood, which I claim to bear, to the Prophet Joseph Smith, and that it has come down to me in an unbroken line of descent. The greatest privilege I feel I can have is to hold that Priesthood and to be worthy under the authorization that I have. I trust that God will give me his Spirit, that I shall always be glad for a membership in his Church, that I shall never be ashamed to tell the world that I am a member of the Church of Jesus Christ of Latter-day Saints, that when occasion offers I may tell it verbally, but I would that in every day and every hour of my life my conduct should proclaim it to the world; and I pray that God will bless us all that we may be happy and contented in our association with one another as members of the Church of Jesus Christ of Latter-day Saints. God bless you all. Amen.

The *Singing Mothers* sang "Thanksgiving Song for Mothers" (Frank W. Asper), also solo by Bessie Morley.

ELDER BRYANT S. HINCKLEY

Former President of the Northern States Mission

I trust, my brethren and sisters, that it will never become commonplace to worship beneath this dome. This building speaks of the best, it reflects the wisdom, the originality and the genius of the men who established this commonwealth.

It is a very impressive thing to look into the faces of the men and women who are the leaders of the Church after a hundred years of its establishment.

We have all been impressed and inspired with this Conference. The official declaration of the Church with reference to war, those who wage unrighteous war, will have a place among the historic documents of the Church.

It well becomes us to ponder carefully the words of the President of the Church. He is the mouthpiece of the Almighty to this people, he is entitled to the inspiration of his high calling, and those who listen in obedience to his word will be blessed.

The American people need their thinking clarified in these troubled days. It is most gratifying to all of us and to all who have had the opportunity of listening this morning to the noble and courageous words of one of the Presidency of the Church, a really great utterance in times like these.

So far as peace is concerned and our attitude toward war, our path is made plain. In former days prophets were also statesmen, and that is the case now. God be praised for men who have the vision and the courage and the capacity to help us in these times; we need it.

All Latter-day Saints and all thoughtful Americans feel that our last defense as a great democracy is righteous behavior, that the peace and perpetuity of this government depend upon the lives of its citizens, and no other people have a cleaner and deeper appreciation of the privileges and blessings of the great government that shelters us than have we.

This report is my last official act as the former president of the Northern States Mission. The three and a half years that we presided over that mission were and always will remain memorable years. We formed a great attachment for the Saints in the Mission, numbering nearly five thousand, including the stake. The contact with those who are not members of the Church was very pleasant.

But the most enduring and impressive experience that goes with missionary work is contact with your boys and girls who are the missionaries of the Church. This was a delightful, personal, intimate contact, the kind that builds friendships that last forever. This comradeship is inspiring and enduring. There is no experience sweeter than the experience which comes with one's contact with young men when their hearts are touched with the fire of the Holy Ghost when their visions are expanded, and their souls are warmed with gratitude to their parents and with a love for humanity. After all, this is one of the proofs of the divinity of Mormonism. The ingenuity of man never devises a plan quite comparable to the missionary system of the Mormon Church for building character in man. The Almighty in his mercy has reserved some of his very choicest blessings for the poor. The widow who toils and makes sacrifice to maintain her son on a mission is compensated many times. No matter how bitter or hard the sacrifice is, if the son makes good, all this sacrifice is sweetened and sanctified.

The Stake President who offered the opening prayer told me this morning that not so long since he had his returned missionaries together and the mothers of the returned missionaries. He had the boys speak and then the mothers, and I am prepared to say that what the mothers said had a penetrating effect that no ordinary eloquence could have. I hope the time will never come when the worthy sons of the poor will

be denied the blessed experience of a mission, for after all the sons of widows are among the best of missionaries.

A missionary experience creates a militant attitude for the truth, the spirit of a crusader grows in one's heart. I am sure you will not interpret what I am about to say as a self-righteous utterance. For three and a half years in common with other missionaries I have pleaded to the best of my ability your cause and the cause of righteousness in the world, and now I want to come home and plead with you, for you have a great reputation to live up to, to live your religion. You have demonstrated your devotion in the most practical way. You have been loyal to the Church and its leaders, and valiant in the testimony of Jesus, and it is only a commonplace to say to you that demonstration is the story that tells. No argument is so eloquent, no appeal so powerful as a demonstration of what Mormonism will do. My brethren and sisters, if we are converted, if our religion carries over and manifests itself in our lives we preach a sermon that cannot be answered.

We have the truth, and we say it in humility, but in confidence, and I want to say whenever I have the opportunity, that if we have faith enough—the plain, simple faith, the faith of our fathers—to live the simple principles of our religion, we are destined in the very course of events to rise to a proud place in the world. No opposition can stay our progress if we only have the faith to live our religion. There is no substitute for the intrinsic, simple matter of fact faith of the men who laid the foundations of this Church.

You are asking me how you can demonstrate, what you can do? May I suggest one thing. My brethren and sisters, if every father here and every mother here will religiously observe family prayers, and ask all their children to participate, it will build faith in the hearts of your children, you will have a better influence in your home, you will do better. The Lord will be inquired after. Try this for six months, and I promise you that the spiritual morale of the Church will be stepped up. No man need be rich to pray, no matter how humble the home is the voice of prayer can be heard there. I well remember when my father came home from a General Conference many many years ago, and said: "The President of the Church has asked all the people to put their houses in order." He called us together and said to mother, "I want you to see that these children pray when I am not here." She did it. Nothing was more helpful.

I would like to endorse the discourse preached here this morning with such fervent eloquence by the Presiding Bishop of this Church.

It cheers and gladdens one's heart to be with you. God bless you. Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

From the last Conference that I attended, to this Conference, seems but just a moment or two, because most of the time since our last Conference I have been away from home, and in my journey again to the South Seas I learned one or two things that brought to me joy and happiness and a great comfort.

A FOURTH OF JULY INCIDENT

I would like to tell you about one incident. I think you deserve to hear it. Wallowing through the trough of the sea, and then again on the top of the mountains of water, on an old freight boat that is manned by a very splendid captain, one who, I had been told when I left Tahiti, wouldn't speak a pleasant word to us for he was a very austere man, this very pleasant incident occurred. It so happened that we were near the equator and it was the Fourth of July, so on this day each of us, of course, had his own thoughts concerning home and his own beloved land of freedom. Going down to dinner in the dining room, we found stretched across a great mirror placed over a false fireplace, a beautiful American flag. Each of us saluted it, for it was the first we had seen for months, and this austere captain, who by now had become my friend and companion, said:

"Before you sit down, all of you ladies and gentlemen, I would like to say a word or two to you. This is your day. This is your birthday, and so I desire to extend to you my congratulations."

Now, this was a British captain.

"I don't know," said he, "what to do, and I am rather put about and embarrassed. The only thing I know to do is to toast someone. Everything we do in national celebration, we toast the King, so I would like to say to you that I desire greatly, irrespective of your politics, to propose a toast to the President of your great land. I would like to toast President Franklin Delano Roosevelt, not because of him, but because of the great country he represents."

So we all, officers of this vessel and passengers, drank to this toast. Mr. Del Lord, who has charge of the filming of all of the pictures that are released from the Columbia Studios in Hollywood, was aboard with his wife and son, and he said: "Go on, Hardy; answer him." It was a beautiful gesture that Captain Norton had extended to America. I tried earnestly to appropriately thank him.

Arriving home, I took occasion to write my gratitude to Senator King—and by the way, to Brother King—in Washington, to thank him for the many courteous, kindly things which he had done for me. He had gone to the French Ambassador in Washington and asked him for a letter for me to take down to Tahiti, that I might meet the Governor of those Islands, and that Ambassador said: "No. I will cable Paris and have Paris cable Tahiti," and that was done. So I thanked Senator King for this kind office, and the many other things which he had done

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for me, and told him of the event which happened on this boat on July 4th.

Back to me came a letter, and in that letter were these words: "Your communication intrigues me, and I have taken it to many of the senators. They are all pleased, and all fired with a desire not to be outdone by any other nation. I have taken it to Cordell Hull, and he is delighted. We have told the officials of the Merchant Marine of America that when occasion presents itself they shall extend like courtesies, not only to Great Britain, but to every other nation, where they know a day is set apart in which that nation may celebrate."

So really and truly, "Hands across the sea," and the clasp that is spoken of, has come just a little closer, and I am thankful indeed that this has come about through one of our own people, the Honorable Senator William H. King.

RESPONSIBILITY OF PREACHING THE TRUTH

Now, being conscious of the great purpose which you have demonstrated in coming to this historic building to again worship God, as did your forefathers,—and they now are gone—I feel that this position is unquestionably one of solemnity and one of great responsibility. Generation after generation has passed on since 1847, when our people first gathered in these valleys, and yet in ever-increasing numbers there has come up, each semi-annual Conference, a greater and a bigger horde of people, to worship God as they desire and are taught by the revealed word of God.

This that I quote is from St. John:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.)

We make the same startling declaration. We don't mince words, but we declare that God lives, that he has spoken, that again his Gospel is restored, and the father, who carried the message yesterday, has handed the burden to his son, and he goes on in his way in delivering this great message of truth and salvation.

SUCCESS OF EARLY MISSIONARIES

There is one thing, however, that I have observed. I believe that if we would adhere a little closer to the declarations of this restored Gospel, and the words of God which have come to us, not forgetting the first principles of this Gospel, we would go very much faster and farther. I am thinking of those glorious old missionaries of this Church, Parley P. Pratt, Orson Pratt, President Wilford Woodruff, Heber C. Kimball. Those men walked forward in humility, with nothing in their hands to convince and convert the people but a copy of that book

which miraculously came into the hands of Joseph Smith by an immortal being, and declared its truths fearlessly and boldly, and lo, when their listeners heard the message and read this book, they became, many of them, as ardent in their desire to spread the Gospel as were the ones who brought the message to them.

SUCCESSFUL STAKE MISSIONARY WORK

Now, the Presidency of this Church and the Quorum of the Twelve Apostles, have in years past, recent years, handed to the First Council of the Seventy a great responsibility, the supervision of the missionary work of the stakes. That work is established in every stake of Zion, and the results which have come from that inspired beginning have been marvelous indeed. Do you know that there were baptized, during the first eight months of this year, 1568 souls into the Church of Jesus Christ of Latter-day Saints, who were not in the fold before; and that in one stake and one ward—and that stake not more than a hundred and fifty miles from here—there came in a monthly missionary report to our Council that forty baptisms had occurred? We could hardly believe it, so we wrote back for confirmation. Back to us came the letter: "Yes, forty have been baptized, largely due to the wonderful work of our women missionaries here in this stake, and the help of some splendid bishops."

I want to say that we are grateful, more than I am able to tell you, for the work that the bishops have been doing for us.

Let me read to you what the Apostle Peter said, because I believe we can apply it to ourselves:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.

I think we are doing that as best we can, but I believe we can do better if we try just a little harder.

WORDS OF ADVICE FROM THE LORD

Let me read you just one or two verses from the Doctrine and Covenants, Section 88, and I am finished:

Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

God bless this work and you, my brethren and sisters, I pray, in Jesus' name, Amen.

ELDER ELIAS S. WOODRUFF*Former President of the Central States Mission*

I very humbly pray that the Lord will bless me in the few words I may say to you this afternoon by way of reporting my missionary labors in the Central States Mission. I have been away since the 8th day of March, 1928, eleven and a half years. During that time I labored first in the Western States Mission, and later in the Central States Mission. I was released and returned home on the 2nd day of July, this year. It has been a glorious experience, and I have had the pleasure and the joy of sharing affectionate regards with a good many people.

I was checking through my books and records, and I find that I have received and introduced into the missionary field 703 Elders and lady missionaries in that length of time. When I think that perhaps I have had some influence upon their lives for good, I find myself humbly and gratefully happy because of it.

Prior to my mission, laboring as a bishop, I had a great deal of pleasure in laboring with the young men of the Aaronic Priesthood. In that time I have no record of how many, but I am sure between 100 and 150 Priests were ordained Elders and sent into the field, who had been influenced, I am sure, for good in the Priests' Quorum in the ward where I presided. This is not said boastfully. It is said because I appreciate, from the very depths of my heart, that I have had the opportunity of doing some good.

I can tell you that the Central States Mission is in excellent condition, and that the administration of the affairs of that mission, now in the hands of President John F. Bowman, is being ably conducted. Brother Bowman is taking up his labors with vigor and earnestness, and I hear nothing but good reports of his labors. The people are pleased with him. They are learning to love him, and are inspired by his utterances. Brother Bowman has the gift of speech, and he is able to stir his congregations and his people, who love to hear him speak. He also has the gift of friendship. He makes friends quickly, and I am sure that they will be permanent and lasting and will bring him much joy.

Frequently visitors coming into the mission field used to tell us that they noticed a spirit in our meetings that did not seem to be prevalent in the wards or stakes of Zion, and we rather got the impression that we were more spiritual than you are, and we felt, perhaps, that was very well. But I want to testify to you that since I have returned I find the same humble, sweet, fervent spirit in the stake where I labor, and among the people with whom I come in contact.

It has been a great pleasure to me to notice the great improvement and the advancement that the Church has made. I think perhaps you don't quite understand how fast we are growing, when you see it day by day. You go away a while and come back. It is like the wandering son who returns to the family and doesn't know his own brothers and sisters, they have grown up so. I find our stakes thriving with activity—at least the stake in which I live. I find the boys of the Lesser Priesthood

active, striving to become standard quorums. I find a fervent spirit among the brethren.

I have had some experience out in one of the stakes, with the Welfare organization, and I find the same spirit there. I have had the pleasure of sitting down with a few bishops and going over some of their budgets and problems, and I find them mighty anxious to discharge their duties. Altogether it has been a joy to come home, and to begin to be actively associated with the work of the ministry here.

I remember a good many years ago, when I used to go East every year for the Deseret News, one man said to me one time: "Chicago is a very wicked city, isn't it?" I said: "I don't know. I never saw anything wicked in Chicago." "Well," he said, "it is." I said, "I don't know a thing about it. I have never seen anything but good, every time I ever went there." It made me think of a story they tell in the South. An Arkansas man and his family concluded to change their place of residence, so they put all their belongings in a wagon and drove along the road. On the evening of a certain day they came to a village. Sitting on a front porch was a citizen of the village. The driver stopped and said: "Hello." The man on the porch said: "Hello." "What place is this?" said the driver. The man gave him the name. "What kind of people live here?" "Oh," he said, "what kind of people live where you come from?" "Oh," he answered, "a lot of liars and beggars and thieves." "Well," he said, "they live here too, just like the people you used to be with."

So the driver went on a little farther, and in the next town, in response to the question: "What kind of people live where you come from?" he said: "A lot of good people." "Well," said the man, "there are a lot of good people here too. Come on in and be one with us."

I think, brethren and sisters, we find what we look for, largely. I want to testify to you that the Church at home, as far as I can see, is behaving itself mighty well. It is a great pleasure to be associated in the local ministry.

I am grateful to my heavenly Father that I have been counted worthy, by him and through his servants, to perform these missions. Now I am grateful that I am permitted to return home again and be active in the affairs at home, for I have discovered that it is not pleasant to be inactive.

May God bless you. May the Church continue to grow and thrive, as it is its destiny to do, I humbly ask, in Jesus' name, Amen.

ELDER JOSEPH ANDERSON

Clerk of the Conference

I am sure, my brethren and sisters, that you are not more surprised than am I. However, I recognize it as an honor and a privilege to address one of the sessions of this great Conference. I recall that when I was a child, and a very small child, my mother used to bring me to this

great Tabernacle, where she would listen, and I with her, to the remarks of the brethren who spoke from this stand.

I have had the privilege of attending, during the past eighteen years, all of the sessions of the thirty-six Conferences that we have had during that time. This, however, is the first time I have had the privilege of occupying the position of a speaker.

I am certainly grateful, my brethren and sisters, for the Gospel of Jesus Christ. I am thankful that I have in my heart an assurance that God has spoken from the heavens in this day and age in which we live; that God the Father and His Son Jesus Christ appeared to the boy, Joseph Smith, in the woods near Palmyra, in answer to humble prayer. I think it only right and proper that in the opening of this great dispensation of the Gospel, God should manifest himself once more to man.

I am grateful for the privilege I enjoy of associating with the present leaders of this Church, and the privilege I have had of associating with those who have presided in the councils of the General Authorities during the past eighteen years. I can truly testify to you, my brethren and sisters, that they are men of God, men whose sole desire and ambition is for the welfare and growth of this Church. I have had the privilege of being intimate with them. I believe that I know their hearts, and I can assure you that they are God's noblemen, and worthy of your trust and confidence.

I am grateful that we live in this wonderful land of America, the land of Zion, "a land choice above all other lands." I sincerely hope and pray that we shall always keep in mind that this is the land of Zion, and that so long as we worship the God of this land, who is Jesus Christ, it will be a land of Zion unto us.

There is a feeling throughout the United States, and I think throughout the world, that we should return to religion, that we should return to God. I recall that when I was in Europe two years ago, with President Grant, we were reliably informed while visiting in one of the great cities in Germany that only one per cent of the people in that city attended church, on general occasions, and ten per cent on special occasions, and it was said that that was the condition generally in that country. We heard, from people who visited the great cathedrals and churches in England, that a similar condition existed there. I am sure that the same might be said truthfully of conditions here in the United States; but I am grateful to say that in our own community, in the stakes of Zion, the people manifest a greater interest in religion than is commonly the case throughout the world. Certainly that should be the case, for we do know that we have the Gospel of Jesus Christ, the power of God unto salvation; and no people has ever been permanently successful, nor has any man ever been permanently successful, who has neglected the spiritual influences of life.

It is not enough that we live the Word of Wisdom; it is not enough that we pay our tithing, or that we observe the Sabbath Day to keep it holy, important as these things are; every act of our lives should be

in keeping with the commandments of our heavenly Father. We should love the Lord our God with all our heart, and with all our soul, and with all our mind, and we should love our neighbor as ourselves. That is the great law, and only by keeping that law, and by keeping all of the commandments of the Lord, can we expect to find that exaltation in the kingdom of our Father which we are striving to obtain.

May the Lord bless us, that we may keep his commandments; bless us that this may be a land of Zion unto us, that we may indeed be the pure in heart, I humbly pray. May he bless us that we may honor and respect these brethren who have been called to preside over us, and recognize them in the positions that they hold, as representatives of the living God, is my humble prayer, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

This is about the first time since I became the President of the Church that we have run out of preachers. As there are a few minutes left, I shall occupy them myself.

GRATITUDE FOR OUTPOURING OF SPIRIT AT CONFERENCE MEETINGS

I desire to express my gratitude with all my heart for the very remarkable and splendid meetings we have had thus far in this Conference. This is a remarkable and wonderful gathering this afternoon on a week day, and the gathering this morning was a most marvelous one. We have been fed the bread of life. We have had spiritual food. We have felt in our hearts, I am sure, gratitude to God for the rich outpouring of his Holy Spirit thus far in our Conference. In the kind providences of the Lord it does seem to me that from year to year since I have had the privilege of being the President of the Church, our Conferences have been occasions where there has been a remarkable, and wonderful, and rich outpouring of the Spirit of the Lord, and for this I have been grateful beyond my power of expression.

PRaise FOR AUTHORITIES OF CHURCH PAST AND PRESENT

I feel my own weakness when I undertake to make any comparison between myself and the men with whom I was associated as a child; with Brigham Young, until he passed away just before I was twenty-one years old; and with the other Presidents who preceded me after I became an Apostle.

The testimony borne here by Brother Joseph Anderson I can bear; that I know that for more than fifty long years now, from actual association as a member of the Council of the Twelve and the President of the Church, that the Apostles and the men who have stood at the head of this Church, with very few exceptions, have desired beyond everything else upon the face of the earth to know what the Lord would like them to do, and they were anxious to do it to the full extent of their ability.

LATTER-DAY SAINTS BECOMING KNOWN

The railing out against the Church, the viciousness and the lying

about our people as a whole have almost entirely died out because people have come to know the desires of our hearts, that we have no enmity against even those who malign us. The Lord has helped us upon many occasions to make friends with some who were at one time our enemies. They have learned that every true Latter-day Saint is a servant of the Lord desiring to know what the Lord would like him to do, and although their own personal ambitions might be vastly different from those of ourselves, yet men are learning that a real, genuine Latter-day Saint is a man worthy to be trusted in all particulars because he desires to know the mind and will of God. While they may feel that we are mistaken as a people, they realize our honesty and integrity.

I have always been grateful that in the early days, when Daniel Tuttle presided over the Episcopal Church here, when he went East he would say, "While I disagree with the Mormons, they are honest; they are full of integrity; their devotion to the faith is fine; and I respect them." He was almost alone, however, in this attitude.

A MINISTER'S PERFDY

I remember that a minister of one of the churches said that he attended a picnic out in Tooele County given by the Sunday School and that all of the teachers, every one of them was drunk and nearly all of the children. It so happened at that particular time, with the exception of a little mining town called Stockton, there was not a saloon in Tooele County, and there was not, as you all know, any picnic of Latter-day Saint teachers and Sunday School children where anyone was drunk. Such a statement was a lie pure and simple.

The gentleman afterwards delivered a very remarkable and wonderful sermon in the Salt Lake Theatre of which he was so proud that he furnished a copy of it to the Salt Lake Herald and another copy to the Tribune. It so happened that the editor of the Herald had to stay at the office that night because the assistant editor, who had to put the headings on the telegrams as they came in, was sick and had to go home, and the editor had to do the proof reading. Lo and behold, when he came to this sermon, he recognized it as a pagiarism, and said: "Send it to the composition room, knock it down and set it up in half columns." The next day it appeared in half columns as an "original sermon" by our dear friend, and next to it in parallel column the same identical sermon as preached by one of the great ministers of America who had been dead for about twenty years. Of course his associates tried him and then found other fields for his labors.

I am indeed thankful for our meeting here today and all that has happened.

An anthem, "The Almighty (Great Jehovah)"—(by Schubert), soprano solo by Margaret Stewart Hewlett, was sung by the *Singing Mothers*.

The benediction was pronounced by Elder Andrew Jenson, Assistant Church Historian.

Conference adjourned until 10 o'clock Saturday morning, October 7.

SECOND DAY

MORNING MEETING

Saturday, October 7, 1939.

Conference reconvened at ten o'clock.

The music for this session was furnished by the *Branch Agricultural College Chorus*, of Cedar City, Utah, William H. Manning, Director.

The Congregation and Chorus sang the hymn, "Do What is Right."

Elder Albert H. Belliston, President of the Juab Stake, offered the opening prayer.

The Branch Agricultural College Chorus sang "Come Ye Blessed," (Scott-Deis).

ELDER REED SMOOT

Of the Council of the Twelve Apostles

My brethren and sisters, I do not know when I ever enjoyed the first day of Conference as I did yesterday. Every word that was spoken was, in my opinion, inspired by our Heavenly Father, and I have heard a number of people who have come into my office since yesterday's meetings express the opinion that I have just expressed to you now. These Conferences are only known as such by the people who know the history of our Church. There is no other organization that I know of that has gatherings of such a percentage of the people as does the Mormon Church in these General Conferences.

THE WORLD WAR AND ITS DEBT

I hope that the wars that are now taking the lives of so many people will cease and not grow in any way, shape, or form to widen the scope of those involved in them. I have prayed to my Heavenly Father that nothing would happen that America should become involved and take a part in this wicked war. We were involved, at least we accepted such involvement, during the great World War. It left an indebtedness that has been a burden on the taxpayers of America, and I am fearful now, that the increase in indebtedness that has been made since our indebtedness was reduced from \$26,000,000,000 to \$16,000,000,000 will far exceed the original amount I have just named. In fact, we are past it now and I see no immediate change for the better. I know some people will say, well, what is \$40,000,000,000 to this great country? I think perhaps I could explain it so that you might have at least some idea of what really means. Supposing there were some unknown power who decided that the minute the Savior was born he would deposit \$40.00 in some known receptacle, and if he had continued making similar deposits every minute since the Savior was born down to the year 1933, he would have had just \$40,000,000,000. So you can see what it means. I am very thankful indeed that our people, our

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Church are avoiding obligations that they cannot meet. I thank the Lord that the Church stands today with no obligation whatever and that it is perfectly able to take care of all demands made upon it. I have thought sometimes that it is about the only institution that stands in that position.

PRESIDENT BRIGHAM YOUNG'S STATEMENT ABOUT RELIGION

Our religion embraces every truth pertaining to mortal life—there is nothing outside of the pale of it. It matters not what the subject be, if it tends to improve the mind, exalt the feelings, and enlarge the capacity. The truth that is in all arts and sciences forms a part of our religion. Faith is no more a part of it than any other true principle of philosophy. Were I to give you a lecture today upon farming, would I be speaking upon a matter that transcends the bounds of our religion? Agriculture is a part of it as well as any other truth. Were I to lecture on business principles of any kind, our religion embraces them, and what it does not circumscribe, it would be well for us to dispense with once and forever.

That is a statement that was made by President Brigham Young. I read it from the book, "The Man and His Work," page 211, and I thought when I first read it, how well it would apply not only to our own people, but to the people of the world. I wanted to say that much upon that subject.

A WRITER'S OPINION OF PRESENT CONDITIONS

Edward Nelson Dingley, in his book, "Unto The Hills," makes this statement:

Never before since human thought appeared, have the problems for individual, for society and for the Nation seemed more tremendous than now. It is common-place to say that there is seething unrest, doubt of the sanctions of religion, a suspicion that something is going to happen to destroy our so-called civilization and our government. Swiftly moving events appear to challenge existing institutions—social, economic and religious. There is mingled dread and hope. Are the institutions, religious as well as political, sufficiently strong to stand the test of the coming years? Or is there to be a crash, a groping in the dark and a new world?

CONDITIONS FOLLOWING WAR

That is well said, and the wars that are taking place now take place because of the greed of some men for power. Thousands and thousands of unknown men will be slaughtered, leaving homes without a head, children unprovided for, and no foreign country will ever be able to care for the dependents. They never have in the past wars. America has tried it to a limited extent, aye, more than any other nation could think of, but the world is in an unsettled condition. I pray to my Heavenly Father that conditions may right themselves and this wicked war shall come to an end quickly.

BLESSINGS OF GOD HAVE BEEN WITH THE LATTER-DAY SAINTS

I feel that the blessings of our Heavenly Father have been richly and abundantly given to his people. I know I utter your feelings when I say what I have in my heart to say. May the Lord bless the Presidency of this Church; give them wisdom and judgment to meet every requirement and fulfil the same acceptably to him. And I know that the Mormon people everywhere feel in their very souls that the Presidency of this Church are giving the best advice and instruction that mortal man can give. May the Church as a whole realize the position that they now hold, where no evil power is driving and mobbing them, as was the case in the beginning. I think the devil thought then that if he could destroy the Prophet Joseph Smith, the Church would fail; that if he destroyed the homes and brought about the driving of the people into an unknown part of this country, they would soon fade away and people would abandon the Church. How mistaken he was. God has blessed his people. He has qualified and particularly blessed every president of this Church—peculiarly qualified him, I might say—for the period in which he has served.

They are loyal to the country; loyal to the Church, and no matter what happens, they are loyal to our Heavenly Father. Peace and God's blessings be with you, I humbly ask in the name of Jesus Christ. Amen.

ELDER CARL F. EYRING

Former President of the New England Mission

My beloved brethren and sisters: First, I wish to take the opportunity of expressing to my brethren my appreciation for the opportunities that came to me while presiding over the New England Mission for two years. That call to service has turned out to be one of the finest experiences in my life—and I consider that I have had many and varied experiences in this great Church.

Sister Eyring and I wish to express special appreciation for the service rendered the Mission, first by Elder Widtsoe and Sister Widtsoe, then by President and Sister Clawson, and finally by Elder Ballard and Sister Ballard. We shall always cherish as one of our finest remembrances those last two weeks which we had the privilege of spending with Brother Ballard. He brought to our Mission a great message. Our missionaries will not forget the powerful addresses which he gave us, especially at the birthplace of the Prophet Joseph. The memory of him is still with us; his power in the Church we still feel. We praise God that his great Church can produce men such as Elder Ballard.

As I have traveled over New England, I have come to realize why it was possible for the leaders of the Church and their followers to establish communities in this western land. One has but to realize that the soil is very shallow in New England, that there are many forests to be cleared, and that for two hundred years the New Englanders were pioneering their "hard" country, to realize that their sons and daughters,

out of this background, would be able to pioneer in this western "waste" country and do a fine job of it. In the great Connecticut River Valley, four of the presidents of our Church were born. One hundred years ago the people of New England were either leaving their farms for the West or going to mill towns. Many that set their faces toward the West joined the Church and came to the valleys of the mountains. And here in the West we have created another New England—at least we were cherishing here much that was created and built in New England.

I am grateful that I have the privilege now of returning home to my position at the Brigham Young University. From boyhood I have grown up in the school system of the Church. I should like to bear testimony that that system has done much for the youth and the leaders of this Church. I am grateful that I am considered worthy to be a part of the Brigham Young University. I hope and pray that the Lord will give me the needed inspiration so that I may teach my students that the Gospel has truly been restored; that there is no ideology on the earth that can save men except the Gospel of Jesus Christ.

I truly believe in the first principles of the Gospel. One must have more than just abstract faith. One must have faith in something. Many people have faith in the principle that might makes right. But we claim to have faith in the Lord Jesus Christ. We claim that through continuous repentance our poor ways of living may be turned into an improved newness of life. Through redemption the Lord and Master made it possible for all of us to reach heaven. This is not our special message to the world—our message, as Elder Ballard so forcibly instructed us, is the declaration of the requirements needed to reach the celestial kingdom of our Father. We, who have started on the journey by accepting these requirements, must not say to ourselves as the people did in the days of Jesus, "Are we not the children of Abraham?" We must realize that it takes more than the "original" faith in Jesus and the "original" repentance and the "original" baptism and the "original" laying on of hands for the gift of the Holy Ghost. To live up to our possibilities, we must have an enduring faith in Jesus and his way of life; an abiding faith that he brought to the world the ideology that will bring peace; a steadfast confidence that we can create a newness of life after his pattern through daily repentance; a dynamic courage and faith which, when we have gone into the waters of baptism and have thus shown to our fellowmen that we propose to become ideal members of this Church, will compel us to live, day after day, so that we might expect the companionship of the Holy Ghost—the privilege of those who are truly candidates for the celestial kingdom of our Father.

Bless this people, our Father, and guide the young people so that they may be true to the faith is my prayer. Amen.

ELDER W. FRANCIS BAILEY

Former President of the Hawaiian Mission

My brethren and sisters: The few minutes that I occupy this morning I trust that I shall be directed by the Spirit of the Lord in bringing to this splendid congregation a report on the mission activities in the Hawaiian Islands.

It is indeed a privilege to bring to you the greetings of the Saints and of the missionaries laboring in the Hawaiian Islands, and to be here to hear the testimonies of the leaders of the Church who to me are indeed real servants inspired of the Lord and who radiate through all the spirit of kindness and great wisdom.

It has been a great blessing and a joy to the people of the Hawaiian Islands to have frequent visits from the Authorities and leaders of the Church, and the Saints, and all who have been there have been greatly blessed because of their visits and the many wonderful messages which they have left in that land.

To gaze into the countenances of this large congregation of Saints who are blessed with responsive hearts to things godly, lends inspiration and testifies to me that the works, the designs, and the purposes of God cannot be frustrated. Just so long as he has such a large army of righteous members of the Church upon whom he can rely to carry the responsibilities of this work, his words will all be fulfilled as he has predicted.

Opportunities to serve in the Church and live the Gospel are always before us. Unexpected responsibilities frequently come and so it is imperative that we ever keep bright the armor of righteousness, and that we gain an understanding of truth and of faith in the mission of the Lord Jesus Christ, the Redeemer of the world, and Joseph Smith, the Prophet.

Several years as a missionary among the descendants of Lehi, who were hidden away in the islands of the sea, have brought to me an understanding that through faith and contact with truth the shades of darkness could be banished and the light of God can be let in, and as this light comes in the promises of God are fulfilled and the windows of heaven are opened and rich blessings are poured down upon the heads of those who serve the Lord.

During the intervening seventeen years between my first mission and my recent labors in the islands, great growth has been noted in the Church work. A temple, though not operating daily, is playing an important part in bringing blessings into the lives of the people. Through the able assistance of missionaries the president of the temple is daily bringing the message of life and salvation to many tourists and strangers who visit the beautiful temple and the grounds and then remain to hear the message which brings promise of life and salvation to all.

The Oahu Stake, daily growing in efficiency, is also fulfilling its purpose and bringing rich experiences into the lives of its members. With one-half of the population of the islands residing on the island

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of Oahu, the missionary work is being continued there, and in cooperation with the stake missionary force we are working together under the direction of the Hawaiian Mission.

The two missions, the Japanese and the Hawaiian, as is the case at present, and a stake, all laboring together in one area may be a somewhat unusual situation, but these three organizations are working harmoniously together and are doing very effective work.

Several large Sunday Schools and Primaries organized among the Japanese people evidence the splendid work which is being done under the direction of the mission president and the missionaries.

In the Hawaiian Mission there are eight district and forty-six organized branches. These are all efficiently operated by local Saints, and all the auxiliaries are functioning where sufficient membership will permit. The Saints are well spiritually, and their daily lives are testifying to the efficacy of Mormonism. The leavening influence of their righteous living is being recognized and manifested in the very kindly and material interest shown by the men of prominence in the Islands. Assistance in obtaining chapel sites, in the erection of buildings, and in other ways is most generously given. These men are aware that to the man or woman who lives and believes Mormon teachings there comes greater understanding of and ability to meet life's problems. Many are reading the books of the Church and have, upon frequent occasions, expressed appreciation for the good work being done by the members of the Church.

A number of missionaries have returned to the Islands and other members of the Church have gone to make their homes there, and these are contributing much to the Church organizations in this land and because of their faithful service wholesome reactions are coming among non-members of the Church.

I wish to express appreciation and compliment the parents and families of missionaries who have labored and are laboring in the Hawaiian Islands. Hawaii has been greatly blessed by their presence and work. They have honored their parents and have brought great blessings unto themselves.

My testimony has been greatly strengthened by my sojourn among this wonderful people, by seeing their faith, and I realized as I went throughout the various islands that there still resides in that land the spirit of that great missionary, George Q. Cannon, and of those who followed after him, and the spirit of those men who performed such magnificent work is directing and guiding the labors in that land.

My testimony is that God lives, that Jesus Christ his Son made possible eternal exaltation, and that through Joseph Smith truth was again restored to the earth, and the path of man was lighted in his search for joy and happiness. I praise the Lord with a thankful heart for the many blessings he has given unto my family and me and for the privilege which came to us of going into the mission field. I hope and trust that I shall be worthy of the responsibilities which may come. I have a testimony of the divinity of the Gospel, and I fully realize that the

Lord is merciful and gracious unto those who fear him, and delights to honor those who worship him in truth and righteousness unto the end. May we prove faithful unto the end, I pray in Jesus' name, Amen.

The College Chorus sang "My Dream is of an Island Place," (Noble Cain).

ELDER GUSTIVE O. LARSON

Former President of the Swedish Mission

It is good to be home again in Zion and participate in another General Conference. It is good also to meet again all those fine missionaries with whom it was our privilege to labor in Sweden. I should like to say that never before have Sister Larson and I had the privilege of laboring with such a choice group of young men and women as we had there under our direction. Never shall I expect to find better loyalty and devotion to the work than was generally exhibited by these young people. Also, I would like to say that our appreciation for the leadership of our Church has never reached such heights as in our association with those leaders with whom we had the opportunity of associating while in Europe. May I add also that I am happy to be assigned now to have supervision of the Institute of Religion in Cedar City where I shall have opportunity for association with many of these young people who are singing in the choir today, representing Cedar City and the Branch Agricultural College. I was more or less associated with the Branch College for ten years prior to our assignment to Sweden, and I know of the desire on the part of the faculty there to educate not only the hand and the head, but also the heart of these young people. They are keenly alive to the need today for spiritual development.

Under normal conditions it is a privilege to live in Sweden. The wonderful landscape of that country is only exceeded by the wholesome generosity of those progressive people. It is true that they cannot use the expression "The biggest in the world," as often as they good-naturedly accuse us of doing, but their inventiveness has contributed much to the world's progress. Many things which America produces today in boasted quantities had their origin over there.

But there is no greatness in *things*; true greatness centers in personalities and in the proper use of things. In the application of the inventions of the past century to human good, and in organization for social welfare, we in America can yet learn many things from our Scandinavian friends. In their care of the poor and aged, in strict censorship of the movies, in the interest of their youth, in their silent traffic, and their cooperatives, and particularly today in socialized medicine they can offer us much food for thought and study.

The war has, of course, suddenly interrupted and overshadowed the things that engaged our serious attention in Sweden a few weeks ago. But with the hope that missionary work will be resumed there upon the conclusion of the war—God grant that that may be soon—I

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should like to make a few observations relative to the work in which we have been engaged.

We have made some progress in Sweden during the time we have been there. Especially in the breaking down of prejudice against our people and in the making of friends among all classes, high and low, we have been particularly fortunate. Never before has the Swedish press responded to Mormonism so liberally and so favorably. The *American Harmony Singers*, known throughout Sweden as a Mormon Missionary Chorus, have appeared almost each month on the national radio broadcast with their own programs since last winter and always they have left the radio offices with an invitation to come again. The *American Harmony Singers* have given concerts and song services to which thousands have been attracted who have heard the message of the Gospel. Everywhere the missionaries have reported that because of the friendship-creating activities of this chorus, and such activities as basketball, doors are being opened to them that were never open before. I mention basketball because I understand there are those who do not fully appreciate the use of sports, and their propriety, in missionary service, but I am sure that if you could be close to the problem as we were, on the front lines, and could feel the friendship that was created, you would feel differently about it. Just one instance: two missionaries were sent into a city in northern Sweden from which the Mormons were driven twenty-five years ago. They went there at the request of the police who wanted them to train a basketball team. These young men not only trained the police basketball team, but four or five other teams in that city. Whenever they played their tournaments the name of "Mormon" blazed out favorably in the headlines. Last Spring I received a letter from the chairman of a large recreational center in Sweden, who lives in that city, thanking me for having stationed missionaries there, and asking us to continue them there, not only because they were training basketball teams, but because they were having such a wholesome influence on the Swedish youth. That is what I mean when I shall refer later to "activity" in missionary service.

In spite of all these instances of progress that we can name from various missions, the return on our expenditures, and our efforts in Europe have not been altogether satisfactory. If we measure results in terms of effect upon the missionary himself, we have cause to congratulate ourselves for it is a wonderful experience for them, and no mission president receives greater joy than he does through seeing these young men and young women grow under responsibility. But if we measure in terms of effective preaching of the Gospel as reflected in increased membership, then there is much room for improvement.

One avenue through which I feel that we can improve a good deal is to more nearly adapt our missionary methods to modern conditions. For instance, the Sweden of today is not the Sweden of seventy-five years ago when all Europeans were looking wistfully toward America as the land of promise. In those days our missionary methods applied admirably to conditions. The call to Zion opened up the flood-gates of

emigration to Zion in Utah. Today, with the gates of emigration closed, we must adjust our methods to helping them live the principles of the Gospel there. True, our task is still to call men out of "Babylon" to "Zion," but instead of a change of *residence* today it means a change of *life* in their own communities. In other words, we should try to help them, in a sense, to build Zion in their own land, and this, it would seem to me, calls for, if not less preaching, at least more "activity."

As we have continued preaching the restored Gospel in Sweden, we have constantly pointed to its expression in the building of Zion in the tops of the mountains. We have never failed to remind our listeners that their own countrymen have helped in this important work, but while we have been pointing to the Church in Utah as a practical application of the Gospel, the Swede has been asking us, "yes, but what about its practical application here in Sweden?" On every side they see other churches contributing to the special good through community projects, but we, aside from our preaching and our limited group activities, have been too exclusive. There is need for some element, in addition to our preaching, that will vitalize our message, just as the call to Zion vitalized the message of the missionaries some seventy-five or fifty years ago. If we could participate, for instance, in the youth movement of Sweden, by establishing Scout camps under M. I. A. direction and under the leadership of some of our splendid Scout missionaries; or if we could establish children's summer camps under direction of the Primary, we would then be making a place for us in the community life of Sweden. The M. I. A. has already demonstrated its pulling power on youth over there by means of its sports activities, its folk dancing, and its music, and it can continue, and do an even better job, if it only has the proper facilities for carrying on its program.

The war has made us doubly appreciative of the security of our American homes, and we should demonstrate our appreciation through closer obedience to the laws of God than ever before. In Europe today, just as in the last war, all fighting nations are claiming that God is on their side and undoubtedly many are sincere in both camps. But there is a question of much deeper significance than that. During the dark days of the Civil War when everything looked hopeless for the Union, a friend came to President Lincoln and asked, "Mr. Lincoln, do you believe that God is really on our side in this war?" The President replied, "I am not concerned whether God is on our side or not. What I am concerned about is, are *we* on the side of God?"

Our Heavenly Father does not take sides arbitrarily in our human conflicts. It is up to us in our blundering strife to decide whether we make him our ally or not. And the test of allegiance is simple enough. There is no road to God which does not lead through the heart of man. Our Heavenly Father does not need our personal aid. We cannot feed and clothe him; we cannot minister to his wants or give him encouragement. But millions of his sons and daughters here on earth need just these things, and he has said to us, "Inasmuch as ye do it unto the least of these, my brethren, ye do it unto me." The test of whether

we are on the side of God or not is whether we are ministering to relief from human suffering and adding to human happiness. If we are contributing in the least to human misery and want we are fighting against God. This is true of individuals just as it is of nations—and it seems to me it is proper that we should analyze ourselves now more than ever before to determine the direction of our allegiance.

Men take the pure ideals of their souls
And lock them fast away,
And never dream that things so beautiful
Are fit for every day!
So counterfeits pass current in their lives,
And stones they use for bread,
And starv'ingly and fearfully they walk
Through life among the dead,
Though never yet was pure ideal
Too fair for them to make their Real.

The Gospel of Jesus Christ is a reality. It has been restored to us in our day through the Prophet Joseph Smith. It is our privilege and our responsibility to carry its message as widely as possible. It is in the discharge of this responsibility, if at all, that we can consider ourselves a chosen people. Let us try to make the ideals of the restored Gospel a little more nearly the realities of our everyday experience, and let us not lose faith in the mercy and the justice of an overruling power.

A few years ago the giant zeppelin, "Akron," was moored in San Diego. It was about to leave for San Francisco when a serious accident occurred. The men who were holding the ropes were awaiting the signal to let go when a sudden gust of wind tore the Akron from its moorings and swung them from their feet. As the zeppelin shot upward, most of them dropped without accident, but some of them were not able to let go and were carried into the air. One young man by the name of Bud Cowart held on to the rope. He saw two of his companions drop to their death but he hung on. As the ship soared above the city into the clouds, all hope of rescue from earth disappeared. If help was to come to him now, it must come from above. Bud Cowart did not know what they were doing on the Akron but he believed that they were aware of his presence and that they were deeply concerned about him, and in that faith he hung on. The zeppelin swung above the clouds, and for a seemingly endless hour he hung at the end of his rope, and then he felt a new movement; something was drawing the rope upward. Gradually he neared that huge ship, until at last it blotted out the sun. Then he felt strong arms take hold of him and pull him in. They had been mindful of him on the Akron and his faith was vindicated in a saving power from above.

My brothers and sisters, in these trying times when life's ship seems to be rocking dangerously, and threatens to break from its mooring, may we continue to hold on with faith in a God of mercy and justice. But we cannot just wait for him to rescue us. We must do something toward working out our own salvation. May we so organize our lives

and our efforts that we make a glorious partnership with him, and in double strength go forward in our attack upon not only our problems but his, is my humble prayer in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

I wonder if your hearts have been as much touched with this fine message of my missionary companion from Sweden, President Gustive O. Larson, as my heart has been touched. His clear, fine voice has expressed the power and glory and beauty of the Gospel of Jesus Christ as it is being preached in the European Mission.

My patriotism has been stirred today, as it was stirred yesterday. I have in my veins the blood of America for ten generations. That patriotic Gospel message delivered by President Grant for the First Presidency, and those patriotic appeals of President Clark, followed by the ringing voices of the *Singing Mothers*, with a granddaughter of President Brigham Young singing in her clear voice the lead of that thrilling appeal, "God Bless America"—these combined to create in this historic, sacred building a situation most dramatic.

A TRIBUTE TO THE MEMORY OF MELVIN J. BALLARD

I desire to add a word or two to what President Clark said about my beloved friend and intimate associate, Elder Melvin J. Ballard. He and I have sat side by side for more than twenty years in practically all of the meetings of the General Authorities of the Church, and in the many meetings of the General Superintendency and the General Board of the Young Men's Mutual Improvement Association of the Church. I have listened to the melody of his remarkable voice as by my side he has sung so sweetly and effectively these songs of Zion. I have missed him greatly. I have longed for him tenderly as you, his many friends, have done also in this Conference. And I want to say, as did President Clark yesterday, God bless and sanctify to our good the great messages of that mighty man which he preached and sang so effectively into our hearts and into our souls and into our lives during these many years.

STUDYING AND UNDERSTANDING THE SCRIPTURES

I desire on this occasion to say a few words in the form of an appeal, the purpose of which is to awaken in the hearts of Latter-day Saints an increased interest in reading, studying, learning and understanding the scriptures. I regard it as important for all of us to read the scriptures more frequently, to understand the scriptures more thoroughly, and to live more accurately in accordance with the high ideals laid down therein.

OPPORTUNITIES FOR RELIGIOUS TRAINING

For the purpose of teaching the Gospel more effectively and more

thoroughly than it seems possible to teach it in the ordinary religious services and in the sessions of the Sunday Schools, the young people's organizations and other institutions usually conducted in connection with the regular church work and activity, the Prophet Joseph Smith founded the School of the Prophets; President Brigham Young endowed and established the Brigham Young College at Logan and the Brigham Young University at Provo; President Anthon H. Lund was instrumental in organizing Religion Classes throughout the Church, and during the administrations of President Joseph F. Smith and of President Heber J. Grant 12 institutes of college grade and 101 seminaries of high school grade have been established. In these institutes and seminaries 150 educators well trained in the teaching of the Gospel are employed to give week-day religious education to our young people who are doing high school and college work.

All of this has been done to give the people of the Church unusual opportunities to study the great fundamentals of religion, to become acquainted with the doctrines of the holy scriptures, and to have awakened in them a desire and an ambition to live in accordance with the very highest religious ideals and standards. These and many other efforts put forth by the Church and its leaders indicate the intensity of the interest that has existed in the Church and in the minds of its leaders in the study, understanding and practice of the teachings of the scriptures.

THE BIBLE AS A TEACHER

In the deed of trust given by President Brigham Young for the Brigham Young University are these words: "The Old and New Testaments * * * shall be read and their doctrines shall be inculcated." In an address delivered in Salt Lake City May 29, 1870, he states:

The doctrines contained in the Bible will lift to a superior condition all who observe them; they will impart to them knowledge, wisdom and charity, will fill them with compassion and will cause them to feel after the wants of those who are in distress or in painful or degraded circumstances. They who observe the precepts contained in the scriptures will be just and true, virtuous and peaceable at home and abroad. Follow out the doctrines of the Bible and men will make splendid husbands, women will make excellent wives, children will be obedient, families will be happy, nations will be wealthy and all will be lifted up above the things of this life.

In the *Juvenile Instructor* for April, 1912, President Joseph F. Smith wrote:

That which characterizes above all else the inspiration and divinity of the scriptures is the spirit in which they are written and the spiritual wealth they convey to those who faithfully and conscientiously read them. Our attitude, therefore, toward the scriptures should be in harmony with the purposes for which they were written. They were intended to enlarge man's spiritual endowments and to reveal and intensify the bond of relationship between him and his God. To be appreciated, the Bible and all other books of holy writ must be studied by those who are spiritually inclined, those who are in quest of spiritual truths.

STATEMENTS OF SCHOLARS

Many years ago that great Biblical scholar, Professor Richard G. Moulton, who edited and who prepared the introductions and the notes for *The Modern Reader's Bible*, said of the scriptures:

We have done almost everything that is possible with these writings. We have overlaid them, clause by clause, with exhaustive commentaries; we have translated them, revised the translation, and quarreled over the revision; we have discussed authenticity and inspiration, we have mechanically divided the whole into chapters and verses, and sought texts to memorize and quote. There is yet one thing left to do with the Bible; simply to read it.

That great American statesman and life-long student of the Bible, William Jennings Bryan, said:

My father, as devout a man as ever lived, early impressed upon my youthful mind the value of the teachings of Solomon. He would call me in from work a little before noon and read and comment on a chapter in Proverbs. I am afraid I did not always appreciate the priceless wisdom of the book from which he read. But when he died, just after I reached my twentieth year, I recalled his interest in the words of Solomon and I read Proverbs through once each month for a year. I so fully share the high estimate that he placed upon Proverbs that I have lost no opportunity to commend them to young men.

It has been said that it is not what we eat but what we digest that gives us physical strength. And so we might say, it is not what we read but what we remember and what we apply in our daily lives that gives us mental power and spiritual development. This important element of study and application is impressively stated by that great poet and philosopher, John Ruskin, who said:

Everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life, has been simply due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart.

METHODS OF STUDYING THE SCRIPTURES

I wonder how long it has been since you or I read the Book of Proverbs. And when we did read those wise sayings of Solomon, did we do so merely as readers or did we do so as students with pen or pencil in hand and notebook close by?

My appeal, therefore, is not merely for a greater reading of the sacred writings but for a more careful study and application of their teachings and for learning parts of them by heart. A real student, one who is reading with genuine earnestness for the purpose of actually acquiring knowledge, usually has at hand two books, one from which to read and the other in which to write. He does his reading with pen or pencil and a notebook close by, and in the book he makes a record of those items which he regards as most important, those he desires to remember and to apply. The physical act of making the note helps to impress the thought upon the mind of the reader. Writing makes think-

ing clearer. Many broadly educated men and women owe much to the habit of "reading and studying with a pencil."

Another fundamental I would like to impress upon your minds anew today is that we learn to do by doing, we learn to talk by talking, we learn to write by writing, we learn to apply by applying, we achieve real growth and development by earnest and effective application.

A STUDY OF THE SCRIPTURES URGED

I urge that we ourselves learn and that we teach our children to learn thoroughly important quotations from the scriptures, as well as the important stories, morals and doctrines therein presented. And since the Gospel is to be preached to all the people in all the world, and further, since this preaching is the most important work to be done by the Church of Jesus Christ of Latter-day Saints, it is of great importance that we, the members of the Church, prepare ourselves as best we can to assist with this great work; and in order to do this effectively we must become familiar with the language of holy writ, we must understand it accurately, enjoy its beauty and also become so imbued with its divine inspiration that we shall not only be willing but we shall be glad to do our very best to live in accordance with the teachings and ideals therein contained.

Educators, including our beloved Karl G. Maeser, have recommended that an hour be spent at the dinner table when parents and children might discuss together the sacred scriptures. At such a time an important and profitable exercise would be the memorizing of important quotations. By thus discussing the scriptures and by learning and repeating quotations, the young folks of the family would be laying a well-nigh perfect foundation for doing missionary work later.

BENEFIT OF MEMORIZING THE SCRIPTURES

What an excellent and valuable accomplishment it would be if all the adult members of the Church would, during the next six months, learn a few important quotations from the scriptures and teach their children to learn with accuracy the same quotations. May I, on this occasion, suggest as examples two of my own favorite quotations and add a little comment concerning each of them. These are: John 3rd chapter, 16th verse, and Matthew 22nd chapter, 37th to 40th verses.

It seems to me that all who desire in their hearts and have the ambition in their souls to struggle to follow the unselfish example and teachings of Jesus ought to know thoroughly, ought to be able to quote accurately and to remember always John 3:16:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

And now that other quotation, Matthew 22:37-40, which is the M. I. A. theme for the whole Church for the season 1939-40;

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

Since nearly two thousand years have passed since Jesus came to bring peace on earth, uttered these inspired words and gave the world these teachings, and further since at this very moment all the nations of the world are preparing for war or for defense at a previously unheard of cost and rate, and further since a number of the great nations of the world are actually at war and are carrying on a conflict in accordance with the methods of the savage and the barbarian, rather than to be settling their differences and their grievances by those methods of arbitration and mutual understanding, which civilized people these days are trying to learn and to apply,—I say because of all these conditions, there is, I think, no topic more deserving of special attention, consideration and understanding, during these terrible days of strife and warfare, than a study of the scriptures and in particular that portion of holy writ which has to do with the life and labors and teachings and example of Him who is called the Prince of Peace, of Him who is our Lord and Savior, Jesus Christ.

LOVE NECESSARY TO WORLD PEACE

And now let me conclude with emphasis on the importance of understanding and applying these words:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

With love of this kind in all human hearts such destructive forces as hate and prejudice, poverty and beggary, crime and war, would be everywhere greatly diminished if not completely eliminated from the world. Love for our Heavenly Father and for one another, as stated in the words of the Master himself, is the greatest and most fundamental element of religion.

May the day be hastened when all will aim to read, understand and live in conformity with the mighty and important elements of religion as these are presented in the sacred scriptures, so that love and peace, charity and good will, may be found everywhere in the world, I humbly pray.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

It goes without saying that I am always concerned about the supply of virtues that I may have wrapped up in myself, but I assure you that I have one virtue at this particular moment. I am sure I am filled to the saturation point with humility. I trust that for the few minutes I stand

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before you whatever timidity I have may leave so that I can, with some regard to my responsibility, say those things that I should like to. I trust that I may not only have an ambition to tickle your ears, but say exactly what I think.

A TRIBUTE TO PEOPLE IN FAR-AWAY STAKES

First I want to express my appreciation for the integrity of the people that I am continually contacting, by virtue of my position in the Presiding Bishopric, in visiting the different stakes. About two weeks ago it was my pleasure to visit southern Utah and down as far as Nevada, and I am filled with appreciation of meeting men and women of the caliber that are in this Church. One night I know one bishop came as far as 165 miles to attend that meeting. Multiplying that by two makes 330 miles that he traveled. Whether he took back with him what he ought to have taken, what he would like to have taken, I do not know. Perhaps that was partly my responsibility. But I do feel to honor men filled with such integrity.

I want to say this: In visiting that part of the Church I am very much impressed with the character of those people. We sometimes wonder why Brigham Young sent some of those people down there on their pilgrimages to go through what they did, but surely he was right. I sometimes think there is a civilization down there that has been brought out of the rocks and the caves, so to speak, that some time will surprise this world. A civilization cultured and safeguarded by the sacrifices those people have made. Some time it will awaken all of us.

I caught this in going through a book the other night, and I have been impressed with it:

Character is that which you have left after they have taken away from you all they possibly can.

You can substitute the word "faith" if you wish. I am impressed with the character of these people and what they have gone through. They are dynamiting, and have been dynamiting for years, the rocks to bring the water where they determined it should come. They were willing to make these sacrifices. I honor those people and, so to speak, I take my hat off to their integrity. I believe sincerely that in contacting these men—and I am not forgetting the women, by any means—it makes me bigger and broader, and it helps me to fill the position that I have been called to in a more substantial way.

PRESENT PROBLEMS TO BE FACED

Someone has said that whenever the past looks glorious, look out. I am wondering sometimes if it is not just as well to be frank with one another and face things exactly as they are. Things are not all rosy in this Church. There are conditions that should concern us. In my judgment there never were so many great problems before us. I am

not unmindful, by any means, of what we are accomplishing. This beautiful music back of us is an index of what our young people are doing. I honor the bishops and the presidents of stakes who are really progressive and doing the things that are expected of them. I am not unmindful of these things. I glory in our seminaries and what they are doing. In my judgment there is no one element in the Church that is shaping character more than our seminaries, and I honor those men at the head of them, and in particular the way they are hand-picking the teachers whose responsibility is to contact our young people.

SELF-EXAMINATION URGED

I am mindful, however, of some other things in our Church. I worry sometimes about people getting sour. People do get sour. With some people, if their nest is well feathered, the Gospel is true. If their nest is not feathered, the Gospel is not true. Do you ever look into yourself and say: Why is the Gospel true? Is it because you have faith, or is it because everything is all right with you? We are not so kind as we ought to be, I appreciate that; but sometimes we let circumstances sour us. We know that old story of Job where the Lord said to Satan something like this: "You see that man?" "Yes, I do see him, but you take away his blessings and then see how he reacts." Now, it is not necessary to go into the details, but Job took it, and the more trouble he got, the more of a character he proved to be. Is not that a lesson to us? If we are out of employment, if things do not go the way they ought to, does it make us sour? We ought to be on our guard.

We have men who delight in being knockers. One man said that knocking in a person is exactly the same as knocking in an automobile. It is always a sign that there is not very much power there. I think that is pretty well said. A man we sometimes read about, who was quoted today, who made a reputation for splitting logs, compared some people we are talking about to a little boat that used to go up and down the Mississippi River. It had a big boiler, and it had almost as big a whistle, and every time it whistled it took all of the energy out of the boiler, and the boat had to stop every time it whistled. Now, there are people just that way. When you contact them they are sour, but when they open the throttle to make a noise, you can bet your life everything stops.

FOLLOWING A LEADER

Some people pick out a certain individual and say, "What an ideal man!" And they will wrap themselves and they will wrap their destiny around him. I do not care whether he is a bishop, or a Sunday School teacher, or who he is, before you wrap yourselves around, or hang your destiny on a man, be sure you know where he is going. If you will pardon me—there was a good woman. She knew she was going to die, and she had written on her tombstone, so her husband would be sure to

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indelibly get it: "Follow me." He wrote below it: "To follow thee I'm not content, until I know which way you went." My boy, who was on a mission, wrote this little circumstance home to us, and I give it to you for what it is worth. It is a very insignificant story, but it has some value to it. They were going on a trip from London to Liverpool. It being holiday time, they decided to spend a couple of days on such a journey. A fog came up and it was just as thick as a fog can be in old England—and you people who have been there know what I am talking about. Well, they borrowed a little Ford or some kind of a machine to go, but after they had started, this fog came up and they were in peril; they were up against it. The only way they could make any progress was to wait until a car came along that had a fairly good tail-light, then follow the red light accordingly. Well, they did not make much progress. They stopped and listened and did the best they could. Finally a big truck came along, with a great big tail-light, and it made the boys so happy. It stopped and went on, stopped and went on, but they thought, of course, the man was getting his bearings, and they knew that as long as they followed that tail-light they were making fine progress. They followed it and rejoiced because soon they would be in Liverpool. They followed that tail-light for about two hours, stopping and going on. Finally the fellow who drove the truck stopped, came back to the boys, and said: "Boys, I am awfully sorry, but this is as far as I go. I have been all through the village and I have delivered all the milk."

Now, "To follow thee I'm not content, until I know which way you went."

RESPONSIBILITY OF LEADERSHIP

I am concerned over the things before us. I have mentioned this before and I want to be pardoned. I think Brother Clark, in his talk on the Christ in the series of lectures he is giving, made the observation that even Christ repeated for the sake of emphasis. There are some things, I think, we can repeat and keep repeating. I am speaking about the conditions in some of our wards. I am not forgetting, by any means, our dilapidated buildings. I am not forgetting our meeting houses. We have a responsibility there we just cannot neglect.

We have a problem with our young people. They are going a little faster than we think they ought to go, but part of the responsibility is ours, because some of us who have responsibilities are on dead center, if you will pardon that expression. We are not satisfied with the way they are going, but just what are we doing about it? In some localities there is so much static that nothing is done about it. We have a responsibility. In our meeting with the Relief Society the day before yesterday this thought was brought out: Sometimes we think more of the glory that comes to us because of the badge of responsibility we wear than we think of what we ought to be doing about it.

Now, I am satisfied sometimes we glory to ourselves too much what

the past is, and sit down idly and twiddle our thumbs and think, "All is well in Zion." All is not well in Zion unless we use initiative and wake up and do the things we ought to do. "The glory of God is intelligence," and sometimes we do not use as much intelligence as we ought to use. I appreciate that when we are put under six feet of ground, there will be a lot of things in the world that are yet to be done. I am not unmindful of that, by any means. But I do think that we have responsibilities that we ought to appreciate. There are probably only 750,000 of us in the Church, but if we were just united, the way we ought to be, we could surprise the whole world. I am not forgetting a couple of hundred boys who came from Sparta. When they were told that the enemy was so thick that their arrows darkened the sun, one lad spoke up and said: "So much the better. We will fight in the shade."

Now, we have something ahead of us. Let us have the courage, and I believe we have the courage that we ought to, and we will get somewhere.

THE DRINK EVIL POINTS A DOWNWARD COURSE

The drink proposition is about as serious as it can get, and we all know it. We ought to do something to meet it fairly and squarely, in a way that will help the young people to seek the proper avenues, rather than to go where they are going. I am firmly of this opinion, that in the face of all of our civilization, and the steps we are making, we are like the cow that gives a pail of fine milk and then kicks it over. Now, we are just doing that, whether we own up to it or not.

A dear Scotch friend of mind told me this story before he died, and I will never forget it. He said a fellow had a beautiful heifer. He loved it. She was a thoroughbred. He put her into a pasture so she would have the best grass up to her knees. In the face of everything, that cow got thinner and thinner. He walked around the pasture. What was the trouble? He could not find it. As she got still thinner he made up his mind he was going to search every nook and corner, and he went into the field, and examined every bush. Finally up in one corner where he noticed the cow frequently stood, there was an old weed. It kept pulling her down. Drink is doing exactly the same to our civilization, whether we own up to it or not, and in a constructive way we have got to meet it.

May the Lord bless us. Amen.

"Inflammatus," (Rossini) was sung by the *Branch Agricultural College Chorus*, Annette Betensen soloist.

Elder Colen H. Sweeten, President of the Curlew Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

Conference was resumed at 2 p. m.

President Heber J. Grant announced that the music for this session would be furnished by the *Branch Agricultural College Chorus* of Cedar City, William H. Manning, Director, and that the Chorus and the congregation would unite in singing, as an opening number, the hymn, "We Thank Thee, O God, for a Prophet."

After the singing of this hymn, the opening prayer was offered by Elder Winslow Farr Smith, President of the Ensign Stake.

The Chorus sang "God is Our Refuge," (Dudley Buck).

A double trio from the *Branch Agricultural College Chorus* sang "Dawn" (Curran).

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I express unto you, my brethren and sisters, my love and my love also for the great cause in which we are engaged. I desire to render service to that cause this afternoon in discussing some practical and temporal matters.

ONE METHOD OF INCREASING PROSPERITY

My subject is *The Gospel of Work*. I invite your attention to the following figures which I take from a current magazine:

If each of five million (American) wage earning families now under \$1250 a year could get \$2.00 more a day per family * * *
 they would spend each year: \$213,000,000 more on fuel and light and refrigerators,
 \$224,000,000 more on household furniture,
 \$285,000,000 more on motor cars and other transportation,
 \$208,000,000 more on medical and dental services,
 \$234,000,000 more on recreation,
 \$73,000,000 more on personal care,
 \$416,000,000 more on clothes,
 \$613,000,000 more on housing
 and \$800,000,000 more on food.

These items would total more than \$3,000,000,000 in new sales for the five million families alone, and if all the families in the United States could have \$2.00 a day more than they now have their purchasing power would be increased by \$20,000,000,000 a year.

The first question naturally arising from the figures I have quoted is: How can we get \$2.00 a day more for each family in our country, and particularly for the five million families of the lower incomes? I give you in substance the answer of the author: By more and better work on the part of the *employed* of our country.

And how will more and better work of the *employed* add to all incomes and purchasing? Answer: First, by making it possible to reduce prices so that families even without raising present incomes may buy all that they now buy at lower prices and have sufficient money left over to buy more and other goods; and, secondly, the increased volume of commodities purchased will mean larger production, and larger production means the employment of more workers.

It is of course very trite and commonplace to assert that what the country most needs is more purchasing power. Everybody knows that. But it is not so obvious that increased purchasing power is largely the result of lower prices and that after all our real problem is not so much with the *unemployed* as with the *employed*. This is so because whenever a man who has a job does his work better and more efficiently he makes it possible to reduce the price of the commodity or the service, thus adding, as I have heretofore pointed out, to the consumer's purchasing ability. There is very respectable authority and abundant statistical data to prove this conclusion.

But do reduced prices always follow better work and methods? I am sorry to say that they do not, and it is chiefly because prices do not decline that the volume of sales does not increase, that our prosperity is stifled, that discouraging unemployment persists, that government pursues such costly experimental remedies, and that our whole system of free enterprise is threatened.

Now I am induced to bring these matters to your attention because I firmly believe there is a very definite relationship between them and the concepts, practices, and teachings of our Church, and because I want our people to know that approved economic theory makes practical and feasible many aspects of our teachings.

HAPPINESS IN HONEST LABOR

We have always dignified work and reproved idleness. Our books, our sermons, our leaders, including particularly our present President, have glorified industry. The busy hive of the honeybee—Deseret—has been our emblem. Work with faith is a cardinal point of our theological doctrine and our future state,—our heaven, is envisioned in terms of eternal progression through constant labor.

This fundamental principle of the honor of work is sorely needed in application in the world today. All the fraudulent schemes, the rackets, governmental corruption, and wide-spread public demoralization have their inception and support chiefly in the failure to recognize the dignity and the happiness that flow from honest toil.

What is honest work? I believe it is rightly interpreted only in terms of service, and the value of true service is measured by someone's gain. Such a concept is not only Christian but it lies at the foundation of sound, profitable business. There are innumerable demonstrations of this fact. The kind of work that makes a better product for less cost is what our national economy demands. There are at least two indis-

pensable factors in this kind of work and the efficiency it produces. First, *integrity*, which includes loyalty; and second, *ability*. No one can succeed unless he is dependable. If he works for another, he must make his employer's interest his own. If he works for himself, he must be faithful and true to his enterprise or he will fail. The "watch the clock" variety of service, with no interest in the job but to get the per diem, is as much responsible for bankruptcies as any other factor which I know.

Not only must our workers be loyal but they must also be *able* to succeed. In the highly competitive markets for goods and services, locally, nationally, and internationally, the skills and acumen are usually the deciding features. Ability is generally the product of training and education. The most skillful not only have the best chances themselves but they contribute most to the success of the enterprise with which they are associated. It is a notable fact that during the years of depression, with some exceptions of course, particularly in industrial centers, the really skilled worker has been little in evidence among the unemployed and even when he has been without a job it most commonly has been attributable to arbitrary manipulations of the price structure for services or goods.

SKILLED LABOR DEFINED

On the other hand, our recent history demonstrates that the unskilled laborer has a hard time of it. His service is the first to be dispensed with. He is the least wanted. And, I regret to say it for fear of hurting feelings, he makes the least contribution to economic progress. In saying this I want you to understand that I do not limit skilled labor to the professions, the artisans, or any white-collar or other group who may consider it beneath them to do any honest work. I class any man as a skilled worker who has cultivated the ability to do his assigned job exceptionally well. I know expert grave diggers whose skill commands my admiration and esteem.

It is my privilege to travel around the country a good deal. I see many farm lands. I often note that on one side of a fence is an area of stunted crop growth, weeds, barren patches, and unproductive desolation, while on the other side of the fence with nothing but a dimension line between, with the same potential soil, equal water rights, the same air, the same sun, the same climate, lies a field,—a field beautiful beyond description with the abundant productivity which nature yields to the skilled husbandman. I see fat cattle and lean, good homes and poor ones. I go into stores,—some are attractive, merchandise is so arranged, service so efficient and courteous that goods sell, while in others, on the same block, perhaps, there is evidence of slovenliness, poor buying, lack of the art of proper display, and the proprietor wonders why customers do not come. There are service stations on every hand. It is not uncommon to see four located on the four corners of a prominent intersection. Sometimes only one out of the four succeeds. Surely location is not the determining factor. Almost countless millions of dollars

are now invested in automobiles. These machines cost much to buy and much to maintain. Some last a long time and pay to their owners reasonable returns on the investment in more ways than one. Others are quickly ruined and the depreciation is enormous and shameful.

Now what is the determining factor in these contrasted results and a world of others comparable to them? Why, of course, with relatively few exceptions, it is the personal equation, the skill and the energy of the proprietor or his employees or both.

CAPITALISM IN ITS TRUE SENSE

This doctrine of work lies at the very foundation of the capitalistic system. Many people misunderstand and misinterpret capitalism. They think that because the word "capital" is used to designate the system that its chief purpose is to make wealthy men who are usually called capitalists and whose wealth, it is feared, is too often accumulated at the expense of poorer classes. I admit that there are instances, altogether too many, where this comes about. But this is not the true concept of capitalism. The capitalistic system in its inner essence, is little, if anything, more than a man's free right to work, to choose his work, and enjoy the rewards of his efforts. In my estimation, it is a most precious thing and it is indispensable to the liberty and freedom of which America boasts. It is the only tried and tested system of free enterprise in this world and every other opposing system is built on an abridgment of personal liberty. For one I do not want to lose it.

But we will lose it if we do not understand it and recognize its virtues. It is not the capitalistic system itself that makes some men rich and some men poor. The men themselves do that, again with some exceptions. The system merely offers the opportunities. There are, of course, abuses within it, as there must always be when humanity is involved. It does not guarantee that all men will be rich, and it is worthy of note that all systems which do usually succeed only in making all poor. To eradicate the abuses within the system is almost as difficult as to reform humanity. But who would advocate killing humanity because they are slow to reform? In this connection I shall be pleased to point out in a moment the bearing of religion on some of the problems of capitalism.

THE NEED FOR COOPERATION

We must be patient with our American system. It will take a long time to eliminate the imperfections in its operation. To be patient it is necessary to be tolerant,—tolerant of other people and their views. Everything we do in America is a composite of many opinions. The unifying element in our national affairs is common purpose and desire. I like to think that all Americans, however their views may vary as to methods and policies, have common desire to maintain our fundamental liberties, one of the most important of which is our system of free enterprise. So I hesitate to impugn men's motives, even though I do not

agree with their methods. I make these observations because I want to enter a plea for intelligent cooperation among all who have regard for our American institutions and principles.

There is a great need for cooperation in the field of economics. Our citizens must themselves be educated to understand the systems under which they live and work. They must know enough to establish the proper education for themselves and their children and reach conclusions for themselves. I believe that it is neither wise nor safe to leave the determination of our educational systems and policies exclusively to the professional educators. I do not discount the valuable service of our teachers. I should always want their expert advice, but I am confident that the patrons of the schools should have a much larger voice than they now have in the establishment of curriculums, school policies and management. This is a distinct subject in itself which I will not further pursue. I mention it because it has a direct bearing upon work and economic conditions which are my subject.

THE GOSPEL OF WORK

Now to return to the gospel of work,—and it is a gospel, if ever God gave us a message and principle for our salvation. It would seem apparent, without further comment, that the spread of this gospel of work is absolutely indispensable to the solution of the problems of our individual and national economy. I think we can lay it down as an almost unfailing rule, because the exceptions are so few, that the loyal, able, skilled, industrious worker is successful. His loyalty is his character. He makes that for himself. His skill is attained by training and education. Even genius is little more than the capacity for hard, sustained work.

I am in favor of more concentration in our educational processes in the development of the useful skills. The student who comes out of a high school, college, or university without ability to serve in useful capacities has failed, whatever his alleged scholarship may be. I am willing that the term "useful" should be applied to every form of human endeavor that contributes to the welfare of humanity, but I demand that it be consciously *useful* in the mind and heart of the student himself.

What better could we do than to teach every boy and girl, and ourselves meanwhile, that the ambition of every life should be a distinct contribution to the economic welfare of the whole people.

EDUCATION IN ECONOMICS URGED

For the purposes of this discussion I lay the emphasis on economic education. I am sure that in the long view of our living that emphasis is not misplaced. It is not misplaced because happiness and contentment and progression come to people only who are not hampered by destitution and poverty and who are able to maintain the right kind of manhood and womanhood in reasonable independence and prosperity. Self-reliance, itself, is a necessary concomitant of the principle of free enterprise.

There is no sin in proprietorship and every man and woman can be a proprietor if he or she but will. All may not be landed proprietors or the owners of great property but all may be proprietors of their services, so developed and executed as to make them indispensable units in the progress of the people.

RESULTS OF UNFAIR METHODS

Will you now consider with me another phase of the economic situation. I have advanced the doctrine for which I give credit to another that lower prices increase consumer's purchasing power and promote employment, and that better and more efficient service rendered by loyal workers makes possible reduction in prices. Why is it that the public do not always receive the benefit of advanced methods and more efficient service? The answer is: short-sightedness and selfishness on the part of some men in industry. This short-sightedness and selfishness are most conspicuous in two forms,—first, in what are known as combinations in restraint of trade; and second, arbitrary and unconscionable control and manipulation of labor. While the two items may not occupy the same legal status, I place them both in the same category because they produce substantially the same effect in our national economy. Both tend to raise prices to the consumer and fail to pass on to him the benefits accruing from better methods and more efficient service; both increase rather than decrease unemployment, and both promote industrial animosity and discord where cooperation and unity are so much required. We have laws to deal with the former,—combinations in restraint of trade. Perhaps some day there will be adequate statutory regulation of labor.

But it is not with reference to the legal aspects of the situation that I am now greatly concerned. That which does give me anxiety is the questionable motives and dispositions of men and the lack of foresight apparent in such uneconomic setups and policies. How is a \$3.00-a-day farmer to pay for a \$2.00-an-hour plasterer? How much 20c wool does it take to pay for \$60 suits of clothes? How can a moderately paid clerk, however much his family may need it, build a house when the controlled prices for materials and labor subject him to a life mortgage on his gainful occupation to pay the debt? I am perfectly aware that profit is the life of business, and I have no objection whatever to the profit incentive, but I do not have any sympathy with the avarice and stupidity which in the long run cut off profits and stifle prosperity. It would almost seem as if the privilege of profit should not be permitted to those who, either through ignorance or lack of humanitarian principles are not capable of being entrusted with it. It is here that the concept of the brotherhood of man plays such an important role. No one who recognizes the Fatherhood of God and mankind as his children can tolerate with equanimity the inequalities and injustices which such selfishness brings about. I am sure that our system of free enterprise could have no greater assurance of success than in true Christian brotherhood.

ELEMENTS OF SUCCESS

However, I am not a defeatist. I believe there is more good in men than bad and that the good will triumph. I am sure, too, that the people of the United States will, through work, create wealth and in that creation give employment and happiness, if only the natural laws upon which free enterprise has been established are allowed to freely operate. But wealth cannot be created in sufficient amount to go around and bring prosperity to all the people if those laws are seriously contravened by any group in our society,—capital, labor, or government. Nothing but work can create wealth in this day and age,—productive work of the laborer. Other manipulations may seem to do it but they do not create real wealth that feeds and clothes and houses and makes happy people. The Government cannot do it because in final analysis it is not possessed of the elemental necessities for the creation of wealth. Of itself it has no capital and it has no labor. All that it can do is take from one and give to another. It takes by taxation, its only ultimate source of revenue; and it gives in wages, subsidies, bounties, and many other ways, but it does not create wealth and the creation of wealth lies at the basis of prosperity.

I want to make it distinctly clear that I am not attacking the motives or intentions of the Government or governmental agencies who have sought to meet emergencies and difficult situations with much novel and experimental legislation. I have never desired failure for any of the experiments. I have always wished for their success and I think some have succeeded. I disclaim any intention or any effort to influence partisan politics. My sole desire is to expound the principles of sound economics as I conceive them and believe in them and as I deem them to be in harmony with the well-established and time-tested principles of our religion.

I hope I recognize as fully as I should the severance of church and state. I hope, too, that I recognize the influence of religion on life,—not only spiritual life, but social, economic, moral, and political life. Life is not a thing of severable segments. It is a whole course of conduct, a unity of experience and existence, and every aspect of our living affects every other aspect. I so justify a sermon on economics.

PEACE RESTS UPON ECONOMIC FOUNDATION

If it needs any further justification, I point to the state of the world. Behold the mad scramble of nations for territory and power! What lies at the foundation of this horrible, inhumane struggle? Chiefly economic advantage, control of the world's markets, outlets for industry that more food, more independence, and more of the comforts of life may be obtained. Oh, it is true that some few may be urged on by personal craving for self-aggrandizement but the real reasons why the masses are induced to enter and maintain such unholy warfare upon each other lie in economic considerations. So, peace, that most desired, most prayed for, and seemingly the most elusive and unobtainable thing in the modern

world, is found to rest on economic foundations. The economy that will support peace, however, will be tempered with brotherly love, mutual consideration, and intelligent and equitable concepts of men living together on the earth.

THE DUTY OF CHURCH MEMBERS

We of the Church are but few in number among the populations of the world. We can scarcely count on our size to wield great influence, but ideas are more potent than size and I believe that if we have the will to do it we can send out from our midst the gospel of dignified, honest, loyal, efficient service as it has not been preached in the world for many a day. We can extol self-reliance, industrious manhood and womanhood, family solidarity and community cooperation, and demonstrate their essentiality in a civilized state. We can show that brotherly love is more than an ethereal ideal and that it works and makes for prosperity and happiness. I know of no other people anywhere that are so well prepared in organization, in leadership, in disposition and experience for the undertaking.

I am grateful that we have taken a step in the direction of our opportunity and our duty. That step has served to open our hearts to kindly and charitable considerations and also to open our minds to new and great avenues of service. We will build upon the beginning we have made. We will produce better and more efficient workers who in turn will produce better and more abundant products and services.

We do not believe in the doctrine of scarcity. We believe in production and plenty. We believe that the earth is designed for the comfortable abode of man and we believe that the righteous will inherit it. Good men, united, cannot fail. Free America, though she may falter, will in the end find peace, prosperity, and happiness. The Church of Christ will lead the way. Amen.

ELDER ALFRED C. REES

Former President of the East German Mission

The Church of Jesus Christ of Latter-day Saints is a divine institution. The men who have directed it, and who are now directing it, are men of God. That is my testimony to you today. It has been my testimony throughout my life. It has only been corroborated, intensified and strengthened through the experiences that came to me while presiding over the East German Mission. For when men, upon setting you apart, can outline to you in minute detail the experiences which are before you; can tell you some of the objectives that lie before you, to be achieved, that will challenge your industry, your humility and your integrity; and when in the course of your missionary experiences, these blessings and promises are literally fulfilled—there is no room for speculation or doubt as to the source from which those men, who are called of God to lead this Church, derive that inspiration and

knowledge. It was not due to their skill in diplomacy, not on account of their acquaintance with world affairs that they were able to outline specifically the unusual experiences which should come to me at a very peculiar time in the whole history of our Church operations in Germany; at a time of historic note in the development of a social philosophy undertaken by that great government. No. They spoke as the spirit of revelation and inspiration dictated their words.

It is my pleasure to tell you that in the East German Mission there are nearly eight thousand faithful Latter-day Saints, men and women of unquestioned devotion and integrity. Today we should be mindful of them, as we are of all of the Saints in Europe, who have suddenly been left to their own devices. As we think of them, we cannot escape the conclusion that they must be experiencing anxious despair and discouragement; that they are both amazed and confused in their present plight. May our prayers ascend to our Heavenly Father that they may be preserved against the ravages of war and against all the other concomitant evils that go with that tragic conflict.

It is my pleasure to report the very happy, constructive and helpful visits which we received from the General Authorities. President Clark paid us a flying visit and gave us the benefit of his wisdom and deep understanding of world and Church affairs. It was a stimulating occasion. President and Sister Lyman were also with us. President Lyman had the opportunity to be the guest speaker before one of the most influential business groups in Germany. He was introduced as an Apostle of this Church. Sister Lyman spoke before an outstanding and select group of social workers representing governmental and private agencies. They bestowed upon her every possible courtesy and consideration and received her in the most gracious manner. As usual, she acquitted herself in a most creditably charming way. After her presentation of the work being performed by the Relief Society, she was literally bombarded by those who wanted to know more about our unusual achievements.

Later, Elder and Sister Sylvester Q. Cannon came. Although their visit was short, we enjoyed their companionship immensely.

Elder Joseph Fielding Smith and wife made a tour of the mission, and everywhere were received with joy and gladness because, as you know, Brother Smith is known as one of the clearest exponents of our faith. They were glad to hear an unqualified, unadulterated presentation of the Gospel in simple terms. The Elders flocked about him and showered him with the many questions that were agitating their minds. In the most gracious manner Sister Smith supplemented and complemented Elder Joseph Fielding Smith's activities among missionaries and Saints.

It was our pleasure to take them up to the present war-torn city of Danzig, where we were guests of the government at a dinner, and a trip through the famous harbor. Everywhere, every conceivable courtesy was bestowed upon them. At one place, nine hundred Saints met; just in one district—evidence of the eagerness with which our people

looked forward to the appearance and visit of one of the General Authorities.

The visit of President Grant was an unforgettable event. Everywhere people mentioned the sweet influence which that venerable leader had upon them, his quiet demeanor, his outstanding physical vigor, his clarity of understanding, the rich spirituality which radiated from him.

Many events appear to us as unimportant incidents; yet in them all we see the hand of the Lord guiding, operating, directing. It was just a little over a year ago that we received instructions from the First Presidency to remove all our Elders out of Germany and take them to Denmark. That came as a great surprise to us, because we had little concern about the movements about us. Perhaps it is like a wheel; there is less agitation at the center than on the rim. The farther one is removed from the theater of activities, the more violent the agitation.

I went to the U. S. Ambassador to inquire what his thoughts were about the gravity of the situation. He regarded it as trivial and of no consequence. Yet we were told by the Authorities of this Church to take our Elders to Denmark. We did so. A year later that order was repeated. Some were disposed to look upon that first venture as a useless procedure. But what an effective, may we say, fire-drill, that proved to be. So when the word came this year to take them to Denmark, and then eventually home, they merely had to repeat all the details of the procedure of the preceding year and that too without let, hindrance or delay. They were all safe on neutral soil within thirty-six hours. Surely the Lord works in a mysterious way. Then it was that every Elder looked back upon that previous experience and said: "Now we understand."

We have been given every conceivable courtesy at the hands of those in charge of the government. What has been achieved in that direction has not been the work of any one man or group of men. The hand of the Lord has been made visible. He knew that events were coming to a climax. It seemed to all of us who were laboring in that mission, that we were being literally, veritably pushed by some unseen power into activity because the time was short. Now we look upon our activities as unmistakable evidence of that fact.

The Saints in the East German Mission are devoted tithe-payers, not only in the amount paid, but in the number paying. Those of us who are interested in genealogical work will be pleased to know that through a complete change in the plan of organization, something new perhaps has developed in that work. Customarily there were about five thousand names gathered a year. Each Sabbath they were reminded: "There will be a genealogical meeting held this week. Please come." There as here, only a sprinkling attended. Then we raised these questions among all of the people of the mission: Did the visit of Moroni have any great purpose? Why did he come three times in the same night? What was his message? Do you believe it? Was that merely a beautiful phrase, or did it have real meaning? Will it be a fact that we who have been privileged to come upon the earth to

receive the Gospel will be held responsible for utilizing this blessed opportunity, and that our loved ones who are beyond the veil, who have never had that privilege, will hold us responsible for their redemption and salvation? Where do we stand? What will be the nature of the meeting and the reception when we see them on the other side? Can we then conceivably be idle respecting their salvation and our own?

These thoughts were implanted in their hearts, with the result that they solemnly entered upon a real constructive, helpful activity. Strange to say, we dismissed all genealogical classes and in their stead set up in the mission a supervisor (the Elder who is here today); a supervisor over each district—thirteen in number; a supervisor over each branch—seventy-eight in number. Then in each branch we appointed a committee of young and old people and instructed them in all the details of the mechanism of preparing the temple forms. These branch members were then assigned to visit the homes of the Saints by appointment. They went into these homes and began gathering and recording names. After one year, under that plan of organization and stimulation, instead of only five thousand there were eighty-six thousand names gathered—six thousand above the goal of eighty thousand. At the outset we said, "Let every one be responsible for ten names." We compared that great concourse of those beyond the veil with assemblages in this building. That vast number—eighty-six thousand—would fill this magnificent building over ten times—those who will be there to greet us when we pass beyond to give an account of our stewardship.

You mothers and fathers will be glad to know something about the splendid young men with whom Sister Rees and I were privileged to associate. When people speak of sacrifice they surely don't understand the rich compensation that comes with the privilege of being identified with these dynamic, hopeful, inspirational young men, who come into the mission field to find themselves; groping and hoping that some time they will be able to understand the Why and the Wherefore. And then to see these young men return from their missions to you with a burning testimony of the divinity of the Gospel—and clean. What a compensation!

We have often said to the Elders: "There is no sacrifice in this Church. If we in the missionary field can think of a sacrifice, it is only when we are not mindful of our opportunities." The only sacrifice is on the part of those who are supporting us, when we are derelict. Otherwise it is the most profitable and best investment that can come to any one who is supporting a missionary, even if it be a widow who must take in washing to maintain that young son who represents all her hopes, aspirations and ambitions.

Guiding and inspiring these young men and women constitutes the greatest opportunity and obligation of a mission president.

At this point I want to call your attention to the power, the force and the value of the mission mother; how at every point she supplements the work of the mission president. Her influence among the young missionaries is without limit. If she is a woman of abiding faith, she

radiates it, and unconsciously these young men absorb it. She plays one of the most important roles in all the missionary service.

It was very refreshing indeed to me to hear the scholarly, constructive, sound presentation given by President Clark yesterday respecting our international relations. We are disposed to criticize people of other nations because they have permitted themselves to be subjugated; yet that is only a repetition of history from time immemorial. There have always been Esaus, individually and collectively, who have been willing to sell their eternal, priceless possessions for temporary values and conveniences. That is not peculiar to the people beyond the ocean. We may well wonder whether we, ourselves, are being captured by that same glamor.

This is a land of liberty. But as President Clark pointed out, there is one stipulation: that we shall serve the Lord according to the commandments which he has given us; then, and then only, will it be a land of liberty. We must be mindful of the fact that two great civilizations once thrived upon this continent, this same continent, with the same soil, the same potential wealth, the same opportunities,—and yet they passed into oblivion. It was to them, too, a promised land.

We are faced with a challenge. Have we superior intelligence? Have we the clarity of vision, have we the spirituality, to make this, and to continue it, a land of liberty? Civilizations have come and gone, never on account of economic poverty, but rather on account of their moral laxity, their low spiritual standards. Upon the gravestones of every defunct civilization could properly be written this epitaph—if we can put it in alliteration—"Purchased; Plundered; then we Perished."

When people are in the throes of despondency, and economic uncertainty, and are threatened with revolution, some one comes forward with a dazzling slogan, and the masses accept it. People can be purchased. The temporary visible gains are exchanged for permanent possessions. It is not peculiar to any one time or to any one people.

A short time ago I was called before the Chief of Police in Germany, and these challenging questions were put to me: "Why are you here? Who invited you? How do you differ from the other Christian churches?" He said: "You recall that we are attempting here to establish a certain social philosophy. We do not need any importation." How would you have answered? My answers were evidently sufficiently satisfactory for we were granted the privilege of continuing our operations in that land.

Just yesterday I was very happy to receive from our mission headquarters in Berlin the statement: "All is going well," and with this addition: "The Lord is with us." Anticipating the present eventuality, an organization of local brethren was set up. They are going forward, much to our joy and happiness, and I am sure, to the satisfaction of the presiding brethren. It will be a difficult thing for our Saints in Europe to understand why they should be left to their own devices. When we returned from Denmark last year, we had to answer that question. Our reply was put in the form of questions:

"Is this Church being divinely led?"

"Yes."

"Are those men who now stand at the head of this Church men of God?"

"Yes."

"What would you have done if you, as mission president, had received word from them, not a suggestion, but the command, to do as we did?"

They saw the light.

My brethren and sisters, it is difficult for us to understand the outstanding advantages we have over all the other nations of the world. May I, in closing, merely give utterance once more to my complete agreement with the statement of President Clark and the First Presidency, that it needs the moral force of America to bring peace into the world. Without that moral force any settlement in Europe will not be based on justice or fairness. It will not be the American way. After all, there is no thesis, there is no philosophy of life that will or can bring permanent peace into the world. We must look to the Gospel of Jesus Christ which takes care of all the needs of humanity and will eventually lead us back into the presence of God.

My prayers are for the safety of Zion, that we may prepare ourselves to do what the Lord has outlined for us to do; so that when the world comes to us to learn, we may be prepared to teach—I pray through Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

We are living today in one of the most crucial periods of all time. This is a day when men's hearts are failing them for fear of what awaits them as oppression and uncertainty increase, nations war against nations, and the elements themselves seem to be in commotion.

PRESENT NEED OF THE WORLD

We are living also in a time when those high principles of integrity and right, which are so fundamental to true progress, seem to be flaunted and cast aside by men and nations seeking to get gain. Even in high places, statesmen doubt the veracity of other statesmen. Distrust and intrigue abound, and the seeds of discord are sown with abandon. Thinking men wonder what we are coming to. Distressing, however, as these conditions may be, they throw into sharp perspective one great and basic truth:

That what this world needs today are men of character and integrity, men possessed of brotherly love, and faith in the all-wise Providence who is obviously working out his designs in the earth; men who are willing to do right for right's sake, with due regard for others.

God give us men. A time like this demands
 Strong minds, great hearts, true faith and ready hands.
 God give us men. Men whom the lust of office does not kill!
 Men whom the spoils of office cannot buy;
 Men who possess opinions and a will;
 Men who have honor; men who will not lie;
 Men who can stand before a demagogue
 And damn his treacherous flatteries without winking.

Tall men, sun-crowned, who live above the fog,
 In public duty and in private thinking.
 For while the rabble, with their thumb-worn creeds,
 Their large professions and their little deeds,
 Mingle in selfish strife—lo! Freedom weeps;
 Wrong rules the land and waiting Justice sleeps.

(J. G. Holland.)

The world needs today men who will love and trust each other; men with vision to see the great underlying cause of the trouble which now afflicts us and with the courage to remove its cause. It needs men who understand that there can be no real stability without a knowledge and acceptance of God, men who understand that no matter how we try we can never escape the certainty in the words of Christ when he said:

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Each generation throughout the ages has lived largely unto itself, and has failed to read in the history of the peoples of the past the story of their own success and failure. Great fundamental laws have prevailed throughout the centuries, and history now shows that when peoples of the past have complied with these laws, they have enjoyed peace and happiness, but when they have gone contrary to them, distress has been their portion.

OBSERVANCE OF GOD'S LAWS BRINGS HAPPINESS

These great fundamental principles of human conduct were given to Moses on Mount Sinai. They have been re-stated to us through the Prophet Joseph Smith, and are as binding today as they were when they were committed to ancient Israel.

I quote them:

I am the Lord thy God.
 Thou shalt have no other gods before me.
 Thou shalt not make unto thee any graven image.
 Thou shalt not bow down thyself to them, nor serve them.
 Thou shalt not take the name of the Lord thy God in vain.
 Remember the Sabbath day to keep it holy.

Honor thy father and thy mother.
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness.
Thou shalt not covet.

These principles are as fundamental to the well-being of all men and nations as any which have been declared. And may I call your particular attention to the first of those which I have read: *I am the Lord thy God. * * * Thou shalt have no other gods before me.*

It is decreed that eventually every one must bow the knee and confess that Jesus is the Christ. They must acknowledge what this first statement to Moses makes clear—that there is one God, and that he lays it down as a basic principle that men must serve him, and keep his commandments if they would be saved.

Godlessness has become a major peril in all nations, and the world is paying the price of it now in the distress through which it is passing. So I say, an acknowledgment of God is the first great need of mankind today. With that acknowledgment must come also a recognition of the wisdom of his ways and the truth of his precepts, for men must not only acknowledge him, they must turn to him and serve him.

Is it any wonder then that the Lord, speaking to his modern representatives said that they must cry repentance to this generation; that we must call upon men everywhere to change their course of life, leave off their search for pleasure and the vain things of the world, and turn to that great Being who spoke to Moses on the Mount and announced the high principles contained in the Ten Commandments?

Repentance from sin is the foundation of true manhood. It ennobles the soul, and takes bitterness from the heart, placing man in greater harmony with his Creator.

In this day of unbelief, and at a time when disregard for these principles has led to war and bloodshed, we solemnly declare to all men that in very deed the Lord is God, as he said to Moses, and that he lives, also that he has appeared to men in our day and time.

PERSONAL VISITS OF THE FATHER AND THE SON

We know and teach that our Eternal Father and his Son, the Savior of the world did appear to Joseph Smith, the Prophet of modern times, and talked with him as he did anciently with Moses, face to face, as one man speaketh with another. And we further testify that the Lord committed to Joseph Smith and his associates the holy Priesthood, by which they were empowered to organize the Church of Jesus Christ upon the earth in latter days, and by which they obtained the right to baptize the believers for the remission of sins, and to admit them as members into the Church of Christ.

This great congregation of Latter-day Saints knows that what I say is true, and that Joseph Smith spoke the truth when he declared that he had seen the Father and had talked with him.

Referring to his first vision, the Prophet declares :

I saw two personages whose brightness and glory defy all description standing above me in the air. One of them spake unto me, calling me by name, and said : This is my Beloved Son. Hear Him.

And then Joseph says he talked with the Lord face to face, and received an answer to his questions.

But this was not the only time the Lord appeared to Joseph Smith. On April 3, 1836, in the Kirtland Temple, once again the Prophet was privileged to gaze upon the face and figure of his glorified Lord. Of this momentous occasion the young man wrote :

We saw the Lord standing upon the breastwork of the pulpit, before us, and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying :

I am the first and the last; I am he who liveth. I am your advocate with the Father.

On still another occasion did the Prophet have a similar experience. As he stood with Sidney Rigdon in the little village of Hiram, Ohio, February 16, 1832, these two men were permitted a glorious view of the Redeemer, concerning which they wrote :

And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him : That he lives!

For we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

The Latter-day Saints acknowledge the Lord as God, and they call upon men everywhere to do likewise. They know that whosoever will hearken unto his words and keep his commandments will be likened to the wise man who built his house upon the rock, and that they shall not be overcome when the strife and the storms come upon them as tribulations are poured out upon the earth by a just God who comes to judgment.

We must not overlook the fact that those who believe in Joseph Smith and have a testimony of his divine appointment are the only ones upon this earth who have a knowledge and can testify that the Lord God appeared in the latter days, for there is no other people upon the face of the earth who have such a testimony. Upon this testimony we must continue to build until the world, wherever it is possible to send word, may hear and learn that Joseph Smith received the authority to establish the Church in the earth through a personal visit of God the Father and his Son Jesus Christ, and with such a knowledge we may trust that our salvation is assured if we keep the commandments of God.

ELDER JOSEPH L. WIRTHLIN*Second Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that I shall enjoy the Spirit of the Lord in the endeavor to address you this afternoon. I am grateful for the testimony with which the Lord has blessed me, and of all of the gifts that he has given unto me this testimony is the most precious and important one.

GRATEFUL FOR BLESSINGS

I am grateful for an ancestry who had the faith and the courage to come to this great land, and bestow upon their posterity the blessings of the Gospel of Jesus Christ, and bless us with the privilege of dwelling in such a pleasant place, where we might enjoy the blessings of the Lord's house, and the association with the prophets of God.

SEEDS OF GOOD AND EVIL

Recently, in passing a great public building, I noticed this inscription near the doorway. It read: "The seed of the past is the harvest of the future." This sentence stimulated some thinking on my part. I wondered, "What is the nature of the seeds being planted today, and what will be the harvest of the future?" I find there is a great variety of seeds being planted, some seeds that are good, and some seeds that are evil. I find that there are seeds of indebtedness. Without a doubt the peoples of the world today are being shackled by the bonds of indebtedness, as never before. The generation to which you and I belong will never live long enough to see these shackles broken.

I find seeds of immorality; seeds which promulgate the idea and the doctrine that Jesus the Christ might have been a prophet and a great teacher, but that no relationship exists between him and the Father, in the sense that he was the Only Begotten in the flesh; seeds of disrespect for government; seeds which enslave the body through the use of drugs; seeds of the corrupt philosophy that men have a right to expect a living from the world without any personal exertion, mentally or physically.

From these seeds we can largely determine what the future will hold for the men and the women of tomorrow. Those men and women of tomorrow are in your homes and my home. I sometimes think that as parents we are prone to leave the responsibility of training these children to the universities, high schools, and elementary schools. Their spiritual training, we feel, is a matter that should be left entirely to the Church; and perhaps the only responsibilities we have are to see that they are properly clothed and fed.

THE HOME UNIVERSITY

Thoughts and opinions of this kind are decidedly detrimental and dangerous to the welfare of the youth of the land, and dangerous to the

welfare and the future of the Church and Government. The home is the greatest institution of learning. George Herbert once said: "The first university is the university of the home. Here the hours for recitation are the morning, the noon and the night. Here we find the round table of infancy and childhood. Here are discussed the problems of the present hour, and the possibilities of the coming years. Here sit the scholars of youth and maidenhood. Here are enthroned two great chairs, endowed by destiny and sustained by human affection, Fatherhood and Motherhood. The greatest university in the world is the home. One good mother is worth one hundred school masters."

The home being the greatest university, the great place of preparation for the men and the women of tomorrow, who are going to be faced with a most uncertain future, I wonder if in our planning and thinking, we are preparing those curriculums and courses which will give our boys and girls the training that they should have relative to their hearts, to their heads, to their minds, and some instructions pertaining to the fundamentals of health.

FUNDAMENTALS IN THE TRAINING OF CHILDREN

In training the heart, we will all agree that this great organ, which vitalizes the body and keeps it alive, is also the seat of all emotions, and the greatest emotion to be cultivated and stimulated is that of love. The first and great commandment is to love God the Eternal Father with all of one's heart and soul and mind; and the second one is like unto it, to love one's neighbor as one's self.

In teaching our children to love God, what is the first lesson? I would suggest that the first lesson is the lesson of prayer, to take the child, although he may be barely able to walk, to the family altar of prayer. Teach him the necessity of communicating with God, his Eternal Father, from whose presence his spirit has but recently come. If we can establish that bond, between God the Eternal Father and our children, through prayer, we are inculcating into their hearts respect for, faith in, and love for their Eternal Father.

We are anxious that our children should understand the principles of the Gospel of the Lord Jesus Christ. We should encourage them to study these principles. Obedience to the principles should be taught. We will find that through prayer, obedience, and study comes understanding; and with understanding comes testimony, a testimony that God lives, that Jesus was the Christ, and that in the meridian of time the Gospel was restored through the instrumentality of the Prophet Joseph Smith.

TESTIMONY COMES THROUGH REVELATION

I often wonder if we ever endeavor to define testimony. Brigham Young defined it on one occasion. He said that every honest searcher of truth had the right to know that Jesus was the Christ, in the same way that Peter knew it. I wonder how Peter knew that Jesus was the Christ.

May I briefly relate to you the incident wherein Peter knew that Jesus was the Christ? I think we recall the occasion.

As the Savior traveled he turned upon his companions, one day and asked them the question: "Whom say ye that I am?" Some of his disciples replied: "Some say that thou art John the Baptist; some Elias, and others Jeremias," and so forth. Finally this man Peter, this calm and humble man, stood up, and looking the Savior squarely in the eye, said: "Thou art the Christ, the Son of the living God." The Savior replied and said: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

How did Peter know that Jesus was the Christ, the Son of the living God? He knew it through the power of revelation. And modern-day prophets, have promised all of us if we seek the truth, with a righteous desire to know that Jesus is the Christ, we can know it, as did Peter of old. So we are anxious that the youth of this great Church and this great land shall have a burning testimony, and get it, if possible, in the same way that Peter got it, through revelation, through the inspiration of the Holy Ghost.

ADVANTAGES OF A LATTER-DAY SAINT HOME

The university of the home has some advantages that the institutions of learning have not, namely, at the head of every Latter-day Saint home there should stand a man who holds the Melchizedek Priesthood. In holding the Melchizedek Priesthood he has the right to inspiration and revelation, as far as it affects those who are attached to his household. If men are living the Gospel of Jesus Christ and attending to their duties in the Priesthood, God will bless them, as far as their children are concerned, giving them leadership and inspiration.

There is another difference between the ordinary institution of learning and that of the home, and that is the fact that in the home there is the obligation of its faculty, namely, father and mother, to set the proper example to these children. The father cannot sit idly by on Sunday morning and say to his sons: "It is time for you to go to Priesthood meeting," while he remains home. It is not possible to invite children to attend Sacrament meeting, unless we set the example. The matter of example is just as important and is more far-reaching than is instruction which comes by word of mouth.

GREATNESS OF THE CONSTITUTION TO BE TAUGHT

There is another great love, not only love of God and love of one's neighbor—and might I say that love of one's neighbor is best exhibited in the service that we render to those who are around us—but there should be love of country, that which has been so impressed upon us here during this Conference. I wonder how often, as parents, we take dusty copies of the Constitution of the United States from our book-

cases or our libraries, spread them out on the table, and then invite our boys and girls to come and go over the articles of that sacred document, one by one. I wonder, if an examination were given to the citizens of the United States today, relevant to the Constitution of the United States, how many of us would pass it successfully? There rests upon us most definitely the obligation of acquainting our boys and girls with this great document; teach it to them article by article, that they might understand the principles involved therein, principles that make for liberty, freedom, and personal initiative, and of worshipping God according to the dictates of one's conscience.

Our boys and girls should know and understand that the Constitution made it possible for the organization of a government under which the Church of Jesus Christ could again be restored to the earth. Do we ever read to our boys and girls the sentiments expressed by prophets of God in connection with this great document, such as the words of the Prophet Joseph Smith: "The Constitution of the United States is a glorious standard. It is founded in the wisdom of God. It is a heavenly banner. It is, to all of those who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a dreary and thirsty land. It is like a great tree, under whose banners men from every clime can be sheltered from the burning rays of the sun."

These words of the Prophet Joseph Smith, relative to this great document of liberty and freedom, should be so ingrained in the hearts of our boys and girls that they will feel we not only have standard Church works, such as the Bible and the Book of Mormon, etc., but that we also have standard government works, the first of which is the Constitution of the United States.

Do we ever give our boys and girls any practical lessons in teaching them the true greatness of the Constitution? How often do we pass some great industrial plant, and notice hundreds of automobiles around it? Some of us may think that those automobiles belong to the owners of the plant, or to the management, but such is not the case. Those automobiles belong to the men who work in the plant. You can see that sight only in America. You can't see it in Europe, because it is not there. These men own automobiles because of the rights that they have under the Constitution of the United States to earn and pay for those things that are within the buying and purchasing power of all of these people.

We speak of Hitler and his ingenuity in accomplishing great things mechanically—and might I say he has—but there is one thing that he has not given his people, although he has endeavored over a period of years to provide an automobile that would be within their purchasing power. But here in America we not only enjoy automobiles, some of the comforts of fine homes, and fine homes themselves, but practically every blessing that even the rich and elect of far-off Europe enjoy. All of these things are possible individually because we live in a country where personal initiative is not restricted, where each and every man can have anything he wants, if he will work for it.

WARNING AGAINST UNPATRIOTIC DOCTRINES

We should draw the attention of our children to the fact that there is now a war going on, so to speak, in America. Some years ago we fought a great civil war. It was fought mainly over two issues, whether or not this Government should exist part slave and part free, and also as to whether or not any one state had the right to secede from the Union. To the glory of those gallant men, both on the side of the South and of the North, they fought their battles openly, and we know what the results were and are.

But the warfare we now find isn't one that is being fought on the battlefield, honorably and openly, but it is a battle being fought behind the names of so-called patriotic societies, names used to shield the activities of those who would have us believe that they are engaged in patriotic endeavor, when in reality they are doing the very things that will undermine the Constitution and the Government of the United States. I think our boys and girls should be advised constantly as to the dangers of these organizations, and what their objectives are. It is a known fact to all of us that the very nations of Europe today that would bathe the world in blood, have their agents in America, promulgating their doctrines. We must ever be on guard, and particularly should we so advise the youth and the leaders of our nation of tomorrow.

TRUE INTELLIGENCE

With regard to the educating and the training of the mind, it is true that technical training should be given in our institutions of learning, but I do think, as Latter-day Saints, that there are particularly one or two things that we should stress in this connection. One is the fact that our boys and girls should be taught to segregate the true from the false. We should teach them the definition of that glorious statement given to us by the Prophet Joseph Smith, when he declared that "The Glory of God is intelligence." The glory of God is intelligence, brethren and sisters, when we use true intelligence in righteous endeavor, and in the building up of the kingdom of God. I think these are thoughts and principles that should be instilled in the minds of our boys and girls as they pass through school.

HOME TRAINING IMPORTANT

In the matter of training the hands, this training begins in childhood. It begins in the home. A child should be taught to do the small, personal things for himself, to become independent just as soon as possible; always to remember that his clothing and his food are the result of someone else's labor. He should be taught to appreciate what it costs to earn clothing, to earn shoes, and to earn food.

Horace Greeley has said, "The darkest hour in any man's life is when he sits down to plan to get money without earning it." And Brigham Young has said concerning work: "Laziness travels slowly and

is soon overtaken by poverty. Investment of time, thought, and labor brings achievement of personal development. Out of indolence comes moral, mental and physical decay."

Every child should be taught that the Government of the United States, as has already been said, is not an organization which produces a profit, but rather an organization which is a perpetual consumer; that the people of the Government should support it, and in no instance should the Government support the people. When a child or an individual thinks that he can be dependent upon society, then he becomes an enemy of society.

I think it is important that our boys and our girls should be trained in all of the simple small tasks of the home. Perhaps it would be difficult to give you exact statistics relative to the number of untrained people on the unemployment rolls of cities and states, but it is a known fact that there are great numbers of them. This does not only pertain to the male citizenry of America, but also to the female citizenry. Our own experience in the Salt Lake region has shown us cases where mothers did not know how to make bread; cases where there was taken to them bolts of goods to make clothing for their children, and they did not know how to proceed.

In order to overcome problems of this kind, it is highly essential that these tasks be taught in the home; that every child have placed in his hands some tool with which he can construct something that will be useful.

THE LORD'S LAW OF HEALTH

With reference to health, the fundamental law of health, as given to us by the Prophet Joseph Smith, directly from our Heavenly Father, is sufficient to guide and direct our boys and girls.

The Lord has promised us very definitely if we will heed the Word of Wisdom and follow it, great blessings are in store for us. He said:

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

These promises are enough to inspire and motivate each and every boy and girl in Israel to hold sacred the Word of Wisdom, and to live it.

PREPARATION FOR LEADERSHIP

In thinking of the future, wherein there will be many perplexities and problems, I am sure that if we will use the opportunities that are afforded us in the university of the home to train our boys and girls, when the day of leadership and responsibility comes to them they will

be prepared and under the inspiration of God they will overcome all difficulties; that this great Government to which we belong will be preserved; and the Church of Jesus Christ of Latter-day Saints will retain its place, for God has decreed that it is to remain for all time.

So, as these young men and women leave the home to go out and build homes for themselves, let us not fail to advise them of the first and great commandment, to multiply and replenish the earth, the first and the great commandment. Thereby we will create new homes and new homes become units of the Government and of the Church.

Let us remember the words of Jehovah to Joshua, as Joshua was about ready to lead the children of Israel into the Promised Land, when Jehovah said to him:

Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord, thy God, is with thee whithersoever thou goest.

I am sure, brethren and sisters, that the Eternal One will be with the leadership of tomorrow, your boys and girls, if they will but depend upon the Holy One, who will never forsake them.

I often think of the spirit of Brother Melvin J. Ballard, expressed in his lovely song. If we could only inculcate that spirit into the hearts of our boys and girls, what a wonderful thing it would be! I have often heard Brother Ballard sing these words:

I'll go where you want me to go, dear Lord,
Over mountain or plain or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

May the sons and daughters of Israel be what God wants them to be, and may you and I, as their parents, so inspire them and motivate them that they shall reach toward the highest ideals, and thereby be enabled to solve the problems of the future, I ask, in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

To occupy the position behind this pulpit is always an overwhelming experience, and one to which I never expect to become calmly accustomed. I ask that the Lord will give me help in expressing adequately a few of the thoughts that have been circulating in my mind during this Conference.

OUR MESSAGE NOT OF MAN

As I have traveled up and down the Church this past year, I have become very thankful that it was not my message that I was carrying. I have become increasingly aware that of myself there is nothing that I could tell the Latter-day Saints concerning their happiness or their eternal progress. I have also become aware that there is nothing that

we have for those who are not members of the Church, except as the Lord has given it to us, and except as it finds expression through us.

It has been one of my obligations to conduct the tourist service in this auditorium, following the nation-wide broadcast of the Tabernacle Choir each Sunday morning, and also the Sunday afternoon Tabernacle services on numerous occasions, and as the faces of the thousands of searching men and women have passed before us here I have been led to have a deep sympathy for those men who by reason of their profession or the expediency of making a livelihood, must stand before their fellow men to preach, teach, persuade, or convince in any field of learning or any department of life except they know within their souls that that which they speak is the truth. Except they have that connection they are blind leaders of the blind, and the blind don't lead the blind very well.

For a moment or two this afternoon I would like to say something concerning the first of the first principles of the Gospel. Faith may be considered to be a trite subject to many who have an idea that everything that could be said about it has been said, but it is not so with the Latter-day Saints because we live so much of our lives by faith, and I doubt very much that the last word will ever be said upon it.

FAITH A SURE FOUNDATION FOR KNOWLEDGE

The things we do by faith gloriously transcend those things we do by mere knowledge. Moving mountains is a trivial thing to those who have it. By faith and its attendant works the world was created, and worlds may yet be created.

I am not an unbeliever in the world's factual knowledge. I stand in respect before men of sincere and profound learning in any field. I am grateful that two university degrees have become attached to my name, and I had rather fondly hoped that they would not be the last. I thrill to the achievement of those men who push farther out the frontiers of human knowledge. But I have learned to know that all men of academic training are not alike, and I have learned to know that there are many men possessed of great funds of factual knowledge who lack wisdom.

I have learned to know that when you find a man of learning who has faith, you may travel with him into new worlds of thought, and beyond horizons as yet not traversed by humankind, with joy and with safety. But when you find a man of learning without faith, you may not travel with him in safety to any destination.

HAPPINESS THE GOAL OF REAL PROGRESS

I am not unmindful of the material progress of the past fifty years, exceeding, as it has, all previous recorded history, and of those facilities and comforts with which it has surrounded us. I am aware that under the sea, in the air, and on the land, man is master—master of almost everything but himself. But the measure of progress, after

all, is human happiness both here and hereafter, and except these things can be translated into terms of human happiness, both for the present and for the future, our progress is not what it would seem to be on the face of it. I think we should look at it and analyze it carefully and ask ourselves honestly whether we and our generation and our world are happier than our grandmothers and our grandfathers and their generation and their world? When we can answer that question we have stated the true measure of our progress.

I do not see a particularly happy world about me. As I read the newspaper or turn on the radio, mostly I hear of its pains and the hopeless cries of distressed men and women. The Victorian age, with all its ruffles and its horsedrawn carriages, left men with a sense of faith and security. The Napoleonic wars before it were as a Sunday School picnic compared to the present scene before us. All this chaos is not the product of faith, but of unbelief.

I am fully aware that the man of cold and calculating intellect, largely devoid of faith, often makes a great factual discovery. But he is usually not impressed with its moral implications. He does not see his discovery in relation to the purpose of life and the ultimate destination of man.

But in this day, when good and evil have both taken on refinements, it is not enough to discover a fact or perfect a machine. All things must be interpreted and evaluated and used in terms of human progress here and hereafter, and it is only the man of faith who can do this—who can convert the findings of scholarship and research into ways of mortality and give eternal meaning to all of the facts of the universe that are as yet or may be discovered.

I am quite mindful of the fact that scholarship and research cannot be confined within the limits of a narrow, misguided, man-made dogmatism. The history of the middle ages and the renaissance proved that. But I am also mindful of the fact that scholarship and research must confine themselves within the scope of truthful representation, and that the uncontrolled speculations of men must not be spoken for truth except as they have been demonstrated to be so. Men have a right to think what they want, but they also have an obligation to label their thoughts properly, so the unseasoned searcher may not be deceived.

A LESSON TAUGHT IN A STORY

There was a book published a year or so ago containing a writing by one Eric Knight. It deals with the story of a Yorkshireman, and is called *The Flying Yorkshireman*—the story of a man who believed that if he had enough faith he could fly. The author carries us through a good many pages of sincerely humorous situations, and we are not aware of the fact, as we read, that we are being preached to, and that before the story shall have finished there will have been borne in upon our hearts an unforgettable lesson that will long remain with us. I would like to quote that lesson as I received it from that story.

An old scientist has gone to interview the flying Yorkshireman, and he says:

"The * * * education of the * * * world abhors that which surpasses factual knowledge. So your newspaper men will write all about mass hypnotism and wires * * * and auto-suggestion. They'll use a lot of phrases they don't understand, about matters they cannot comprehend. They'll find any excuse but the simple truth—that you are capable of levitation—in other words that you can fly."

And in response to the flying Yorkshireman's question as to who he was, the scholar replied:

"I'm just a student at the Research Center. I'm trying to find out how to defeat the rebellion of man's body and brain against modern life, modern foods, modern thoughts. Why is cancer growing—mental ills? Why do cells multiply malignantly? * * *

"You and your kind" (referring to the man who could fly) "have been tortured, drowned, and burned at the stake * * * all because the world is weak and ignorant and inhuman. * * * You see the world will do *anything* but believe. Although they *see* they won't believe. Even back when the world was much simpler they wouldn't. They tried to explain it within their knowledge. * * * And so, even today man *will* get an explanation to satisfy him within our present limited knowledge. Today that knowledge is even more fiercely narrowed between the bits of misinformation that we scientists have predigested for man. And you . . . arrive in a world in which the more we prove the less people believe."

"For you have come to a world where * * * surgeons perform miracles; scientists prove matter lives forever, and mathematics show that the hereafter in time and space is indisputable. And all this in a world that no longer believes in miracles and the hereafter. The more we prove, the less the rational mind believes. There is no more faith, simple and blessed. For the world has had too much proof and too much logic * * * and in getting them we have lost the faculty of having faith in the incomprehensible."

HARMONY OF FAITH AND KNOWLEDGE THE HOPE OF THE WORLD

We may thank our Father in heaven that this generalized description does not apply to many among us. There are things of which we have not seen the substance, of which we are more surely aware than many things that we have seen. I have never seen God nor a resurrected being, nor the place where departed spirits dwell. But I have read the words of God. I have seen them operate in the lives of men. I have read the testimony of those who have seen him, and I have approached him in prayer and my prayers have been answered. I know that he is there as surely as I know there is an invisible something which carries my words far beyond this auditorium by that force or power or energy, or whatever it may be, which carries my words far beyond the limits of this auditorium, but which no one has ever seen.

There is very little hope in knowing that two atoms of hydrogen and one of oxygen make water, unless these other things we know also, but it is glorious to know both. Some day I hope to know all things, but since there is an infinite process, I hope always to have the thrill of learning new things, but always hand in hand with faith, and to the end that human happiness and progress may be furthered.

I hope that we shall always have freedom of thought, freedom of research, freedom of scholarship; that science and discovery will go on and on. But I hope also that the world's factual and material knowledge will never again so far outstrip our moral and spiritual use of them as they have done in the past decade.

I hope that we and our children may always have faith in our homes, in our halls of learning, in our halls of government, in our churches, and in all the ways of life.

By this faith that I have I know that no fragment of truth in whatever field will ever be found that does not fit harmoniously into the great mosaic of the Gospel of Jesus Christ for the welfare of men, the children of God. What more could mortal man ask? It makes life all that it could well be.

By this same faith I know that God lives, that he has spoken and does speak through prophets; that Joseph Smith was his prophet, through whom the restoration of the Gospel was brought about, and that the same authority has been with all his successors whom I hope to follow all the days of my life. I am grateful for this faith which amounts, so far as I am concerned, to knowledge.

I think the last word will never be spoken on the subject of faith, and I hope that all the factual knowledge of this world may be harmonized with all that lies beyond the realm of the limited knowledge and material boundaries for the glory of God and the exaltation of his children.

This is my prayer, and I ask it in the name of the Lord Jesus Christ. Amen.

The Branch Agricultural College Chorus sang the "Hallelujah" Chorus (Handel).

Elder H. Melvin Rollins, President of the Lyman Stake, offered the closing prayer.

Conference adjourned until 10 o'clock a. m., Sunday, October. 8.

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, October 8, at 10 o'clock.

Every seat and available space in the great Tabernacle auditorium and galleries was occupied long before the time to commence this session of the Conference. In addition, the large Assembly Hall immediately south of the Tabernacle was crowded with people, and hundreds of others congregated on the Tabernacle grounds, where they listened by means of amplifying equipment that had been installed, to the Conference proceedings as they were broadcast from the Tabernacle.

President Heber J. Grant presided and announced that the *Tabernacle Choir* would furnish the music for this session.

The Choir and congregation sang the hymn, "Now Let Us Rejoice in the Day of Salvation."

Elder William F. Webster, President of the Wayne Stake, offered the opening prayer.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

UNCERTAINTY AFFECTS MANKIND

The world seems just now to be uncommonly burdened, and life full of cares. Many of the inhabitants of the earth are groaning under sore afflictions. Everywhere is foreboding, a presage of evils yet to come. Anxiety haunts men with its tortures. Confidence in the ordinary stabilities of life is all but shattered. Fear, bred of uncertainty, robs living of its joy.

And the tragedy of it all is that the ills, actual and feared, which most sorely afflict mankind and spread the pall of gloom so heavy over the land, are altogether of man's own making.

It is not dread of the angry elements, nor of ferocious beasts, nor of devouring insects, nor of diseases or famine, or scourge or pestilence that fills men's souls, but dread of the bestial cruelties of their own fellow men.

MAN FINDS WAYS TO CONQUER ILLS

Always uncertainties have attended upon life, but these we have normally been able, more or less, to catalogue, have learned to expect, and have accommodated ourselves to, or have found ways to conquer. We have, for example, always known that death would come, and have not known the time nor manner of its coming. Here we have been always face to face with both the inevitable and the uncertain, but we have not wasted much time fretting about that. In spite of

its imminence and inevitability we have been able to go on ordering our lives and shaping our courses much as if for us individually life would go on without interruption.

The issue of our enterprises, too, has ever been in doubt, but that has never deterred us from embarking upon them. The farmer knows that frost or drouth or pests may ruin his crop, but still he sows in the expectation that he will reap, and with renewed faith sows again after each occasional ruinous devastation.

The tradesman, the manufacturer, the merchant, likewise, knows that flood or fire may raze his plants and destroy his goods. He nevertheless builds and stores and fabricates. Earthquakes may rock cities and level the handiwork of man to the ground but upon the ruins he will build again.

None of these things destroys faith in life nor puts out the flame of hope that burns "eternal in the human breast." We gird ourselves manfully for the conflicts with nature, and press on buoyantly and hopefully in our struggle for dominion over it. We derive keen joy out of devising means to circumvent the obstacles which it opposes to our endeavors. Much of the real zest for life comes out of the struggle for supremacy over the destructive powers of the elements and over the depredations of insect and of beast. It is as if in the contest we are playing the role for which man was cast as a denizen of earth. We fit into it and derive happiness out of playing well our parts.

MEN'S ACTS CAUSE SUFFERING

But faced with the barbarous atrocities of our own fellow men we stand shaken and dismayed. Their capability for devising and remorselessly executing exquisite torment and suffering have gone far to destroy faith in the goodness of the world and the capacity of man to emerge out of barbarism or rise to the ideal plane which has been the dream of the philosopher, the vision of the poet and the promise of the prophets.

In contemplation of the sorry spectacle, almost we succumb to the sentiments of this doleful dirge of Byron's:

How beautiful is this visible world!
How glorious in its action and itself!
But we, who name ourselves its sovereigns, we
Half dust, half deity, alike unfit
To sink or soar, with our mixed essence make
A conflict of its elements and breathe
The breath of degradation and of pride
Contending with low wants and lofty wills
Till our mortality predominates
And men are—what they name not to themselves,
And trust not to each other.

REMEDY GIVEN IN TEACHINGS OF CHRIST

And for these devastating ills there is one only remedy—the taming of the savagery of men. For that the prescription was given to the

world nearly 2000 years ago and illustrated in a life then lived. It embraces every essential of human conduct—every requisite to a contented spirit, and is summarized in these words:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

As signified by the last sentence of this declaration, the specification for happy, joyous living is complete. Nothing needs to be added. In it are comprehended every mandate of the law and all the teachings of the prophets—everything essential to man's complete emancipation. Implicit in the specification is the requirement for humility, charity, helpfulness, sacrifice and self-denial, as opposed to arrogance, lust for dominion, selfishness, cruelty, aggrandizement and hate.

The Master taught love, but today men preach hate—hate of governments—outside their own, and sometimes even of them—hate of races, hate of peoples, hate of classes, hate of neighbor, hate of competitors, hate of rivals, hate of the good fortune of others, hate of everyone of opposing views. The fruits of that hate are strife and destruction and individual unhappiness. It is hard to think of any other thing that today causes so much misery in the world. Because of it governments are assaulted and nations destroyed; men coerced and force made triumphant; enterprise throttled and men condemned to needless idleness while hunger stalks in lands of plenty.

Banish hate out of human hearts and this earth would be an idyllic abiding place. It requires a robust faith still to persist in carrying the message of hope and love in the face of the little petty meannesses of human nature, the artful cunning, the base intrigue, the brazen duplicity which with such monotonous regularity frustrate efforts for curing our man-made woes.

JESUS POINTED THE TRUE WAY

It cost Jesus his life, but he still directed that the teaching go on. Much of his life was spent training and preparing disciples to spread the word after he himself should be gone. It remains today the only hope of the world. Nor need we despair, for in all lands there still are vast numbers whose consciences revolt against cruelty and degradation, and rise to meet the ennobling appeal of the spirit of the Master. So long as that remains true there is ground for faith in the ultimate consummation of his promise. He pointed the only way by which his purpose may be realized. It is the peaceful method of teaching and persuasion.

He taught reformation of life through transformation of the spirit. He sent his disciples out to teach, not to compel. He himself used no compulsions. Compulsion teaches nothing to the spirit. It destroys the soul. It produces no enduring benefits. He relied upon the stirrings

of the soul as the means through which men's spirits would be made better and the world happier. Said he:

For from within, out of the heart of men, proceed evil thoughts,
 * * * murders,
 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye,
 blasphemy, pride, foolishness.

POWER OF PUBLIC OPINION

No law ever made could change the secret promptings of the heart nor alter human desire. Neither can these be destroyed by the power of might. Only a rebirth can do that. Literally and truly man must be born of the spirit before he can so much as see either the kingdom of heaven or true safety and happiness in this life. The impositions of force now strident in the world, whether of classes or of nations, or whether by armed might or official intimidation, or attempted control of the spirits of men by the edicts of law, can bring neither happiness nor lasting peace.

Current history is eloquent of the power of propagated ideas. When Italian youth stand before maps exhibiting the ancient dominion of Rome, extending from Scotland to Ethiopia and from Spain to the Euphrates, it is easy to put into their heads the notion that extent of power is glory and that what was may be again, so a nation can be put on the march. The whole course of life, of individuals and of nations, is shaped by the nature of the ideas that gain currency among them. In a very literal sense thought rules the world. Public opinion is nothing more nor less than the thought that has become common to the mass of the people. No other human force is comparable in power. Before it all opposition goes down. Supported by it, might claims the right of conquest, and nations mourn; the destruction of life, and of the homes that shelter it, is made the path of glory, and the charlatan rules. Opposed by it laws fall into desuetude, armies disband and the cry of the demagogue is stilled.

The fashioning and shaping of thought, the dissemination of ideas, the molding of public opinion, is the greatest and most important business in the world. Good or evil consequence depends upon the issue whether exalted or debased thoughts gain acceptance. Only as compatible ideas prevail can the world be fashioned to the heart's desire. It was upon this principle that Jesus relied for the establishment of his kingdom. He provided the best materials for wholesome thinking and righteous living that have ever been offered to man; the plane to which public opinion must rise if serene happiness is ever to be the earthly lot of mortals.

They are difficult, because they are ideal. They depend upon control of selfish, unholy desire for fulfillment on the long range view—Evil, on the other hand, always makes its appeal to the immediate want. It offers the easy and alluring way. It is the basis of the harrangue of the soap box orator, the epithet hurler, and the name caller. Said a writer almost a century ago:

The crowd always sides with mediocre men who speak in redundant phrases with vibrant voices, with trivial, yet powerful language.

KEEPING GOD'S COMMANDS WILL BRING PEACE

Our course—the course of all men who love their country or their God—is clear. It is to be as diligent in spreading the principles of right living, and in unmasking deception and demagoguery, as are the propagandists in the spread of their poisonous nostrums, and to be equally adept with these latter in getting their message accepted, and the public will established.

When God had finished giving the law to Israel, he said to them through Moses:

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil: * * * therefore choose life, that both thou and thy seed may live.

It is for us; it is for all the churches; it is for all good men everywhere to join in the crusade of teaching and persuading and regenerating the hearts of men, for the message is neither hidden, nor in heaven, nor beyond the sea that we need to fetch it. It is nigh at hand. It is in the commandments of God; in them is life for man and his seed forever.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11 o'clock, as a part of the proceedings of this session of the Conference, a program of choral and organ music was presented by the Tabernacle Choir and Organ, and broadcast by radio, through the courtesy and facilities of Columbia Broadcasting Company's network, throughout the United States and Canada, and by means of short wave to points in Europe. This broadcast originated over Station KSL, Salt Lake City, and the following program was given:

"Now Thank We All Our God" (Cruger-Mueller)	Choir
"Allegro Maestoso" (Handel)	Organ
"An Angel from on High" (Tullidge)	Choir
"If Thou But Suffer God to Guide Thee" (Bach)	Organ
"Holiness Becometh the House of the Lord" (Stephens) ..	Choir
"O Lord of Hosts" (Careless)	Organ
"How Blest Are They" (Tschaikowsky)	Choir

The Choir was conducted by J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Alexander Schreiner.

CHURCH OF THE AIR BROADCAST

Immediately following the *Tabernacle Choir and Organ Broadcast* there was presented, as part of the proceedings of the Conference, Columbia Broadcasting Company's *Church of the Air* service as follows:

The *Tabernacle Choir* and the congregation sang the hymn, "Redeemer of Israel."

ELDER JOHN A. WIDTSON

Of the Council of the Twelve Apostles

FOUNDATIONS OF PEACE

A recent notable book presents the life philosophies of twenty-one living persons of international renown. Each contributor interprets the meaning of life differently. The essays resemble the frayed, flying ends of a rope; each a strand of truth, but of little strength and no organization. The resulting picture is one of utter confusion; a reflection of the world's present chaos in matters pertaining to human conduct and consequent happiness.

One of the writers accepts God; the others ignore or deny the existence of an intelligent power higher than man. Several imply that, as a means of winning human happiness, Christianity has failed. Such airy opinions, commonly current, explain our distracted world.

THE GOSPEL WHEN LIVED BLESSES MANKIND

Christianity has not failed. Human history, from the days of Adam, reveals that, if but one Gospel principle is used, under any name, mankind is blessed and prospered. Man's peace and prosperity have risen or fallen with the degree of his obedience to Gospel truths.

The failure of the Christian world to reach its heart's desire lies with the Christians, not with Christianity. As an ornament, Christianity has no special claim for consideration; it blossoms into human value only when used. Man has failed to accept the life-giving truths of the Gospel. That has been his failure. Thereby hangs the whole tale of human misery. It would be a beneficent experience to have Christendom practice the truths of the Gospel of Jesus Christ.

MEN'S CHOICE BRINGS GOOD OR EVIL

In the moral world the ever constant battle is between good and evil. Man is a free agent. Whenever he has chosen good, he has approached joy; when he has followed evil, the ills of the world have overtaken him. The present chaos on earth, of warfare and its attendant horrors, are of man's own making. He has chosen to allow evil to rule him; and he must pay the price of his folly.

STUDY OF HUMAN LIFE NEGLECTED

The first and most fundamental error has been that in man's mighty

search for the truths of the universe, which has made our civilization, he has confined himself almost wholly, to the material world. Men are victoriously certain of physical laws—there they face the light; but confronting spiritual laws, they stand in cowed uncertainty—facing the darkness.

Therefore, men have fumbled in the dark, failing to find the road they would travel. In fear they have been set for constant battle. "A tooth for a tooth, an eye for an eye" has become their slogan, however carefully veneered with honeyed words—and war and contention, famine and pestilence, blood and horror, have filled the earth.

Examples of our one sided knowledge are many. The giant star Betelgeuse, millions of light years away in space, has been weighed and measured; but the intelligent domination of the universe remains a subject of controversy. The law of gravity, by which all things are held together, and reduced to orderly motion, is a school boy's commonplace; but that man is on earth under an intelligent plan is held to be unproved. The assembling of electrons into atoms, and atoms into molecules, to form the world known to our senses, is as a clearly painted picture; but the origin and destiny of man are to most men among the mysteries of life. The purpose of adaptation in the coloring of a butterfly's wing is understood; but human life is often held to be purposeless. An ant-hill or a beehive shows laws of relationship for common good; but human conduct is measured only by personal expediency, ever changing, never fixed or certain. Science gives no hint as to whether dynamite shall be used to destroy a defenseless city or steel be made into swords or plows.

It is no wonder that as a result, the ethics of our day is the ethics of self-preservation—hard, self-willed, material—the ethics of every war; and that the history of civilized times is strung upon a crimson trail of blood.

SPIRITUAL KNOWLEDGE OBTAINED BY PROPER SEEKING

There can be no hope of permanent peace or true prosperity on earth until men turn their thought and power to the elucidation of the spiritual problems and issues of life. Intelligent man has the power to discover spiritual as well as physical laws. "Knock and it shall be opened, seek and ye shall find." If as much time and energy were spent to search out the true basis of human conduct as are given to any one subject in our schools, or in our social and political activities, the foundations of faith would be well laid. Then, the existence of God, for example, would be known with the same assurance that the sun shines.

An equally basic cause of the world's confusion is the lack of agreement concerning the spiritual truths possessed by humanity. In the world of physical phenomena men generally see alike; but in the study of the spiritual domain personal opinions and philosophical abstractions are allowed entrance. There is constant quibbling about definitions. God, the first of man's spiritual concerns, is to one group, though of infinite majesty, a personal Being of the order of man: to

another a personal Being of an order wholly different from man; to another an impersonal, beneficent power filling the universe; and to another only one of the many forces of nature. Contention and warfare arise over varying definitions or descriptions of beliefs. Unity of belief must precede full peace on earth. This *can* be done, if men will shed their preconceived opinions, and make truth the sole objective of their search. The simple tests of truth are as applicable in the spiritual as in the physical world.

To convert the world's battlefields into cornfields; strife into peace; and fear into faith and trust, men must earnestly seek out and come to agreement concerning three fundamentals: the true God; man's relationship to God and his fellowmen; and the purpose of human existence. Only as certainty about these is achieved can humanity hope for release from the reign of terror upon the earth.

THE KNOWLEDGE OF GOD NECESSARY TO MAN'S WELL-BEING

First, men must find God, if peace shall rule. To millions of people he is but a name, of no real consequence. The leaders of one great nation have seriously proposed the return to heathen man-made gods. The true God may be found. It is not difficult. Hosts of earnest men and women have found him, and know that the universe is directed by a dominant, yet comprehensible, intelligent, creative, loving Being, who, as a personal Being, can and does speak to His children on earth.

Whoever finds this God wins certainty; and conquers fear, the ancient enemy of man, the distilled essence of uncertainty. A sense of power and justice comes to him who learns that there is no chance in the universe, but that the laws of nature are the laws of God, and that humanity lives under a system operated by an intelligent mind. To find God is humanity's first need. How many of you, in this vast congregation, seen and unseen, have learned to know him?

ALL MEN ARE BROTHERS

Second, many sorrows of man are due to a false conception of man's relationship to the Lord and his fellowman. There can be little respect for human welfare or life, if man is but a higher animal, an accidental intruder on earth, or a creature of God, made at his pleasure, as children make mud pies. Man is a very son of God, begotten of God; he was with the Father in the beginning. Since he is of a divine pedigree, with a spark of divinity within him, he rises immeasurably in the world of things.

Then, the brotherhood of man, spoken of so lightly, often with a sneer, acquires a profound meaning. All men are children of God; brothers in fact; of the same divine pedigree; with the same high destiny; under the same loving guidance of the Father of the spirits of men. Then, every man must assume some of God's own responsibility in caring for the children of men. A person cannot let his very brothers go hungry, unclothed, shelterless or bowed down in sorrow. He cannot be cruel to

them, and be true to his royal descent. Had this true relationship among men been fixed in human minds, fewer bombs would have fallen on Europe. Again, do we of this vast audience, seen and unseen, look upon our fellows as our very brothers, and strive to give them brotherly help?

A PURPOSE IN LIFE NECESSARY FOR HAPPINESS

Third, the true purpose of life must be understood. When the idea of chance in the universe is driven out, purpose in all things steps in. The life of man on earth is purposeful. Mortal life is part of a divine program for the eternal progress of man. The earth is designed for man's progress; and man's efforts should be in harmony with this purpose. There would be no warfare, if that purpose were understood, and held inviolate among mankind. May I ask each of you: Is your life ordered for progress?

These are truths the world needs to know and accept: The existence of God; the real brotherhood of man; and, an intelligent purpose in life. Upon these foundations, peace, plenty and prosperity, and all the gifts of our bounteous earth would be available to all men. No longer then would man drift upon the ocean of uncertainty. The course of his life's voyage would be laid out before him. His life's journey, guided by knowing and doing, faith and works, would lead him to the house of happiness.

Another question presents itself: How do these high truths, found and accepted, express themselves in human lives? How may those who shall bring peace upon earth, be recognized? What quality sums up Christian living?

There is a sure, unfailing mark of the true followers of Jesus, the Christ. This mark is the power to forget oneself in the needs of others—we call it unselfishness, the highest achievement of man. It is the only means by which swords shall be beaten into plowshares and the earth become as Paradise.

WHAT ABOUT OURSELVES?

Should we not in this trying day search our own hearts? We need go no farther.

Are we ready to give of our surplus, to give of ourselves, to those in need? Is it a joy to us to give to the Lord that which he requests of us?

Is there unselfishness in our homes? Does kindness rule there? Does an unselfish love direct our family life? Then we have made the beginning of the world's conquest of peace.

What about our neighbor? Are we solicitous of his welfare? Do we look charitably upon his weaknesses? Do we recognize his virtues without jealousy? Do we try to love him?

In our business affairs do we refuse to take even lawful advantage of our fellowman? Will we divide possible profits with him?

You shepherds, officials of the Church, are you true fathers to the flock, giving love and more love to your brethren in your charge?

These are the simple unailing tests.

If this congregation, as followers of the Prince of Peace, would order their lives for unselfishness, a notable beginning would be made toward world peace. Others seeing the beneficent results would follow our example, and the spirit of goodwill would spread among men. Shall we not resolutely try to do so?

UNSELFISHNESS WOULD HEAL THE WORLD'S ILLS

Soul-lifting is the sequence of events when unselfishness rises in the human heart; when the real brotherhood of men is accepted, when there is a surrender to the divine program! Charity and mercy soon flow from the unselfish man. He looks with forgiving compassion upon the weaknesses of others. He seeks to succor all who are in need. Such service begets love, the impelling principle of divine action. Peace is the child of love—the peace of soul that frees man to progress towards the likeness of God. Thus is the happy ascending sequence: Unselfishness, charity, love, peace. All creation is pleading, praying and weeping that unselfishness may be established among men.

SELFISHNESS THE CAUSE OF EVIL IN THE WORLD

In contrast, how repulsive is selfishness! In its godless world of uncertain chance, men are brothers only by courtesy; rather, they are enemies from birth. "Each for himself" is the slogan. The evil in man blossoms into cruelty—at home, in business, even in his imagined loves. The first-born of selfishness is greed, dripping at the mouth, a never-satisfied appetite for material possessions, however acquired. "More and more," is greed's cry. The world's political history is mainly the story of man's appeased greed. When defeated, as needs it must be in a greedy world, greed is transmuted into hate of all who stand in its way or do better in a grasping world, a sour hate of life itself. Then, as night follows day, comes war, hate's own misshaped child, unending warfare, hidden in human hearts, or spouting famine and pestilence over sodden fields of battle, until the hearts of men are stilled with dread, despair, defeat and all the other devils that lead to death.

Such is the ungodly downward sequence, the world's enemy, since Cain took the life of Abel: selfishness, greed, hate and war—pouring sorrow over the earth.

It is folly to build great armaments of steel, for defense or offense, and fail to build the mightier weapons that issue from obedience to the Gospel of Jesus Christ, the Gospel of Peace. Warships, airships or diplomacy may end a war, but warfare among nations or business leaders, or neighbors, or in families, will not cease until men obey his word, and seek unselfishly and in might to love one another.

PEACE AN INDIVIDUAL RESPONSIBILITY

Let it not be forgotten that the winning of peace for the world is a personal responsibility. I must order *my* life for peace, as you must order yours. The units of a nation are the individual citizens; in the end, as they are the nation will become. For each one of us is the message: I am the maker of peace.

Some will say that man is incapable of discovery of spiritual truth and of sufficient unselfish action to bring peace upon earth. That is but sounding brass, the challenge of unbelief.

There is in every man a deep store of power which, when drawn upon, makes men mighty for high endeavor, gives more than ordinary human strength. Out of the unseen world, that fount is replenished; it never runs dry. It is the world's pity that so few use it, for it gives not only power to obey and to do, but courage, hope, understanding, faith, love and all other virtues and gifts of heaven. Man, of divine pedigree, can perform divinely acceptable works, when in prayer to God he draws upon the well of inner power with which every man is endowed. Peace will come to earth, as the children of earth use this divinely given power within them according to the requirements of the Gospel of Jesus Christ which offers the only practical approach to peace and happiness on earth. These are all old truths, but it is well to talk about them in a day when they seem to have been forgotten.

The Church of Jesus Christ of Latter-day Saints, possessed of divine knowledge and authority, follows humbly in the footsteps of its Master, the Man of Galilee, and pleads with its members and all men to turn to truth and righteousness, so that peace may descend upon the earth.

A choral group composed of members of the Tabernacle Choir sang the hymn, "Come Thou Glorious Day of Promise."

The music for this broadcast was under the direction of J. Spencer Cornwall. Alexander Schreiner was at the organ.

(End of the *Church of the Air* broadcast)

The Choir and congregation sang the hymn, "For the Strength of the Hills we Bless Thee."

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

JESUS' PRAYER FOR UNITY

Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one: as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe in us. (John 17:11-21.)

As nearly all of you readily recognize, I have quoted from one of the most sublime prayers ever offered among men. It is an Intercessory Prayer. The occasion makes the things prayed for most significant. In it Jesus makes unity preeminent among his followers.

Unity and its synonyms, harmony, goodwill, peace, concord, mutual understanding, express a condition for which the human heart constantly yearns. Its opposites are discord, contention, strife, confusion.

UNITY IN THE HOME

I can imagine few if any things more objectionable in the home than the absence of unity and harmony. On the other hand, I know that a home in which unity, mutual helpfulness, and love abide is just a bit of heaven on earth. I surmise that nearly all of you can testify to the sweetness of life in homes in which these virtues predominate. Most gratefully and humbly, I cherish the remembrance that never once as a lad in the home of my youth did I ever see one instance of discord between father and mother, and that goodwill and mutual understanding have been the uniting bond that has held together a fortunate group of brothers and sisters. Unity, harmony, goodwill are virtues to be fostered and cherished in every home.

UNITY IN CHURCH ORGANIZATIONS

In branches and wards, there is no virtue more conducive to progress and spirituality than the presence of this principle. When jealousy, backbiting, evil-speaking supplant confidence, self-subjection, unity, and harmony the progress of the organization is stifled.

UNPATRIOTIC ACTIVITIES A MENACE TO FREE GOVERNMENT

However, what really prompted me to emphasize this principle is the presence in our own United States of influences the avowed object of which is to sow discord and contention among men with the view of undermining, weakening, if not entirely destroying our constitutional form of government. If I speak plainly, and in condemnation lay bare reprehensible practices and aims of certain organizations, please do not think that I harbor ill-will or enmity in my heart towards other United States citizens whose views on political policies do not coincide with mine. But when acts and schemes are manifestly contrary to the revealed word of the Lord, we feel justified in warning people against them. We may be charitable and forbearing to the sinner, but must condemn the sin.

Timely references and appropriate warnings have been given during this Conference on the danger and evils of war. There is another danger even more menacing than the threat of invasion of a foreign foe. It is the unpatriotic activities and underhanded scheming of disloyal groups and organizations within our own borders. This country is so situated geographically that there need be little fear of invasion by an outside enemy. Furthermore, the government knowing who and where the enemy is can make ample preparation to meet his attacks. But the secret,

sedition scheming of an enemy within our own ranks, hypocritically professing loyalty to the government, and at the same time plotting against it, is more difficult to deal with.

Disintegration is often more dangerous and more fatal than outward opposition. For example, an individual can usually protect himself from thunder showers, and even from tempests, from freezing weather or intense heat, from drought, or floods, or other extremes in nature; but he is often helpless when poisonous germs enter his body or a malignant growth begins to sap the strength of some vital organ.

The Church is little if at all injured by persecution and calumnies from ignorant, misinformed or malicious enemies; a greater hindrance to its progress comes from fault-finders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups.

So it is in government. It is the enemy from within that is most menacing, especially when it threatens to disintegrate our established form of government.

WASHINGTON'S GREATEST TRIAL

Perhaps the most gloomy, discouraging period of the American Revolution was when General Washington's army was in Winter Quarters at Valley Forge. He had fewer than 10,000 men. Soldiers were thinly clad, some half naked, others with no clothing but tattered blankets wrapped around them. "So many were sick as the result of privation," writes one commentator, "so many were without coats, blankets, hats, or shoes that one wonders how the army held together at all." Critical and desperate as were these conditions, a greater trial and sorrow, I surmise, came to Washington when some of his friends such as John Adams and Richard Henry Lee turned against him; when General Gates insulted him by sending reports direct to Congress instead of to Washington, his superior officer. As carrion hawks hover around dying creatures, so in Washington's dire calamity came men to seek to crush him—men who formed what has been called the "Conway Cabal," a contemptible attempt to dishonor Washington and to supplant him by a self-asserting, arrogant schemer. This internal discord, and such disloyalty from one-time friends were more crushing than were the attacks of the opposing army.

ANTI-AMERICANISM SOWING DISCORD

Today there are in this country enemies in the form of "isms." I call them Anti-Americanisms. Only a few of the leaders fight openly—most of the army carry on as termites, secretly sowing discord and undermining stable government. Of the truth of this statement recent investigations made by a committee of the United States Senate bear ample evidence. Of the menace of one of these, Dr. William F. Russell, Dean of Teachers' College, Columbia University, in an address "How to Tell a Communist, and How to Beat Him," is one of the many authorities whom we might quote as to the pernicious activity of these groups.

A STATEMENT AS TO COMMUNISM

He says:

Communist leaders have steadily insisted that Communism cannot live in just one country. Just as we fought to make "the world safe for democracy," so they are fighting to make the world safe for Communism. They are fighting this fight today. Every country must become Communist, according to their idea. So they have sent out missionaries. They have supplied them well with funds. They have won converts. These converts have been organized into little groups called "cells," each acting as a unit under the orders of a superior. It is almost a military organization. They attack where there is unemployment. They stir up discontent among those oppressed. * * * They work their way into the unions, where they form compact blocks. They publish and distribute little papers and pamphlets. At the New York Times they pass out one called "Better Times." At the Presbyterian Hospital it is called "The Medical Worker." At the College of the City of New York, it is called "Professor, Worker, Student." At Teachers College it is called "The Educational Vanguard." These are scurrilous sheets. In one issue I noted twenty-nine errors of fact. After a recent address of mine they passed out a dodger attacking me, with a deliberate error of fact in each paragraph. These pamphlets cost money—more than \$100 an issue. The idea is to try to entice into their web those generous and public-spirited teachers, preachers, social workers and reformers who know distress and want to do something about it. These Communists know what they are doing. They follow their orders. Particularly they would like to dominate our newspapers, our colleges and our schools. The campaign is much alike all over the world. I have seen the same articles, almost the same pamphlets, in France and England as in the United States.

You see, when it comes to fighting Communists I am a battle-scarred veteran. But after twenty years I cannot tell one by looking at him. However, only the leaders proclaim their membership. The clever are silent, hidden, anonymous, boring from within. You can only tell a Communist by his ideas.

Their method of working their way to the seizure of power he describes as follows:

Talk about peace, talk about social equality, especially among those most oppressed. Talk about organization of labor, and penetrate into every labor union. Talk on soap boxes. Publish pamphlets and papers. Orate and harangue. Play on envy. Arouse jealousy. Separate class from class. Try to break down the democratic processes from within. Accustom the people to picketing, strikes, mass meetings. Constantly attack the leaders in every way possible, so that the people will lose confidence. Then in time of national peril, during a war, on the occasion of a great disaster, or on a general strike, walk into the capital and seize the power. A well-organized minority can work wonders.

WARNING TO LATTER-DAY SAINTS

I have been informed from several sources that some of these spurious political growths are sprouting here in our own midst, that members of these groups have even received instructions regarding what to do in case this country should become involved in war. The nature of these instructions savors very much of the diabolical gun-powder plot in the time of James the First of England.

Latter-day Saints should have nothing to do with secret combinations

and groups antagonistic to the Constitutional law of the land, which the Lord "suffered to be established," and which "should be maintained for the rights and protection of all flesh, according to just and holy principles ;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (Doc. and Cov. 101-77, 80.)

Of course there are errors in government which some would correct, certainly there are manifest injustices and inequalities, and there will always be such in any government in the management of which enter the frailties of human nature. If you want changes go to the polls on election day, express yourself as an American citizen, and thank the Lord for the privilege that is yours to have a say as to who shall serve you in public office.

IMPORTANCE OF UPHOLDING THE CONSTITUTION

Next to being one in worshiping God there is nothing in this world upon which this Church should be more united than in upholding and defending the Constitution of the United States.

May the appeal of our Lord in his Intercessory Prayer for Unity be realized in our homes, our wards and stakes, and in our support of the basic principles of our Democracy.

In the words of John Oxenham:

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.

God give us sense,—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways,—
To cleanse our poisoned founts with God-born energies.

To pledge our souls with nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of Life for finer loyalties.

Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth ;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with His help who did the first earth build,
With hearts courageous we may fairer build this last.

God guide this Church, and particularly the Priesthood, in building according to God's plan, and in establishing his kingdom on earth, I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I am sorry to tell you that Brother George Albert Smith is suffering from quite a severe attack of lumbago, which is the reason that he has not been at this Conference. He sends his greetings. I had a little visit with him this morning, he is improving, but I did not feel that it would be wise for him to come to the meeting this afternoon.

We of course regret the absence of Brother Joseph Fielding Smith. He is in Europe and has done a fine work there. We are grateful that he was in Europe when the war broke out.

Elder Levi Edgar Young of the General Authorities is absent from us presiding over the New England Mission.

Elder John H. Taylor was assigned to be in New York to assist Brother Frank Evans in taking care of our missionaries who are returning from Europe and to assign to their new fields of labor those who have not completed their missions. We regret his absence.

Yesterday I forgot to express our deep appreciation for the beautiful singing of the chorus of the Branch Agricultural College at Cedar City. We thoroughly appreciated their singing and are grateful to them for making such a long trip to come here and help make this Conference of interest.

We are always grateful to our *Singing Mothers* for the fine contribution which they give to us.

The Choir and congregation sang "Doxology."

Elder A. Carlos Schow, President of the Lehi Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

THIRD DAY

AFTERNOON MEETING

The sixth and concluding session of the Conference convened at 2 o'clock p. m.

Once more the great Tabernacle was crowded to capacity. The large Assembly Hall, immediately south of the Tabernacle, was filled with listeners, and hundreds of others who could not find accommodations in either of these buildings congregated on the Tabernacle grounds, where, by means of amplifiers, they listened to the Conference proceedings as they were broadcast from the Tabernacle.

The music for this session of the Conference was furnished by the *Tabernacle Choir*.

PRESIDENT HEBER J. GRANT

We are grateful beyond expression for the very fine work that the *Tabernacle Choir* is doing in the broadcasts each Sabbath morning.

Wherever I travel I hear complimentary comments regarding the Choir from the people whom I contact. It is remarkable the number of friends that this Choir has made for the Church since we commenced the broadcasts.

The Choir sang an anthem, "Onward Ye Peoples" (Sibelius).

Elder Henry W. Henderson, President of the Pocatello Stake, offered the opening prayer.

An anthem, "Faith of our Fathers" (Thompson), was sung by the Choir.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

If any man speak, let him speak as the oracles of God.

When a man speaks by the power and authority of the Priesthood of the Son of God and under the inspiration of the Holy Ghost, what he speaks will be scripture; it will be the mind of the Lord, the will of the Lord, the word of the Lord, and the power of God unto salvation.

TESTIMONY OF THE TRUTH OF THE LATTER-DAY WORK

I desire to speak to you this afternoon, my brethren and sisters and friends, as an oracle of God, and as a witness for the Lord Jesus Christ I bear my testimony to this vast congregation, to all my hearers, and to the world, so far as my word and testimony shall reach, that this work in which we as Latter-day Saints are engaged is the work of the Lord, the Gospel of the Lord Jesus Christ, and has in it the power of God unto salvation.

I bear testimony that God the Eternal Father lives, a glorified and exalted personage, in whose image and likeness we his children are born and existing.

I bear testimony to you that the story told by Joseph Smith, whom God raised up to be a mighty prophet in the last days, pertaining to the visitation of the Father and the Son to him when he was a boy but fourteen years of age in the beginning of this Gospel dispensation, is true, that God has revealed himself anew to the world through Joseph Smith, so that the world may know him as he is.

I testify that the Son also is a personage having a body and parts, in whose image man is created and made, and that he is the Firstborn Son of God, the Eternal Father, in the spirit, the Only Begotten of the Father in the flesh, our Brother, our Lord, our Savior and Redeemer.

I bear my testimony to you that Joseph Smith was and is a prophet of God, and that through him the Lord has restored the Gospel as it was instituted in the Councils of Heaven before the world was, with all its gifts and blessings, power and authority and saving ordinances; authority to preach this Gospel of the kingdom in all the world and to administer its saving ordinances unto the children of men.

I testify that those who have succeeded the Prophet Joseph in the presidency of this Church have been men of God, his mouthpiece unto the Church and to the world: Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and our present president, Heber J. Grant. God has been with these men and with his people and his work has become a marvelous work and a wonder in the earth. There never has been a time in this Church when there was not a majority of the Presidency and the Twelve steadfast and true to the Church, though we have seen dark days and apostasy, even among leading men of the Church.

SAFETY IN KEEPING THE COMMANDMENTS OF GOD

My advice and counsel to the Latter-day Saints is that we keep near to the Authorities of this Church, and if we will follow their example and observe their teachings we will be on safe ground and cannot be undermined by the wiles and machinations of him who is the enemy of God and of man and who would destroy our faith and lead us from paths of virtue, truth, and honor, to degradation and to condemnation.

When we fail to keep the commandments of God we let down the bars and show our weakness unto the evil one, who is always on the alert to take advantage.

Brethren and sisters, the only safe course for us to take who are candidates for the blessings of salvation and eternal life is to live by every word that proceedeth forth from the mouth of God.

When we attend to our religious duties, according to the light and knowledge which we have, we will receive from the Lord a manifestation of his good pleasure and approval, and without this approval we will not be able to take hold upon the blessings of eternal life and exaltation.

We have started in the straight way that leads to life everlasting, and are able to point the way to those who are in spiritual darkness, and this is a responsibility resting upon us concerning our fellowmen.

PURPOSE OF LIFE ON EARTH

We are not here on the earth for selfish purposes, nor for our own personal aggrandizement, we are not here to acquire the wealth of this world. We are here for the purpose of working out our salvation according to the Gospel of Jesus Christ and to make every preparation necessary for the life to come, and to assist the Lord in his work and purposes to save the souls of his children, whose souls are precious in his sight.

We are to follow the admonition of the Savior, and his example: "Seek ye first the kingdom of God and his righteousness"—and "Lay not up for yourselves treasures on earth, where moth and rust corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven."

The Lord expects us when he blesses us with the good things of this earth to remember those who are not so fortunate. We are to feed

the hungry, clothe the naked, visit the sick, comfort those who mourn, and minister unto those who are poor and needy, and thus become of that class to whom the Lord, when he shall come, shall say: "Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world."

THE SPIRIT OF GOD UNFOLDS MEANING OF THE SCRIPTURES

The people of the earth are in need of teachers such as Philip who was sent by the Lord to the Ethiopian as he was on the way from Jerusalem. Our missionaries are of that type.

The things contained in the Bible are the things of God and are understood only by the Spirit of God. No prophecy of the scriptures is of any private interpretation. "For the prophecy came not in old time of the will of man: but holy men of God spoke as they were moved upon by the Holy Ghost." That is how the scriptures, ancient and modern, have come to us. "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."—"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

If people possess the Spirit of God in the same measure as did the prophets who wrote and spoke the things contained in the scriptures they would understand the scriptures the same as they were understood by the prophets who wrote and spoke the scriptures.

The Ethiopian had not taken the course to obtain the Holy Ghost, by which the things contained in the scriptures were given, by which they could be understood, and he needed a teacher who had obtained the Holy Ghost as had Philip.

It is to bear testimony of the Father and of the Son and of the truth of all things pertaining to the Gospel, and to administer its ordinances that we send missionaries into the world. People are not able to find their way into the kingdom of God by merely having these holy scriptures. By preaching the Gospel to the people of the world we hope to wash our hands clean of the blood and sins of this generation and make our calling and election sure, so that when we go beyond there will be no disappointment.

THE WORK FOR THE DEAD IMPORTANT

We have our dead also to seek after, those of our immediate ancestors, our blood kindred, many of whom were noble men and women who lived their lives here in mortality, according to the best light and knowledge they had, but were deprived of the privileges which we enjoy of the Gospel and its saving ordinances. We have the responsibility of finding these out by genealogical research, obtaining information which is necessary to identify them upon the records of the Church and of the Temple, and then after receiving these saving ordinances ourselves, to act vicariously for the dead in receiving those ordinances.

I am afraid, my brethren and sisters, that when some of us go Beyond and meet our kindred dead we will not receive the generous and joyous welcome which we anticipate, and this because of our neglect.

The Lord has said through the Prophet Joseph that there is no greater responsibility that he has laid upon us than that of looking after our kindred dead.

This missionary work for the living and the dead is the highest service in which man can be employed, and, I think I might say, that can employ the attention of the Gods, for all that we know of their works that have been revealed unto us are looking to this worthy end—the saving of the souls of men.

REDEMPTION THROUGH JESUS CHRIST

We are admonished of the Lord to search the scriptures, "For in them ye think ye have eternal life, and they are they which testify of me." He referred to the Bible. We did not have then the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which also contain the word of God and the will of God and are scriptures from which we quote copiously in connection with the Bible quotations. The ancient and modern scriptures alike testify of the Lord Jesus Christ. By them we know that he was, under the Father, the Creator of the heavens and the earth and all things therein. All things were made by him, and without him was not anything made that was made. He ministered as the Lord of heaven and earth from the time of the creation down to the meridian of time, when he was born in Bethlehem of Judea. The very day before his birth, we are told by a Nephite prophet, he said: "Tomorrow come I into the world." He was chosen in the councils of the heavens to be the Savior and Redeemer of mankind, to redeem them from the effects of the Fall, which had not yet taken place, for the earth had not yet been made and peopled by sons and daughters of God. But the Lord who knows the end from the beginning had made provision for every condition that should arise from the beginning unto the end. And so through his life of suffering and his death upon the cross he redeemed us from the Fall, from death to resurrection, in which the body and the spirit are inseparably connected, which condition is necessary to enter the kingdom of God, for which we all are candidates, and also that we might be redeemed from the effects of our own transgressions through obedience unto the laws and ordinances of the Gospel.

We thank the Lord frequently, and I wonder if it is fervently, for the Gospel of Jesus Christ. What is there in the Gospel that we are so thankful for? I want to tell you that one of the things I am grateful for is that through the atonement of Jesus Christ my sins will be forgiven if I yield obedience unto the laws and ordinances of the Gospel and maintain my integrity to the end. Yea, the promise is: "Though your sins be as scarlet they shall be washed white in the blood of the Lamb." Is not that a great privilege and blessing? There is no other way of

obtaining forgiveness of sin, and in our sins we can never enter the kingdom of God and receive salvation and exaltation.

LOVE SHOWN BY SERVICE

We value the lives of our children and the hope and the assurance that we have that we will have them for eternity. Such assurance is given us through the Gospel and the ordinances which we have received. We value the holy endowment administered in the temple of God to prepare us to enter the celestial kingdom. If we appreciate the Gospel as a gift of God, ought we not to do something that will in a measure pay the debt of gratitude we owe and prove our appreciation and our love? How is he to know how much we love him? There is a little poem, and I suppose all the school children have learned to recite it, that teaches the lesson beautifully. It runs like this:

"I love you, mother," said little John,
Then forgetting his work his cap went on,
And off he ran to the garden swing
And left her the wood and the water to bring.

"I love you, mother," said little Nell,
"I love you more than tongue can tell."
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Nan.
"Today I'll help you all I can.
How glad I am that school doesn't keep."
Then she rocked the baby till he fell asleep.

Then stepping lightly she fetched the broom
And swept the floor and tidied the room.
Busy and happy all day was she,
Busy and happy as child could be.

"I love you, mother," again they said,
Three little children going to bed.
But how do you think that mother guessed
Which of them really loved her best?

She knew of course by their actions. God has said: "If ye love me, keep my commandments." "If a man love me he will keep my words." For the love we have for God and our Savior and for our own sake, brethren and sisters, and for the good example it will be to the children of men with whom we associate, in the Church and without, may we be true and faithful and keep the commandments of the Lord, obey every law, seek to know his will, and do it under all circumstances and conditions, I humbly pray in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

LOVE OF TRUTH SHOWN BY OBEDIENCE

The main theme of this great Conference has been the love of God and our fellowmen on the one hand and the love of our country on the other hand. I love the Lord and I love his Gospel, the Gospel of the Lord Jesus Christ. The only way to manifest our love for him is through keeping his commandments. As you have already heard, our loyalty is demonstrated by our faithfulness in keeping the word of the Lord. "If ye love me, keep my commandments." Our love for our country is manifest in our obedience to her laws. We in this country should be loyal to this Government which is inspired by God and was instituted among his children for the blessing of mankind.

GRATEFUL FOR CHURCH AND COUNTRY

I am proud of my standing in the Church of Jesus Christ of Latter-day Saints; proud that I am a member of this Church. I prize that membership above all else. How grateful I am to my Heavenly Father that I have been born in the day and age when this glorious Gospel has been restored to the earth; that I have been born of goodly parents; and taught from my childhood up in the glorious principles of life and salvation.

I am proud of my country and of its institutions. I am proud to be an American citizen. The remarks that have been made during this conference from the very beginning have set my soul aflame with patriotic fire for my God and my country, and I hope that I may be loyal to both all the days of my life, and manifest that loyalty and that love through obedience to the mind and will of God and to the laws of our beloved land.

We as a people have a special interest in our loyalty to our country. It seems to me that we have an interest in this country that transcends that of any other people. What a wonderful country this is! This earth was created by the Almighty, who holds the title to every acre of the land upon the surface of this earth. He made it; it is his, and the fulness thereof belongs to him, and certainly his right to parcel that country out to whomsoever he will may not or should not be contested.

THE LORD'S COVENANTS WITH HIS CHOSEN PEOPLE

Under the new and everlasting covenant the Lord has made land grants to his chosen people.

Many thoughtless speakers and thoughtless writers have sometimes imagined that the covenant was merely a grant, a land grant, and overlooked the stupendous fact that all such land grants have been given to his chosen people that they might have place whereon to establish his statutes and build up his Church and Kingdom. Unto Adam he

gave the whole earth and gave dominion to Adam over every living thing that creepeth upon it; to Abraham he gave the promised land, even the land of Palestine; to Moses he renewed the covenant made with Abraham, including the land grant accompanying it; and to Joseph he gave the land of America, long before its discovery by Columbus.

AMERICA THE LAND OF JOSEPH

This is the land of America on which we dwell. Joseph, the favored son of Israel, to him and to his posterity was given this great and glorious land. To him and all the house of Israel his companions. Therefore, I say, we have a special interest for we are the descendants of Joseph. Our patriarchs have declared our lineage as that of Joseph, the favored son of Israel. When his patriarchal father laid hands upon his head and pronounced the blessings "of heaven above and of the deep that lieth under," he promised unto him the land of America. This grant, this pledge, and this promise, were given long before Columbus discovered America and hence it was not known by that name or that title, but that land is so graphically described in the scriptures that it is sure to be none other land than the blessed land on which we dwell. One of our songs in pioneer days reads:

We are the true born sons of Ephraim,
Who with us that can compare?
We are of the royal house of Joseph,
That bright and glorious morning star.

That is our lineage; our patriarchs have so told us. We have an abiding faith that this land belongs to us and at the same time that the holy land of Palestine belongs to the House of Israel, the seed of Abraham, given to them for an everlasting inheritance, to Judah and the House of Israel his companions. If any descendant of Joseph should desire to obtain a part or parcel of this blessed land, it would be wise that he secure it by purchase from someone that could show an abstract of title back to a United States patent. So we advise people that they should pursue that course if they want to obtain any part of it by legal possession at the present time. The same thing, no doubt, is being done by the descendants of Judah in the blessed land of Palestine. They, too, have a right, and yet I suppose they are securing it by purchase; however, their rights are being vigorously opposed, notwithstanding the Lord gave it unto Abraham through the son of promise, Isaac, not to Ishmael the progenitor of the Arabs, but the time will come when these land grants will be duly honored, for the wicked shall be destroyed and the saints, only those who have entered into the covenant, shall inherit these lands. "All the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that is shall leave them neither root nor branch."

The thoughts that are in my mind in connection with this everlasting covenant and accompanying land grants, I wrote once in the form of a poem. Let me not call it a poem or dignify it by so high a title, but on

January 1, 1938, the inspiration came to me to write some verses to give expression to the thoughts which I have been here expressing. I will repeat them to you:

BOOKS DIVINE

Holy Bible, book divine,
Precious treasure, thou art mine.
Mine to tell me whence I came;
Mine to teach me who I am.

Book of Mormon, book divine,
Precious treasure, thou art mine;
Mine to guide me in my youth;
Mine to lead me in all truth.

Stick of Judah, Israel's guide,
Stick of Joseph by its side;
These are one in Ephraim's hand,
Brought to light in Joseph's land.

Judah ever wears the crown,
Wields the scepter, wears the gown,
Inheriting the Holy land
According to Divine command.

Joseph is a fruitful bough,
Favored son of Israel thou;
His branches running o'er the wall
Gathering all who heed his call,

In the choicest land above all lands
Whereso'er the ocean strands
Where amid its rocks and rills
High above Judea's hills,

In the Rocky Mountain height
Stands the Temple, "God its light."
Many people go and say
He will teach us of His way.

And among its ancient mounds
To the very utmost bounds
Of the everlasting hills,
How my soul with rapture thrills!

America is Joseph's land;
Here shall Zion ever stand.
And Judah's land again shall shine,
Blessed land of Palestine.

From Zion shall go forth the law,
Even as the prophet saw;
And from Jerusalem the word
In every land it shall be heard.

Of these sayings not one is mine;
All I've done—I've made them rhyme.
In these books inspired men
Have "graven them with iron pen,"

"And lead them in the rock forever,"
That from the Truth we may not sever.
Oh, ye holy books divine,
Precious treasures ye are mine.

These are my thoughts in connection with this blessed land of America and our right to it, and yet we are willing to harbor here those who come from afar from all the nations—a place of refuge for those who are oppressed under the tyrannical governments of the old world. How grateful we ought to be for this land of liberty in which we dwell, and how loyal we ought to be to it, appreciating all its blessings and privileges.

THE BLESSINGS OF LIBERTY

On July 4th, 1917, a few months after the entry of the United States into the great World War, I composed the following verses expressing my feelings in regard to the inalienable rights of man as set forth in the Declaration of Independence which crystalized in the framing of our glorious Constitution:

I do not want you to think that I imagine that I am a poet; I have just been able to write a few unique verses that emphasize the feelings that are overflowing in my heart, and I think I have just time to repeat that poem:

LIFE AND LIBERTY

To live and have a being,
To dwell upon the earth,
Is a boon and blessed right
Inherited at birth.
The Lord who gave, he taketh
And blessed be his name;
For he that taketh, maketh
And giveth back again;

But woe to man, or nation,
That taketh life for fame;
For conquest or ambition
No matter in what name;
For life, it is my dower,
Oh, how my heart doth swell,
For God gave me the power
Upon his earth to dwell.

But what is life if fettered?
Mere lungs without a breath.
"Give me liberty" was uttered,
"Or" otherwise "give death."
To stand upon the mountain,
And breathe the heavenly air—
To quaff at freedom's fountain,
No "let or hindrance" there.

To linger in the valley;
To travel o'er the plain;
Out on the sea to sally,
Across the bounding main.
The world is mine to live in;

The ocean lanes are free;
For these our God hath given
To all—to you and me.

To live and to be free;
To worship God alone,
As conscience *opideth*
As my own heart is prone.
These are rights God-given;
He gave them all to me.
They emanate from heaven,
E'en Life and Liberty.

It is for these we're struggling,
The Teutons say for naught.
To us these rights are precious,
For them our fathers fought.
So we the same defending
'Neath the red and white and blue,
And to all the world extending,
Will our happiness pursue.

May the Lord grant now that we may be loyal to our native land.

Lives there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land.

Let there be no member of this Church who does not feel in his heart, "I'm going to be loyal and true to my Church for it is the Church and Kingdom of God." I endorse with all my heart the remarks that I have heard.

The testimony that has just been borne by Elder George F. Richards regarding the leaders of this people from the Prophet Joseph Smith to our present leader and prophet—Heber J. Grant—is likewise my testimony, and I bear witness of it in the name of Jesus Christ, Amen.

The Choir sang "And Then Shall Your Light Break Forth" (Mendelssohn).

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

To me the spot on which I stand in this historic building is hallowed, long since made so by the presence here of many great prophets and leaders who have gone to their reward. Among them were five presidents of the Church. So I never stand here to speak without feeling very humble and therefore dependent upon the Lord for whose inspiring Spirit I always most earnestly pray to help and guide me.

THANKFUL FOR LEADERS

I have been thrilled by things said at every session of this Conference. When I heard President Grant Friday morning read the masterly document by the First Presidency affecting the war situation and

President Clark give an able amplification of it, I thanked the Lord for our First Presidency.

An outstanding theme of this Conference is the keeping of the two great commandments. I desire to make some remarks touching a few high points of a topic that has some relation to this theme. In these remarks I shall try to be plain and direct so as not to be misunderstood but entirely free from unfair or hurtful statements. I propose talking a few minutes about some purported causes of unemployment and to point out some conditions that must prevail if lasting remedies for unemployment are found.

LATTER-DAY SAINT BELIEF PRACTICAL

With true Latter-day Saints their religion is a very real thing. It is a part of their lives, entering as a guiding factor into every day life and setting up standards by which to measure the rightfulness of conduct. Hence they profess a religion that is very practical, one in which faith and works are inseparable.

They accept the declaration of the Apostle James "that faith without works is dead." (Jas. 2:19.) It is therefore not uncommon for them to listen to speakers at religious services discuss affairs of every day life and indicate how religion has a bearing on them. Hence in the remarks I am about to make I trust I shall not depart too far from an occasional practice.

WANT THE CAUSE OF UNREST IN THE WORLD

Confusion, unrest, uncertainty, fear and warfare continue to characterize our times, both nationally and internationally. Within our own country the primary superficial cause may be ascribed to want in its many aspects—want of employment, want of money, want of security, want of power—to mention only a few of the many types of want.

Labor wants employment and, in recent times, very often on its own terms. And if these are not forthcoming, strikes, struggles and fighting with all their attendant evils frequently take place. The want of money for one or more of the many things that money will buy is almost universal. And this want is often so intense that it employs any means deemed necessary to reach its objective, however criminal and wicked they may be. The want of power seems to be a desire growing apace with more and more people, and the want of security is a feeling common to everyone.

Unemployment is an evil so old that its date is unknown. But in our fair land it has become a serious problem only in recent years. So new with us is the problem that we seem not to know how to solve it; at any rate, we cannot agree on methods of solution. The result is a lot of loose thinking and a fertile field for the propagation of demagoguery.

It is frequently said that what we need to make us prosperous is more purchasing power in the hands of the people. But a statement of this obvious truth may not indicate how this power is to be secured.

And here is where demagoguery enters with its fantastic solutions, some of which are well known and are urged to the entire satisfaction of many loose thinkers.

FORCES WHICH CAUSE UNEMPLOYMENT

But all will agree that need of employment is basic. The vast size of our unemployed rolls is sometimes ascribed to our super machine age which has resulted in releasing workers faster than it has absorbed them.

Discussing this topic, an internationally known engineer and statesman in an address given a few weeks ago said the engineer through his development of huge tools has brought a social revolution into the world out of which have sprung a lot of problems. Nevertheless the use of these tools has vastly increased the freedom of man who is now able to produce fifty or even a thousand times more than before. The tools of industry are saving "rivers of sweat from the backs of men and infinite drudgery from the hands of women. * * * This engineers' revolution is the greatest emancipation of mankind from toil and worry in the history of the world," says this authority.

But, he admits, this revolution has not been all satisfactions, for some free minds also invent new and ingenious forms of wickedness and they sometimes use the new tools to oppress and exploit their fellow men.

Lately, he says, a clash of various forces has washed the nation up with 11,000,000 unemployed. Here enter the sociologists, the economists, and the politicians with their remedies. And some of them are not tied to facts, so they can be highly imaginative. "Being imaginative, they can be oratorical. Being oratorical, they can be impressionistic. And being impressionistic, the little questions of quantities and measurements do not dampen their spirits."

So, our authority says, these loose thinkers accuse the engineers with loss of jobs due to new labor-saving devices. Yet we know that new inventions bring new articles, new industries and new services which make new demands for labor. As a matter of fact, he says, less than one-third of new inventions effect labor-saving; while two-thirds of them produce new articles and thus new jobs.

REMEDIES SUGGESTED

Now, while some people fear there are no new frontiers in sight—no important new discoveries and inventions to make that will open up new industries affording new employment—our authority believes the record does not justify these fears. He believes, however, that something has gone wrong in the functioning of industrial life. He points out that we have gone through nine years with seldom less than eleven million people out of employment. And to quote, "unless there be a better solution than the confused thinking now current, there are no productive jobs in sight for them." Hence, to continue quoting, "to

get our people back to work is the vital humanitarian problem of our day." And "pending its solution," he says, "the Government must provide against destitution. But support by the Government can offer no security or hope of the future."

He suggests that before a remedy can be found we go outside the field of mechanistic economics and demagogic politics and seek the help of the engineer, expecting him to find and study the facts and out of them evolve practical remedies. He believes that if this were done the engineer would find "the real cause and the solution for these 11,000,000 fellow Americans now in distress."

I have thus given a very brief but perhaps inadequate abstract of some of the things Mr. Herbert Hoover said in an address printed in the August, 1939, number of *Mining and Metallurgy*, a technical journal. I refer to this address because it is a timely discussion of some phases of our greatest economic problem—unemployment. But I am sure there are some factors related to the problem that Mr. Hoover does not mention in his able address, possibly for lack of time.

Mr. Hoover correctly points out that invention has opened up vast new industries and given jobs to millions of workers. But he admits there has been a lag of employment, and everyone knows it has been growing larger and more ominous. His proposed solution would undoubtedly be helpful but likely far from complete, unless, indeed, there were a revolution in men's attitude toward one another.

Going back to June, 1928, we find the *Reader's Digest* presents a condensed article by Professor Irving Fisher under the title, "Full Employment—Prosperity's Problem." Among the statements he makes are the following:

Secretary of Labor James J. Davis notes that during the recent marvelous progress in installing automatic machinery in industry, new industries have failed to develop fast enough to absorb the men dispensed with. The result is the anomaly of growing unemployment during an extended period of increased business activity. * * * Estimates of unemployment find that since 1923, the manufacturing industries have dispensed with a million workers, and the farms with another million, while during a period of record haulage railways have laid off 100,000 more. Another 100,000 have been laid off in the coal regions. To this total of 2,200,000 must be added the 1,000,000 already unemployed in 1923, and the increase of 3,000,000 more of employable age since 1923, due to growth in population. * * * The Labor Bureau conjectures that 4,000,000 workers remained unemployed at the close of 1927. * * *

There is plenty of evidence that the increased output per worker accounts for a considerable displacement of men in industry. Federal Reserve Board figures indicate that between 1919 and 1929 the output per worker increased by 34% in factory production. The United States Labor Bureau puts the increase at 51%. Though industries have substantially increased their production, the rapid mechanization of industry and better management methods have temporarily displaced men faster than new jobs could be created for them.

Professor Fisher next outlines ways of absorbing labor, some of which have been in operation during the past ten years. But with what results? A reliable publication in the engineering field recently said

the "United States has five million more workers than 10 years ago (1929) but three million less on pay rolls," making 8 million more unemployed now than then. Thus our authorities point out that unemployment has been increasing during the past 20 years, notwithstanding new inventions and the resultant growth in new industries. Are we not cherishing a will-o'-the-wisp in our comforting hope that somehow new industries will solve the problem of unemployment?

We now pass to another reference illuminating another phase to which unemployment is said to be due.

In a recent article under the heading, "The Forgotten Public," William Starr Myers says in the July 6, 1939, number of *Public Utilities* that "recent legislation, designed to place in the hands of labor leaders every advantage possible and which at the same time deprives employers of reciprocal rights of any kind, makes it impossible for the employer to bargain on even terms with the representatives of his employees. * * * In other words the employer is not now in a position to acquaint his employees with the real facts in any given situation." For under the law an employer cannot deal directly or indirectly with his employees, if they have chosen a union as their representative. The law as it now stands is charged with hampering employment.

The facts are, it is said, unemployment in this country was never so great, amiable relations between capital and labor were never so poor, taxes were never so high, amounts paid for relief under one title or another were never so vast, the debts of the government never so enormous, struggles for place and power never so fierce, in short, the future outlook for a united, prosperous and happy country, governed along the lines indicated by our Constitution, was never so dark.

But at best the situation is extremely complex. Certainly authors of panaceas that assume the situation is readily solvable must be classed as amiable cranks. But as I see it, in all the confusion, in all the struggles there stand out certain things when stripped of all their subterfuges and camouflages as clearly as a noon-day sun. What are they? My answer is greed and selfishness. Yes, I know there will be many denials of this harsh conclusion. But I believe the conclusion is correct just the same.

METHODS OF LABOR UNIONS

Labor unions are getting stronger and more numerous as time goes on. Labor is demanding more and more of the things it deems good to have—higher pay, shorter hours, closed shops, a larger voice in management and government. Many other organizations—those of professional, technical, skilled and vocational people—have likewise progressed in what practically amounts to the closed shop. These groups have used various methods to reach their ends—those deemed best suited to accomplish the purpose. They have gone to law-making bodies with pleas for license and regulatory laws, urging that the "public good" demands the enforcement of such laws. The public good is always held up

as the motive, never any intimation given that the proponents want these laws—always containing a “grandfather’s clause”—to keep their fields from becoming crowded by new entrants. For this purpose also standards of qualification of new entrants are raised from time to time. Then, when the supply of entrants is controlled, up go fees for service. Numerous illustrations will occur to all observers so specifications are unnecessary. In general the “ins” are always trying to stay in and the “outs” are always scheming to get in.

STRUGGLES BETWEEN CAPITAL AND LABOR

And so in all of these struggles what do we see? We see capital and management seemingly actively at work devising ways and means to produce, operate and get results with the fewest employees feasible. Local illustrations are the three million and seven million dollar projects, respectively, much heralded because temporarily they put people to work. It appears that ten million dollars will be profitably invested and yet no service to the public seems likely to be cheapened. But these investments will likely put many present employees out of work. Idle money goes to work, many needy employees go to idleness, public interests go to the discard, and the people seem to be lulled by the claim that progress requires these changes even though people suffer thereby. The thought that jobs come before modernity is ridiculed as archaic.

But capital has its defense. The claim is that labor laws backed by oppressive and unreasonable demands of labor leaders drive management as far as possible from having anything to do with labor.

In practice, then, the operations of both capital and labor multiply the difficulties affecting employment, thus increasing those for the public. Hence it seems both capital and labor are very unwise, childish and short-sighted—using mild terms—for out of their utter foolishness has largely grown the biggest and most difficult problem of our country—unemployment. And unless there is face-about by all concerned—and this includes the public—this problem will probably increase in magnitude and intensity with the passing years, and result in changing profoundly the order of society we inherited from the fathers.

PEACE WILL COME THROUGH KEEPING GOD’S LAWS

In modern America the love of substance and power waxes hot while the love of man waxes cold, a condition that the Church Welfare Plan and the teachings of the Church are striving hard to correct among the Mormon people. What is the remedy for the conditions indicated? Fundamentally, I think, it is a deep and thorough-going repentance by all grades of society—the elimination of greed, selfishness and sin, the recognition of the truth that we have a Father in heaven, that all men are brothers, that righteousness only will bring peace and security to peoples and nations—this being the only basis upon which a peaceful, happy America can be built. Strong danger signals are flashing in every direction. Before it is too late let us in America promptly and sincerely

turn to Christ our Redeemer and practice his teachings, that we might escape the calamities that otherwise will surely befall us. In other words, let us remember and keep the two great commandments, making these realities in our own lives and thus by example as well as precept teach them to others. I pray that we may so worthily approach our Heavenly Father that he will give us strength, wisdom and power to do these things, which I do in the name of Jesus Christ, Amen.

ELDER SYLVESTER Q. CANNON

Of the Council of the Twelve Apostles

It is a source of great joy to me, my brethren and sisters, to meet with you this beautiful day in this great Conference in peace and security. We have occasion to rejoice in the conditions which surround us. Our communities are making steady progress in temporal and spiritual pursuits, in righteousness and peace. We are fortunate in being free from distress and trouble such as prevail in many other localities. I am grateful for these things. I desire in my heart to do that which will be for the greatest advancement of this work and for the welfare of this people, because I know that this work is true and that it is intended for the eventual salvation and exaltation of everyone who will accept and observe the eternal principles which lead into the presence of the Lord.

APPRECIATION OF BLESSINGS

I appreciate the kind consideration of my brethren of the First Presidency and that of the Council of the Twelve and all the other General Authorities of the Church. In like manner I am grateful for the confidence of all the people—the stake presidencies, the bishoprics, and all the other officers and the members throughout the Church. I desire in my heart and soul to give the very best that is in me to help to accomplish the work that is before us to do, because this work is a glorious work, and justifies every effort on our part to help to bring about those conditions which will promote the greatest unity, faith and love among this people and promote righteousness in the earth, and to encourage our fellowmen who are honest in heart to come to a knowledge and understanding of these divine principles which have been made known to us by the Lord.

HONOR TO PARENTS

The Lord has been very kind to me throughout my life. I have enjoyed many blessings, and I appreciate the opportunity of doing my part, in fulfilling my responsibility along with you in the accomplishment of the work that is before us. I have never sought for any place or position in this Church nor in life, but I have been greatly blessed. Many opportunities and privileges have been extended to me in the Church, and I have been placed in many positions of responsibility.

I acknowledge the blessings of the Lord in great power upon me. Through the consideration of my brethren I have been given many opportunities for service. I was born of goodly parentage. I testify to you that my father and mother gave their lives for the welfare of the Church and the advancement thereof. They came to this western land as pioneers in 1847. They suffered many privations in their early lives, and gave their best efforts in endeavoring to advance this Cause.

A LAND OF GREAT PROMISE

This western hemisphere is a land of great promise. On this land the New Jerusalem will be founded. The predictions of prophets who lived upon this land of America some twenty-five hundred years ago, are clearly portrayed. When Lehi and his family came from Jerusalem toward the promised land of America, the Lord revealed to Nephi the following: "Inasmuch as ye shall keep my commandments, ye shall prosper and shall be led to a land of promise, yea, even a land which I have prepared for you, yea, a land choice above all other lands." Again he declared through the Prophet Lehi (II Nephi 1:6, 7), these words:

"Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord.

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity."

Again the Lord spoke to Jacob in that same period as follows (II Nephi 10:19): "Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God."

The Prophet Jacob speaks further (II Nephi 10:10-13): "But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations.

"And he that fighteth against Zion shall perish, saith God."

AVOID ENTANGLING ALLIANCES

These are a few of the significant promises that have been made with regard to this Western hemisphere and the people who shall dwell upon the same. Promises have been made that if they will do the will of the Lord, if they shall serve him, they shall receive many blessings; and if, on the other hand, they fail to observe these laws, principles, and commandments, they shall fail of the blessings. Inasmuch as we are

told the Lord will fortify this land against all other nations, is it not true conversely, that the Lord will not have us, the peoples of these lands, make any entangling alliances with those who dwell upon the other hemisphere? It is our responsibility to be true to these principles and the order of these lands upon which we dwell; and with all due respect to the other lands, that we shall not enter in any agreements or connections with them that will in any way interfere with our continuing to follow the laws and instructions of the Lord regarding this promised land. I believe that this concerns us. I think that the present conditions under which we live indicate plainly that we are justified in maintaining a loyal attitude toward these nations and a neutral attitude toward all other nations, in order that this land of America—this promised land—shall become a place for the growth and development of the people who shall dwell here, and who, if they desire to enjoy the blessings of God, shall receive promises and blessings which will come to them only through the observance of righteousness, good will, and kindliness. So, there is a charge placed upon every human soul who comes here; and I think we ought to sense the importance of encouraging this nation and every nation upon this hemisphere to follow up their opportunity and seek to live righteously, justly, and fairly. We sing that beautiful song, "God Bless America," and in connection therewith we desire the blessing for this great land. There is a responsibility upon the people of these countries to fulfil conditions which will enable us best to accomplish the purposes for which we are here.

THE JAMESTOWN COLONY

In that connection I am reminded of a promise made some twenty-two hundred years later, or about three hundred years ago. At that time what was known as the Jamestown Colony came to America; and the London Council of Virginia, through whom they were sent, gave them instructions. They came under very auspicious circumstances. They were the first permanent English settlement upon this land. They started out, apparently, with great promise of the future. These words of instruction were given to them at that time:

"Lastly, and chiefly, the way to prosper and achieve good success is to make yourselves all of one mind for the good of your country and your own, and to serve and fear God, the Giver of all goodness; for every plantation which our Heavenly Father hath not planted shall be rooted out."

I say they were the first permanent English settlement upon this land; but they did not last a very great length of time. Twelve years after they arrived here in 1619, the first legislative assembly upon this continent was established, and in the same year slavery was first adopted in these thirteen colonies. In 1676, some seventy years after they came here, they were practically destroyed through Bacon's Rebellion, apparently because they had failed to live up to the principles and qualities which promised them permanence of settlement.

BLESSINGS COME ONLY THROUGH ACCEPTANCE OF PROMISES

I would like to call your attention to the fact that in all these lands of this western hemisphere, as well as all over the world, the Lord desires the welfare and progress of mankind, but, in desiring that welfare and progress, there are several conditions which must be fulfilled; and the main condition is that they must live in harmony with the will of the Lord and seek to do that which he desires all mankind to do—to accept the principles of righteousness and truth and observe them. That challenge is to every man and woman in this nation and on this continent, and to the American people especially we desire to call attention to the fact that they shall receive blessings upon this land through the observance of the will of the Lord, and to them especially is charged the responsibility of living in harmony with these conditions.

EXERCISE OF FREE AGENCY IN RIGHTEOUSNESS

And then, finally, it is of the utmost importance to every one of us as Latter-day Saints to realize that only through serving God do we gain true success and liberty. We have received these covenants; we have received these blessings; we realize how important they are for our welfare and for the welfare of every human soul. We sense the fact that promises that the Lord has made are being fulfilled upon those who are endeavoring to do his will and keep his commandments. The right of choice is ours as to whether we will do his will or that of the adversary. The Lord will not exert any compulsion, and the Evil One cannot, except as we yield to his temptation. I pray that the Lord may help us to sense how important it is that we should live up to every expectation, fulfil every requirement, live in harmony with every principle of truth and righteousness that is intended for the welfare, progress and advancement of the work of the Lord in this land and in these latter days, in the fulfilment of his promises in this dispensation of the fullness of times.

I desire to testify to you that this work is true; that it is the fullness of the Gospel of Jesus Christ. I know that the work done by the Prophet Joseph Smith is true; that he was endowed with the spirit and power of his calling; that he was the instrument in the hands of the Lord in instituting this work in the fullness of times for the blessings and salvation of mankind. I know that our Eternal Father lives and that his Son, Jesus Christ, our Redeemer and the Mediator between us and our Father, lives and will be the means of bringing to pass righteousness in these days to all those who live in harmony with his principles. I desire to live to be worthy of the blessings of the Lord and the confidence of you, my brethren and sisters, throughout my life. I do it and ask it all in the name of Jesus Christ, Amen.

At the request of President Grant, the audience arose and, with the Choir, sang the hymn, "God Moves in a Mysterious Way."

PRESIDENT HEBER J. GRANT

I have rejoiced exceedingly in the rich outpouring of the Spirit of the Lord in our meetings of this Conference. I am very grateful for the address of the First Presidency that I had the privilege of reading here at the beginning of the Conference. I am very grateful for the remarkable and wonderful talks of President Clark and President McKay, and I am grateful for all the other fine speeches that we have had.

CONFERENCES BLESSED OF THE LORD

Year after year it has seemed to me that each Conference we have had has been almost superior, at least fully the equal of any that have gone before, and each year I have wondered if we would reach the same heights of inspiration and blessings of the Lord in our Conferences, and I feel that we have not been lacking in this great Conference. In my judgment the Lord has seen fit to pour out his Spirit in great abundance upon us in these times.

PLANS LAID BY JOSEPH SMITH CARRIED OUT

I am truly grateful for the safe arrival of our missionaries from Europe. Nearly all of them are here now. I am very grateful indeed for every blessing that the Lord has seen fit to bestow upon his people. We have been a blessed people from the day that we arrived in this section of the country. The Lord led the people here under the inspiration of Brigham Young, and the Lord has blessed the individual management of the various presidents of this Church from the days of Brigham Young until now. The reason that the Lord has blessed us is that we as a people have tried to carry out the advice, counsel, and plans of the Prophet Joseph Smith. In no one thing did Brigham Young attempt to claim that in the organization set up and the plans that were made he was doing anything more than building upon the foundation laid by the Prophet Joseph Smith, under the inspiration of the Lord.

When we stop to think of the marvelous work that the Prophet Joseph did, sometimes I wonder how any man of intelligence can look into the life of that man, can know of his imprisonment, of the drivings, of the persecutions, of the tarring and feathering, of the sentence of death having been passed upon him, and then read the wonderful things that we have in the Doctrine and Covenants—I cannot understand how any reasonable man can fail to acknowledge the inspiration of the Lord in his accomplishments. I cannot understand how any intelligent man could think that any man without the help of the Lord could have produced the Book of Mormon which has been before us now for more than a hundred years and has stood the test during all that period of time, notwithstanding the ridicule that has been brought against it, for one reason and then another. Today that book which was translated by Joseph Smith as the instrumentality of the Lord stands out supreme.

It is today the greatest missionary that we have for proclaiming this Gospel, there is nothing else to compare with it.

I rejoice in my acquaintance with Brigham Young as a child and later as a man. He loved little children dearly, as did my father, from what everyone tells me. Father made the remark that he did not believe anyone loved little children more than did he.

I was about to say something, but I do not think it is worthy of it, relative to remarks made about my father. It takes dogs to bark, of course they are necessary, and it is just as well to let them bark, because barking does not hurt anybody, just so long as we keep the dogs far enough away that they do not bite.

COMMENDATION FOR CHOIRS

I rejoice in our wonderful Choir. I rejoice in the fine management of this Choir and our fine organists. I rejoice in our having such fine groups of singers in different parts of Utah that we can bring here to sing for us. I do not think there is another people in the world of the same number that can begin to compare with our people as congregational singers. I do not think we can find them anywhere else.

CHOIR AT THE WORLD'S FAIR IN 1893

I rejoice in the statement made that if we had had justice given to us way back in 1893 we would have won the first prize for the best chorus of 250 voices. The manager of one of the greatest booking agencies in New York—Major Pond—said after the contest:

"My, I am glad I was not the judge, I would have had to give the prize to those awful Mormons."

The Scranton Choir engaged fifty voices from Wales because they were afraid of our choir. The Choir was permitted to give concerts to help pay their expenses before the contest, and the Pennsylvania people were so frightened that they hired the fifty best voices from Wales to help them out, and the Major said: "Those fifty voices upset the perfect harmony of the four parts, and it was not so good a choir with those voices as it was without them." And that is the exact criticism that I received from one of my lifelong nearest and dearest and most closely associated friends, the late Horace G. Whitney, who managed the Choir upon that occasion. I was in New York, the panic was on, and I was there laboring to obtain money with which to keep myself and others alive financially. Horace wrote to me and said:

"Heber, I would have been satisfied had they put the \$1000.00 and the \$5000.00 prizes together and divided the amount, but it was an outrage to give the first prize to the other choir; we were better than the other choir."

I wrote and said: "My dear Bud: You know they say, love is blind, cannot smell nor hear. You came up as a child under Stephens' training. You learned to love him with all your heart, you love the choir, and I shall have to vote, seeing you would have been satisfied with half the

amount if they had put the two prizes together—I shall have to vote with the committee that gave it to Scranton.”

Two days later—being in New York at the time, and being the president of the Salt Lake Theatre and familiar with musical people,—I learned of Major Pond’s criticism. So I wrote to Bud: “You can hear, and you can smell, and you made a fair decision.”

GRATEFUL FOR WORK OF CHURCH MUSICIANS

I rejoice in the splendid work that has been done. I feel a debt of gratitude to our singers. I feel a debt of gratitude to Evan Stephens, George Careless, to Ebenezer Beesley, Joseph Daynes, and others who have given us the beautiful music that we have. I am grateful to them. These selections lift us up, and they build us up. The Lord says that the song of the righteous is a prayer unto him, and I love to hear these beautiful prayers. I never get tired of them. I want you to know that I am sure I sing or repeat this song to myself (“God Moves in a Mysterious Way”) four or five times a week regularly, and I never hear it, I never sing it and I never read it that I do not thank God for the splendid words. There is nothing truer than the last verse:

Blind unbelief is sure to err,
And scan His work in vain;
God is his own interpreter,
And He will make it plain.

A MIGHTY PEOPLE

God predicted things through the Prophet Joseph Smith that have been fulfilled. He said that “the Saints should continue to suffer much affliction and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some would go to assist in making settlements and building cities and see the Saints become a mighty people in the midst of the Rocky Mountains.”

Are we a mighty people? We are. 6800 men holding the priesthood were in this building last night. No other people in the world like us; no other people with the power that we have here, because we are following a prophet of the living God, the man whom God chose to organize this Church, and whom he visited and to whom he introduced his beloved Son. I have met hundreds of men who have said, “If it were not for Joseph Smith I could accept your religion.” Any man who does not believe in Joseph Smith as a prophet of the true and the living God has no right to be in this Church. That revelation to Joseph Smith is the foundation stone. If Joseph Smith did not have that interview with God and Jesus Christ the whole Mormon fabric is a failure and a fraud. It is not worth anything on earth. But God did come, God did introduce his Son, God did inspire that man to organize the Church of Jesus Christ, and all the opposition of the world is not able to withstand the truth. It is flourishing, it is growing, and it will grow more. I know

Sunday, October 8

Third Day

beyond a shadow of doubt of the divinity of this work in which we are engaged. It is one of the joys of my life at home and abroad, in private and in public to testify that I know as well as I know that I live, that God lives, that he hears and answers our prayers. He has heard and answered mine from childhood until the present day. He heard and answered the prayers of that beloved mother of mine. Under the inspiration of the living God she planted in my heart a love of truth, a love of God, a love of the Prophet Joseph. Her description of that man was that he was one of the finest, one of the most wonderful men she had ever laid eyes upon. She knew as she knew that she lived that he was a prophet of God. And she knew that Brigham Young was his successor. Why? Because she was in Nauvoo when Brigham Young stood up and was transfigured in voice and form before the people, and the mantle of the Prophet Joseph fell upon him when Sidney Rigdon, in good plain English, tried to steal the Church.

BLESSINGS PROMISED THOSE WHO LIVE THE GOSPEL

May the Lord bless us and guide us by his Spirit. So far as I am entitled to do so I pray God for his Spirit to bless each and all of you. I pray God for you one and all to love this Gospel, to think of it as of more value than anything else in all the world, and that is what it is. To know that if we keep the commandments of God we shall go back into his presence; to know that we are joint heirs with Jesus Christ if we only live the Gospel; to know that this is truly the Gospel of Jesus Christ is worth more than anything else in all the wide world.

I pray God to bless each and every one of us who have the knowledge of the divinity of this work. May we grow and increase in that knowledge, and above all, may we live it, that our lives may proclaim it, I ask it in the name of our Redeemer, Jesus Christ, Amen.

The Choir sang the anthem, "The Heavens are Telling the Glory of God" (Haydn).

President Heber J. Grant pronounced the benediction.

Conference adjourned for six months.

The musical exercises at the Friday sessions were furnished by the *Relief Society Singing Mothers*, Charlotte O. Sackett, Conductor; at the Saturday sessions by the *Branch Agricultural College Chorus*, of Cedar City, Utah, William H. Manning, Conductor; and at the Sunday sessions by the *Salt Lake Tabernacle Choir*, J. Spencer Cornwall, Conductor. The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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